

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency

**Mohamad Hamzah<sup>1)</sup>, Kurniawan Ramadhani<sup>2)</sup>**

UIN Kiai Haji Achmad Siddiq Jember; UIN Kiai Haji Achmad Siddiq Jember  
*latabzanwalatafarob@gmail.com, dhanisantoso333@gmail.com*

### Abstract:

Commercial sex workers (so called PSK) referred to women who have been humiliated by the public and considered social filth. Society has viewed the life of commercial sex workers (PSK) obliquely, because their lives collide with social and religious norms. The localization of Puger, Jember Regency is an isolated place which is one of the biggest prostitution places in Jember. This research used a descriptive qualitative approach with a case study design. Data collection techniques using active participatory observation, semi-structured interviews and documentation. The data analysis used was a qualitative descriptive analysis with an interactive model based on Miles, Huberman and Saldana. The validity of the data uses triangulation of sources and techniques. The research findings show that the reconstruction of *akidah* awareness for commercial sex workers through a humanistic approach in the localization of Puger has changed sex workers to improve and change their lives for the better, sex workers need spiritual sacredness to believe in God and leave a space where God want to be institutionalized through religious practices such as prayer, zakat, fasting and reciting the Qur'an, there are several changes in the moral aspects of sex workers, including that they do not consume drugs or alcohol, do not gamble, do not disturb neighbors with karaoke noises and their shaking, do not watch porn videos and happy to help others.

**Keywords:** *Religious Awareness, Commercial Sex Worker, Humanistic Approach.*

### Introduction

Prostitution is a complex problem, and it cannot disappear from human life. The people who undergo this profession in the Indonesian terms are named *Pekerja Sek Komersial* or commercial sex workers (hence abbreviated as PSK). There have been several factors that inspired a woman to become a prostitute, including broken marriages and economic pressures. In addition to these factors, most of the prostitutes have low education, and lack of life skills. <sup>1</sup>Meanwhile, wanting to get money easily without having to work hard, thus adding to the task for the government and religious activists to be more serious in dealing with the problem of sex workers, so that counselors in the field have to work hard in handling it.

---

<sup>1</sup> Kartini Kartono, *Social Pathology*, (Jakarta: PT. Raja Grafindo Persada, 2009), 216.

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency

In 2018, the Ministry of Social Affairs stated that Indonesia is the country with the most localizations in the world. This shows that the practice of prostitution in Indonesia has been blooming for a long time. The Indonesian Organization for Social Change (OPSI) revealed that the estimated number of female sex workers in Indonesia reached around 230,000 in 2019.<sup>2</sup> This raises the question whether the closure of the brothels will have implications for disbanding prostitution activities? This question certainly requires a definite answer which can only be obtained through a series of studies. Therefore, it is important to provide religious stimulus with an appropriate approach that will be able to foster a spirit of life that was once weak, encourage enthusiasm to make a halal living through the provision of skills and be able to direct to noble morals, so that life is no longer covered by anxiety and anxiety.

Human life has actually been regulated by a kind of work system to harmonize human behavior in order to achieve inner peace. Human nature as a whole is driven to do something good and beautiful.<sup>3</sup> but sometimes instinct encourages humans to immediately fulfill their life needs even though sometimes by justifying various ways and contrary to reality.

Education has its orientation in forming the paradigm of lives and human characters. Because the object of education is a human being, an important aspect that needs to be considered is the soul. Philosophically, humans have broad segments because they consist of integral elements, namely physical and spiritual, where the human spiritual element includes many things such as mind, soul and heart.<sup>4</sup> This is in accordance with Islamic education where the primary source is the Al-Qur'an and the sunnah of the Prophet Muhammad PBUH providing basic principles in Islamic teachings, for example providing the principle of respect for human nature, maintaining social needs. This is important for Islamic education which stems from divine teachings and of course comes from divine truth and goodness introduced through the Prophet Muhammad PBUH. In addition, religious education is based on the views and ways of human life in Indonesia, namely Pancasila.

Sociologically, the diversity of Indonesian society, according to Clifford Geertz, consists of the santri, priyayi and abangan communities.<sup>5</sup> The santri community is a Muslim who obeys religious rules, and attaches importance to religious education. Meanwhile, priyayi and abangan

---

<sup>2</sup> <https://nasional.okezone.com/read/2021/12/22/337/2521124/ternyata-segini-nomor-psk-di-indonesia-angkanya-mencengkan>, accessed 05 April 2022.

<sup>3</sup> Jalaludin, *Psychology of Religion understands behavior by applying psychological principles*, (Jakarta: PT Raja Grafindo Persada, 2015), 190.

<sup>4</sup> Miswari, *philosophy of Islamic Religious Education*, (Aceh: Unimal Press, 2018), 43.

