

**The Religiosity of Prostitutes:  
Study on Religiosity of Muslim Prostitutes in Argorejo  
Semarang**

**THESIS**

Submitted to Ushuluddin and Humanity Faculty in Partial  
Fulfillment of the Requirements  
for the Degree of Undergraduate of Islamic Theology on  
Theology and Philosophy Departement



By:  
**Ari Setyawan**  
**NIM: 114111011**

**USHULUDDIN AND HUMANITY FACULTY  
WALISONGO STATE ISLAMIC UNIVERSITY  
SEMARANG  
2015**

## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in this thesis are quoted or cited in accordance with ethical standards.



Semarang, September 28, 2015

The Writer

Ari Setyawan

NIM: 114111011

**The Religiosity of Prostitutes:**  
**Study on Religiosity of Muslim Prostitutes in Argorejo Semarang**



THESIS

Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of the  
Requirements for the Degree of Undergraduate of Islamic Theology on Theology and  
Philosophy Departement

By:

**Ari Setyawan**  
**NIM: 114111011**

Semarang, September 28, 2015

Approved by

Academic Advisor I

**Dr. Mukhyar Fanani, M.Ag**  
**NIP. 19730314 200112 1 001**

Academic Advisor II

**Dr. Zainul Azfar, M.Ag**  
**NIP. 19730826 200212 1 002**

## ADVISOR APPROVAL

Dear Sir,

Dean of Ushuluddin and Humanity Faculty

Walisongo State Islamic University Semarang

Assalamu'alaikum Wr. Wb.

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

Name : Ari Setyawan

NIM : 114111011

Departement : Theology and Philosophy

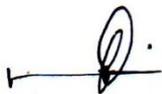
Title : The Religiosity of Prostitutes: Study on Religiosity of Muslim Prostitutes in Argorejo

Is ready to be submitted in joining in the last examination

Wassalamu'alaikum Wr. Wb.

Semarang, September 28, 2015

Academic Advisor I



**Dr. Mukhyar Fanani, M.Ag**  
NIP. 19730314 200112 1 001

Academic Advisor II



**Dr. Zainul Azfar, M.Ag**  
NIP. 19730826 200212 1 002

## RATIFICATION

This paper was examined by two experts and passed on December 4, 2015. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology



Dean of Ushuluddin and Humanity Faculty/  
Chairman of Meeting

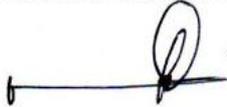
Mas Masrur, M.Ag.  
NIP. 19720809 200003 1 003

Academic Advisor I



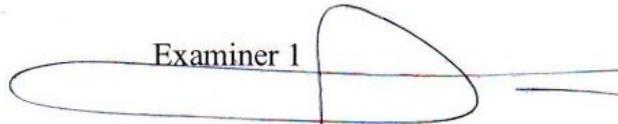
Dr. Zainul Azfar, M.Ag  
NIP. 19730820 200212 1 002

Academic Advisor II



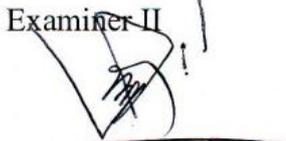
Dr. Mukhyar Fanani, M.Ag  
NIP. 19730314 200112 1 001

Examiner I



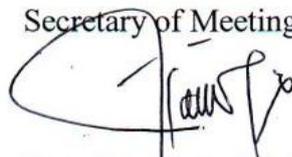
Dr. H. Abdul Muhaya, MA  
NIP. 19621018 199101 1 001

Examiner II



Dr. Machrus, M.Ag  
19630105 199001 1 002

Secretary of Meeting



Dra. Yusriyah, M.Ag  
NIP. 19640302 199303 2 001

## **MOTTO**

Everything is planning, but planning without execution is nothing. Knowing is nothing, applying what you know is everything.

## ACKNOWLEDGMENT

All praises and thanks always we deliver unto Allah, the God of all universe, for being finished this thesis. Furthermore, May Shalawat and Salam always we convey be the last apostle, Muhammad peace be upon him, his family and his companions who has taught wisdom and given rahmat for all mankind, especially the Muslims.

The mini thesis is entitled The Religiosity of Prostitutes: study on religiosity understanding of Muslims prostitutes in Argorejo submitted to faculty of Ushuluddin and Humanity to fulfill a requirement to Gain Under graduate Degree in Islamic (Theology and Philosophy) Walisongo State Islamic University Semarang.

In preparing this thesis the author gets many help guidance and suggestions from various parties so that the preparation of this thesis is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M. Ag as Rector of Walisongo State Islamic University Semarang (UIN). Second, my sincere thanks go to Dr. H. M. Mukhsn Jamil, M.Ag as Dean of Ushuluddin and Humanity Faculty.

My special thanks go to Dr. Zainul Adzfar, M.Ag and Dr. Mukhyar Fanani, M.Ag as academic advisor whose guidance and encouragement this work accomplish. They give benefit greatly from their constructive criticism and were indebted to them in that perhaps cannot be repaid.

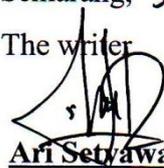
Certainly, I also would like to express my special gratitude to my parent, Moch Subchan and Aslamiyah, my little sister Ela Pratiwi. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank my Friends: Filsuf Class 2011 generation, An-Niswa organization, Yocev community (Youth Association of Central Java). Also My best friends (Flexible) (Tertusuk).

In the end, I realize that this writing has not reached perfection in truest sense. However, I hope that this thesis can be useful for me myself especially and also for the common reader.

Semarang, September 28, 2015

The writer



Ari Setyawan

NIM: 114111011

## TRANSLITERATION<sup>1</sup>

**Table 1: Transliteration Table: Consonants**

Arabic	Roman	Arabic	Roman
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	Th	ع	‘
ج	J	غ	gh
ح	ḥ	ف	f
خ	Kh	ق	q
د	D	ك	k
ذ	Dh	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	هـ	h
ش	Sh	و	w
ص	ṣ	ء	’
ض	ḍ	ي	y

<sup>1</sup> Retrieved on 20 April 2015 from [http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

**Table 2: Transliteration Table: Vowels and Diphthongs**

Arabic	Roman		Arabic	Roman
اَ	A		اَ، اِيَّ	an
اُ	U		اُو	un
اِ	I		اِي	in
اَ، اِ، اِيَّ	Ā		اَو	aw
اُو	Ū		اِيَّ	ay
اِي	Ī		اُو	uww, ū (in final position)
			اِيَّ	iyy, ī (in final position)

## TABLE OF CONTENT

COVER .....	i
DECLARATION .....	ii
ADVISOR APPROVAL.....	iv
RATIFICATION.....	v
MOTTO.....	vi
ACKNOWLEDGEMENT.....	vii
TRANSLITERATION .....	ix
TABLE OF CONTENT .....	xi
ABSTRACT .....	xiv
<b>CHAPTER I : INTRODUCTION</b>	
A. Background Of Research.....	1
B. Research Question .....	9
C. Aim of Research .....	9
D. Significant of Research.....	10
E. Prior Research.....	10
F. Methodology .....	14
G. Systematical of Writing .....	16
<b>CHAPTER II : RANGE OF PROSTITUTION AND RELIGION</b>	
A. Prostitution.....	19
B. The Exsistence of Prostitution.....	22

1.Prostitution the Environment .....	22
2.Prostitution in the Countries .....	27
C. Adultery .....	32
D. The Law of Prostitution and Adultery .....	34
E. Aim of Islam to Forbidden Adultery .....	39
F. Islam Religiosity Understanding .....	42
1.Understanding of Worship.....	47
2.The Kinds of Worship.....	50
3.Spirituality of Religion Experience .....	51

### **CHAPTER III : PROSTITUTES IN ARGOREJO**

#### **PROSTITUTION AND ITS RELIGION EXPERIENCE**

A. History of Argorejo Prostitution.....	56
1. Argorejo Prostitution Profile.....	56
2. The Safety System and Prostitution Rules.....	62
3. Islam Religion Training Programs.....	68
4. Kinds of Islam Religion Guidance Program at Argorejo Prostitution .....	71
B. Profile of Prostitute .....	73
C. Religion Activity of Prostitutes Deed and Its Experience.....	77

### **CHAPTER IV : ANALYSIS ABOUT RELIGION FOR THE PTROSTITUTES LIFE**

A. Religiosity Understanding Pattern of Prostitute in Argorejo .....	86
---	----

B. The Impact of Religiosity Understanding Pattern of Prostitutes to Their Attitudes and Deeds .....	103
--	-----

**CHAPTER V : CLOSING**

A. Conclusion .....	110
B. Suggestion.....	111
C. Closing .....	112

**BIBLIOGRAPHY**

**CURRICULUM VITAE**

## ABSTRACT

**Keywords:** Prostitution, Prostitute, Adultery, Religious Understanding

Heterogeneous jobs in Indonesia one of that is as prostitute, it is a person, especially a woman, who engages in sexual intercourse for money as a livelihood and one of prostitution in this country is Argorejo Prostitution at Srikuncoro street, Argorejo village Kalibanteng Kulon Semarang.

The activity of prostitute is not only to serve and satisfy the customer. But they have done some activity in religiousness worship, such as praying, reciting al-Quran, Fasting and others. The question of this research are: What are the patterns of religiosity of Muslim prostitutes in Argorejo prostitution and Are there Impact of religiosity understanding pattern to their attitudes and deeds of prostitutes.

To answer that question, kind of research is descriptive qualitative, it is a research that produces the data in the form of note or verbal words from the people or behaviors that can be observed, with the aim to describe the targets condition of the research according the reality source. Using Phenomenology approach with source of research data in used is the primary data source in the form of information from the field by direct observation at Argorejo Prostitution about activities implemented, then secondary data sources such as books, documentation data Argorejo Prostitution and activity reports data Argorejo Prostitution. For data collection techniques that are used, among others: observation method, interview and documentation. Data analysis using is descriptive analysis to clarify suitable with the problems are studied and that data are compiled and analyzed.

The result of this research is descriptive about respond prostitutes toward Islam religion, including the worship that they do and perspective of religiosity understanding. Prospect in the next is all prostitutes be able to more aware with their religion although their job who have implemented in the past was a mistake that could be forgiven.

# CHAPTER I

## INTRODUCTION

### A. Background of Research

Prostitution is the sale of sexual services, such as oral sex, intercourse or other activities associated with the other sex for money. Prostitution is an activity that violates social norms and religion. The motives of prostitutes is very widely and it can include debt, coercion, survival, or simply as a way to earn a living. These motives also align with varying climates surrounding of sex works in different communities and cultures.<sup>1</sup> Prostitution is a criticism and judged activity as evil and vile that includes criminal activities. Prostitution is sexual intercourse activity without marriage between man and women with a payment transaction which is agreed, and the time of the booking being used. Prostitute is including adultery.<sup>2</sup> This is suitable with Allah's saying in the Qur'an;

نِيَا الْحَيَوَةَ عَرَضٌ لِّتَبْتَغُوا تَخَصُّنَا أَرَدْنَ إِنْ أَلْبَغَاءِ عَلَى فَتَيْتِكُمْ تُكْرَهُ أَوْلَا  
رَّحِيمٌ غُفُورٌ إِنْ كَرِهْنَ يَعْذِبَنَّ اللَّهُ فَإِنْ يَكْرِهِنَّ وَمَنْ أَلَدٌ<sup>3</sup>

---

<sup>1</sup> Kartini kartono, *Psikologi Abnormal dan Abnormalitas Seksual*, (Bandung: CV. Mandar Maju, 2009), p. 232.

<sup>2</sup> Saifuddin Mujtabah M. Yusuf Ridlwan, *Nikmatnya Seks Islami* (Yogya karta: PT Suka Buku, 2010), p. 143-144.

<sup>3</sup> QS. an-Nur [24]: 33.

And you shall not force your slave-girls into prostitution in order that you may make money, if they wish to preserve their chastity. If any one compels them then surely after compulsion, Allah will be forgiving, Merciful.<sup>4</sup>

That verse expressly prohibits seeking livelihood with this dirty business, no matter how high a fee from the prostitute gets. It can be understood that to spend of the money for prostitution prohibited also. Prostitution activities are known well in the community for centuries, it proven by many notes scattered around them time by time. Prostitution is one of livelihood that allowed in secular countries and recognized as a profession that can be transacted. This situation has applied at the time of *Jahiliyah* until the coming of Islam to remove it.<sup>5</sup>

When man born, he has been very deep feeling, there was very high strength keeping him, keeping his life, his social life and theology, according the analyses, resembles the instinct. As instinct to keep himself, preserve species and others. They found in human beings is around a spiritual force that always looking for the peak of light that gives light,

---

<sup>4</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 257.

<sup>5</sup> Saifuddin Mutjabah M. Yusuf Ridlwan, *Ibid*, p. 144.

although the man asleep in the darkness, but the spiritual power will not forget his duty<sup>6</sup>

For prostitutes as human nature and having a "conscience", they know any deviations, but because of the lifestyle and demands, prostitutes still do it with certain reasons. Prostitutes are often as a lowly job, because of the work are deviated from theology. Although a several factors behind it which, makes them to work as a prostitute in the prostitution. Some of factors are economic, environment, family and religious factors. Economic hardship factors that make the urge to do any work for sufficient the needs of the economy, educational factors that influence the level of understanding of a person's religious, and social factors (environment) it could because the character of human change. Prostitutes not equally committed to prostitution, some are deeply committed for financial and lifestyle reasons; some are weakly committed, engaging in prostitution because it is the easiest way for them to make some money. One of prostitutes because an economic factors, doing commercial sex because it is an effort how to survive, so nothing responsible for their health problems of reproductive organs

---

<sup>6</sup>Abdu Al-Ghony Abud, *Aqidah Islam Versus Ideologi Modern*,(translated by Kathur Suhardi), (Gontor Ponorogo: Trimurti Press, 1992), p. 9.

and not aware of the occurrence of transmission of HIV and other venereal diseases.<sup>7</sup>

The prostitutes (Designation other name to them are varies such as prostitutes, street girls, sex worker, whore, bitch, or *begenggek* and *sundal*) constructed as a lady of the night or naughty women who occupy the black valley. They are women who wasted light of the world. In some cases, they are victims of a social system that was in actual fact of life they may not expect it.

The prostitution will always exist existence along the perspective of social community and lifestyle. Prostitution often associated with a part of the community of industry (that goes on modern life style) also. Prostitution is a presence by government legalized for the existence. Their actions could absence of rational choice originally as a result of that convenient for life. Many prostitution works because they deceived, persuaded, and forced. Rarely, there are those who go into this dark world on the basis of consciousness and rationality purpose. Other of their motives join into the black world are more due to economic factors, frustration, or many factors of family issues. Regardless of the cause of diverse reality of

---

<sup>7</sup> Alya Andika, *Berbicara Seks Bersama Anak*, (Yogyakarta: Pustaka Anggrek, 2010), p. 18.

it, their practice got stigmatization as a normative act which, against the teachings of religion.<sup>8</sup>

Prostitute through a phase shift of value in himself, they want to remain a human being as a properly but the other hand they had to undergo these deviations, The condition is due to the role of religious beliefs and ideology became a determinant of aware and life decisions. The motives of prostitutes vary widely and can include debt, coercion, survival, or simply as a way to earn a living. These motives also align with varying climates surrounding of sex works in different communities and cultures.<sup>9</sup>

Prostitution in Islamic perspective including fornication and Islam strictly forbids adultery because the act is dirty and nasty.<sup>10</sup> Islam as the last divine religion harshly criticized (forbid) any form adultery form. Islam stipulates that adultery is the dirty deed. Allah says in the Qur'an:

سَبِيلًا وَسَاءَ فَنَحِشَةً كَانَ إِنَّهُ، الزَّيْنَى تَقَرَّبُوا وَلَا<sup>11</sup>

And you shall not draw near to adultery, for it is foul and its way is evil.<sup>12</sup>

---

<sup>8</sup> Nur Syam, *Agama Pelacur (Dramaturgi Transendental)*, (Yogyakarta : LKIS, 2010), p. 7-8.

<sup>9</sup> Kartini kartono, *Psikologi Abnormal dan Abnormalitas Seksual*, (Bandung: CV. Mandar Maju, 2009), p. 232.

<sup>10</sup> Eman, Sulaiman, *Delik Perzinaan Dalam Pembaharuan Hukum Pidana di Indonesia*, (Semarang: Walisongo Pers, 2008), p. 59-61.

<sup>11</sup> QS. al-Isra' [17]: 32.

Islam forbid not only to act of adultery, but any action also that could lead to sexual drive will deliver a person (approaching) fornication is prohibited. People who commit adultery will get torment in this world and in hereafter. Adultery is a big sin and God will hate.<sup>13</sup> Most countries in Asia like Indonesia, has a suspicious relationship with the sex industry. No law prohibit the sale of sex, although the pimping violate the law. Since 1960s, the government took a pragmatic approach to conclude that what a man want to buy a woman certainly can sell it, because people still look petty into women prostitutes, seems easier to collect and hide them, far from the public gaze away, just certain complex localization with this regulation from local health department. It will make easier to collects them for regular health check, possible to provide treatment for sexual diseases also.<sup>14</sup>

Materialism or aspiration to accumulate wealth is an orientation that prioritizes physical things making the amount of collected money and material possessions, they can have as a benchmark of success in life. The principle of materialism orientation is what will make women to do as best he could in an effort to

---

<sup>12</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 203.

<sup>13</sup> Mudjab Mahali, *Ranjau-ranjau Setan dalam Menyesatkan Manusia*, (Yogyakarta: Pustaka Pelajar, 2001), p. 114.

<sup>14</sup> Elizabeth Pisani, *Kearifan pelacur (kisah gelap di balik bisnis seks dan Narkoba)*, translation by.Bhimanto Swastoyo (Jakarta: PT. Serambi Ilmu Semesta, 2008), p. 128.

accumulate wealth.<sup>15</sup> Nowadays, night recreation is in Semarang city is beautiful night, because there are many colorful lights along the roads and buildings, many entertainment is ready to welcome the visitor, such us nights club, discotheque places, steam bath, billiard room, prostitution, etcetera,<sup>16</sup>

Semarang city takes advantage of this case to make the prostitution and others night recreation become interest expense and getting more income. Other reality, Semarang also famous with “Religious Tourism City”. Because many places of worship and building of Islamic boarding house and other activities of doing worship. So, include the Semarang city proposed about industry or interest expense with religious. Argorejo Localization, one of prostitution which, located in the Argorejo village, Kalibanteng kulon Semarang, the localization was legalized since 1966. According to the data on 2014 state the number of pimps 158 and prostitutes who come from diverse regions. Whereas data on 2015 seems different, around 735 totals of prostitutes and 156 pimps.<sup>17</sup>

The existence of a Argorejo representation of prostitutes who are in the midst of urban life, based the industry. Argorejo also fostered by the PKBI (Perkumpulan Keluarga Berencana Indonesia)

---

<sup>15</sup>See., Koentjoroningrat, *metodologi Penelitian Sosial*., p. 134.

<sup>16</sup> Wahjoedi, *Semarang Guide 1991*, (Semarang: Penerbit Citra Almamater, 1991), p. 16.

