

Religious Education Based Pesantren by Islamic Religious Counselor to Prostitutes

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Abstract. Prostitution is a social phenomenon, which always presents as long as someone needs it. Once the prevalence of prostitution, the government provides "localisation". Localisation is beneficial for all involved. But it is not comparable with its disadvantaged in terms of juridical, normative, philosophical, sociological and religious aspects so that in 2017 the government closed it—likewise localisation in Kediri. But the practice of prostitution is still ongoing, the Islamic religious counsellors provide religious education. The purpose of this study is: To describe and analyse the rationale of Islamic religious counsellors and to carry out religious education, its implementation, and its implications. This research uses the foundation of the calling theory of Willemse, the faculty theory of Jalaludin, the social control theory of Mulyadi, and the dramaturgy theory of Goodman. This research approach is a qualitative phenomenology. Methods of collecting data on observation, interviews, and documentation. Analysis in the form of phenomenological analysis. This research was conducted on woman prostitutes in the Kediri District localisation. This research has concluded: First, Islamic religious counsellors carry out religious education to women prostitutes is the existence of intrinsic and extrinsic motivation; Second, the implementation of pesantren-based religious education uses the andragogy learning process as needed and directly utilised; Third, the implications of religious education for women prostitutes among other things they feel called to return to the right path and switch professions while the implications for the environment in the form of more religious life.

Keywords: religious education, pesantren, religious counsellors, woman prostitutes

INTRODUCTION

Anthropologists describe that prostitution is an inevitable fact, because of the division of roles of men and women that have emerged in primitive

societies, women are directed to serve the sexual needs of men [1]. This cannot be denied until now, so prostitution becomes a social phenomenon that will always be present as long as someone needs it.

Prostitution has a power for whom needs it. As the history of Cleopatra's life in Egypt; Marilyn Monroe in America, Ken Dedes in Java, the Dewi Durga in India, Heloise in France and the others. A type of civilisation that is very worldwide, because of the great influence on the politics of the time.

Very lively of prostitution, the government localises prostitution activities with the cause of adverse impacts to be minimised. The localisation of prostitution has many benefits acquired for all those involved in it [2]. They sustain life from the localisation, so when it is closed, it carries the economic impact for them [3].

The benefit of the localisation of prostitution, is apparently not comparable with disadvantageous, after seeing some aspects of juridical [4], normative [5], philosophical [6], sociological, religion. Considering some of disadvantageous on the life of society, nationality and religion, the localisation in the year 2017 was closed by the government. In contrast, nine localisation in Kediri, which was closed by the Ministry of Social Affairs in 2017 then, on the other hand, the practice of prostitution is still running.

The localisation closure impacts the increasingly more risky practices of new style prostitution. At night clubs, malls, hotels, massage venues, cars, are filled with the practice of covert prostitution [2]. In addition to the millennial prostitution, the transactions of its service agreements using the online network are also increase.

The Islamic religious counsellor is given the task, responsibility and authority in full by the government to conduct religious guidance and development counselling through religious language. The target of religious counselling is to empower the community, both the general public and the special community, as localisation [7].

The inhabitants of the former localisation are largely women prostitutes. They were looking for money use their sex vendors from children to seniors. Their background is complicated, so they

choose to be a women prostitutes to be their profession. Diverse educational background, they are competed to look for money.

Those are very concern; they are from the social side, economics, safety, health, culture, education, religion, even administration. Departing from these kinds of problems, the Islamic religious counsellor conducts religious education for women prostitutes, ranging from toddlers to seniors, from those who have never been attended school to those who have taken tertiary education.

In this study, the Islamic religious counsellor in Kediri Regency conducting religious education on the path of informal education as well as providing skills and development of attitudes and personality.

Religious education was initiated by identifying the potential area of the ex localisation and establishing pesantren in there. Pesantren activities started on December 1st, 2018 with a total of students 794 and as on 1th February 2019 has declined to 633 people. The decrease of them is amount because of returning to their hometown to return the family and to open a halal product business [8]. A reduction of 20% over a period of two months is a remarkable phenomenon worth researching.

Religious education is based pesantren for control compilation and also prevention [9], social control by establishing pesantren. The availability of pesantren religious education, the values and norms repeatedly and continuously so that it enters the soul, so that women prostitutes conscious and obedient to the prevailing norm [10]. Religious education of pesantren has brought positive impacts for the women prostitutes, such as Jt and Yt from Blitar, Ri from Bojonegoro, Nh from Probolinggo, claimed to feel calmer and peace in their life.