<sup>5</sup> Clifford Geertz, *The Religion Of Java*, translator of Aswab Mahasin, (Jakarta: Pustaka Jaya, 1989).

are also Muslims, but are less devout in carrying out their religion. Meanwhile, commercial sex workers are part of the religious group but they also carry out religious prohibitions. This requires special attention to how religion can answer various problems in the social life of society towards social welfare for all people, as in law number 11 of 2009 article 1 which reads:

"Social welfare is a condition where citizens' material, spiritual and social needs are met so that they are able to develop themselves and carry out their social functions."<sup>6</sup>

People often feel that only their own way is right. Those who did not follow the same path were considered unworthy and wrong. Then we easily feel higher and more holy than others. Even though everyone has the potential for goodness and paths and different levels of ability. If there are other people who are not the same as the path we take, then it is not necessarily wrong. Maybe that's all he can do.<sup>7</sup> Similar to commercial sex workers, even though they live a life far from the impression of divinity, they also have prayers and special ways to be safe from the scrutiny of others and forms of servitude in their own way. This does not mean defending their way of religion let alone justifying their immoral behavior, but rather illustrates that humans have various needs including religious needs.

According to the psychology paradigm, Thomas Van Aquino said that the source of the soul of religion is thinking, humans have God because they use their thinking abilities. Religious life is a reflection of the life of thinking itself.<sup>8</sup> While the Islamic paradigm views that the need for religion is based on human nature, the word *fitrah* is always associated with the potential for faith. Therefore every human being who is born must have the potential for faith or a tendency to be religious, whether that potential is actualized, becomes a believer or even deviates into a polytheist.<sup>9</sup> Thus there is a need for religion because humans as God's creatures are equipped with various potentials that are brought from birth which contain several psychological components that are interrelated and mutually perfect for human life. Allah SWT has created a natural tendency in humans to be religious, inclined towards holiness, truth, goodness and positive things that can develop human beings. As explained in QS. Al-Ruum verse 30:

It means: So turn your face straight towards the religion of Allah, (stay up) nature of God who has created man according to that nature. There is no change in the nature of Allah. (That is) the straight religion; but most people do not know."<sup>10</sup>

---

<sup>6</sup> Law number 11 of 2009 concerning social welfare.

<sup>7</sup> Muyassaroh Hafidzoh, *There's Even a Heaven for Sinners*, (Yogyakarta: Diva Press, 2015), 181.

<sup>8</sup> Endang Kartikowati and Zubaedi, *Psychology of Religion and Psychology of Islam*, (Jakarta: Kencana, 2016), 17.

<sup>9</sup> Endang Kartikowati and Zubaedi, *Psychology of Religion and Psychology of Islam*, 81.

<sup>10</sup> QS. Al-Ruum verse 30

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency

The life of women as prostitutes is widely insulted and humiliated by the public. Muslims themselves will certainly look obliquely at women who work as prostitutes. However, as women they are certainly not just random, they are also gifted with a sense of empathy in everyday life. The woman is indeed a prostitute, but as a human being she still carries out her human nature. One example is the story of a Jewish prostitute who helped a dog who then was narrated to enter heaven because of her kindness in giving drinks to a starving animal.<sup>11</sup>

The world of prostitutes is indeed related to the entanglement of the underworld, sexuality is not legal according to the construction of morality, but that does not mean that God is not permanently present in that underworld. Because God is not only present in mosques, recitation institutions and other places that are considered holy, but God is also present in the underworld, occasionally His name is still mentioned. There still leaves a space where God still wants to be presented in a prostitute.<sup>12</sup> In other words, no matter how bad they do, no matter how despicable they do, it does not mean that this is the position they desire, but only the pressure to survive for themselves and to meet the needs of the children and family they are responsible for and God's existence remains in this dark world. them because they also have spiritual needs.

One can reach the level of religious awareness if all the religious dimensions are fulfilled. As the concept put forward by Glock and Stark that there are five religious dimensions, namely, the dimensions of belief (*belief*), the dimension of worship (*practice*), the dimension of experience (*experience*), the dimension of practice (*consequences*), and the dimension of religious knowledge (*knowledge*).<sup>13</sup> The first, the dimension of belief contains a set of beliefs in the existence of God. Second, the worship dimension is a direct reflection of belief. Third, the dimension of experience is a form of response to God's presence that is felt by someone. Fourth, the practice dimension is the concrete implementation of the three dimensions. Fifth, the dimension of knowledge which contains the concepts contained in religion. Thus, in order to reach religious awareness, it is necessary to work on how to place religious knowledge in a substantive position because basic religious knowledge will lead a person to his life goals. For example knowledge related to the values of faith, *Shari'a* and morals.

Puger Kulon village, precisely in Dukuh Krajan II, is the largest place for prostitution in Jember. Even though it was known that in 2007 the place was officially closed, prostitution

---

<sup>11</sup> Muyassaroh Hafidzoh, *There's Even a Heaven for Sinners*, (Yogyakarta: Diva Press, 2015), 217.

<sup>12</sup> Nur Syam, *Religion of Whore (Transcendental Dramaturgy)*, (Yogyakarta: Lkis, 2010), 2.