<sup>17</sup>Interview with Fatchul Arief, 22 years old, one of staf on PKBI Semarang, on March 15, 2015.

Central Java and accompanied by the NGO (Non Governmental Organization) Griya Asa. The management efforts against prostitutes in Argorejo is maximal, include Skills, Health awareness, mental health therapy.<sup>18</sup>

There are many ways to straighten faith back to a variety of ways. The overcome to solve that problem the most important thing is to deepen and strengthen the faith, practice the al-Qur'an and Hadits, justice and morality. One of way should be pursued by Muslims are for deepen and strengthen faith. Faith that does not shake because seduced, persuaded, bullied, and threatened with death or for other reasons. Therefore every Muslim must improve his love to God.<sup>19</sup> The officers of localization hold religious coaching model that become a routine event such invites religion associate usually from Al-Azhar that giving lectures or seminars religious, worship, command to pray, and read the al-Qur'an.<sup>20</sup> But the problem of Theology understanding becomes the subject, whereby when someone obey and follow the pattern of good faith, then he will choose the good way of life.

However, from some sources of prostitutes in Argorejo are Moslems, and they do some programs from religion associate like

---

<sup>18</sup> Interview with Tata, 21 years old, one of volunteer of PKBI Central Java on March15, 2015.

<sup>19</sup> Halimuddin, *Kembali Kepada Akidah Islam*, (Jakarta: Rineka Cipta, 1990), p. 86.

<sup>20</sup> This statement was based on result of interview from one of prostitute (D, 25 years old, on March 09, 2015) who has been in Argorejo Argorejo Kalibanteng Semarang.

following religion activity, such as reciting al-Quran, fasting in Ramadan, praying (though incomplete in five times) for example, they pray only on 'Ishā' time or *Maghrib* time or 'Ashar only. Here, we can conclude that prostitutes also obey their religion. So between *dasolen* and *dasein* is not match, because they do worship but they do the most despicable characters. This study focuses of understanding patterns faith for prostitutes in Argorejo Semarang. Therefore this study will conduct a research which, researcher will know about "**The Religiosity of Prostitutes: Study on Religiosity of Muslim Prostitutes in Argorejo Semarang**".

## **B. Research of Question**

In order to make this research focuses on the basic problem, it needed to limit of the basic problem based on the background of research above. The points that will become the basic problem of this research are:

1. What are the patterns of religiosity of Muslim prostitutes in Argorejo prostitution?
2. Are there impact of religiosity understanding pattern to the attitudes and deeds of prostitutes?

## **C. Aim of Research**

The aims will gets from this research are:

1. Knowing the patterns of religiosity of prostitutes in Argorejo

2. Knowing the impact of religiosity understanding pattern to the attitudes and deeds of prostitutes.

#### **D. Significance of the research**

This research is expected can be useful, such as:

1. Being base for better understanding from a part of society toward real fact in prostitution state. Especially in the spirituality life.
2. For giving rights prostitutes of their spirituality need in individual although social interaction.
3. For researcher, this research could increase the understanding about religiosity of prostitutes.
4. For readers, the result of this research expected produce framework more friendly for helping program religion institute to help eclipsed or accompany the prostitutes to get social status and better religion and human.

#### **E. Prior Research**

This research is not the first research. Some researches related to the topic above such as:

1. Book “Agama Pelacur”, written by Prof. Dr. Nur Syam, M.Si. (Yogyakarta: LKIS, 2010). this book explained about reinforcement the phenomenon of prostitution not

only existence pattern of gender relations unbalanced with machine to get money and social association which always get scornful and blasphemy but more than degradation also, they need more attention that prostitute has humanity dimension which need to look with empathy. Because prostitutes are same as human that has spirituality and style to express and communicates into their God.

2. Thesis on 2005 with under title “Keberagaman Anak di Lokalisasi Argorejo Kelurahan Kalibanteng Kulon Kecamatan Semarang Barat” by Noor Jannah (4199028) student of Ushuluddin faculty, IAIN Walisongo Semarang. This thesis talked about an attempt to rescue the children or teenagers from the Prostitution recommended by diligent practice religion and creed integration Islamic in their lives. Counseling them about the dangerous of free sex and encourage them to achieve more optimistic future and accepted by society. Religious attitude is an attitude coveted by every human being. This attitude is not solely default, but can be formed and acquired through training and experience also. Religious attitudes of children or teenagers in prostitution influenced by environment, education and society. Religious guidance is done in the localization of Argorejo Kalibanteng, but it is not too

much if we compared with outside activities in this localization, and the results of religious guidance for children or adolescents are not maximal yet.

3. Research by Muhaimin (3100208), student of Tarbiyah faculty, UIN Walisongo Semarang on 2005, under title “Pembinaan Agama pada Anak di Lingkungan Lokalisasi Sunan Kuning (studi kasus di TPQ Ar-Rahman di Jalan Sri Kuncoro III Kalibanteng Barat)”. This research studies about a method of religion training for children of student on TPQ Ar-Rahman, because the place is very close with prostitution. This aim is to increase and to improve the religiosity feeling and to change society image that bad assumes phenomenon to be better. The result of this research is about religion training, a special pattern of method to giving information about religion education, that direct education and indirect education.
4. Research by Syariful Hidayatulloh (02541159), student of Ushuluddin faculty Ushuluddin UIN Sunan Kualijaga Yogyakarta (2008), under title “Pemahaman Agama Islam pada Pekerja Seks Komersial (studi kasus PSK lokalisasi komplek Kedung Banteng Desa Kedung Banteng Kecamatan Sukorejo Kabupaten Ponorogo)”. His research explain about understanding of women prostitutes that have comprehension “good enough”.

The good enough in this sentence has a meaning that when they asked about to interpret religion, for them religion was life guidance. they all always implement worship activity also like as human do generally.

5. The research by Fathkhilul Liyana (4101062), Ushuluddin Faculty, UIN Walisongo Semarang on 2008, the title "Relevansi Griya Asa PKBI Kota Semarang Terhadap Kesehatan Mental Pekerja Seks Komersial (PSK) di Lokalisasi Argorejo Kalibanteng". Based on the research, it concludes the project of Griya Asa PKBI Semarang that handle the prostitutes in therapy process used two concepts aim, the first aim is preventive, about socialization for using condom and education of the spread of Sexually Transmitted Diseases (STDs) and supported by service of health routinely. The second is repressive and curative, training to prostitutes, and in aspect of psychology by Griya Asa PKBI Semarang include: Education of humanistic, knowledge cognitive aspect, affective (understanding) and psychomotoric (implementing). And the goal is to realize the complete personality of prostitute and has positive organism in their life.

The research that if we look a glance seem have some resemble with scope of research whom the researcher will do, that related to pattern comprehension religiousness

and behavior of prostitutes. But the research that will be studied is different from the research above, in this research will be intensify about how do prostitute to comprehend as part of mankind that has get some spirituality experiences. The understanding is extractive for getting real conception all of prostitutes to her religion and part of norm religion organization society.

## **F. Method of Research**

### 1. The kind of research

This research is qualitative research with the method of field research, direct research and connected with object for getting information about understanding and accurate fact in the society degree or that prostitute toward religion.

### 2. The method of gathering data

For gathering data in this research uses:

- a. Observation is observing and listening for understanding, looking for the answers, proofs toward social phenomenon be religious (attitude, phenomenon, condition) by making a note, record, observe concerning social attitude toward prostitution and attitude of prostitutes to social environment especially experience and understanding about their religion. Like worship, praying, reciting al-Quran and others.

## b. Interview

Interview is one of important parts in every surveys. interview research could get datas by asking question season and direct face by using instrument interview that have arranged and planned by researcher in order to, not seem rigid while interviewing.<sup>21</sup>The objects of interviewer are:

- 1) Prostitutes (New prostitute or old prostitute)
  - 2) Prostitutes (That has understood about religion or not)
  - 3) A religious teacher in Argorejo prostitution
  - 4) The official of Argorejo prostitution
3. Source of data

The source of data in this research divides into two parts; first, primer source, second is secondary source.<sup>22</sup> Primer source is data that acquired directly from field or research place on Argorejo village especially RT-5 RW-4 sub district of Kalibanteng Kulon Semarang city. Words and action is data source that could acquire from field by observing or interviewingthe prostitutes. Researcher uses this data for getting information about religiosity

---

<sup>21</sup> Sanaipah Faisal, *Format-format Penelitian Sosial* (Jakarta: PT. Raja Grafindo Persada, 2003), p.133.

<sup>22</sup> Mohammad Ali, *Penelitian Kependidikan, Prosedur dan Strategi*(Bandung: Angkasa, 1987), p.42.

understanding of prostitute directly. Secondary source is all of books that having any relation with this theme. And other data are letters, datas, documents or historical studies from management of prostitution. Researcher uses secondary source to strengthen the discovery and completely information which been collected pass through the management of prostitution.

#### 4. Data analysis

The character of this research is qualitative. Researcher uses verbal data with descriptive-qualitative analysis is using phenomenology approach learning and manage certain data. It can be taken concrete conclusion about case will be studied. If all data have been completely collected, the next step is analysis data with selected data and trying to make simple for explanation type in order to make easy reading and understanding, then interpreting clearly to answer the problems.

### **G. Systematical of Writing**

This research arranged by divided into the some chapters, every chapters have subdivision. This research contains four chapters, each chapter discusses some problems that will

explain into sub-chapter. Between one chapter and the other is related each other. Therefore, the systematical of writing of this research are:

The first chapter is introduction, in this case the researcher describes the general content of the writing, expected being more easily to be understood in bringing ideas to the point. The contains of abstraction that covering are background of research, research of question, aim of research, significance of research, method of research, and systematical of writing.

The second chapter, researcher will discuss about basic theory of Prostitution and religion range, including the meaning of prostitute, prostitution adultery, about religiosity understanding also the experience of religiosity.

The third chapter, contain about History of Argorejo prostitution (Profile of prostitution, history, district) profile of prostitutes in Argorejo prostitution (condition of that place, Islam religion guidance program) and religion activity of prostitutes deed. Researcher wants to explain how far degree of prostitute religiosity understanding also it's experiences, and kinds of prostitute worship done in Argorejo Prostitution.

The fourth chapter contain role of religion for prostitutes life analysis the understanding religiosity pattern of prostitute in Argorejo Kalibanteng Semarang and analysis about impact of

religiosity understanding pattern for prostitutes to their attitudes and deeds.

The fifth chapter contain about closing, including conclusion, suggestion and closing. Writer will presents the final result from explanations of previous chapters that elaborated. Then the last is bibliography.

## CHAPTER II

### RANGE OF PROSTITUTION AND RELIGION

#### A. Prostitution

Many Discourses about phenomena where people face, such the problem of prostitution. Start from law, localization place, Islamic rules, pro-contra the existence of prostitution until the dangerous of that place. It is absolutely controversial phenomena, because, it is between necessities and Islamic instruction are contrary. The meaning of Prostitution is the business or practice engaging in sexual relations in exchange for payment or some benefit. A profession as a prostitute is circle of devil because of the effect of it makes some spread of Sexually Transmitted.<sup>1</sup>

Based on the introduction, the meaning of prostitution is a practice of going for sexual relation in a prostitute ways, including transaction money or other valuable things (A woman that engaging in sexual intercourse for money or a man that selling one's abilities, talent or name for an worthy purpose are included in prostitute. People that working for prostitute and it is part of section in the sex industry). The necessity of their action is absence, as result of no rational choice that convenient for their life. Some prostitutes work in prostitution because they deceived

---

<sup>1</sup> Marmi, *Kesehatan Reproduksi*, (Yogyakarta: Pustaka Pelajar, 2013), p. 322.

by someone, persuaded, and moreover some of them forced. The motive into prostitution caused from some factors, like economic factors, frustration, or family's factor. Regardless of that causes, their actions get stigmatization as act that against doctrines religion normative.<sup>2</sup>

Prostitution is a form of sexual deviation (abnormal), with a pattern of impulses organization that urges unnatural sex, and the urge of sex not integrated in the personality, the impersonal nature of the sexual relationship without affection and emotion, short duration without aiming to get the orgasm in women. So, sex uses as merchandise, resulting the sex commercialization, in the exchange form of sexual pleasure with material things and money or other gifts. There is impingement wild sexual appetite freely in sexual relationships with many people. The motives of prostitutes are vary widely and can include debt, coercion, survival, or simply as a way to earn a living. These motives also align with varying climates surrounding of sex works in different communities and cultures.<sup>3</sup>

No reason without factors, prostitute deed as a woman forced because some demands they still commit adultery in the prostitution. That factors are heterogeneous depend on the each

---

<sup>2</sup> Nur Syam, *Agama Pelacur Dramaturgi Transendental*, (Yogyakarta: LKIS, 2010), p. 7-8.

<sup>3</sup> Kartini kartono, *Psikologi Abnormal dan Abnormalitas Seksual*, (Bandung: CV. Mandar Maju, 2009), p. 232.

prostitute and motives prompted many women to choose prostitution as a livelihood, among others are:

- a) Lust abnormal sex.
- b) Aspiration high material with the quest for riches through the easy and laze.
- c) Compensation to flavors of self interior as a negative adjustment pattern.
- d) Rebel the authority of parents, religious taboos and social norms.
- e) Disorganization of family life or broken home.
- f) The delay of marriage away after biological maturity.
- g) The standard motive of living or economical high, which encourages the more rapid growth of prostitution.
- h) Many girls addict of drug and liquor thatforced selling themselves and operate prostitution profession with intensive.<sup>4</sup>

The world of prostitution is not far from those factors above. Although the part of their belief as life guidance and knowingGod's commands and prohibition, but some squeeze conditions it makes force or with aware will leave doctrines in their religion. They are aware with consequence that they will get. then because of the reason, they still commit working in prostitution.

---

<sup>4</sup>*Ibid.*, 232-234.

Likes Pornography, prostitution changes be sex for money, it has around since the beginning of recorded issue in the era of the spread of HIV infection and AIDS by prostitutes throughout the world. Commercial sex associated very high rates of HIV infection worldwide. In some developing countries, prostitution forced on young girls and adolescents, and condom use by men is rare. In some places, these “Prostitutes” organized to protect their health and human rights. Despite the fact that pornography and prostitution involve an exchange for money, there is an inconsistency between feminist liberal assessments of prostitution as form of labor, and feminist liberal defense of pornography as a of expression.<sup>5</sup>

## **B. The Existence of Prostitution**

### 1. Prostitution Environment

In the localization environment (prostitution), some people make a profit and defending its existence. Even big religions world's tolerates its existence even. As time, people enjoy going to the state of prostitution, due to the presence of prostitution so the masher easily to search for prostitutes go directly to the localization. The pro-prostitution lobby stands on a shaky platform of economic justice built on the false premise that prostitution is a quid pro quo commercial sexual

---

<sup>5</sup> Google book.com Jesica Spector, *Prostitution and pornography philosophical Debate about sex Industry*, ( California: Standford University Press, 2006), p.12. Accessed on Thursday, 15 October 2015 at 03:25 PM.

transaction and such should be subject to standard labor laws and protections.<sup>6</sup>

The presence of Prostitution is increasingly influential for the life (economy) this is one factor of some reason the prostitutes choose their job<sup>7</sup>, especially

---

<sup>6</sup> Ibid., p. 32.

<sup>7</sup> As well as forms of prostitution are increasing and complex, women become prostitutes was very complexes once the cause that made them plunge into prostitution. There are five factors that are understood interplay in guide women become prostitutes:

- a) Materialism or aspiration to accumulate wealth is an orientation that prioritizes physical things in making the amount of money that can be collected and material possessions they can have as a benchmark of success in life. The principle of materialism orientation is what will make women to do as best he could in an effort to accumulate wealth, if it is not balanced with the knowledge and moral experience, it is often easier women are encouraged to take shortcuts for fulfill the material needs, including one of them woman become prostitute.
- b) Modeling. These factors emerge as impact and risk must be accepted from the strong currents of modernization that promotes life of luxury and trends. Cultures of freedom, especially in the developing secular state, it has been widely spread through global communications media and enjoyed, or at least be seen by other country that may have cultural differences. The developing which has similarities with the culture of these freedoms. From this and developing a culture, which became the "enemy" for clerical and humanist culture of promiscuity Indonesia that is the impact on the emergence of a culture of free sex among teenagers. Woman, in the context of free sex culture, become victims eventually lead to the possible emergence of prostitution.
- c) Prostitution is also likely to arise from factor makes support by parents, it can happen because in order to meet the needs or

for male sex workers or prostitutes. For masher with the prostitutes they are increasingly easy to give rein to sexual desire although with considerable money. But for men the money is not considered, the most important thing is they can choose the prostitute and loving physically. And for prostitutes the more masher coming, the more revenue he generated, and for prostitutes face greater risk of violence than other people.

Prostitution systems structured complete with the organization, Organizer of prostitution may known as pimps (if male) and madams or mama-san (when female). More formally, one said to practice procuring is a procurer or procuress. It connected each other

---

interests, the parent without seen norms of moral and religious rules.

- d) Permissive environment into a fourth factor that allows emergence the prostitution. Permissive environment is an environment without control or grip on between members of the public. Because of the ineffectiveness of control of the social environment or community, so all the actions that deviate from social norms considered to be reasonable, including prostitution. Even such a community could take advantage of prostitution takes chances, a lot of advantages.
- e) Economic is classical factor commonly used as reasons for prostitutes, because of weak economic level in this country, the prostitution can be a shortcut to acquire an established economic level or better. Please see on Koentjoroningrat, *Metodologi Penelitian Sosial*, (Yogyakarta: Pustaka Pelajar, 2004), p. 134.

because in legal prostitution, if she wants to do commercial sex activity, she must registration in that place in order to be able operate. Prostitution is a sensitive and controversial topic, encompassing both sex and money, it has varying definitions in different contexts, some of these based on the definition of prostitution in law, or what is illegal.<sup>8</sup>

There are several reasons why the women choose a profession as sex workers in prostitution:

- a) Broken family relationships, too much pressure, and also the sexual abuse experienced in the family.
- b) Man away from the possibility of a normal life due to less of education, poverty, employment and the future is unclear.
- c) Too ease of grabbing money also encourages towards prostitution.
- d) Having sex (intercourse) too early.
- e) Mix between poverty, ignorance, violence and pressure authorities.

---

<sup>8</sup> Googlebook.com. Melissa Hope Ditmore, *Eyclopedia of Prostitution and Sex Work*, (London: Greenwood Press, 2006), p. xxvi. Accessed on Thursday, 15 October 2015 at 03:15 PM.

The family that raises a problem child on the other hand, prostitution is one way to spread of venereal disease such as syphilis, HIV-AIDS and other. In order to prostitution not widespread, then there should be the problem solving. For that way with multi disciplinary approach needed, considering the characters, backgrounds and different problems on the prostitutes. The most important is the trigger circuit abolish prostitution, among others; poverty, ignorance, oppression, political policy that merely consider the economic aspects, as well as the improvement of legal instruments and apparatus. They also face difficulty reporting crimes to law enforcement. Legal frameworks and hostile social attitudes contribute to the violence experienced by prostitute.<sup>9</sup>

The events above will make easier the response patterns that save from the generally pattern applicable, including patterns of prostitution that now develop in a community environment. Prostitution strongly affect communities, some argue that prostitution affects the community by men who participate in buying a prostitute view women as mere sex objects and not human beings. This terrible attitude towards women accounts for the high incidence of violence perpetrated against prostitutes. The

---

<sup>9</sup> Googlebook.com. Melisa Hope Ditmore, *Historical Guides to Controversial Issues in America Prostitution and Sex Worker*, (London: Greenwood Press, 2011), p. xxi. Accessed on Thursday, 15 October 2015 at 03:20 PM.

Factors above is the most dominant factor causing prostitution, although there are other factors. These factors arise because of the complex problems of life in person so forget about moral norms.<sup>10</sup>

## 2. Prostitution in the Countries

Prostitution in Indonesia is legally considered "crime against decency morality", although practiced widely, tolerated and regulated. Some women are financially motivated to become prostitutes, while others may forced by friends, relatives or strangers. Traditionally, they have met with customers in entertainment venues or special prostitution complexes. Sometimes, prostitution described as commercial sex. The person that works in this area called a prostitute, and kind of sex worker. Prostitution is one of branches in the sex industry. The legal status of prostitution varies from country to country. Whereas prostitutes is as wrong step

---

<sup>10</sup> Meanwhile, there are also several social events causes of prostitution, among others: The absence of laws prohibiting prostitution, amount of desire and the biological urge to express their sexual needs, especially when taken out of wedlock, commercial sex, insult to the dignity of women is greater, culture exploitation, especially against women for the purpose of commercial, the convergence of a wide variety of foreign cultures make resulting accelerating social changes which radically so the people become very instability. Please see Katini kartono, *Pengantar metodologi*, p. 207.

immodest or failed adaptation with norms of modest, because it is regarded as deed who is not accurate and against with social norm. So prostitute in Indonesia is the female who has not morals or low morals.<sup>11</sup>

Prostitution exists in many forms and committed by subjects of different sexes, genders, orientations and ages. Prostitution conducted both female and male. Prostitution is not specifically addressed in the law. However, many officials interpreted "crimes against decency/morality" to apply to prostitution. Prostitution wide spread and tolerated largely, despite its contradiction with popular societal and religious norms. Income from prostitution may provide money for a more comfortable existence than a person might otherwise be able enjoy.<sup>12</sup>

Government response the prostitution in Indonesia been varied. A common response is to attempt banning it and closing brothels. Another proposed response is the taxing of prostitutes' fees; such proposals have met controversy, with the revenues being considered *haram*. Prostitution blamed for the increasing HIV/AIDS rates in various parts of Indonesia. Prostitutes by themselves may fall victim to psycho-social

---

<sup>11</sup> Koentjoroningrat, *Metodologi Penelitian Sosial*, (Yogyakarta: Pustaka Pelajar, 2004), p.204.

<sup>12</sup> Loc cit. Melissa Hope Ditmore p. xxviii.

problems, such as multiple personality disorder. When service customers or dealing with their pimps, they may abuse physically and mentally. They are also at risk of catching HIV/AIDS. A profession as a prostitute is circle of devil because of the effect of it makes some spread of Sexually Transmitted.<sup>13</sup>

Adultery in Indonesian society is a social disease that dangerous. Moreover according Kartini Kartono Free sex (adultery) is no different than prostitution. Actually it same sex with promiscuous or: Mixed Sexual without rules (prostitution) therefore, adultery included into social problem seriously enough, because it violates decency, destructive the descent, causing dirty disease, disputes and unhappiness in the family, and other calamities.<sup>14</sup>

Many studies struggle to gain demographic information about the prevalence of sex work, as many countries or cities have laws prohibiting prostitution or other sex work. In addition, sex trafficking, or forced sex work, is also difficult to quantify due to its underground and covert nature. Finding a representative sample of prostitutes given by city can be nearly impossible.

---

<sup>13</sup> Marmi, *Kesehatan Reproduksi*, (Yogyakarta: Pustaka Pelajar, 2013). p. 322.

<sup>14</sup> Kartini Kartono, *Patologi Sosial*, (Jakarta PT. Raja Grafindo Persada, 2003), p. 197.

Because the size of the population itself unknown. Maintaining privacy and confidentiality in research is also difficult because many prostitutes may face prosecution and other consequences when their identities revealed. Like in Europe, seldom met and found virgin girl, and because of intercourse that did without marriage making happen some diseases.<sup>15</sup>

Different countries have different legal status in prostitution. It can be permissible and unregulated of law. It also could enforced or unenforced crime to a regulated profession. The western society is different in view of the situation of the sex instinct, deviations of sexual behavior practiced under the protection of law. Sexual activity is no merely satisfying pleasure, but the action of sexual guaranteed and protected by the laws of the State and supported educational institution.<sup>16</sup>

Banerji states that the adultery is a violation of law in all the countries in the world. This statement contains disapproval and criticism, because many countries considered adultery, not violation of the law. In some countries that still influenced by the mores such as

---

<sup>15</sup> Zakiah Daradjat, *Peranan Agama dalam Kesehatan Mental*, (Jakarta: CV Haji Masagung, 1993), p. 58.

<sup>16</sup> M. Sayyid Ahmad Al-Musayyar, *Fiqih Cinta Kasih (Rahasia Kebahagiaa Rumah Tangga)*, (Jakarta: Erlangga editor Achmad Taqyuddin Fathurahman Yahya, 2008) p. 45.

Indonesia, adultery seen as a violation of law. Whereas in western countries including the United States (some of their state) saw the adultery as regular events. Koentjoro concluded that that prostitutes and prostitution is not clearly required by the flexible law. In Australia, prostitution is still struggling with the double standard. Carpenter states that only prostitutes penalized, because, sex sells but customers are free to roam. Prostitution expressed also illegal in Gambia. Thailand and the Philippines also incorporate sex tourism in illegal groups. In Senegal, all prostitutes must registered and must undergo periodic health examination.<sup>17</sup>

In the United States, many prostitutes use injection drugs, one of principal source of HIV infection, in some parts of country up to 50 percent of the prostitutes estimated being infected with HIV. Some public health experts have argued that prostitution should decriminalize, the prostitutes could licensed and required having regular health exams. Point to the counties in Nevada where prostitution legally and prostitutes required by law to use condoms and tasted monthly for HIV. No legal working prostitute on that county is HIV positive.

---

<sup>17</sup> Sinta Nuriyah A. Rahman, *Islam dan Kontruksi Seksualitas*, (Yogyakarta: PSW IAIN Yogyakarta, The Ford Foundation and Pustaka Pelajar, 2002), p. 170-171.

Decriminalizing prostitution on a national level is unlikely at this time, however at most it will remain a major cultural issue in the 21<sup>st</sup> century.<sup>18</sup>

### C. Adultery

Prostitution and adultery has relation, prostitution and adultery is almost the same context of sex outside marriage, although not synonymous, in many countries such Indonesia when police arrested the prostitutes, they sentenced same as adulterers.<sup>19</sup> There is no specific law on prostitution. In many cases, people look at prostitution and adultery as something similar. So it is important to see these two phenomena together.

Etymologically from English the word adultery referred to as fornication, which means sexual intercourse between adults that unmarried and adultery, it is means sexual intercourse committed by men with women that not married and one or both of them already bound in marriage

---

<sup>18</sup> Michael L Teague. Sara L.c. Mackenzie. David M Rosenthal, *Your Health today choices in a changing Society. Second edition.* (New York: 2009, MC graw hill,) p. 313.

<sup>19</sup> In terminology according to KBBI (Kamus Besar Bahasa Indonesia) defines adultery into two meanings, the first is the act of intercourse between men and women who are not bound by marriage, and the second is the act of intercourse, a man married to a woman who is not his wife, or a woman who is married to a man who is not her husband. Please see Suharso dan Retnoningsih, *Kamus Besar Bahasa Indonesia*, (Semarang: Widya Karya, 2005), p. 647.

with another husband or wife. In Arabic adultery which, means sexual intercourse without marriage. For fornication in Arabic used by term *ghāiru muhsān*<sup>20</sup> adultery, while for adultery in Arabic used term *muhsān* adultery<sup>21</sup>. Whereas according to the Islamic law adultery. Sexual intercourse between men and women that not bound by a valid marriage and that finished intentionally. And according to the constitution, article 284: adultery committed by men or women that not his wife or her husband.<sup>22</sup>

From the definitions above, then adultery could interpret into intercourse between men with a woman outside the institution of marriage not required if one or both are already bound in marriage to another person or nor. This understanding is the notion espoused by Islamic law and common sense understood by the people of Indonesia. Adultery same with cohabiting, it is from Dutch language, the meaning is living together or cohabitation, living together in the sense of live in a place like husband and wife within a certain time but without marriage.<sup>23</sup>

---

<sup>20</sup> For adulterer who has unmarried.

<sup>21</sup> For adulterer who has been married.

<sup>22</sup> R. Sughandi, *KUHP dan Penjelasannya*, (Surabaya: Usaha Nasional, 1981), p. 300.

<sup>23</sup> A. Rahmat Rosyadi, *Islam problema Sex Kehamilan dan Melahirkan*, (Bandung: Angkasa, 1993), p. 47.

## D. The Law of Prostitution and Adultery

Islam as the last divine religion criticized (forbid) any form of adultery harshly. Islam stipulates that adultery is the dirty deed. Allah says in the al-Qur'an;

<sup>24</sup> وَلَا تَقْرُبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

And you shall not draw near to adultery, for it is foul and its way is evil.<sup>25</sup>

That verse is certainly easy to understand that the approach forbidden let alone do it. Stay away here is not only in terms of the place but the policies and decisions also, that could violate relationship including sexual acts close to adultery. About adultery, our mind inevitably lead to -the place of prostitution. In this era places of prostitution is more crowded especially a man who "buy" and women who sell "services". Therefore Islam told his people to embrace Islam with a comprehensive and earnestly.<sup>26</sup>

Religiosity in Islam is not only manifested in the form of ritual worship, but in other activities also. Not only to act of adultery, but any actions that could lead to sexual drive also that will deliver a person (approaching) adultery

---

<sup>24</sup> QS. al-Isra' [17]: 32

<sup>25</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 203.

<sup>26</sup> Mudjab Mahali, *Ranjau-ranjau Setan dalam Menyesatkan Manusia*, (Yogyakarta: Pustaka Pelajar, 2001), p. 114.

prohibited. People that commit adultery will get torment in this world and in hereafter. Adultery is very big sin in that hated by God.<sup>27</sup> People that commits adultery will get torment in this world and in hereafter. And the rule of doer is very sadistic, in al-Quran is clear for a doer sould given *rajam* punishment.<sup>28</sup>

Adultery is only kind of punishable which an adult Muslim of reason commits of his own free will with a woman. Adultery proved either by confession of the transgressor or witnesses. By witness, it is necessary that four witnesses testify at one and the same time before the *qadī* that they saw. Clearly God given predicate against fornication through the verse as deed vile and cursed God also make same predicate fornication with other major sins, and threatening the doers with harsh punishment on the doomsday, Allah says

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٣٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ

---

<sup>27</sup> *Ibid.*, p. 114.

<sup>28</sup> Geofferey Parrinder, *Teology Seksual*, translation by Amiruddin and Asyhabuddin, (Yogyakarta: LKIS Yogyakarta, 2004), p. 284.

الْقِيَمَةَ وَيُحْلَدُ فِيهِ مُهَانًا ﴿٢٦﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا  
فَأُولَئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٢٩﴾

And those who invoke no other God besides Allah and do not kill the soul which God forbidden except for a just cause; who do not commit adultery. For he that does this shall meet with evil: his punishment shall be double on the Day of resurrection, and he shall abide therein for ever in disgrace, unless he repent and believe and do good works, for then Allah will change his sins to good actions: Allah is ever Forgiving and Merciful.<sup>30</sup>

The witness on whose evidence the adulterer stoned must begin to throw stones at him, then the *qadī* and the people standing there in rows, also cast stones. An unmarried man *ghāiru muhsān* who commits adultery is not stoned, but punished by the infliction of one hundred stripes if he be free if he has a slave.<sup>31</sup>

If in Islam looks for adultery law described in the Qur'an;

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ  
اللَّهِ إِن كُنْتُمْ تُوْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَلَيْشَهِدَ عَدَايَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِينَ

32 ﴿٢٦﴾

<sup>29</sup> Q.S. al-Furqaan [25]: 68-70.

<sup>30</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 266

<sup>31</sup> Klein F.A, *Religion of Islam*, (London: Humanities Press Inc, 1906), p. 220.

<sup>32</sup> QS. an-Nuur [24]: 2.

The adulterer and the adulteress shall each be given a hundred lashes. Let no pity for them detain you from obedience to Allah, if you truly believe in Allah and the last Day; and let their punishment be witnessed by a number of believers.<sup>33</sup>

If the verse above exactly carried out, then will be no any adultery and prostitution. The verse tells us that the sentence should imposed on adultery, in practice not allowed for rambling or put a sense of compassion for the doer. Because the attitude will hamper the implementation the law of God, and that sentence should carried out in the presence of the community to be as an example for them and for doer will feel excruciating pain. In principle, Islam combats sex without marriage for any reason. Because this acts are contrary with human nature.<sup>34</sup>

The next verse is determined on people that marrying adultery people, it could get married with people that commit adultery, the male adulterer can only married to a woman adulterer and women fornicator also only married to male adulterer.<sup>35</sup>

---

<sup>33</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 254.

<sup>34</sup> Afif Abdullah Fattah Thabarah, *Dosa dalam Pandangan Islam*, (Bandung: Penertbit Risalah, 1980), p. 116.

<sup>35</sup> Neng Djubaedah, *Perzinaan Dalam Peraturan Perundang-undangan di Indonesia Ditinjau dari Hukum Islam*, (Jakarta: Fajar Interpratama Offset, 2010), p. 124.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ  
ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣٦﴾

The adulterer may marry only an adulteress or an idolatress; and the adulteress may marry only on an adulterer or an idolater. True believers are forbidden such (marriages).<sup>37</sup>

The purpose of this verse is inappropriate believers married to an adulterer, and vice versa. Commit fornication are a vile act and debasing, dignity and the dignity human for doers, families, and society. Because adultery is related with social arrangements closely.<sup>38</sup> Adultery and cohabiting act carried out by people not engaged in a legitimate marriage, a viewed from the perspective of Islamic law, the law is clearly unlawful. Not required if local communities feel disturbed sense of ethical. People entitled to give the complaint as long as he can provide proof in accordance with Islamic rule.<sup>39</sup>

For prostitutes brave to sacrifice themselves, future, and their life no matter just for getting money. Whereas that money of their work hard, not all for hers, but that money has

---

<sup>36</sup> QS. an-Nuur [24]: 2.

<sup>37</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 25.

<sup>38</sup> Neng Djubaedah, *Perzinaan Dalam Peraturan Perundang-undangan di Indonesia Ditinjau dari Hukum Islam.*, p. 124.

<sup>39</sup> Neng Djubaidah, *Pornografi Pornoaksi ditinjau dari Hukum Islam*, (Jakarta: Pernada Media, 2003), p. 215-216.

to share to all management that involving in their job.<sup>40</sup> Premarital sex is seen as an immoral act against the rights of Allah and the rights their organ sex, adultery is a sin punishable by the Islamic court, on an extramarital affair, the punishment is harder, because people that get married do not have any reason to fornicate, Syarī‘ah says that people who marry with adultery must stoned to death, therefore, premarital sex is not to fulfill stimulus sex.<sup>41</sup>

Therefore, Islam has set strict punishment for doer of adultery by flogging one hundred times for the unmarried and stoning to death for married people. In addition to physical punishment, moral or social punishment also given to them in the form of the announcement of her shame, exile and must not married. These punishments are actually more preventive and valuable lessons for others. This is considering the impact of adultery is very dangerous for human life, both in the context of the lives of individuals, families or the community.<sup>42</sup>

#### **E. Aim of Islam Forbid the Prostitution**

Prostitution is a complex trouble that a lot of face controversy, there is pro and contra, but it is clear whatever form

---

<sup>40</sup>Nur Syam, Op.cit., p. 56.

<sup>41</sup> Sayid Muhammad Ridhwi, *Perkawinan Moral dan Seks dalam Islam*, translation by Muhammad Hasyim (Jakarta: Lentera, 1994), p. 69.

<sup>42</sup>*Ibid.*, p. 69.

of prostitution it brings impact for prostitute live. First side prostitution trespass religion values and norms and other sides this activity is tolerated to fulfill necessities of economy or living cost for doer. But clearly Islam forbids prostitution and commit adultery so many texts in al-Quran explanation about it.

From the explanations above can give the conclusion that the hokum of adultery is forbidden. Islam forbids the terms that closed to adultery. Prostitution, adultery and cohabitation prohibited by Islam, because it can make effect of resource of illness, and some risks. The risks presented prostitution are including physically by the spread of Sexually Transmitted Diseases (STDs) such as Chlamydia, gonorrhea, herpes, human *papilloma* virus, syphilis and AIDS, which is a common risk free sex without using a safety device or contraception (condom). Sex without marriage is often carried out without responsibility. The doers of sex also often do not think about the risks are posed.<sup>43</sup>

The risk is higher in certain groups which include, for example diseases caused by sex with multiple partners, those with that having multiple sex partners, those who do not use condoms during sexual activities. Commercial sex workers, drug abusers who tend to practice high risk sexual behavior. The initial

---

<sup>43</sup> Sexually Transmitted Diseases (STDs) are infections that can be transmitted through sexual contact with infected individual. These are also termed sexually transmitted infections (STIs) STDs and STIs can be transmitted during vaginal or other types of sexual intercourse including oral and anal sex. Please see in book @fakta2SeksID, *Did You Know?*, (Jakarta: Salaris, 2014), p. 11.

response to testing appears to be a short term increase in psychological distress, and some people subset of people diagnosed with AIDS reacts with extreme depression and thoughts of suicide.<sup>44</sup>

The other risk is emotional health consequences of prostitution include severe trauma, stress, depression, anxiety, self-medication through alcohol and drug abuse, and eating disorders. This effect makes someone be crazy and difficult to concentration with their rationality and makes human toppled in the astray. Islam does not want Muslim men gets female adultery, also does not want Muslim women gets male adultery, living under the influence of mental which is already low and covered by an unhealthy soul, associate with body with a full source of disease. Islam with all its laws and commands and prohibitions could not raise himself reached a very lofty level desired by God in order to be attack by human.<sup>45</sup>

Islamic concept about woman is suitable with spirit of mankind life development in this century. There is rule to close the sexual organ to woman it is mean for becoming woman be more honorable and prestigious.<sup>46</sup> But it is not synchronous with

---

<sup>44</sup> Shelley E. Taylor, *Health Psychology*, (New York: Mc Graw Hill Companies, 1986) p. 393.

<sup>45</sup> Penyadur M. Bukhori, *Hubungan Seks Menurut Islam*, (Jakarta: Bumi Aksara, 1994), p. 92.