<sup>13</sup> Rodney Stark and Charle Glock, *American Piety: The Nature of Religious Commitment*, (London: University of California Press, 1968), 15.

practices remain existed, although not as lively as before. To be precise, it was on January 22, 2016, a mosque was inaugurated in the localization area with the name Nurul Hidayah with the hope that the existence of this prayer facility will be able to raise awareness of perpetrators of prostitution. In addition, other parties were also trying to actively participate in raising awareness for commercial sex workers in the Puger brothel. For example, the administrators of the Kencong branch of GP Ansor held a flag ceremony on the independence day of the Republic of Indonesia in 2016 in an effort to instill a spirit of nationalism in local residents and residents.<sup>14</sup> Looking at the efforts and enthusiasm of various parties, it was not impossible that awareness will slowly grow and they will get better life out of prostitution. It is not impossible that religion will contribute to sex workers to act to provide input and encouragement to immediately get out of the way of prostitution towards a better life. This depends on how far the openness process of religious adherents or religious leaders opens themselves to social approaches.

As Rasulullah SAW istiqomah fostering people, interacting and gathering them in one congregation. Until Allah SWT brought him together with the Ansar from Medina. This is briefly the steps of preaching the Prophet Muhammad SAW. This is the only way that must be taken by anyone who wants to fight for Islam and uphold religious law.<sup>15</sup> Therefore, thorough research in order to realize a truly open understanding of the reality of commercial sex workers is urgently needed to become material for an approach in terms of preserving one's moral norms, especially for commercial sex workers (PSK).

There are many theories that discuss approaches to education or approaches to providing guidance to achieve certain goals. One of them is the Humanistic approach. The humanistic approach is where the client must be willing and able to experience the process of change for himself. Personality development is based on the uniqueness of each individual. The emphasis of this approach is on the present and the future, not concerned with past events. This approach looks at events, namely how humans build themselves up to do positive things.<sup>16</sup> As in his journal Uci Sanusi said, that among the characteristics of learning with a humanist approach are: 1) Without pressure and coercion, the teacher directs the task well, the teacher respects the position and potential of each student and at certain meetings the teacher conducts learning outside the classroom. 2) Responding to students' feelings, not only carried out by subject teachers, but counseling teachers and homeroom teachers also play a role in responding to students' affective. This is indicated by the classroom guidance teacher holding a consultation forum with students.

---

<sup>14</sup> <http://m.voicejatimpost.com/read/1342/20160817/124701/ansor-kencong-rangkul-warga-eks-lokalisasi-puger-jember-gelar-upacara-but-ri/>, accessed 03 April 2022.

<sup>15</sup> Khairul Ghazali, *They Are Not Thagut*, (Jakarta: Grafindo Khazanah Ilmu, 2011), 148.

<sup>16</sup> Gerald Corey, *Theory and Practice of Counseling and Psychotherapy*, (Bandung: Refika Aditama, 2013), 53.

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency

While the homeroom teacher knows the students and their families, the homeroom teacher often comes and asks about the condition of the class he is working with to communicate with his students and *home visits* are often made to families. 3) Respect for students, harmony is applied from the beginning of the teacher's meeting with students, good communication is carried out by teachers in madrasas, so that students feel valued for their position and position, do not feel pressured and forced or even intimidated, but together to achieve learning goals. So that there is no record in the madrasa of violence and intimidation, but students feel at home in the *madrasa*.<sup>17</sup>

The humanistic psychology movement and the human potential movement are not identical, but they support one another. Many women answer the call for human potential events. Their passion for closeness to others, characteristic of women's ways of being and knowing themselves, is therefore important in humanistic psychology.<sup>18</sup> Through a humanistic approach it is hoped that the goal of building religious awareness, especially for women commercial sex workers, can be realized. In line with the functions and objectives of National education which reads:

"National education functions to develop capabilities and shape dignified national character and civilization in the context of educating life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent. , and become democratic and responsible citizens".<sup>19</sup>

Based on a humanistic approach in accordance with Islamic concepts, counselors will invite clients to go and try to change them and continue to motivate themselves to make changes in their lives, in line with the word of Allah SWT in the letter Ar-Ra'd verse 11:

Meaning: "...Indeed Allah will not change the condition of a people before they change the condition of themselves...."<sup>20</sup>

Based on the information above, it is emphasized that the existence of various significant efforts in the context of providing guidance and awareness cannot be separated from approaches that can be accepted by various elements in the localization environment, especially for commercial sex workers (PSK) who do not feel disturbed and even respond well as constructive activities. In addition, as stated by Suyitno, as the RT, there are routine activities that support

---

<sup>17</sup>Uci Sanusi, *Journal of Islamic Religious Education*, (Ta'lim: Vol. 11, No. 2, 2013), 136-138.

<sup>18</sup>Kirk J. Schneider, J. Fraser Pierson, James FT Bugental, *The Handbook Of Humanistic Psychology (Theory, Research, and Practice)*, (America: Sage Publication, 2015), 32.

<sup>19</sup>RI Law No. 20 years. 2003, National Education System, (Jakarta: Sinar Offset Graphic, 2013), 7.