<sup>46</sup> M. Ridwan Lubis, *Cetak Biru Peran Agama Merajut Kerukunan, Kesetaraan Gender dan Demokrasi dalam Masyarakat Multikultural*,

reality about Muslim women, with the existence of women in prostitution makes women become the lower their authority. It is clearly Islam forbids prostitution and adultery because it is include a big sin, and the effect of those evoke illness and bad effect, so adultery and all form of prostitution must be left with increase the faith and closed to Allah.

## **F. Religiosity Understanding**

About religion, it needs an attitude extra careful, because although a trouble of religion is a social problem, but in the reality for understanding is so have individual character, the understanding and concerning as religion by someone is so depend on background and personality. It makes a difference pressure in every person, and makes religion become as deep from their personality and privacy of someone. Religion has been successful to built civilization of world, because it gives about mean of life and feeling piece.<sup>47</sup>

There are some definitions of religion which indicate any different understanding according to individual. Scientists submit their arguments such as:

---

(Jakarta: Departemen Agama Bidang Litbang Agama dan Diklat Keagamaan Puslitbang Kehidupan Beragama, 2005), p. 133.

<sup>47</sup> Komaruddin Hidayat, *Psikologi Beragama Menjadikan Hidup Lebih Nyaman dan Santunn*, (Jakarta Selatan: Hikmah PT Mizan Publik, 2006), p. 16.

- a) Wallace, he said “religion is a believe about mean of the last cosmos”
- b) E.S.P Haynes gives argue about religion “a theory about relation of human with cosmos”
- c) John Morley makes definition of religion as a feeling of human about higher strengths that to command of our destiny.
- d) James Martineau gives opinion “religion as belief about immortality Lord, that is soul and a will of God that control the cosmos and suitable with mankind”<sup>48</sup>

From the definitions above, in fact an understanding of religiousness a human stimulated to create that definition.

Islam is a verbal noun originating relating to concepts of wellness, safeness and peace. In a religious context it means "voluntary submission to God". Muslim, the word for a follower of Islam, is the active participle of the same verb of which Islam is the infinitive. Believers demonstrate submission to God by serving God, following his commands, and rejecting polytheism. Sometimes the word has distinct connotations in its various occurrences in the Qur'an. In some verses, there is stress on the quality of Islam as an internal conviction: "Whomsoever God desires to guide, He

---

<sup>48</sup> Dadang Kahmad, *Sosiologi Agama*, (Bandung: Remaja Rosdakarya, 2009), p. 161.

opens his heart to Islam.” And The Five Pillars of Islam are: *Syahadah*, *shalaāh* (praying), *Zakāt* (charity) Fasting in *Ramadān*, Hajj (pilgrimage).<sup>49</sup>

Discourse about understanding of religiousness including talk faith, belief, and Islamic law. Faith is the point of religion dogma and substratum of worship, a man that recognize be faithful but he never to implement worship, so he can gets predicate as “*asyī* religious person” (religious person to be sinful) or *fasiq* person.<sup>50</sup>

The essence of religiousness is receiving values and norms who are believe as absolute truth. But in the reality, a man not born in vacuous space and vacuous of culture, therefore the religiousness for majority follower of religion is not the free choice, religion born from ultimate value of heritage process from generation to generation.<sup>51</sup>

Islam religion aspect for mankind could has the strong faith in their deep heart in order to stabilize the aim for right way and get instruction. Therefore mankind must understand about:

---

<sup>49</sup> Taken from <https://www.haikudeck.com> at 26 June 2015, 02:57 PM.

<sup>50</sup> Masjfuk Zuhdi, *Studi Islam*, (Jakarta: CV Rajawali, 1988), p. 7.

<sup>51</sup> Huston Smith, *Agama-agama Manusia*, ( Jakarta: Yayasan Obor Indonesia, 2001), p. xii.

*'Aqidah* (basis of belief) is the first learning belief theory before others. Faith shall be strong and full. It does not mix by doubt. Faith be able to according determination of clear assertions and explicitly by verses in the al-Qur'an and has been agreement of Muslims. Although in this case there are other conditions appear different arguments. That faith is first exclamation from messenger, and he asked in order believing by mankind. That was invitation from the messengers to mankind in the past.

*Imān* (faith or belief), Islam begins really to take root with the conscious genuine, the men or women concerned cannot but surrender themselves to god. Discovering god as their thinking is upon the truth. They control desires and dedicate their wealth cause of god.<sup>52</sup> There are six basic beliefs shared by all Muslims: Belief in God. Angels. al-Quran, Prophets and Messengers, the Day of Judgment and Fate *qadar*.

While the law (*Syarī'ah*) is a set of rules and regulations determined by God with complete or just the basics, people uses it in regulating the relationship with God,

---

<sup>52</sup> Maulana Wahiduddin Khan, *Woman between Islam and Western Society*, (New Delhi: Nice Printing Press, 2000), p.127.

a relations with their brothers and sisters, relations with his fellow human beings and their relations with nature and life.<sup>53</sup>

Islam Understanding is a religion that is taught by the prophet Muhammad SAW which, guided by the holy book of al-Qur'an inherited Religious or religiosity manifested in the side of human life. Religious activity not only occur when someone perform ritual behavior (worship), but do another activity that is driven by a supernatural poweralso. Not only visible activity but are invisible activity and it happens in one's heart also. He told mankind to be religious (Islam) as a whole consequently. The essence of religion according R.M Wisnoe Wardhana, it is effort to purify of self and it implements on his life, because after human end, there is no opportunity to purify his self anymore.<sup>54</sup> Allah says:

يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا اَدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطٰنِ ۚ اِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

O believers, submit all of you to Allah and do not walk in Satan's footsteps; he is your sworn enemy.<sup>56</sup>

---

<sup>53</sup> Syekh Mahmud Syaltut, *Aqidah dan Syar'iah Islam*, translation by Fachruddin Hs, and Nasharuddin Thaha (Jakarta: Bumi Aksara, 1984), p. XIII.

<sup>54</sup> Muhammad Damami, *Makna Agama Dalam Masyarakat Jawa*, (Yogyakarta: LESFI, 2002), p. 79.

<sup>55</sup> QS. al-Baqarah [2]: 208.

Islam, the initial step to take embrace of Islam, means that one should willingly obey god, leading one's life within the bounds of God commandments. Whereas Islamic law (*Syarī'ah*) is system, rule, regulation and certainty has been determined by Allah completely for people. In order to used for regulate their relation with god, with the same human, same religion, and to nature in this live.<sup>57</sup>

### 1. Understanding of Worship

The concept and purpose of worship in Islam is unparallel to any other religion in existence. It combines the mundane with the spiritual, the individual with the society, and the internal soul with the external body. Worship has a unique role in Islam, and through worship, a person is regarded as a true Muslim who accords his entire life to the Will of God. Worship is an effort of human for closeness themselves to Allah, According to the language the worship means obedient and submissive, *'Ubūdiyyah* means submissive and

---

<sup>56</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 22.

<sup>57</sup> Syekh Mahmud Syaltut, *Aqidah dan Syar'iah Islam*, translation by Fachruddin Hs, dan Nasharuddin Thaha (Jakarta: Bumi Aksara, 1984), p. XIII.

inferiority. According to al-Ahari, he said that worship could not mentioned except for submission to God.<sup>58</sup>

Worship is all mention including what Allah loved in their said or did. The function of worship is to purify the soul and educate in order to aim the right way, if it is not achieved or can achieve that aim, so it is not worship and not accepted by Allah, moreover make generates censure on the doer, for example in the prayer, which is personal worship of concrete, the Quran describes that prayer will prevent crime and evil.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ  
تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ ﴿٥٩﴾

Proclaim the potions of the book that are revealed to you and be steadfast in prayer. Prayer fend away indecency and evil. But the greatest thing is to remember Allah. Allah has knowledge of all your actions.<sup>60</sup>

The importance of worship may seen in the fact and it been prescribed by God in all religions prior in

---

<sup>58</sup> Lahmuddin Nasution, *Fiqih I*, (Jakarta: logos Wacana Ilmu, 1995), p. 45.

<sup>59</sup> QS. al-Ankabut [29]: 45.

<sup>60</sup> See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980), p. 293.

Islam. This is accordance with the understanding given by al-Shaukani said, that worship is obedient, and the inferiority that maximum in term of *syara'*, the understanding of worship described by scholars as follows According to Ibn Taimiyyah His book *al-'Ubūdiyyah*, he describes the understanding of worship, and basically worship means inferiority. However worship is instructed, in the religion is not just obedience and inferiority to God. Worship contains of understanding about inferiority that accompanied with *hub*, which is love in its most perfect form.<sup>61</sup>

Obedient to a person without love is not called worship. Then, love or just obedient is not enough to embody the understanding of worship. Someone said that worship not to God but he loved God more than anything and his love to glorify God over all things. Even he had to believe no one has the right to love and perfect compliance to God. For further understanding, worship includes all of loved and God willing, in the form of saying and deed born as well as inner. It includes prayer, fasting, hajj, said realness, loyalty to parents, keeping in promises, keep in *silaturrahmi* and others. Including *wājib* (Obligated), *sunnah*,

---

<sup>61</sup>*Ibid.*, p. 45.

*mu'amalah*, and also *akhlāk al-kharīmah*, even further, Ibn Taimiyyah said that the entire of religion that includes worship.

## 2. The Kind of Worship

Review of its kind, worship in Islam divided into two types, with different shapes and properties between the other:

### a) *'Ibādah Maḥdah*

This means that pure only servitude is the relationship between with God directly. The kind of worship that include *'Ibādah Maḥdah* are *wudū*, *tayammūm*, *adzan*, *iqāmah*, praying, reciting al-Quran, *'Itikāf*, fasting, *hajj*, *'umrah*, etcetera

### b) *'Ibādah ghāiru Maḥdah*

Namely the worship on side as a servant relationship with God is also the relationship or interaction between servants with other creatures. From the explanation above, the author included that man who has knowledge is one of man that done, *'Ibādah ghāiru Maḥdah*, and the man that

expert in worship is one of man done *‘Ibādah Mahdah*.<sup>62</sup>

### 3. Spirituality of Religion Experience

A phenomenological description of a religious experience is one of that describes the experience “from within” or in terms of how things appear to the subject of the experience as she has experience without making any commitments to things being, or not being the way appear to the subject to be. If different experiences have different phenomenological descriptions, is good, though not decisive, evidence that they are different sorts of experience.<sup>63</sup>

Religious experience is not only source of evidence relevant to religious belief. It is only expected that conceptual matters whether the concept of God is logically consistence, whether two or more doctrines cohere, and whether other sorts of claims are consistent with religious claims also enter into assessment of religious traditions. Religious

---

<sup>62</sup> Taken from: <https://umayaonline.wordpress.com/2008/09/15/ibadah-mahdhah-ghairu-mahdhah/> at August 20, 2015, 09:11PM.

<sup>63</sup> Keith E. Yandell, *The Epistimology of Religious Experience*, (New York: Cambridge University Press, 1993), p.17.

experience vary in structure and content, and no attempt made here to cover them all. What attempted is a discussion of some of the more important and interesting varieties that might form the basis of a challenge to the view that strong numinous experience provides evidence in favor of God exist.<sup>64</sup>

According M.M. Thomas, spirituality whom humans needed now is a spirituality that gives strength to humans to confront, fight and solves the problem of humanity, injustice, oppression, poverty, ignorance, environmental destruction etcetera. So in the next time religion is not encouraging people to escape from reality and alienating themselves from the problems of life, but it is capable and brave to face it.<sup>65</sup> The universe has divine soul of order, which soul is moral, being also the soul within the soul of man. But whether this soul of this universe be more quality. As much as if it were a God, human can trust it to

---

<sup>64</sup>*Ibid.*, p. 321.

<sup>65</sup> YB Manguwijaya gedong bagoes oka mohamad sobary, *spiritualitas baru : Agama dan aspirasi Rakyat*, ( Yogyakarta:Pustaka Pelajar, 1994), p. 152.

protect all ideal interest and keeping the world's balance straight.<sup>66</sup>

Sigmund Freud theorized that belief in a God or gods arose from an adult's projection or powerful and long-lasting childhood experience with his or her parents. These experiences, of fear as well as of security, were the basis for the adult's attempts to deal with the anxieties of a complicated present and an unknown future, Freud thought that since a major function of religion is to help human beings feel secure in an unsafe universe, religion would become less necessary as human beings gained greater physical and mental security.<sup>67</sup>

Freud brilliantly managed to solve, on his view, if we want to know why religion persist even when described by science and philosophy, we need only turn to psychoanalysis, that tells us quite clearly that the real and ultimate source of religion's appeal is not the rational mind but the unconscious. Religion

---

<sup>66</sup> William James, *The Varieties of Religious Experience a Study in Human Nature*, (New York: United State of America on acid-free paper, 2002), p. 33.

<sup>67</sup> Michael Melloy, *Experiencing the world's Religions, Tradition, Challenge, and Change*,(California: Mayfield Publishing Company,1999), p.4.

arises from emotions and conflicts that originate early in childhood and lie deep beneath the rational, normal surface of the personality. It is best seen as an obsession neurosis. Accordingly we can no more suppose that believers would give up their faith.<sup>68</sup>

a) Attitude of human religiosity

- 1) It could receive the truth of religion according to the accurate considerations thinking is not only for following the others.
- 2) Tending to realist, so religion norms are more to be applied in their attitude.
- 3) Positive thinking behavior into dogmas and norms of religion and struggle for studying and increase religious understanding.
- 4) Degree of religion obedience based on consideration and responsibility until the religiousness is realization from attitude of life.
- 5) Open mind and has wide knowledge.
- 6) The attitude of religiousness tending to aim on types of each personality, so it is seem there is influence of personality to receive,

---

<sup>68</sup>Daniel L. Pals, *Seven Theories of Religion*, (New York: Oxford University Press, 1996), p. 78.

understanding and implement the dogma that his belief.<sup>69</sup>

If all of attitudes above trespassed by human, so feeling sin will be on a deep heart for human who has believe on their religion, because sin is very hurt, and it cause be able dissociates soul with his Beloved. The faith of sin is obstruction between mankind and their God will guide to sadness way which godly, that is sin feeling in depth.<sup>70</sup>

---

<sup>69</sup> Jalaluddin, *Psikologi Agama*, (Jakarta: PT Grafindo Persada, 1996), p. 93.

<sup>70</sup> Margareth Smith, *Rabi'ah Pergaulatan Spiritual Perempuan*, translation, by Dra. Jamilah Baraja (Surabaya: Risalah gusti, 1997), p.65.

## CHAPTER III

### PROSTITUTES IN ARGOREJO PROSTITUTION AND ITS RELIGION EXPERIENCE

#### A. History of Argorejo Prostitution

Prostitution legalized in consideration of the creature prostitutes wandering the streets, because if the prostitutes in the streets, then anyone that will know the prostitutes and it makes irregular the regulation, or the government feels difficult to control that existence, begin the license, health control and gives the founding religion.<sup>1</sup>

##### 1. Argorejo Prostitution Profile

Argorejo prostitution, one of prostitution that located in the Argorejo village, Kalibantengkulon Semarang, the localization legalized by the city of Semarang and it becomes sexually land sales since 1966. Initially Argorejo prostitution is a reallocation program for prostitutes in the Semarang city. They are widely spread in some areas close to residential areas. Concerns about the negative impact of prostitution

---

<sup>1</sup>To avoid it so prostitutes provided a place for them in one place commonly referred to as localization or prostitution. With one state that, the prostitutes can be monitored and briefed or coaching health, religion, etcetera. Interview with Muhammad Taufiq Hidayat 26 years old, he is as manager of Griya Asa PKBI Semarang city. Monday 26 October 2015.

makes Semarang city government builds reallocation for all prostitutes.<sup>2</sup>

Argorejo prostitution which the large 3.5 hectare (ha) is one of localization in the urban area of Semarang known by public and the existence is a social environment like a village in generally. (localization which has the concept of "settlement") in the Municipality of Semarang are only two prostitution state, those are Argorejo residing in the Kalibanteng Kulon village administration and Gambilangu prostitution residing in the Mangkang Kulon village administration. Formerly, all prostitutes gathered in village name Karang kembang. The aim is in order to Semarang city be clean, but with a long time that village crowded and full with quantity of prostitutes, then the government of Semarang city move them to a hill that so far from citizen.<sup>3</sup>

Relocation project realized in 15 August 1966 in the first time dedicated by Hadi Subeno (as Regent of Semarang) with circulating letter and this prostitution legalization (No.21/15/17/66), making reallocation prostitutes in Kalibanteng region. Originally this area is hilly land lonely and far from residential areas. Therefore the name of this area known as Argorejo which means mountain=*Argo*

---

<sup>2</sup> According data on 2014 source from document in Argorejo office.

<sup>3</sup> Interview with Mr. Shadiqun 64 years old, he is one of administrator in Argorejo prostitution. Saturday, October 10, 2015.

affluent=*Rejo* or the meaning is the mountainous region of prosperity. However, at the beginning of the program relocation, the total of prostitutes that will be moved just a little. For symbolizes the Bitch houses in front of the house fitted with red lights.<sup>4</sup> It makes sometimes this prostitution almost be known with red lamp in the past.<sup>5</sup>

The aim and meant of established this prostitution are:

- a) To localize Sexually Transmitted Diseases (STDs)  
Makes easier for monitoring of HIV/AIDS
- b) Return to be healthy community and good sociality into society<sup>6</sup>

Currently, total of prostitutes around 735 members that inhabit prostitution area, the population of prostitutes who are inhabit there mostly from newcomers. That is from Jepara, Kendal, Pati, Grobogan, Boyolali, Solo, Tegal, Bandung, Brebes and other regions in Central Java, some of others from East Java, West Java and foreign. They assemble suitable with

---

<sup>4</sup> Red light district is an urban area where there is a concentration of prostitution and sex oriented businesses, such as sex shop, strips clubs, adult theaters, etcetera. The term originates from the red lights that were used as signs of prostitutions. There are areas in many big cities around the world which have acquired an international reputation as red light districts. Interview with Adib the citizen closed with Argorejo Prostitution. On August, 26 2015.

<sup>5</sup> Interview with Nanang, 27 years old on August 26, 2015 as citizen Kalibanteng Kulon.

<sup>6</sup> Data on 2014 source from document in Argorejo office.

each regions and cooperation because feeling similar fate and have same responsibility usually.<sup>7</sup>

Variously development progress especially on building the structure and infrastructure on that place. Withdrawal of money is from of every visitor who comes in every "entrance" of prostitution, this income is from guest come, then officer will ask an assessment Rp.2.000,-for every person. The money used to increase the facility like construct internal roads, and the others used for social funds allocated to help victims of natural disasters.<sup>8</sup>

Argorejo prostitution complex area there is a grave from one of disseminator of Islam religion, he is Soen An Ing

---

<sup>7</sup> The reasons become prostitutes are diverse, start from economic necessity, destruction of households, until just for fulfill of worldly satisfaction. Please see on Thesis of Muhammad Taufik Hidayat, (0103513156) Study of Basic Education Science Concentration Program, After Graduate Program, Semarang State University 2015. *Presespsi Pelajar Sekolah Menengah Pertama Sekitar Resosalisasi Argorejo Terhadap Perilaku Seksual Sebagai Sumber Belajar Pendidikan Kesehatan Reproduksi dan Seksual*. p. 45.