<sup>20</sup>Ministry of Religion of the Republic of Indonesia, *Al- Qur'an and Its Translation*, (Jakarta: CV. Pustaka Agung Harapan, 2006), 337.

efforts to rebuild the religious awareness of commercial sex workers (PSK) in the Puger localization, namely holding recitations every Friday night led by religious leaders, compensation for orphans scheduled every sweet Friday, they are also always active in holding Islamic activities such as public recitations, donations for orphans at every commemoration of Islamic holidays (PHBI) in collaboration with the local community, they also practice hadrah, until now the Lokalisasi Puger has a hadrah sholawat group which consists of commercial sex workers (PSK).<sup>21</sup>

## Literature Review

### Religious Awareness

#### Definition of Religious Awareness

In language, awareness comes from the basic word "conscious" which means to be aware, believe, feel, know and understand. Consciousness means a state of knowing, understanding and feeling or awareness.<sup>22</sup> While the word religion comes from the root word "religion". Religion means belief in God (gods and so on) with devotional teachings and obligations related to that belief, for example Islam, Christianity, Buddhism and others, while the word religion means embracing (carrying out) a religion, worshiping, obeying a religion.<sup>23</sup>

Frederick Hegel revealed that religion is an experience that is real, precise and eternal truth. So religion is purely a matter and problem related to the mind.<sup>24</sup> Sigmund Freud revealed that religious awareness arises because of a weak sense of human powerlessness, facing various challenges and calamities in life. Meanwhile, behaviorism assumes that awareness of religion arises because it is driven by incentives of reward and punishment. Abraham Maslow as a humanistic figure argues that religious awareness occurs because of the urge to fulfill hierarchical needs where the highest peak of these needs is self-actualization.<sup>25</sup> Meanwhile, according to Zakiah Darajat, religious awareness is the mental aspect of religious activity. This aspect is a part or aspect of religion that is present (felt in the mind and can be tested through introspection). With the existence of religious awareness in a person which will be shown through religious activities, religious experience emerges. As for what is meant by religious experience is the element of feelings in Religious Awareness, namely feelings that lead to beliefs that are produced in action (real amaliah).<sup>26</sup>

---

<sup>21</sup> Suyitno, Interview, 21 May 2022.

<sup>22</sup> Ministry of National Education, *Kamus Besar Bahasa Indonesia (KBBI)*, (Jakarta: Balai Pustaka, 2001), 721.

<sup>23</sup> Ministry of National Education, *Kamus Besar Bahasa Indonesia (KBBI)*, 27.

<sup>24</sup> Ramadan Lubis, *Psychology of Religion*, (Medan: Perdana, 2019), 28.

<sup>25</sup> Surawan and Mazrur, *Psychology of the development of Religion*, (Yogyakarta: K-Media, 2020), 91.

<sup>26</sup> Ramayulis, *Psychology of Religion*, (Jakarta: Kalam Mulia, 2013), 8.

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency

By nature, humans are created to be servants of Allah, which in this case will reflect an overall picture of the reciprocal relationship between the Creator, humans and the environment in the context of forming good human beings (who have good morals) as the ultimate goal of Islamic education. These relationships and interrelationships at the same time reflect patterns of behavior that are in line with human creation, namely being a faithful servant of God.<sup>27</sup>

Allah SWT says in the letter Al-A'raf, verse 172:

Meaning: "And (remember), when your Lord brought out the offspring of the children of Adam from their sulbi and Allah took witness against their souls (while saying). Am I not your God? They said, of course (You are our Lord), we are witnesses."<sup>28</sup>

Based on some of the definitions above and the word of Allah SWT, it can be concluded that, religious awareness is awareness of the mental aspect which is manifested in the form of religious behavior that is practiced on the basis of religious values and does it with sincerity without any coercion, because basically awareness to have religion and dedicate oneself as a servant of Allah SWT is already owned by each individual. Besides that, by dedicating oneself to God, the desire to be saved will be fulfilled and will create a feeling of loving and being loved by God.

### Humanistic Approach

According to the *Kamus Besar Bahasa Indonesia (KBBI)* Big Indonesian Dictionary, approach is a process or method, the act of approaching (wants to make peace, be friendly, and so on)<sup>29</sup>. Meanwhile, humanistic is a flow in psychology that pays attention to human dimensions.<sup>30</sup>

The various meanings of humanism make the boundaries of its application in the world of education invite various meanings as well. Therefore, it is necessary to have an agreed understanding of the word humanistic in education. In the article “*What is Humanistic Education?*”, *Krischenbaum* stated that schools, classes, or teachers can be said to be humanistic in several criteria. This shows that there are several types of humanistic approaches to education and the ideas about these approaches are embodied in humanistic psychology.<sup>31</sup>

---

<sup>27</sup> Jalaludin, *Educational Theology*, (Jakarta: PT. Raja Grafindo Persada, 2010), 9.

<sup>28</sup> Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation*, (Jakarta: CV. Pustaka Agung Harapan, 2006), 232.

<sup>29</sup> Ministry of National Education, *Kamus Besar Bahasa Indonesia (KBBI)*, 512.