<sup>8</sup> Formerly, Argorejo prostitution was managed by the government of Semarang city, currently is managed by the community of society Argorejo village, (the transition of management was conducted in 1991). On 1985 chance the regent of Semarang city wants to region Dawung hamlet Pudak Wayung, but it is ignored because that moving has impact on pollution of river which the water is used the citizen for daily activity, like washing, take bath and drinking. Finally that prostitution lives permanently in Argorejo village Kalibanteng Kulon until nowadays. Interview with Irwanto on of administrator official at Argorejo prostitution. On August 26 2015.

(Sunan Kuning) the grave places is being on sub district of Kalibanteng Kulon, the position is in top of small hill, beside north of Muriadi Raya Street. Because of this grave usually mention the Argorejo prostitution with SK, Sunan Kuning. Actually SK mention is for some people that mean Sri Kuncoro, because the Argorejo prostitution being on Sri Kuncoro street. Unfortunately until now, mostly people always wrong to mention SK (Sunan Kuning). Although its place being on localization area but the pilgrim continually come to pilgrimage.<sup>9</sup>

Every time, data about total of prostitute could change because controlling and some factors about a problem they want to be a prostitute, moreover Argorejo now is the biggest prostitution at Central Java and also the biggest in Indonesia when Doli prostitution closed, then request increase, but the official do not accept all newcomer because they would not take a big risk, especially for their health about Sexually Transmitted Diseases (STDs) moreover HIV/AIDS, if in urgent condition they will make selection first because of carefully from official in order to this localization always get predicate the cleanest.<sup>10</sup>

---

<sup>9</sup> Interview with Masaid the citizen of Argorejo village. On August 26, 2015.

<sup>10</sup> Interview with Mr. Sumardi as a chief of RT 5 RW 4 and an administrator in their region. On August 27, 2015.

In Argorejo prostitution has include systematic area because the management makes maximum effort by administrator and some people who have been to acts and keep suitable as care with prostitutes. There are four element communities point in Argorejo prostitution, that communities consisting of administrator, pimp, prostitute and boy friend of prostitute.<sup>11</sup>

This is about condition of Argorejo prostitution:

---

<sup>11</sup> Description of element communities point, first administrator, it is a group of official that be chosen democratically for leads the proceed of prostitution business and order to make effort rehabilitation of prostitutes. The chief of Argorejo prostitution nowadays is Suwandi Eko Putranto he is also the chief of PMN (*Paguyuban Mucikari Nasional*). Second is pimp, usually they called as “*mami*” or “*papi*” is a man who has business in Argorejo place (lodge), except for operate the prostitution business the job of pimp are responsibility of the safety, health, and rehabilitation of their prostitutes. Third is prostitute, according the rule of Argorejo prostitution the age of them minimum is 18 years old and maximum belong 3 years to work on Argorejo prostitution, the last is boy friend of prostitutes or usually they called with “*Kiwir*” or “*Tukimin*” or “*Tukijo*” is man who make relation with prostitute and became a operator of karaoke, the task of them are accompany the prostitute, deliver and pick up the prostitute, also make satisfy desire of prostitute. see on Thesis of Muhammad Taufik Hidayat, (0103513156) Study of Basic Education Science Concentration Program, After Graduate Program, Semarang State University 2015. *Presespsi Pelajar Sekolah Menengah Pertama Sekitar Resosalisasi Argorejo Terhadap Perilaku Seksual Sebagai Sumber Belajar Pendidikan Kesehatan Reproduksi dan Seksual*. p. 46-47.

## Condition of Argorejo Prostitution<sup>12</sup>

Table I

No.	Condition	Quantity
1.	Pimps	156
2.	Prostitutes	735
3.	Boy friend of prostitutes	175
4.	Lodges	158
5.	Karaoke Operators	235
6.	Karaoke Places	115
7.	Administrators	4

2. The safety system and Prostitution rules at Argorejo prostitution

To maintain security and regulation in the Argorejo prostitution, the citizen communities make and empower two security techniques, namely internal security and the external security. Internal security (self-securing) carried out and the security system involving community Argorejo region which is divided into the RT-level security, in principle this

---

<sup>12</sup> Data on 2015 source from document in Argorejo office.

securing will overcome the security problems that posed by visitors and criminal actions are easy, while the external security is the security that involves official security force that includes police force, military and municipal police. This safety system applied to overcome unrest caused by visitors with a high level of criminal and security officers who visited prostitution.<sup>13</sup>

As a support system security, manager of Argorejo prostitution make rules that are general or specific. General regulations are generally applicable regulations and apply every day, while specific rules are the rules that apply at certain moments like regulations during Ramadan. During normal days, Argorejo prostitution always crowded, especially with men visiting dozens of Karaoke parlors and prostitution accommodating sex workers. Argorejo will fully close during the fasting month and sex workers have so far returned to their hometowns after the official advised them to do so before Ramadan started.<sup>14</sup>

---

<sup>13</sup> Interview with Mr. Shadiqun 64 years old, one of the officer of Argorejo prostitution on Saturday, October 10, 2015.

<sup>14</sup> Every Ramadan month the Argorejo Prostitution is closed because this is the government rule and the official of that place struggled to respect

To notify patrons, the management of the Argorejo prostitution erected a large banner informing them of the closure at entrance to the location, which functions not only as a prostitution area but also as a rehabilitation center. As a rehabilitation center, the official helps prepare prostitutes to return to their communities by, among other things, providing vocational training and strengthening their spiritual beliefs.

The local Al-Hidayah mosque and another nearby mosques will also hold the Tarawih prayer during Ramadan. And for prostitutes who want to pray the official of mosque enable to do it. And respond of prostitutes about the policy of that several arguments depend on each prostitute, because every prostitutes has the each busy and not all of them stay on that place, some of them there is agenda to back in their home town.<sup>15</sup>

The policy in this prostitution in order to the occupant total of Argorejo prostitution is not increase

---

people who do fasting worship. The decision to close the district for a whole month, according to Suwandi, is a gesture of respect toward local muslims preparing the fast.

<sup>15</sup> Interview with Mr. Ahmadi one of official in Argorejo Prostitution, on September 7, 2015.

every year, the official always carry on operation to process data and registration for new members. This agenda realized every after Lebaran day cooperation with government and diverse of association like public health center, part of sub district and some of official in Argorejo prostitution.

Argorejo is a localization that in the middle of the city industry and services are the capital of Central Java (Semarang). The existence of Argorejo representation of prostitutes that are in the midst of urban life based industry. Argorejo also fostered by PKBI (Perkumpulan Keluarga Berencana Indonesia) Central Java and accompanied by NGO (Non Governmental Organization) Griya Asa. Thus management efforts against prostitutes in Argorejo is maximal, include, skills, health awareness, mental health therapy. NGOs often play a large role in outreach to sex worker, particularly in HIV and Sexually Transmitted Diseases.<sup>16</sup>

Establishing program start from 09.00 am until 11.30 am every Monday, Tuesday, and Thursday, in every establish has substance about

---

<sup>16</sup> Interview with Tata one of volunteer of PKBI Central Java on March 15, 2015

knowledge Sexually Transmitted Diseases (STDs) and HIV/AIDS with instruction to used contraception (condom) and giving spiritual substance.

a. Rule and forbidden in prostitution area:

For a pimp:

- 1) If she receives a prostitute not standard age that is below of 18years old<sup>17</sup>.
- 2) To violate the rule of operating time for example closed operational time, and closed karaoke operational time.

The penalties are:

- 1) First, warning is making an identification to obey the rule
- 2) Second, warning is making the last identification
- 3) Third, warning is closing the lodge

---

<sup>17</sup> Although this prostitution is famous in Semarang, not all prostitutes in this prostitution is still young, most of the prostitutes even have age more than 50<sup>th</sup> years old, the official has rule that only those above 18 years old can operate in Argorejo prostitution. Teenagers are forbidden to be prostitute because that age is not complete to receive the all risk that will they get. This rule is not only for prostitutes but also for costumer who wants to commit intercourse with prostitute. According to the document data on official of prostitution.

For prostitute:

- 1) Obligated to have a identity card and member ID card
- 2) Screening once every two weeks
- 3) VCT (Voluntary Counseling Testing) once every three months
- 4) Obligated to following established program

The penalties are:

- 1) First, warning for making an identification to obey the rule
- 2) Second, warning for making the last identification and pay a forfeiture
- 3) Third, warning for elimination from Prostitution

The official of prostitution has special program that name is “Wisdom Program”

Meaning:

- 1) To make equivalent society
- 2) Decrease poverty
- 3) To empower prosperity

Vision : Must be rich

Mission: Health, Protecting, Extracting<sup>18</sup>

### 3. Islam Religion Training Programs

Besides the activities from NGO deed, some organizations care into their religion, such as Al-Azhar, department of religion (Depag) and others organization cooperation with officer of Argorejo prostitution make some activity about religion guidance program, so apart from Griya Asa that given facilities about skills, health awareness, mental health therapy. The official of Argorejo Prostitution also gives the facilities about guidance of Islam religion, this agenda being purposeful for increase the faith into God in order to for them a little make understand and getting spirituality to their life.<sup>19</sup>

Religion training program in this prostitution has been maximum who was done by organizer with using a several substances, because for organizer for changing morality was not easy moreover they are prostitute. Therefore the organizers must understand

---

<sup>18</sup> Data on 2014 source from document in Argorejo office.

<sup>19</sup> Interview with Muhammad Taufiq Hidayat 26 years old, he is as manager of Griya Asa PKBI Semarang city. Monday October 26, 2015.

the condition of prostitutes to give the matter without refer to their feeling.

Sometimes the activist who cares with female discrimination like as An-Niswa<sup>20</sup> from UIN Walisongo Semarang also comes and gives teaching illumination about the effect of free sex and socialization to use condom, and at the time also allude a little about religion like a recommended to increase the faith, and remember about religion experiences that they did in the past.<sup>21</sup>

When An-Niswa came and did illumination, they asked to the prostitutes about their knowledge and Islam religion actually the prostitutes know but, must be enticed first for example to mention the five pillars of Islam and sex basics of faith, the beginning they did not memorize, but after getting directions one by one, they can mention it but not fluently.<sup>22</sup>

---

<sup>20</sup> An-Niswa is one of unit of student university program on UIN Walisongo Semarang. Since 1997, A specialist of cares with human right of woman and focusing on illuminating with Health Reproductive, Gender, Narcotics and center of counseling. Interview with Wulan Setyaningtyas from Dakwah and Communication Faculty, 19 years old. October 23, 2015.

<sup>21</sup> Interview with Muhammad Yasin, he is the leader of An-Niswa period 2015<sup>th</sup>. Friday October 23, 2015.

<sup>22</sup> Interview with Nana Lutfiana, she was coordinator of PIK (Pusat Informasi dan Konseling) in An-Niswa UIN Walisongo Semarang, twenty

The prostitutes on Argorejo actually understand with how an important the function of religion, but in the reality and on their application was not suitable with what they did. When An-Niswa gave illumination with some prostitutes, ratably from them they do not understand yet with its implementation, because their factor mostly is by economic factor, so they have been victimized their religion, they are just use Islam as status on their lives without implement the instruction and leave the forbidden of Islam religion.<sup>23</sup>

Religious treatment program from Griya Asa PKBI Central Java, the prostitute in that realizing is encouraged to think about livelihood that suitable with society norm because in the reality they are faced by problem which complicated especially related with economic factor, so without giving religious treatment that based on religion value it is so important for them in order to back in the right life.

---

years old from Dakwah and Communication faculty fifth semester. Friday, October 23, 2015.

<sup>23</sup> Interview with Abid Mansyuruddin,(21 years old) From Syari'ah Faculty, Seventh semester, one of member of An-Niswa UIN Walisong Semarang, (Friday October 23 2015) who has been did illumination in Argorejo prostitution about reproductive health and about Islam training program.

Necessities of giving information the religiousness for prostitutes who have problems relevant with economic that amoral is absolute and should be implemented, this statement will useful as a shield for human who has been toppled in amoral activity in order to become more seriously and if they are back in right life the faith is not easy to change.

#### 4. Kinds of Islam Religion Guidance Program at Argorejo Prostitution

##### a. Seminar about Islam Religion.

Contain of guidance religiousness

- 1) Belief dimension (aqidah)
- 2) Worship dimension (practice of worship)
- 3) Moral dimension (akhlak)

##### b. Reciting al-Quran together.

##### c. Studying program that name is “Night Campus” once every a week.

##### d. Introduction of reciting al-Quran.

##### e. Spiritual program *Mujahadah Nihadlul Mustaghfirin* (every once a year) *Kliwon* Monday night in *Rajab* month.

##### f. Guidance about worship in Islam (fasting, Praying, *Zakāt*, and others)

The support factors for religion activity are:

- a. The facilities are provided from official for supporting the religion activity like mosque, full set with sound system and others.
- b. Hall and auditorium for seminar and illumination about religion
  - 1) Islamic prayer room
  - 2) Some gifts that are equipment for prayer, this aim is to support give encourage for prostitutes in order to increase their worship.<sup>24</sup>

The guidance program especially on Islamic guidance is so important for prostitutes because besides for increase the faith it is for making stable the spirituality and their personality, impact of their daily activity that commit adultery, in reality for them make increase the sin in everyday. The religion training program is felt by prostitute is very important, because beside on respond of them about the minimal of knowledge concerning with Islam Religion, so they need it to keep the relation between

---

<sup>24</sup> Interview with L widower from Wonosobo one of prostitute in Argorejo prostitution, 37 years old. on August 26, 2015.

their activity into their God, in order to they did not forget with their religion.<sup>25</sup> *Further information, see on draft I.*

The official of this place has program to increase skill to support their outlook and makes others busy for them, like training to cook, gastronomy, sew, decorating in salon or skill to sing. This agenda means by official for one of way to all prostitutes if she has other ability and she can increase that skill, and it hopes sometime will be useful and could to change their life and their job (be a prostitute).<sup>26</sup> And other program is for prostitutes must and obligated to saving their money for future belong three years.

## **B. Profile of prostitutes in Argorejo Prostitution**

Heterogeneous motif and pattern of prostitutes who are at Argorejo prostitution, in this research researcher try to classify the profile of them about situations that happen there.

### **1. Profile of Prostitutes**

---

<sup>25</sup> Interview with one of prostitution from Brebes Central Java just called name with PM25 years old. August 26, 2015.

<sup>26</sup> Interview with Mr. Sumardi as a chief of RT 5 and he is as administrator in their region. On August 27, 2015.

Data of prostitute classification base on complex area.<sup>27</sup>

Table II

<b>Region</b>	<b>PE (Peer Educator)</b>	<b>Quantity</b>
RT. 1	2	99
RT. 2	2	139
RT. 3	2	133
RT. 4	2	131
RT. 5	2	175
RT. 6	2	58
<b>TOTAL</b>	<b>12</b>	<b>735</b>

Because of Semarang is the metropolitan city that included the capital of central java so it makes the Argorejo Prostitution be famous and it makes the prostitutes population who are inhabit there mostly from newcomers, even it is seldom from original inhabitants that from Semarang city.

## 2. Prostitute classification based on cause factor

The prostitutes at Argorejo besides come from various regions, also has a variety of background causes

---

<sup>27</sup> Data on 2014 source from document in Argorejo office.

that lead them into the world of prostitution. Based on the data researcher have found it can be seen a variety of reasons they become prostitutes such as economic factor, low education, revenge, etcetera

There are several reasons why women choose professions become prostitute in prostitution, like a broken family relationships, too pressure, and also the sexual abuse experienced in the family. Man away from the possibility of a normal life due to less of education, poverty, employment and the future is unclear. But the most factor and a classic reason of them is economic factor, too ease of grabbing money also encourages towards prostitution, then having sex (intercourse) too early, Mix between poverty, ignorance, violence and pressure authorities.

A hundred percents the prostitutes in Argorejo prostitution are women, from the explanation about some many factors of them, the aim of them are for getting money to keep the continuity their life and heredity of them, it makes them work on that place, and whether women worked outside the home depended on variable factors ranging from their level of education to problems

of identity connected with the imperative of obeying Islamic rules of modesty.<sup>28</sup>

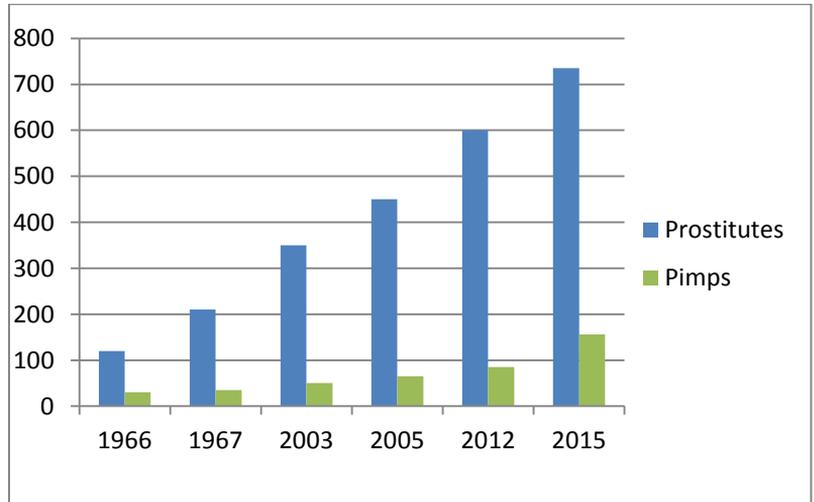
### 3. Demography of Prostitutes in Argorejo Prostitution

Demography of Prostitutes in Argorejo Prostitution is a general view about quantity development of prostitutes who has legal registered in Argorejo, after it was legal on 1966 the first registered only 120 prostitutes and 30 pimps. The quantity of that always increase every year, and then in 1967 the prostitutes became 210 and 35 pimps, in Argorejo prostitution has activity a guidance and safety programs for prostitutes so it makes the prostitutes by other prostitutions move to Argorejo prostitution.

#### Graphic I

---

<sup>28</sup> Ayse Saktanber, *Living Islam Women, Religion and Politicization of Culture in Turkey*, (New York: I.B Tauris Publisher, 2002), p. 107.



Graphic development prostitutes and pimps in Argorejo prostitution.

### C. Religion Activity of Prostitutes Deed and Its Experience

The religiousness rules of prostitution arranged either for daily program or individual program that aim are for the goodness of prostitutes in order to they have basic about their religion especially in the spiritual life. Although the official has been apply those programs but just a little the prostitute who implements that rule, not all of rules and programs from official they want to application. So it is different person if they want to do worship especially religion activity who they did.

It is also no less important, the cultivation of religious values or Islamic religious guidance. Because the Islamic

coaching is an effort to enhance the character and inner person through approaches present in the al-Qur'an and *Hādits*, that she has a mental or health soul, could adapt to the environment, and could control the attitude, character and personality. In order to create a prosperous family, as well as create morality implementation of anti-sexual exploitation.