<sup>30</sup> Dimiyati Mahmud, *Educational Psychology*, (Bandung: CV Pustaka Setia, 2017), 22.

<sup>31</sup> Sukardjo and Ukim Komaruddin, *Platform Education, Concept and The application*, (Jakarta: Rajawali Press, 2015), 63.



## Commercial Sex Workers (PSK)

Commercial Sex Workers (PSK) is another word for Prostitution. Prostitution comes from the Latin word *pro-stituere* or *pro-stauree*, which means to allow oneself to commit adultery, to commit prostitution, fornication.<sup>32</sup> According to Soerjono Soekanto, prostitution can be interpreted as a job that is surrendered to the public to perform sexual acts for a fee. Economic problems are fundamental in a prostitution, but we have to look at this phenomenon as a whole. The causes of prostitution must be seen from endogenous and exogenous factors.

## Methods

This research uses a descriptive qualitative approach with a case study type of research. Subjects in this study included sex workers, religious leaders, community leaders and local residents. Data collection techniques using active participatory observation, semi-structured interviews and documentation. The data analysis used was a qualitative descriptive analysis with an interactive model based on Miles Huberman and Johny Saldana, namely data condensation, data presentation, and drawing conclusions<sup>33</sup>. The validity of the data uses triangulation of sources and techniques.

## Results and Discussion

### Reconstruction of faith awareness for commercial sex workers through a humanistic approach in the Puger localization, Jember Regency

The reconstruction of akidah awareness for commercial sex workers through a humanistic approach in the Lokalisasi Puger shows that the reconstruction of *akidah* awareness for sex workers through a humanistic approach has a positive impact. Although as a whole it has not shown a change in the totality of commercial sex workers' faith. You pay they do for increase his faith with method look for information through social media and listen lecture through mosque funnel. They also attempted dig information about religion through ask. However, they need no time short because every day they doing work sin. In meaning with his faith they believes exists Lord and with his consciousness they also do what is prohibited God.

Meanwhile, according to Glock and Stark's theory, it is explained that a person will reach a level of religious awareness if the dimensions of belief that are only centered are met on existence

---

<sup>32</sup> Kartini Kartono, *Social Pathology*, (Jakarta: PT Raja Grafindo Persada, 2017), 201.

<sup>33</sup> Miles, Matthew B., Huberman, A. Michael, Saldana, Johny, *Qualitative Data Analysis: A Methods Sourcebook*, (London: SAGE, 2014), 338

## **Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency**

God. Trust will exists Lord this then give birth to set colored belief religious<sup>34</sup> doctrinal. The awareness of having faith in commercial sex workers is only limited to a basic belief. So that with the level of belief in religion, they think that religion is just a formality in their life.

The efforts made by religious leaders in the reconstruction of faith awareness through a humanistic approach show significant changes. That is feeling that he is have not quite enough answer for convey Islamic teachings with method and approach humanist\_without compel and give meaningful understanding in accordance context life everyday. And assume that sex workers are never static and will always change with the potential and motivation within them.

This is in accordance with Abraham Maslow's humanistic theory that Humanistic approach fixed on problem how each individual influenced and guided by intentions personal they are connect to experiences they alone.<sup>35</sup>

Sex workers have the ability to realize themselves. So not with the ability unique awareness it's possible he capable think and decide. And he tried for find destination life and create the values will be give meaning for his life.

Cooperation between religious leaders and the community through a humanistic approach has been carried out well and has had a positive impact, although not universally. This is caused by the level of awareness of religious beliefs held by commercial sex workers, which is only limited to basic beliefs, not dogmatic understanding. So that he still considers religion not institutional but merely an identity.

### **Reconstruction of sharia awareness for commercial sex workers through a humanistic approach in the Puger localization, Jember Regency**

Reconstruction *Shari'a* awareness for commercial sex workers through a humanistic approach in Lokalisasi Puger shows that the reconstruction of Shari'a awareness for sex workers through a humanistic approach has a positive impact. Although as a whole it has not shown a change in totality in implementing religious law. Worker basically need sacred spirituality with level of their faith, have resulted to diverse practice of worship. There was still separate room where our Lord Allah institutionalized through practice of worship like prayers, zakat, fasting and recite the Holy Qur'an. Despite the obedience of worshiping God but endure life with method work forbidden activities. However, thereby no one can deny that between those who reluctant for change himself to more direction from their religion.

---

<sup>34</sup> Rodney Stark and Charle Glock, *American Piety: The Nature of Religious Commitment*, (London: University of California Press, 1968), 14.

<sup>35</sup> Gerald Corey, *Theory and Practice of Counseling & Psychotherapy*, (Bandung, Refika Aditama 2013), 53.

Referring to worship practice are fulfilled on how much far level obedience a Muslim in work ritual activities as order and recommended by religion, such as implementation prayers, zakat, reading the Qur'an, praying, and others.<sup>36</sup> As for the awareness in carrying out the Shari'a carried out by commercial sex workers, among them they have started doing religious practices such as prayer, zakat, fasting, and recite al Qur'an. However, this obedience is still mixed up with the breaking up the God's law in which they have committed adultery.