Some source of prostitutes at Argorejo are Moslems, and they do some programs from religion associate like following religion activity, such as reciting al-Quran, fasting in Ramadan day, praying (although incomplete in five times)for example, they pray only on '*Ishā*' time or *Maghrib* time or '*Ashar* only. The reason is because of tired and sometime she was oversleep when she wants to pray *Subuh*, some prostitutes said she is never deed worship especially pray and she said, "*How come, in this place we are praying*", for reciting al-Quran it is same, she was never did it, and if she is instructed to reciting al-Quran she can not to try. Although there is prostitute that praying in everyday, full five times and even there is add the *Sunnah* pray (for example pray *Tahajūd* in the middle night).<sup>29</sup>

Guidance spiritual actually directed for all citizen local include for all prostitutes, but in reality seldom for them to follow and be participant in that agenda, because it is not obliged and

---

<sup>29</sup> Interview with D.U one of prostitute 25 years old, on August 26, 2015.

demand from the official manager, according interview with one of prostitution said that is not a demand but it is a awareness in every human, if she wants to repair themselves and getting a spirituality.

Beside on data which researcher gets from 23 respondents that do praying and reciting al-Quran, found for praying who is full time (five times every day) 17.40 % and who is seldom (sometimes pray or only two times or once) 65.20 % and who is never pray 17.40 %.

From explanation by other prostitute, she said that for praying activity was seldom because, its impact of environment in localization, and it was also influences of activity in prostitution like as be guidance of karaoke, prostitute, and accompany costumer to drink alcohol, drunk, but sometimes if she stopped that activity she did pray. And it was not complete because of that job so it could not full to do all worship, for example pray *Subuh* that she was seldom to did it, because at the night she always stay awake late and in the morning she could not to get up early morning, because she was oversleep and finally she could not pray Subuh.<sup>30</sup> *Further information, see on draft II.*

---

<sup>30</sup> Interview with F 31 years old, from Wonosobo, August 26, 2015.

Prayer is a unique training and development program which, if it is well and devotedly performed, can achieve for a Muslim many valuable spiritual, physical, and ethical gains. The importance of the prayer in Islam cannot be understated. It is the first pillar of Islam, may the mercy and blessing of God be upon him, mentioned after mentioning the testimony of faith, by which one becomes a Muslim. It was made obligatory upon all Prophet and for all peoples. God has declared its obligatory status under majestic circumstance. Praying in Islam make Muslim be peaceful and perfect comfortable.<sup>31</sup>

Sometimes the prostitutes also spend the time come to mosque (Al-Hidayah) to do prayer together, although only some of prostitutes who had been joined, as a matter they want to meet and make relation with their God. Because every time on that mosque always to do praying together (every five times praying), so it makes to be open for all prostitutes to do worship in that mosque, usually the crowded time are on '*Ishā'*' time and *Maghrib* time.<sup>32</sup>

Praying five times is very suggested by Islam to did with *Jamā'ah* (together) in the mosque, because praying is pillar of religion, and who implement that pray it mean he maintains his

---

<sup>31</sup> Musthafa Mahmud, *Islam Sebuah Kajian Filosofis*, (Jakarta: PT. Bina Rena Parwira, 1997). P. 9.

<sup>32</sup> Interview with Mr Warta 40 years old (the Imam and the takmir) of Al-Hidayah mosque. On Saturday October 10, 2015.

religion, and who leave their pray so he destroy his religion. Because the main of worship is praying and the first activity which checked in the hereafter is God deed of praying.<sup>33</sup>

Then for reciting al-Quran, found 17.40 % who almost reciting, although prostitution reciting al-Quran is same important for them, 65.20 % seldom because a little knowledge about meant of *tajwīd* and *iqra'* and she has been long time never reciting al-Quran so the lazy character sometimes appears, and 17,40 % never reciting al-Quran because of she has been done unintentionally be prostitutes felt improper to do some worship especially reciting al-Quran.

Beside on interview with prostitute her respond that she admitted that for reciting al-Quran must be right because it will keeps the faith moreover ought to addition with *Sholāwat* and reciting *zikir*, also usually she recite al-Quran after praying and if on Thursday night she recited Surah *Yāsin* and *Kursī*verse, according her although she commits adultery but the obligated in Islam must be implements well and seriously.<sup>34</sup> *Further information, see on draft III.*

Other worship that prostitutes do are charity, alms, usually in every Ramadan month they do *fiṭrah* The Giving of

---

<sup>33</sup> Rumodhon A Singgih and friends, *Agama-agama di Dunia*, (Yogyakarta: IAIN Sunan Kalijaga Press, 1988), p. 453-454.

<sup>34</sup> Interview with A the prostitute from Bandung 40 years old, who has been stayed on Argorejo prostitution belong two years. August 26, 2015.

*Zakāt* (charity), which is one fortieth (2.5%) of the net worth of possessions kept for more than a year, with few exemptions, for every Muslim whose wealth exceeds the *nīsab*, and 10% or 20% of the produce from agriculture. This money or produces is distributed among the poor. alms and in usual month some of prostitutes if she has more money, she will make charity, giving their money to someone who need, like a widow, the older person and a person who entertains in public for donations or people who are poor, although just a little she tries to give it for helping each others.<sup>35</sup>

Charity is not just recommended by Islam, it is required of every financially stable Muslim, giving charity to those who deserve it is part of Muslim character and one of the Five Pillars of Islamic practice. It is an obligation for who have received their wealth from God to respond to those members of the community in need, and involves a mandatory tax upon those who can afford it. This is often contrasted with deeds of generosity (*shadāqah*) that are voluntary beyond the almsgiving tax. The spirit behind both of these is charity.<sup>36</sup>

It also is no less important the cultivation of religious values or Islamic religious guidance. Because the Islamic

---

<sup>35</sup> Interview with NK 30 years old (the prostitute on Argorejo prostitution), on August 26, 2015.

<sup>36</sup> James Fieser, John Powers, *Scriptures of the World Religions, second edititon* ( New York: The Mc Graw Hill Company, 2004) p. 436.

coaching is an effort to enhance the character and inner person through approaches present in the al-Qur'an and Hadith, that she has a mental or health soul, could adapt to the environment, and could control the attitude, character and personality. In order to create a prosperous family, as well as create morality implementation of anti-sexual exploitation.

Islam's teaching to very antithesis of this attitude. Islam encourages the sharing of wealth with others and helps people to stand on their own and become productive members of the society. It will include for prostitution world, if prostitutes have wealth from their job, they must implement their obligated to do alms. Talk about fasting which is one of the Five Islam pillar (Fasting from dawn to dusk in the month of Ramadan) Ramadan is a time of spiritual reflection Muslims also engage in increase prayer and charity during Ramadan, it is also a month where Muslims try to practice increased self-discipline.

Fasting is *fardh* (obligatory) for Muslims, those who are suffering from an illness, travelling, are elderly, pregnant, breastfeeding, or going through menstrual bleeding. Moreover for prostitutes especially in Argorejo prostitution do fasting in Ramadan, to respect of it the prostitution will be closed during the month of Ramadan till finish, and the prostitutes back to their home town but for doing the fast some prostitutes choose to do it (fasting) although not full a month.

According Islamic law, not observing the fast is a serious sin. In order to make up for a single day missed intentionally, a person must fast for two month. However, as is often the case, there is no way to enforce this rule. People have only themselves and God to answers to. In traditional Islamic society, everyone carefully observed the fast in public. In private, they could do whatever they wanted, and no one but God was the wiser.<sup>37</sup> According one of prostitute respond about fasting she explained for her fasting in Ramadan month is obligated and she as one of religion community also did it. And also in other Ramadan month she tried to did *sunnah* fasting was like Senin-Kamis fasting.<sup>38</sup> *Further information, see on draft IV.*

The last religion activity of prostitution in Argorejo is Hajj Pilgrimage to Mecca, it is one of pillars and fundamentals of Islam, the worship of a lifetime, the seal of consummation, the completion of surrender and the perfection of religion,<sup>39</sup> it is a dream for some prostitutes, implements the last of pillar in Islam religion, but in the reality is not found yet the prostitutes who has done pilgrimage to Mecca,

---

<sup>37</sup>Sachiko Murata and William C. Chittick, *The Vision of Islam*, (St. Paul, Minnesota:Paragon House, 1943), p. 19.

<sup>38</sup> Interview with IN 22 years old, prostitutes from Kendal August 26, 2015.

<sup>39</sup> Al-Ghazali, *Inner Dimensions of Islamic Worship*, translation by Muhtar Holland, (The Islamic Fondation A.S Noordeen, 1992), p. 83.

but when the researcher does interview with one of prostitute in Argorejo, her name is TB from Bandung, she is one of prostitutes who good enough in do worship for example in praying five times, reciting al-Quran until finish (*khatam*), alms, charity and other worship, because for her religion is as a guidance for her life.<sup>40</sup> *Further information, see on draft V.*

The religion activity who implemented by prostitutes around Five Pillars of Islam it included ‘*Ibādah Mahdah*’ also in ‘*Ibādah ghāiru Mahdah*’ they did, because the kinship between other prostitutes is braided good relationship, for example if there is customer they are not fight over. And some prostitution also remembers Allah with *ẓikīr* after praying or praying *tahīl* for sending to their parent who was died.

---

<sup>40</sup> Interview with TB the prostititon from Bandung, 50 years old on August 26, 2015.

## CHAPTER IV

### RELIGION FOR THE PROSTITUTES LIFE

#### A. Religiosity Understanding Patterns of Prostitute at Argorejo Prostitution

Talking about religion needs a attitude more extra careful, because although a trouble of religion is a social problem, but in the reality for understanding is so have individual character, the understanding and concerning as religion by someone is so depend on background and personality. It makes a difference pressure in every person, and makes religion become as deep from their personality and privacy of someone. Religion has been successful to built civilization of world, because it gives about mean of life and feeling piece.<sup>1</sup>

##### 1. The Meaning of Religion for Prostitutes Life

Religion brings mission as carrier peacefulness and balancing of life, not only to every humans but also among peers creature of God in this world. In the missions of al-Quran have *rāhmah lil 'al-amin* (mercy and peacefulness for entire). But in history of reality, religion mission is not always articulate. Religion is a

---

<sup>1</sup> Komaruddin Hidayat, *Psikologi Beragama Menjadikan Hidup Lebih Nyaman dan Santunn*, (Jakarta Selatan: Hikmah PT Mizan Publik, 2006), p. 16.

reference for becoming a hint when something happen a situation or condition that being outside of scope and ability of human because the his character is supra-natural so be hoped could solves the problems that non empiric.<sup>2</sup>

Religion from an anthropological approach is seen as a cultural phenomenon and thereby the function and the role of religion in social structure become obvious as of principles and modes of knowing the frame for understanding of society toward their environment and guidance society.<sup>3</sup>

Concerning that mean with function of religion is a role to solve a troubles and problems that being in society could not solved with empiric because there is a limited ability and uncertainty. Therefore be hoped religion implement that function so for human feel prosperous, safe, stable and others. Thomas F. O'dea write six function of religion, that is:

- a) As supported and a comforter.
- b) Facility of transcendental relation by adoration and worship ceremony.
- c) Strengtheners of norms and values

---

<sup>2</sup> Dadang Kahmad, *Sosiologi Agama*, (Bandung: Remaja Rosdakarya, 2009), p. 130.

<sup>3</sup> Yusuf Rahman, *Islam and Society in Contemporary Indonesia*, (Jakarta: PPS-IIS UIN Syarif Hidayatullah, 2006), p. 215.

- d) Proofreading the function has being.
- e) Giving identity
- f) Maturing of religion.<sup>4</sup>

The existence of religion is as guidance livelihood man for better and straight suitable with norms of humanity.

Religion also teaches about regulation of live, although for individual or social. But in the reality not all person who has religion understand and implement the ideology, instruction and doctrine of their religion. There are have some factors to cause the person or mankind does not implement their live suitable with religion who already he had. For example are difficulty economic factor, it makes stimulus to do whatever job for fulfill their living cost. Secondly is education factor, it is very influential in the comprehension religiousness someone, and then is social factor (environment) where human live is like reality being.

World's whore is also not free from the above factors. Although they are largely believe religion as belief of life direction and to know the commands and prohibitions of religion that must be implemented. But

---

<sup>4</sup> Dadang Kahmad., *Op cit.*, p. 130.

with a variety of conditions and choke them with forced or consciously abandon the ideology of their religion. World's whore was hooked in the black world.

However, it does not mean God is not present permanently in that black world. Because for God. He is not only present in the mosque, association of recitals and places that are considered holy. Prostitution is loaded leaves room in which in that place God still wants to present.

There are people who consider the necessity of implementation arrangements sex. Therefore, sex drive makes major effect on humans like a blazing flame. The fire could be useful for humans, but it could also blast if flared too big. Similarly with sex, can build human personality, but also can destroy humanness.

There are some reasons of the important of religion for prostitute life, because religion is source of moral, guidance of truth, information about God, and because religion gives guidance of spirituality for prostitutes in their highs and lows of life.

According interview with some of prostitutes at Argorejo prostitution from 23 respondents answer 95.65 % of them said religion as guidance of their life, and 4,34

% answer religion just for formality. In this case the prostitutes admit religion as guidance and as instruction of their life, and one of them giving opinion about the function of religion L said, religion is so important for her life, because it is a guidance of her life, human without religion will be break, and religion make her knows also gives her instruction to remember God, so if she commits sins sometimes she feels disappointed, regret because of economic factor she gets this job and there is feel in a deep hearth to out in this place and try to repentant.<sup>5</sup>  
*Further information, see on draft VI.*

To respond that statement the prostitute makes a religion as guidance for their life in order to they can be saved by religion although they have been commit many big sins, religion provides social cohesion to help maintain social solidarity through shared rituals and beliefs, as social control to enforce religious based in morals also norms to help maintain conformity, control society, and it offers meaning and purpose to answer any existential questions. Religion in individual life gives functions as system that includes the certain norms to guidance human life.

---

<sup>5</sup> Interview with PM prostitution from Brebes. 25 years old August 26, 2015.

If prostitute who has been repentant seriously so, forgiveness that will be gotten, because the repentant as mercy sign by Allah, while sin and mercy could not being in one soul. So if Allah approves the repentant, He will hide His forgiveness because the faith is a beginning and verifying in finally.<sup>6</sup>

Islam is a religion which gives importance to both inner belief as well as outer work. Being a Muslim does not entail that one merely carries out acts of ritual worship, nor that one only hold certain belief in the heart without if being apparent in one's actions.

Psychological theories hold the religion is an affair of the individual and springs from sources within the individual, whereas sociological theories hold that religion is an affair of the group of society and that individual religiosity stems from social sources. Intellectualist psychological theories interpret the religion as stemming essentially from human reason while emotionalist theories trace the roots of religion to the emotional side human nature.<sup>7</sup>

---

<sup>6</sup> Margareth Smith, *Rabi'ah Pergaulatan Spiritual Perempuan, translation*, by Dra. Jamilah Baraja (Surabaya: Risalah gusti, 1997), p.66.

<sup>7</sup> Macolm Hamilton, *The Sociology of Religion Theoretical and comparative perspectives*, Second edition. (London: Routledge, 2001). p.25.

In modern world, religion has also become a supporting psychology of human life and personality, God is convinced of as a human and considerate God. Such a hopeful perception helps the sufferer in alleviating human or personal and social crisis. Because of needing of prostitute life religion is the best way to closeness their spiritual into God and hoped their problems could be solved. In some interaction with prostitutes try to explain about role of religion for their life she said, Religion as knowledge for her to know the God, and religion is so important, and she needs to understand with comprehensive, because it can make instruction for her to know more my God.<sup>8</sup>

There is no society that does not have religion it is a cultural universal because it fulfills several basic functions within human societies. Religion is a basic requirement of group life. Functions of religion are included defining spiritual world and giving meaning to the divine.

---

<sup>8</sup> Interview with KK prostitutes from Garut 28 years old August 26, 2015.

## 2. The Patterns of Religiosity Understanding

To understanding the religion based on pattern according Peter Connolly by his book with the title is Approaches to The Study of Religion divide four types:

### a. Descriptive, historic, positivistic theology type

It describes about what is the functional and doctrinally without ignored consideration of value, it could not to avoid totally because that context include conception which is not free value.

### b. Systematic theology type

Strive for extracting doctrines from faith community in the meaning confessional.

### c. Philosophic theology

Strive involved with other positions in philosophic level, with bring and give reaction to it seriously. This type might be more serious debate and changing than confessional type.

### d. Dialog type

This type contain a wish intentionally for understanding other traditions for interest of

personal, it is not only because of apologetic reason.<sup>9</sup>

Religion as part of a personal experience provides an understanding and a different meaning to the followers. Although the same name of religion and belief basic every religion follower has the feeling of a different God. Basically the most relative of any religion, including the most institutionalized as Catholicism, Christianity or Islam and others is the meaning of God who be different.

Different religion has different opinion to respond the understanding of religion in perspective each other, they have argument to describe about their religion, although same religion, it also has opinion to give meaning about religion understanding, because every individual has concept and pattern who different with their understanding, especially in Islam religion in make understand with religiosity. For describing the pattern of religiosity of the prostitutes in Argorejo, the researcher uses the first type, that is descriptive, historic, positivistic theology type.

Basically, prostitute assume themselves as disable community in society, from their understanding pattern

---

<sup>9</sup> Peter Connolly, *Aneka Pendekatan Studi Agama*, translation by Imam Khoiri, (Yogyakarta: LKIS, 2002) p. 334.

like that, all prostitutes have different understanding than society in generally. Also society has different understanding in receive the existence of prostitute and prostitution. One of them is discrimination and bad stigma, if every prostitute is humble creature and never do worship as mankind in generally, just commits sins in their life and it can give influence to other people to get sin with them.

Because of religion still as a part of social unit, so every relation that has admitting their religion must be clear with religiousness understanding pattern moreover individual or group. The research that comprehensive to realize the understanding which true clear into reality of prostitute and their life so it is very needed for becoming approach a group of religion in the future in order to solves the problem and to conserve human norms and moral.<sup>10</sup>

Based on interview with one of prostitution she describes religion as guidance and giving instruction of their life, they said that because they have religion although it is not formality and just for a complement, so the understand of them only as confined the knowledge,

---

<sup>10</sup> Muhammad Quthub, *Islam Agama Pembebas*, translation by Funky Kusnaedi (Yogyakarta: Mitra Pustaka, 2001), p. 315.

know who is the God, knowing the obligated and forbidden, faith, belief, Five Pillars of Islam, even if they demand to mention it rare that knows. The important for them are religion is as guidance if they have problems or troubles, for solving it there is God, where the function of God is to help their follower because they have prayed.

The religiosity understanding for prostitutes, not all of them have good basically about religion in the past, it means for religion education, character building, and guidance program when they were child. This is the conversation between researcher and one of prostitutes from Kendal.<sup>11</sup> *Further information, see on draft VII.*

Religion gives guidance in life, because the prime controller of human is in their personality that included all of experience substances, education and belief whom they get since childhood. Its aim part of their substance in personality, so as controlling in all of a wish to face stimulus appear. Because faith into religion is as part of personality and it will arrange attitude with automatic.<sup>12</sup>

---

<sup>11</sup> Interview with NP prostitute from Kendal 39 years old. On August 26, 2015.

<sup>12</sup> Zakiah Daradjat, *Peranan Agama dalam Kesehatan Mental*, (Jakarta: CV Haji Masagung, 1993), p. 57.

Because of necessities of prostitute needs for self esteem, these necessities from two parts, the first is a wish about strength, performance, sufficiency, superiority, ability and confidence. The second are imaging, prestige, status, admission, and appreciation by herself to others.<sup>13</sup>

The essence of religiousness is receiving values and norms who are believe as absolute truth. But in the reality a man is not born in vacuous space and vacuous of culture, therefore the religiousness for majority follower of religion is not the free choice, religion is born from ultimate value of heritage process from generation to generation.<sup>14</sup>

Based on interview with G one of prostitutes that have been long time in prostitution area, said that religion although she is a prostitutes and not understand with her religion fully and total, but she consistence to admit that their religion is Islam. To belief religion do not need understand all of contain in religion enough with implement instruction of God like worships that she could did. The other interview is with one of prostitutes at

---

<sup>13</sup> Hasyim Muhammad, *Dialog antara Tasawuf dan Psikologi Telaah atas Pemikiran Psikologi Humanistik Abraham Maslow*( Yogyakarta: Walisongo Pers and Pustaka Pelajar, 2002), p. 77-78.

<sup>14</sup> Huston Smith, *Agama-agama Manusia*, (Jakarta: Yayasan Obor Indonesia, 2001), p. xii.

Argorejo prostitution, just called KR the prostitute is from Bandung 40 years old and has been two years at Argorejo prostitution.<sup>15</sup> *Further information, see on draft VIII*

Every Human, basically has a different closeness to his God, a minimum in the form of spiritual expression that arise from the journey of life. A doctor or a street side vendors different in their understanding of piety toward the values of divinity, it can be seen the extent to which they understand God and the role of God that every day they ask for in prayer.<sup>16</sup>

It is same with spiritual expression of a thief with a policeman. Although it is in life that is far from the impression of divinity, thieves have a special prayer for him to survive the scrutiny of others through his own prayer language. While a Policeman prays for his safety and success with his duties, Nevertheless the differences are striking and influential in social treatment precisely the level of acceptance of the other party, in this case the public on its work and levels of truth that can be tolerated for his actions in every member of society. And it is different with the understanding of prostitutes about their

---

<sup>15</sup> Interview with KR 40 years old, from Bandung, who has been became prostitute belong 2 years. On August 2015.

<sup>16</sup> Huston Smith, *Op cit.*, p. 283.

religion they have a conception that is far different with the public in majority.<sup>17</sup>

Basically prostitutes for understanding themselves as part of the social from irregularities and the disability community. From pattern her understanding has different understanding than the general public's understanding. Likewise, people have a much different understanding in accepting prostitutes as members of a society. If the discrimination and misconceptions on prostitution continues to thrive, which appears next is the stigmatization that far from openness attitude.

Religion is mentioned as an expression of personal life experience will be a concept to show that religion has its own guards to suppress, prohibit and punish the public. The stronger understanding of the Islamic religion in a society then the black and white pattern and excessive generalization will be more prominent. But in certain cases it is precisely the tendency will go down in proportion with education and religious openness in taking an attitude that is more inclusive and pluralist.<sup>18</sup>

---

<sup>17</sup> *Ibid.*, p. 283.

<sup>18</sup> *Ibid.*, p. 34-35.

A social and ethic norms arise not only through old habits, but more than that, and the inclusion of rationality and naturally logic should also be taken into consideration sustainability of function in the next. Because religion is still a part of the social unit, then every relation of religion must understand patterns of understanding individuals or groups against religion. Comprehensive research in order to realize the understanding that actually of available to the realities of prostitutes and their lives become indispensable to approach a religious group forward in terms of preserving one's moral norms.

The essence of religiosity is receiving values and norm who is believe as absolute truth. But in the reality a man not born in vacuous space and vacuous of culture, therefore the religiousness for majority follower of religion are not the free choice, religion is born from ultimate value of heritage process from generation to generation.<sup>19</sup>

Every religion has respective role in the life, especially in activity factors, such as one of the religious factor as a factor that is integrative, religion combine and to complete human life with all their activities. In other

---

<sup>19</sup> *Ibid.*, p. xii.

words, religion is as the central point of all human activities.<sup>20</sup>

Actually in the every people has been potency for religiousness, it is stimulus to serve for god who is believed has high power. The essence of Humans have an inherent tendency in himself to always inclined to religion, this inherent tendency, in Islam is called nature (*fitrah*),<sup>21</sup> religion provides guidelines and guidances for human about how this life should be done in order to the people can live happily.<sup>22</sup>

In the activities that carried out by the prostitutes indicate that they want to be a man who are same as women normal. Coexist with the guidance of the God and worship sincerely without shame of her sins. Although they are considered bad sight on the people and they will always be branded as a man who does not have a religion,

---

<sup>20</sup> Martin Sardy, *Agama Multidimensional*, (Bandung: Alumni Kotak Pos 272, 1983), p. 63.

<sup>21</sup> In Islam religion the relation of potency and religiousness is *fitrah*, it is ability who have been Allah create in the human life to know their god. This is the natural form because with that child born could receive their religion. The *fitrah* potency is natural personality. The meaning is something that could be gotten beyond effort (*muktasabah*).

<sup>22</sup> Moh Sholeh Imam Musbikin, *Agama Sebagai Terapi Telaah Menuju Ilmu Kedokteran Holistik*, (Yogyakarta: Pustaka Pelajar, 2005), p. 36.

but they are still trying to present Islamic spiritual in themselves.

As a man who understands the Islam religion, so he will know where it is forbidden and is not permissible in Islam. Like things that can ruin their morals, arouse their desire and lose the time, health and their property, invite practices and crime scenes that bring to doctrine and depraved morals.<sup>23</sup>

About this case it happens in the prostitute life include on approach of theology Descriptive, historic, positivistic theology type, because it describes about what she wants and to knowing the functional of her religion and doctrinally without ignored consideration of value, with implement religion activity that she knows and can. It could not to avoid her worship totally because the context of worship is including conception which is not free value.

Now they have become a prostitute, and perhaps forever they would like it if no-touches their own spiritual can feel it, although it was a lot of things that they experienced in the world of spirituality, by deeds devotions religiousness to God, and train existing

---

<sup>23</sup> Abul a'la al-Maududi, *Prinsip-prinsip Islam, translation by Abdullah Suhaili*, (Bandung: Alma'arif, 1975), p. 149.

religious in that environment, but once again without any effort from themselves and strong faith as well as their understanding of religion is not to be saved before the repentance will be received.

## **B. The Impact of Religiosity Understanding Patterns for Prostitutes to Their Attitudes and Deeds**

Religion leads man towards a consciousness of moral responsibility in everything she does, whether great or small, there is a constant stress on establishment to right and the abolition of wrong in every religion. Thus religion is required for the construction of a worldly frame for the possible spiritual development of human, the moral knowledge of man forces moral responsibility on man. The morality should live and die with the human existence in this world.

All of religion significantly influence individual attitude<sup>24</sup> and it is interpreting of human, and the most important about condition of individual existence. Religion is no matter for formality and just ritual or symbols also a belief about strength of spiritual, religion is include

---

<sup>24</sup> Ethos is one of chapter from philosophy which has mean as knowledge to investigate which are the good and bad with notice the deed of human as far could be known by idea of human. The function of ethos to reflect how the human must life in order to will success as human that's real able to has responsibility became a lead in this world (*khalifah fi al-ardi*). Please see on Suparman Syukur, *Etika Religius*, (Yogyakarta : Pustaka Pelajar, 2004), p.1.

the aspect cognitive for religious deed. Religion is autonomous tradition that cannot to reducing become limited economic urgency.<sup>25</sup>

The original function of religion is guidance of attitude and moral, so for understanding of religion influence that attitude of people because of faith and belief in personality construction. As far the effectiveness it influence depend on the individual and personality. Every religion has rule and obligation that must be obeyed from their follower, and the rules of that will influence the attitude from the follower, but if implement the obligation of God just for formality and not suitable that religion wants so the understanding of religion is a little. Religion has big influence on pattern of life a follower.

The function of worship is to purify the soul and educate in order to aim the right way, if it is not achieved or can achieve that aim, so it is not worship and not be accepted by Allah, moreover make generates censure on the doer, for example in the prayer, which is personal worship of concrete.

If their prayer does not reach this target,<sup>26</sup> it means that worship is not accepted, so if someone routinely implement pray but

---

<sup>25</sup>Bryan S. Turner, *Agama dan Teori Sosial*, translation by I. Ridwan Muzir, (Yogyakarta: IRCISOD, 2006), p. 69.

<sup>26</sup>The Quran describes that prayer will prevent crime and evil. God's word al-Ankabut: 45:

still commit crime or things are forbidden by Allah, so their pray is not acceptable by God.<sup>27</sup> Its aim to generate within the subliminal self of prostitute such spiritual power, light of faith and awareness of God as can enable her to strive successfully against all kinds of evils and temptations also remain steadfast at times of trial and adversity and protect herself against the weakness of the flesh and mischief immoderate appetites.

The faith and deed has relevancy each others, both as a fruit with the tree, so that way, the deed always suitable with the faith, growing the faith and aqidah or the belief in the deep heart is

---

آتَلْ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ<sup>ط</sup>  
إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ<sup>ظ</sup> وَلَذِكْرُ<sup>ط</sup>  
اللَّهِ أَكْبَرُ<sup>ظ</sup> وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿١٥﴾

Proclaim the potions of the book that are revealed to you and be steadfast in prayer. Prayer fends away indecency and evil. But the greatest thing is to remember Allah. Allah has knowledge of all your actions. See., Mahmud Y. Zayid, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al-Choura, 1980), p. 293

<sup>27</sup> Muhammad Abu Zahrah, *Membangun Masyarakat Islam*, (Jakarta: PT Pustaka Firdaus, 1994), p. 16.

obligated to implements for make engender the components kindness as guidance of God.<sup>28</sup>

Based on introduction above actually religion has role of human to make attitude of everyone become good attitude, especially for prostitutes at Argorejo prostitution, they admit the existence of Islam religion and implement some of worship also religion activity although only that they want and can. For example about worship., if their prayer does not reach this target, it means that worship is not accepted, so if someone routinely implement pray but still commit crime or things are forbidden by Allah, so their pray is not acceptable by God. So in this case of prostitutes the most important is as a far belief they have must suitable with their attitude.

The result of data that researcher get from respondent, 82,60 % of twenty three respondent answer the influence of religiousness understanding into their life is so effectual. Because with good understanding, the prostitutes will know comprehensively, she is not only assumes that religion as knowledge and just knowing. Based on interview with one of prostitutes she admits, if for her understanding the religion is not comprehensive, not too full, only know it, know about the function, worship, what should we do, and others, but if for

---

<sup>28</sup> Sayid Sabiq, *Aqidah Islam Pola Hidup Manusia Beriman*, (Badung: CV Diponegoro, 1996), p. 20.

getting all understanding she is not yet, just a little.<sup>29</sup> *Further information, see on draft 10.*

Many of them are little understood about religious deeply, the weakening their faith that made them plunge into the world which is very cruel. And they who come there will always provide the limited opportunities of their faith, because so many sins that they do every day though bit by bit they do worship, just a little kindness also will cover their sins. They give a opinion that their religion only as a formality in this life, where religion does not have a role in accordance with what they expect, because religion that should be safe them from the black world, but in the reality is actually throwing away the statement.

The Faith for Muslim that will strengthen themselves and personality, so he would not be enticed to do crime and immorality, also anything which has relation with dogmas in Islam (al-Quran). Because in Islam has been given teaching all of Muslims to always act kindness.<sup>30</sup>

From the patterns of religion understanding explains that the prostitutes at Argorejo prostitution could influence of their attitude, but because of demand on job of they have (factor of economic) and a

---

<sup>29</sup> Interview with OK, from Semarang, 24 years old, on August 26, 2015.

<sup>30</sup> Faisal Ismail, *Islam Teks Konteks*, (Yogyakarta: Titian Wacana, 2009) p. 190.

little understood about religious deeply, they all know about obligation and forbidden that there is in Islam religion, only know is not enough the important is really to comprehensive to study about religion.

When the purpose of true religion is carefully examined, it will be found that religion satisfies the spiritual and moderate material needs of man. It unties his psychological knots and complexes, sublimates his instincts and aspiration, and disciplines his desires and the whole course of life. It purifies the soul from evil, clears the mind from doubts, strengthens the character and corrected the thinking and convictions of man. All this can be achieved only when man faithfully observes the spiritual duties and physical regulations introduced by religion.<sup>31</sup>

To sum up for mankind who obedient a religion is not enough only belief on theories and dogmas also it is not enough if only understand their religion without implements the religion theories and dogmas in daily activity, so the credibility of religion must be proved by daily activity every day. Because the category of mankind has religion must be fulfill three requirements, those are:

- a) Believe with the dogmas on religion
- b) Trust with the truth of their religion

---

<sup>31</sup> Hammudah Abdalati, *Islam in Focus*, (Indianapolis: Crescent Publishing Company, 1975) p. 30.

- c) Practice and implement their dogmas in daily activity every day

The reality there is no religion in this world to instruct of its followers making veil deed and all of religion invites followers to make good attitude (*akhlāqu al karīmah*).<sup>32</sup>

---

<sup>32</sup> Amin Syukur, *Studi Akhlak*,( Semarang: Walisongo Pers, 2010), p. 187.

## CHAPTER V

### CLOSING

#### A. Conclusion

The existence of religion actually gives functional as a guidance human live in order to their life be better and do not deviate suitable with norms of humanity. Religion also teaches about rules of life as individual or social. But in the reality not all of human who have religion understand and apply the dogmas that they believe. Based on this research, the researcher founds the conclusion:

1. The patterns of religiosity understanding of prostitutes:

Describes about what she wants and to knowing the functional of her religion and doctrinally without ignored consideration of value, with implement religion activity that she knows and can. It could not to avoid her worship totally because the context of worship is including conception which is not free value. The religiosity understanding for prostitutes, not all of them have good basically about religion in the past, it means for religion education, character building, and guidance program when they were child.

2. The conclusion of the influence of religiosity understanding patterns explains that the prostitutes at Argorejo prostitution could influence of their attitude, but because of demand on job of they have (factor of economic) and a little understood about religious deeply, they all know about obligation and forbidden that there is in Islam religion, only know is not enough the important is really to comprehensive to study about religion.

Everybody wants normal life naturally, prostitutes as people in generally also want normal livelihood, that instinct makes stimulus behavior of prostitutes life in Argorejo prostitution to do the best for themselves, for their family, and life continuity with collect the money from their job in prostitution.

This case actually some organizations have been effort by preventing also deleting practices about prostitution start from society domestic until other organization that care with human right to gets better life. But because of there is nothing supported by government seriously to makes effort for controlling economic problems to resolves this case.

## **B. Suggestion**

1. To Indonesian government creates the goal of development incentives ultimately are to induce growth in targeted areas, providing new jobs and construction in stagnant

areas while generating long term positive tax revenue for state and local government. There are many criticisms to the use economic development incentives, from the general theory behind the practice, to the individual structure of different incentive programs.

2. The government needs established economic empowering system based on poor society and prostitutes, this is important with so many cases about economic factor that person has, minimal it could decrease level of crimes in Indonesia.
3. Character building for every mankind in order to do not trapped on trespassing of norms and values that have been in society. The understanding religion deeply is same important for every mankind in order to they could increase the faith and do to the right way.

### **C. Closing**

By saying thanks to Allah who has been giving blessing and mercies to the researcher, it is a great gift from him through finishing this final project. Thus is the research could perform about religion of prostitutes at Argorejo prostitution. Without his bless and opportunity, surely the writer would not be able to complete this final examination task. Peace and salutation may be upon beloved prophet Muhammad SAW.

Although the research has worked maximally, yet the research is sure that the work is still far from perfectness and less satisfying. Therefore, the research always and continuously needs critiques and comment that are construction, may this work useful for the researcher especially and other who concern on any other field study generally.

At last, researcher hopes that this work will be valuable and beneficial for researcher and the others who concern on any other field of study generally.