As for efforts made by chaplain Imran, it was known that inhabitant around the reconstruction of sharia awareness for sex workers through a humanistic approach that is through approach persuasive and practical, i.e. with the existence of mosque media as means worship, and practice worship that took place in the mosque, as well warning activities religious expected could make they aware for change.

The above is in accordance with the objectives of the humanistic approach, including: 1) to feel and experience existence in a manner authentic with Becomes aware on existence and potentials as well as aware that he could open self and Act based on ability, 2) expand awareness self and responsible answer on direction his life, 3) help to be able to face worry in connection with action choose self, and accept reality.<sup>37</sup>

The various methods and efforts that have been made by religious leaders, community leaders and residents around the localization in the reconstruction of awareness of implementing the Shari'a for sex workers have been carried out well and have had a positive impact on the Shari'a awareness of sex workers. So that with their belief and self-will to change, they manifest a reflection of obedience in the form of religious practice, even though they still frame it with daily disobedience activities.

### **Reconstruction of moral awareness for commercial sex workers through a humanistic approach in the Puger localization, Jember Regency**

The reconstruction of moral consciousness for commercial sex workers through a humanistic approach in Puger Localization has a positive impact. Although as a whole they have not shown a change in totality in morals due to the work they do act demand they for no close limit nakedness woman and seen some have not can stop smoking. However, there is a number of change in aspect morals worker sex, among other things is they no consume drug forbidden or drink hard, no gamble, no disturb neighbor with voice noisy karaoke along the shake, no watch porn videos as well happy help to fellow.

---

<sup>36</sup> Rodney Stark and Charle Glock, *American Piety: The Nature of Religious Commitment*, (London: University of California Press, 1968), 15.

<sup>37</sup> Gerald Corey, *Theory and Practice of Counseling & Psychotherapy*, (Bandung, Refika Aditama 2013), 72.

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in "Lokalisasi Puger"-Jember Regency

Meanwhile, according to Glock and Stark's theory, it is explained that a person will reach a level of religious awareness if the practical dimension is aligned with the moral aspect which is form concrete and real from all deed someone who is relied on to God. Orientation from all behavior performed is form of commitment to God.<sup>38</sup> The awareness of the morality of commercial sex workers has positive implications for their behavior, which is shown by no consume drug forbiddenr drink hard, no gamble, no disturb neighbors, no watch porn videos as well happy help to fellow. However, this is done based on social relations with others. Meanwhile, morals towards God are still not fully implemented, so that all forms of concrete actions that should be oriented and committed to God have not yet reached the level of perfection. This can be seen from the lack of awareness of morality to protect the boundaries of women's private parts, and seen some have not can stop smoking.

The efforts made by religious leaders, community leaders and local residents in the reconstruction awareness have character for worker sex commercial through approach humanistic that is done with method cooperate . As for what to do by chaplain Imron besides give understanding about religion too conducted with method give good example to the workers sex. Whereas figure Public and inhabitant around make an effort with make purposeful regulations for order in the region localization along occupants. Besides that there is a check program health routine every three month very from health center.

The above is in accordance with the concept of a humanistic approach aimed at on problem how each individual influenced and guided by intentions personal they are connect to experiences they alone with exists creative potential and motivation that is in him.<sup>39</sup>

The moral awareness of sex workers can be said to have not reached the full level of awareness. This is due to actions or moral awareness that appear only limited to social relations between people, such as helping, not getting drunk, not gambling, and so on. While work requires them to dress openly, and some of them commit violations such as smoking. In this sense, the commitment of sex workers in the Puger brothel to religious regulations is low. Meanwhile, the efforts that have been made by religious leaders, community leaders and residents around the localization in the reconstruction of moral awareness for sex workers have been carried out well and have had a positive impact on the moral awareness of sex workers, although not entirely because of each individual. However, it is hoped that this effort can become a

---

<sup>38</sup> Rodney Stark and Charle Glock, *American Piety: The Nature of Religious Commitment*, (London: University of California Press, 1968), 16.

<sup>39</sup> Gerald Corey, *Theory and Practice of Counseling & Psychotherapy* , (Bandung, Refika Aditama 2013), 53.

motivational trigger for sex workers in the Lokalisasi Pugerto find their identity, and can increase their commitment to the ethical awareness that they have done.

## Conclusion

The research findings show that the reconstruction of *akidah* awareness for commercial sex workers through a humanistic approach in the Lokalisasi Pugerhas changed sex workers basically believe in God. There has been a desire to improve and change their lives for the better life. Commercial sex workers need a guide of spiritual effort to believe in God and leave a space where God want to be institutionalized through religious practices such as prayers, *zakat*, fasting and reciting al Qur'an, there are several changes in the moral aspects of the sex workers, including that they do not consume drugs or alcohol, do not gamble, do not disturb neighbors with their noises of karaoke singing, do not watch porn videos and happy to help others.