## BIBLIOGRAPHY

- Abdalati, Hammudah, *Islam in Focus*, (Indianapolis: Crescent Publishing Company, 1975)
- Abud, Abdu Al-Ghony, *Aqidah Islam Versus Ideologi Modern*, (translator: by Kathur Suhardi) (Gontor Ponorogo: Trimurti Press, 1992)
- Al-Ghazali, *Inner Dimensions of Islamic Worship*, (translator: Muhtar Holland) (The Islamic Fondation A.S Noordeen, 1992)
- Ali, Mohammad, *Penelitian Kependidikan, Prosedur dan Strategi* (Bandung: Angkasa, 1987)
- al-Maududi, Abul a'la *Prinsip-prinsip Islam*, (Translator: Abdullah Suhaili) (Bandung: Alma'arif, 1975)
- Al-Musayyar, M. Sayyid Ahmad, *Fiqih Cinta Kasih (Rahasia Kebahagiaa Rumah Tangga)*, (Jakarta: Erlangga editor Achmad Taqyuddin Fathurahman Yahya, 2008)
- Andika, Alya, *Berbicara Seks Bersama Anak*, (Yogyakarta: Pustaka Anggrek, 2010)
- Bukhori, Penyadur M, *Hubungan Seks Menurut Islam*, (Jakarta: Bumi Aksara, 1994)
- Connolly, Peter, *Aneka Pendekatan Studi Agama*, (translator: Imam Khoiri) (Yogyakarta: LKIS, 2002)

- Damami, Muhammad, *Makna Agama Dalam Masyarakat Jawa*,  
(Yogyakarta: LESFI, 2002)
- Daradjat, Zakiah, *Peranan Agama dalam Kesehatan Mental*,  
(Jakarta: CV Haji Masagung, 1993)
- Djubaedah, Neng, *Perzinaan Dalam Peraturan Perundang-  
undangan di Indonesia Ditinjau dari Hukum Islam*,  
(Jakarta: Fajar Interpretama Offset, 2010)
- \_\_\_\_\_, *Pornografi Pornoaksi ditinjau dari Hukum  
Islam*, (Jakarta: Pernada Media, 2003)
- Faisal, Sanaipah, *Format-format Penelitian Social*, (Jakarta: PT.  
Raja Grafindo Persada, 2003)
- Fattah, Afif Abdullah Thabarah, *Dosa dalam Pandangan Islam*,  
(Bandung: Penertbit Risalah, 1980)
- Fieser, Jemes, and friends, *Scriptures of the World Religions,  
second edititon* ( New York: The Mc Graw Hill  
Company, 2004)
- Halimuddin, *Kembali Kepada Akidah Islam*, (Jakarta: Rineka  
Cipta, 1990)
- Hamilton, Macolm, *The Sociology of Religion Theoretical and  
Comparative Perspectives*, Second edition. (London:  
Routledge, 2001)

- Hidayat, Komaruddin, *Psikologi Beragama Menjadikan Hidup Lebih Nyaman dan Santunn*, (Jakarta Selatan: Hikmah PT Mizan Publik, 2006)
- Hidayat, Muhammad, Taufik, (0103513156) Study of Basic Education Science Concentration Program, Post Graduate Program, Semarang State University *Presespsi Pelajar Sekolah Menengah Pertama Sekitar Resosalisasi Argorejo Terhadap Perilaku Seksual Sebagai Sumber Belajar Pendidikan Kesehatan Reproduksi dan Seksual*. 2015
- Jalaluddin, *Psikologi Agama*, (Jakarta: PT Grafindo Persada, 1996)
- James, William, *The Varieties of Religious Experience a Study in Human Nature*, (New York: United State of America on acid-free paper, 2002)
- Kahmad, Dadang, *Sosiologi Agama*, (Bandung: Remaja Rosdakarya, 2009)
- Kartono, Kartini, *Patologi Sosal*, (Jakarta PT. Raja Grafindo Persada, 2003)
- \_\_\_\_\_, *Psikologi Abnormal dan Abnormalitas Seksual*, (Bandung: CV. Mandar Maju, 2009)
- Klein F.A, *Religion of Islam*, (London: Humanities Press Inc, 1906)

- Koentjoroningrat, *Metodologi Penelitian Sosial*, (Yogyakarta: Pustaka Pelajar, 2004)
- Lubis, M. Ridwan, *Cetak Biru Peran Agama Merajut Kerukunan, Kesetaraan Gender dan Demokrasi dalam Masyarakat Multikultural*, (Jakarta: Departemen Agama Bidang Litbang Agama dan Diklat Keagamaan Puslitbang Kehidupan Beragama, 2005)
- Mahali, Mudjab, *Ranjau-ranjau Setan dalam Menyesatkan Manusia*, (Yogyakarta: Pustaka Pelajar, 2001)
- Mahmud, Musthafa, *Islam Sebuah Kajian Filosofis*, (Jakarta: PT. Bina Rena Parwira, 1997)
- Mangunwijaya, YB, *Spiritualitas Baru: Agama dan Aspirasi Rakyat*, (Yogyakarta: Pustaka Pelajar, 1994)
- Marmi, *Kesehatan Reproduksi*, (Yogyakarta: Pustaka Pelajar, 2013)
- Melloy, Mechael, *Experiencing the World's Religions, Tradition, Challenge, and Change*, (California: Mayfield Publishing Company, 1999)
- Muhammad, Hasyim, *Dialog antara Tasawuf dan Psikologi Telaah atas Pemikiran Psikologi Humanistik Abraham Maslow*, (Yogyakarta: Walisongo Pers and Pustaka Pelajar, 2002)

- Muhammad, Sayid, *Perkawinan Moral dan Seks dalam Islam*,  
(translator: Muhammad Hasyim) (Jakarta: Lentera,  
1994)
- Murata, Sachiko and William C. Chittick, *The Vision of Islam*,  
(St. Paul, Minnesota: Paragon House, 1943)
- Mujtabah, Saifuddin, and friends, *Nikmatnya Seks Islami*,  
(Yogyakarta: PT Suka Buku, 2010)
- Nasution, Lahmuddin, *Fiqih I*, (Jakarta: Logos Wacana Ilmu,  
1995)
- Nuriyah, Sinta, *Islam dan Kontruksi Seksualitas*, (Yogyakarta:  
PSW IAIN Yogyakarta, The Ford Foundation and  
Pustaka Pelajar, 2002)
- Pals, Daniel L. *Seven Theories of Religion*, (New York: Oxford  
University Press, 1996)
- Parrinder, Geofferey, *Teology Seksual*, (translator: Amiruddin  
and Asyhabuddin, (Yogyakarta: LKIS Yogyakarta,  
2004)
- Pisani, Elizabeth, *Kearifan Pelacur (Kisah Gelap di Balik Bisnis  
Seks dan Narkoba)*, (translator: Bhimanto Swastoyo)  
(Jakarta: PT. Serambi Ilmu Semesta, 2008)
- Quthub, Muhammad, *Islam Agama Pembebas*, translation by  
Fungky Kusnaedi (Yogyakarta: Mitra Pustaka, 2001)

- Rahman, Yusuf, *Islam and Society in Contemporary Indonesia*,  
(Jakarta: PPS-IIS UIN Syarif Hidayatullah, 2006)
- Rosyadi,Rahmat, *Islam Problema Sex Kehamilan dan  
Melahirkan*, (Bandung: Angkasa, 1993)
- Rumodhon, *Agama-agama di Dunia*, (Yogyakarta: IAIN Sunan  
Kalijaga Press, 1988)
- Sabiq, Sayid, *Aqidah Islam Pola Hidup Manusia Beriman*,  
(Badung: CV Diponegoro, 1996) Faisal Ismail, *Islam  
Teks Konteks*, (Yogyakarta: Titian Wacana, 2009)
- Saktanber,Ayse, *Living Islam Women, Religion and  
Politicization of Culture in Turkey*, (New York: I.B  
Tauris Publisher, 2002)
- Sardy, Martin, *Agama Multidimensional*, (Bandung: Alumni  
Kotak Pos 272, 1983)
- Sholeh, Moh, *Agama Sebagai Terapi Telaah Menuju Ilmu  
Kedokteran Holistik*, (Yogyakarta: Pustaka Pelajar,  
2005)
- Smith, Huston *Agama-agama Manuia*, (Jakarta:Yayasan Obor  
Indonesia, 2001)
- Smith, Margareth, *Rabi'ah Pergaulatan Spiritual Perempuan*,  
(translator: Dra. Jamilah Baraja) (Surabaya: Risalah  
Gusti, 1997)

- Sughandi, *KUHP dan Penjelasannya*, (Surabaya: Usaha Nasional, 1981)
- Suharso, *Kamus Besar Bahasa Indonesia*, (Semarang: Widya Karya, 2005)
- Sulaiman, Eman, *Delik Perzinaan Dalam Pembaharuan Hukum Pidana di Indonesia*, (Semarang: Walisongo Pers, 2008)
- Syaltut, Mahmud, *Aqidah dan Syar'iah Islam*, (translated by Fachruddin Hs, and Nasharuddin Thaha (Jakarta: Bumi Aksara, 1984)
- Syam, Nur, *Agama Pelacur Dramaturgi Transendental*, (Yogyakarta: LKIS, 2010)
- Syukur, Amin, *Studi Akhlak*, (Semarang: Walisongo Pers, 2010)
- Syukur, Suparman, *Etika Religius*, (Yogyakarta: Pustaka Pelajar, 2004)
- Taylor, Shelley E. *Health Psychology*, (New York: Mc Graw Hill Companies, 1986)
- Teagu, Michael L e. Sara L.c. Mackenzie. David M Rosenthal, *Your Health today choices in a changing Society. Second edition*. (New York: 2009, MC graw hill)
- Turner, Bryan S. *Agama dan Teori Sosial*, (translated by I. Ridwan Muzir), (Yogyakarta: IRCISOD, 2006)
- Wahiduddin, Khan Maulana, *Woman Between Islam and Western Society*, (New Delhi: Nice Printing Press, 2000)

Wahjoedi, *Semarang Guide 1991*, (Semarang: Citra Almamater, 1991)

Yandell, Keith E. *The Epistimology of Religious Experience*, (New York: Cambridge University Press, 1993)

Zahrah, Muhammad Abu, *Membangun Masyarakat Islam*, (Jakarta: PT Pustaka Firdaus, 1994)

Zayid, Mahmud Y, *The Quran An English Translation of the Meaning of Quran*, (Beirut: Dar al- Choura, 1980)

Zuhdi, Masjfuk, *Studi Islam*, (Jakarta: CV Rajawali, 1988)

@fakta2SeksID, *Did You Know?* (Jakarta: Salaris, 2014)

#### **INTERNET SOURCE:**

Googlebook.com. Jesica Spector, *Prostitution and pornography philosophical Debate about sex Industry*, (California: Standford University Press, 2006), Accessed on Thursday, October 15, 2015 at 03:25 PM.

Googlebook.com. Melissa Hope Ditmore, *Eyclopedia of Prostitution and Sex Work*, (London: Greenwood Press, 2006), Accessed on Thursday, October 15, 2015 at 03:15 PM.

Googlebook.com. Melisa Hope Ditmore, *Historical Guides to Controversial Issues in America Prostitution and Sex*

*Worker*, (London: Greenwood Press, 2011 Accessed on Thursday, October 15, 2015 at 03:20 PM.

<https://umayaonline.wordpress.com/2008/09/15/ibadah-mahdhah-ghairu-mahdhah/> at August 20, 2015, 09:11PM.

## Attachment 1

### Question Draft

1. What did you think about religion understanding?
2. How did you think about the function of religion
3. What kinds of the religious activity that you did?
4. What is the meaning of belief? Can you mention it (Six Basics believe)?
5. Did you understand about the five pillars of Islam? Can you mention and explain it?
6. What are the cause factors that you have become a prostitute?
7. What was the impact of religion understanding for you?

### Questionnaire

1. What is the function of religion?
  - a. As a life guidance
  - b. As instruction of life
  - c. Just formality
2. How many times you are praying?
  - a. Often
  - b. Medium
  - c. Never
3. How many times you are reciting al-Quran?
  - a. Often
  - b. Medium
  - c. Never
4. What is important the religion for your life?
  - a. Very important
  - b. Important enough
  - c. Less important

5. How the influence of religious understanding of you?
  - a. Very influence
  - b. Influence enough
  - c. Nothing influence

## Attachment 2

### Draft Observation

#### 1. Interview with PM prostitute from Brebes Central Java.

Researcher : “What is your name?”

PM : “My name is PK” (Initial name)

Researcher : “I am sorry aunt, what is your reason come in this place?”

PM : “Actually I want to out in this area, formerly in the first time come here, I am recommended by my friend with manner be trapped to follow her, but after that I enjoyed and addicted with this world, hehe...”

Researcher : “OK, what is your opinion about the important of religion training for your life?”

PM : “Until nowadays if someone mention with hereafter I feel fear and want to repentant, although I rather to following the Islamic guidance program because of minimum the knowledge of Islamic studies for me, but my mean work in this place because of economic factor, so if I have get enough modal, I will get out in this area and will make personal job with focus on a entrepreneurship.”

#### 1. Interview with F, prostitutes from Wonosobo.

Researcher : “Sorry sister, this will be recorded.”

F : “Oh, I am shy brother. But if only sound record, it is OK.”

Researcher : “OK. How many times you did pray”

F : “For praying I was seldom to do worship, because it has been impacted in localization and when I stop for drinking alcohol, drunk sometimes I did pray.”

Researcher : “Why?”

F : “Because it has been impacted in localization and when I stopped for drinking alcohol, drunk sometimes I did pray. And it was not complete because of my job so it could not full to do all worship for example pray Subuh at the night I stay awake late and in the morning I could not get up early morning because I was oversleep so I could not pray Subuh.”

## 2. Interview with A from Bandung.

Researcher : “Ms.A if may I know about your worship activity, especially your reciting al-Quran, can you explain it?”

A : “Praying, reciting al-Quran, must be right because it will keep the faith and moreover ought to addition with sholawat and reciting dzikir.”

Researcher : “how many times you are reciting al-Quran every day?”

A : “Also usually I recite al-Quran after praying and if Thursday night I recite surah Yasin and Kursi verse.”  
According her although she commits adultery but the obligated in Islam must be implements well and seriously.”

3. Interview with IN from Kendal Weleri.

Research : “About your fasting in Ramadan, did you implement?”

IN : “For me fasting in Ramadan is obligated and must to do it.”

Research : “So, you always implement the fasting in Ramadan month?”

IN : “But for me I never full to complete the fasting, because the problem of women, I going through menstrual bleeding, so if I demand to finished my fasting I could not, but in other day or other month I will try to replace my fasting, like fasting on Senin-Kamis to replace it, if we do not replace, next time in future we will get sin. Although I menstruation but for replace fasting in other day it is obligated if in Javanese said *nyarutan*.”

4. Interview with TB from Bandung West Java.

Researcher : “Sister, what do you think about religion understanding?”

TB said : “Religion is important for guidance of life, and religion is signified for me.”

Researcher : Can you explain it?

TB : “Actually I have done pilgrimage to Mecca, when I was as female Indonesian workers (TKW) belong seven years in Arab at the time I am nineteen years old, but now instead contrary.”

Researcher : “So, what is your reason of you become a prostitute?”

TB : “Because of the some reason one of that is when I divorced with my husband, I felt disappointed and I am rancor with him, and choose to get job here, I have married with one of pimp here, but I am divorced more then I have remained with him, I am often hurt with men so it makes me frustration then I went here become a prostitute.”

Researcher : “Oh, I am sorry to hear that.”

##### 5. Interview with PM prostitution from Brebes.

Researcher : “What do you think about religion understanding?”

PM : “Religion is so important for me, because it is a guidance of my life, Religion as knowledge for me to know the God, and religion is so important, and I need

to understand with comprehensive, because it can make instruction for me to know more my God. Human without religion will be break, and religion made me know also give me instruction to remember God, so if I commit sins sometimes I feel disappointed and regret’

Researcher : What is your problem, make you became prostitute?  
PM : “Because of economic factor I get this job and there is feeling in a deep hearth to out in this place and try to repentant.”

#### 6. Interview with NP from Kendal.

Researcher : “Aunt, how long have you been here?”  
NP : “I have been Ten years”  
Researcher : “What do you think about religion and its function?”  
NP : “Religion is so importance for me, it is like guidance and the function of religion for me is giving instruction of my life”  
Researcher : “What kind the religion activity did you did?”  
NP : “I have been done praying, although not full just sometimes if I want, and in the past when I was child, often do pray, but now when I am adult it be seldom to do it, reciting al-Quran done also, but as well as possible I could. Charity, fasting for me not full Mr, because of this condition and situation.”  
Researcher : “Do you know about six basic beliefs and Five Pillars in Islam?”  
NP : “Rather forget Mr.”

Research : “Did you ever study on Islamic boarding house, or with teacher of religion? And did you ever study about attitude (akhlak)?”

NP : “Never, all of both. I get information of religion only in formal education like in elementary school, and just as limited knowledge about introduction of religion, and know I have been forgotten. If for studying with teacher in my village I have, but just around about instruction of do pray, never get information or studying about akhlak when I was child.”

#### 7. Interview with from Bandung

Researcher : “What do you think about religion understanding?”

KR : “Religion is for increase my belief into God, to keep it, and make its strong, because with pillar of religion it makes strong. Although in this area I become a prostitute but I still admit my religion that is Islam, and for worship my pray is not full because demand of my job, if for reciting al-Quran here never recite it, but if in my home usually I do it, if here usually I singing, and other worship like a fasting I cannot to implement in this area.”

Researcher : “What is your reason, to become a prostitute here?”

KR : “Because of factor economic, ratably the prostitutes here same as me, moreover now I am widow, I have not

husband so I must look for the job to get money for my livelihood although I get job like this.”

8. Interview with OK from Semarang.

Researcher : “What do you think about religion?”

OK : “If for me to understand the religion is not comprehensive, not too full, only know it, know about the function, worship, what should we do, and others, but if for getting all understanding I am not yet, just a little.”

Researcher : “Did you ever implement praying?”

OK : “Never, if I want to praying, where is the place?”

Researcher : “Did you ever study Islam religion in the past?”

OK : “I never studied Religion program.”

### Attachment 3

#### Data of Informant

##### Prostitutes<sup>1</sup>:

1. A 40 years old, from Bandung.
2. F 31 years old, from Wonosobo.
3. IN 22 years old, from Kendal.
4. KK 28 years old, from Garut.
5. KR 40 years old, from Bandung.
6. L 37 years old, from Wonosobo.
7. NK 30 years old, from Jepara.
8. NP 39 years old, from Kendal.
9. OK 24 years old, from Semarang.
10. PM 25 years old, from Brebes.
11. D 25 years old, from Semarang.

##### Activists:

1. Muhammad Yasin, the leader of An-Niswa period 2015th.
2. Nana Lutfiana, Coordinator of PIK (Pusat Informasi dan Konseling) in An-Niswa UIN Walisongo Semarang, twenty years old from Dakwah and Communication faculty fifth semester.
3. Tata one of volunteer of PKBI Central Java.
4. Wulan Setyaningtyas from Dakwah and Communication Faculty, 19 years old.
5. Fatchul Arief one of staf on PKBI Semarang
6. Abid Mansyuruddin, 21 years old From Syari'ah Faculty, Seventh semester, one of member of An-Niswa UIN Walisong Semarang

##### Citizens:

1. Nanang, 27 years old as citizen Kalibanteng Kulon

---

<sup>1</sup> All name of prostitutes use initial name.

2. Warta 40 years old Religion teacher (the Imam and ta'mir) of Al-Hidayah mosque.

Administrator:

1. Sumardi as a chief of RT 5 RW 4 and administrator in their region
2. Muhammad Taufiq Hidayat 26 years old, he is as manager of Griya Asa PKBI Semarang city.
3. Ahmadi one of official in Argorejo Prostitution.
4. Shadiqun 64 years old, he is one of administrator in Argorejo prostitution.
5. Adib the citizen closed with Argorejo Prostitution.
6. Irwanto administrator and official at Argorejo prostitution.

Attachment 4



Interview with Imam and Religion Teacher Al-Hidayah Mosque



Interview with the Manager of Griya Asa PKBI Semarang



Interview with Activiest An-Niswa UIN Walisongo



Interview with one of prostitute



Interview with chief of RT 5 RW4



Schedule of Religion program



Religion Training program activity



Training program activity



## CURICULUM VITAE



Ari Setyawan was born in Kalirejo Village, Kendal on June 14, 1992. The first child of one sister was born from a couple Moch Subchan and Aslamiyah, an ordinary family in Kendal. He pursued his formal education since early childhood in his own village SDN 2 Kalirejo (graduated in 2004). Afterwards, he continued his studies into SMPN 2 Cepiring (graduated in 2007) and SMAN 1 Cepiring (graduated in 2010).

Feeling unsatisfied with his education, after graduating from Senior High School, he then continued his studies at Ushuluddin Faculty Walisongo State Islamic University (UIN Walisongo) Semarang on Theology and Philosophy department. During being student of college, the writer was active in some organizations, such as HMJ-AF, BEM-FU, SEMA-U, PMII, Filsuf Class (Founder and as a chief on 2011), Theater of Metafisis, RGM One FM, UKM AN-NISWA (as a chief on 2013) and other experiences in extra of campus such as Fotkas (Forum Teater Kampus Semarang), Volunteer on PILAR PKBI Central Java, and YOCEV (Youth Association Of Central Java) (as a chief on 2013-2015 periode).

Now the writer lives on Perum BPI Blok O-4. The writer can be contacted on mobile phone: 085727546746 or BBM contact: 59F70A3A and Email: [arieyawn@gmail.com](mailto:arieyawn@gmail.com). Fb: Arie [Setyawan//ariq\\_blast3@yahoo.com](https://www.facebook.com/Setyawan//ariq_blast3@yahoo.com) or Instagram: arieyawn