## Acknowledgment

This article has contributed to commercial sex worker including giving understanding about awareness of religious teaching because with awareness of their religion, the commercial sex workers can do religious activities among other things were learning Islamic teaching including reciting al Qur'an.

## References

- Ancok, Djamaluddin, Nashori, Fuad Suroso. *Islamic Psychology, Islamic Solutions to Psychological Problems*. Yogyakarta: Student Library, 2015.
- Arisal, Muh. *The Influence of Village Priests in Raising Community Religious Awareness in Kec. Lebureng Regency. bones*. Journal of Islamic Education. Al-Qayyimah. Volume 2, Number 2 (2019).
- Bachtiar, Reno., Purnomo, Edy. *Profitable Profession Business*. Yogyakarta: Pinus, 2007.
- Corey, Gerald. *Theory and Practice of Counseling and Psychotherapy*. Bandung: Refika Aditama, 2013.
- Latipah's grandson, Imas. "The Effectiveness of Sociodrama Techniques to Increase Students' Religious Awareness". Thesis. Indonesian education university, 2018.
- Dalyono. *Educational Psychology*. Jakarta: PT. Rineka Cipta, 2012.
- Daradjat, Zakiah, et al.. *Islamic Education*. Jakarta: PT. Bumi Aksara, 2018.
- Ministry of Education. *Kamus Besar Bahasa Indonesia (KBBI)*. Jakarta: Balai Pustaka, 2001.
- Emzir. *Quantitative and Qualitative Education Research Methodology*. Jakarta: Rajawali Press, 2015.

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency

- Firdaus Sya, Rahmi, Santos, Budi. *The Coach's Efforts in Growing Religious Awareness of the Assisted Residents of the Andam Dewi Solok Social Institution*. UNINDRA Student Scientific Horizon Journal. Volume 1. Number 3. (2022).
- Geertz, Clifford. *The Religion Of Java* Aswab Mahasin translator. Jakarta: Pustaka Jaya, 1989.
- Ghazali, Khairul. *They Are Not Thagut*. Jakarta: Grafindo Khazanah Ilmu, 2011.
- Hafidzoh, Muyassaroh. *There's Even a Heaven for Sinners*. Yogyakarta: Diva Press, 2015.
- Hamzah, Amir. *Phenomenological Research Methods: Philosophical and Scientific Studies, Examples of Process Stages and Research Results*. Malang: CV Literasi Nusantara Abadi, 2020.
- Hasana, Hasyim. “The Strategic Role of Female Activist Nurul Jannah Al Firdaus in Forming the Religious Awareness of Urban Poor Women”. *Journal of Religious Social Research*, Volume 7. Number 2, (2013).
- Hendrawati, Heni. “Principles and Efforts to Prevent Evil in Islamic Criminal Law in the Perspective of National Criminal Law Renewal”. *Journal of the Faculty of Health*, University of Muhammadiyah Magelang, (2013).
- Harry, Totong. “Fostering Religious Awareness as an Effort to Increase Understanding of Islam in the IIB Female Child Correctional Institution, Tangerang”. *Journal of Islamic Education*. Volume 10. Number 2. Jakarta Muhammadiyah University, (2019).
- <http://m.voicejatimpost.com/read/1342/20160817/124701/ansor-kencong-rangkul-warga-eks-lokalisasi-puger-jember-gelar-upacara-hut-ri/>. Accessed 03 April 2022.
- <https://nasional.okezone.com/read/2021/12/22/337/2521124/ternyata-segini-nomor-psk-di-indonesia-angkanya-mencengkan>. Accessed 05 April 2022.
- Iqbal, Zamir., Mirakho, Abbas. *An Introduction to Islamic Finance*. Singapore: Wiley & Sons, 2011.
- Jalaluddin. *Psychology of Religion*. Jakarta: PT Raja Grafindo Persada, 2010.
- Uci Sanusi. *Journal of Islamic Religious Education-Ta'lim*. Vol. 11, no. 2. (2013)
- Kartikowati, Endang. Zubaedi. *Psychology of Religion and Psychology of Islam*. Jakarta: Kencana, 2016.
- Cartono, Kartini. *Social Pathology*. Jakarta: PT Raja Grafindo Persada, 2017.
- RI Ministry of Religion. *The Qur'an and its Translation*. Jakarta: CV. Pustaka Agung Harapan, 2006.
- Koswara, E. *Theory and Practice of Counseling and Psychotherapy*. Bandung: Pt Refika Aditama, 2010.
- Lubis, Ramadan. *Psychology of Religion*. Medan: Prime, 2019.
- Mahmud, Dimiyati. *Educational Psychology*. Bandung: CV Pustaka Setia, 2017.
- Miles, Matthew B., Huberman, A. Michael, Saldana, Johnny. *Qualitative Data Analysis: A Methods Sourcebook*. London: SAGE, 2014.

- Miswari. *Philosophy of Islamic Religious Education*. Aceh: Unimal Press, 2018.
- Moleong, J. Lexy. *Methodology Research qualitative*. Bandung: PT Juvenile Rosdakarya, 2008.
- Muhit, Abd. et al. *Research methodology*. Yogyakarta: Building, 2020.
- Munir, Syahrul. "Exemplary Islamic Boarding School Caregivers in Raising Santri's Religious Awareness at the Darul A'mal Islamic Boarding School, Metro City, Lampung Province". (Thesis. State Islamic University of Maulana Malik Ibrahim Malang, 2020).
- Mustaqim. *The Urgency of the Majlis Dhikr in Religious Awareness for Youth (A Study of the Cople Community in Gresik)*. Thesis. Sunan Ampel State Islamic University Surabaya, 2017.
- Nabila, Ufaira. Bakti, Noor Negro. "The Effect of Spiritual Mental Therapy on the Religious Awareness of Beneficiaries at the Social Rehabilitation Center for People with Deaf Sensory Disabilities Melati Bambu Apus, East Jakarta". *Journal of Religious Extension (JPA)*. Volume 8. Number 2. (2021).
- Nat, Abudin. *Islamic Study Methodology*. Jakarta: PT. Raja Grafindo Persada, 2016.
- Nat, Abudin. *Islamic Education*. Jakarta: Kencana, 2010.
- Oktonika, Edisa. "The Contribution of Guidance and Counseling in Developing Religious Awareness in Adolescents in the 21st Century". *Journal of Al-Azhar Humanities*. Volume 5. Number 3. (2020). LP2M Al-Azhar University Indonesia.
- Oonorato, Ed. *A Humanistic Approach to Coaching Wrestling*. America: Strategic Book Group, 2011.
- Patilima, Hamid. *Qualitative Research Methods*. Bandung: CV. Alfabeta, 2016.
- Regulation of the Minister of Religion of the Republic of Indonesia. (Number 13 of 2014).
- Rafi, Atman in. *Let Go Of Your Ego and You Will Find God*. Bangalore, AiR Institute of Realization, 2020.
- Rakhmat, Jalauddin. *Psychology of Religion (An Introduction)*. Bandung: Mizan Pustaka, 2013.
- Ramayulis. *Psychology of Religion*. Jakarta: Kalam Mulia, 2013.
- Sapphire, Amalia. *Islamic religious education learning methods in forming students' religious awareness at SMP Negeri 2 Sungai Aur, West Pasaman Regency*. Thesis. Padangsidempuan University, 2021.
- Sandra, Neldy. *Islamic Religious Education Activities in an Effort to Increase Religious Awareness for Muslim Prisoners (Case Study at the Penabung Penitentiary)*. Thesis. North Sumatra State Islamic University, 2016.
- Schneider, Kirk J., Pierson, J. Fraser, FT Bugental, James. *The Handbook Of Humanistic Psychology (Theory, Research, and Practice)*. America: Sage Publication, 2015.
- Soekanto, Soerjono. *Sociology An Introduction*. Jakarta:Rawali Press, 2017.

## Reconstruction of Religious Awareness for Commercial Sex Workers Through a Humanistic Approach in “Lokalisasi Puger”-Jember Regency

- Stark, Rodney. Glocks, Charle. *American Piety: The Nature of Religious Commitment*. London: University of California Press, 1968.
- Sudiyono, M.. *Islamic Education*. Jakarta: Rineka Cipta, 2009.
- Sugiyono. *Quantitative, Qualitative and R&D Research Methods*. Bandung: Alfabeta, 2021.
- Sukardjo. Komaruddin, Ukim. *Foundation of Education, Concepts and Applications*. Jakarta: PT Raja Grafindo Persada, 2015.
- Surawan. Psalms. *The Psychology of the Development of Religion*. Yogyakarta: K-Media, 2020.
- Syam, Nur. *The Religion of Whores (Transcendental Dramaturgy)*. Yogyakarta: Lkis, 2010.
- Compilation Team. *Guidelines Writing Creation Postgraduate Science IAIN Jember*. Jember : IAIN Jember press, 2018.
- Tisna, HR Djaja. *Religious Awareness and Tolerance in the Social Behavior of Urban Communities (Study in the Babakan Village, Babakan Ciparay District, Bandung City, West Java)*. Dissertation. Sunan Gunung Djati State University, Bandung, 2018.
- Omar, Bukhari. *Islamic Education*. Jakarta: Amzah, 2018.
- Omar, Moh. *The Humanistic Approach in the Learning Process of Strata C Equality Education Program*. Journal of Non-formal Education Volume 13, No. 2, 2018.
- RI Law No. 20 years. 2003. SISDIKNAS. Jakarta: Sinar Offset Graphic, 2013.
- Wahid, Marzuki. *Indonesian Fiqh: Compilation of Islamic Law and Counter Legal Draft Compilation of Islamic Law in the Frame of Indonesian Legal Politics*. Bandung: Marja, 2014.
- Weitzer, Ronald. *Legalizing Prostitution From Illicit Vice To Lawful Business*. London: New York University Press, 2012.
- Yusuf, Shamsu. *Psychology of Child and Adolescent Development*. Bandung: PT. Juvenile Rosdakarya, 2019.