This research takes the focus on three things, the first reason the religious extension educate religious for the women prostitutes; Second, the implementation of religious education; and the third, the implications of religious education conducted by the Islamic religious counsellor on the women prostitutes.

This problem is very important to be researched, and it is used as a preliminary study of religious education pesantren which implemented Islamic religious extension for women prostitutes in localisation. Practically, it can be used as reference material and consideration in formulating technical unit policy, in this case, the Social Office and the Directorate of Islamic Bimas.

METHOD

This research uses a qualitative approach, that is using methods to explore and understand the meaning by the total of individuals or groups of people considered to be derived from social problems [11], because to explore and understand

the meaning of religious education conducted by Islamic religious counsellor to women prostitutes. The type of research is phenomenology, which identifies the nature of human experience [12], because research will examine a number of subjects, the Islamic religious counsellor and women prostitutes, such as behaviour, perception, motivation, action and the like in holistic by the description in sentence or language.

The subject of research which is the party that is used as a source of data or source of information [13], is the Islamic religious counsellor and women prostitutes in Kediri District. The research object which is a variable studied [13] is the underlying extension of the Islamic religious counselling religious education, the implementation of religious education and the implicating of religious education for women prostitutes in the ex localisation of Kediri District.

The research site is nine former localisations of Kediri Regency by taking one location with consideration based on ex-localisation is more varied, both places of an informant are more diverse, the overall women prostitutes follow religious education, the women prostitutes is more varied, and the religious education presented is more varied.

Data collection was conducted through participatory observation, in-depth interviews, document review, and focus group discussion [14]. To get more descriptive data, researchers use in-depth interviews, recite the documents to find supporting data to fulfil of research. *Focus group discussion* was conducted by researchers when researchers needed the understanding that should be discussed by the Islamic religious counsellor and women prostitutes at the research sites.

Informants are people who truly know the problem to be examined like prostitutes and all intensive Islamic religious counsellors conducting guidance and counselling activities in the former localisation of the Dadapan Kediri Regency.

The researchers analysed the data by transcribing, intensifying, classifying, describing and then reporting.

RESULT & DISCUSSION

Religious Education Based Pesantren by Islamic Religious Counselor to Women Prostitutes

Religious education-based pesantren by Islamic religious counsellor to women prostitutes covering three focus discussions. Firstly, the background underlying Islamic religious counsellor conducts religious education for the women prostitutes. There are several reasons, namely: 1) compassion to the women prostitutes because the profession is not an option; 2) The pleasure and satisfaction of having delivered religious education to the right target because women prostitutes is an object in need of

religious education let alone the women prostitutes greet them with great enthusiasm; 3) the existence of support from the leadership of the Islamic society organisation Kediri district, which makes localisation as a land of struggle and untouchables; 4) a sense of pride because it has preached at a location that is just a brave man entered; 5) The guidance of Allah Almighty, has gained knowledge from Allah, it should be conveyed to the people in need [15]; 6) getting feel a pity when seeing the women prostitutes want to step in demanding religious sciences.

Some of the ideas above affirmed the theory of "getting guidance" that one's background to perform praiseworthy and noble deeds, such as teachers, clergy, doctors, religious counsellor, is usually based on a sense of vocations [16]. A sense of guidance is the desire and willingness to manifest a sacred vision. People who are under guidance will do higher devotion activities to realise something good, beautiful and true in this world with oriented to the holiest of god [17]. When we have a sense of guidance in our activities and in working, we will work hard, because we know for what and for whom we work [18]. It is a necessity to perform deeds based on ideals and values that are embedded in themselves, which sometimes arise from an early age. For example, I said to my self "I must be able to change the negative behaviour of the community", eventually called to be an Islamic religious counsellor [19].

Secondly, the implementation of religious education is based pesantren by the Islamic religious counsellor to woman prostitutes. It includes educational methods, educational materials and educational strategies. The methods of religious education are Lecture method, question and answer, practice, the same example as Rosyid Ridlo and Muhammad Abduh [20], problem-solving, recreation, religious tourism, anjangsana and mentoring. For an educator, she should understand the divine value paradigm. Religious tourism methods are directed towards the establishment of divine value [21]. The method of mentoring strengthens the "self-direction" theory that actively provides new information about ideas [22].

The religious, educational materials provided are worship, civil, health, and skill. The material is more emphasis on real experience, tailored to the needs and practical application-oriented. The religious education strategy is the provision of the place as a pesantren, treating women prostitutes as close person (brother, sister and parents) [23], the addition of an educational schedule accordingly, the strategy of delivery of religious education through "guyon parikeno". This strategy reinforces the humanistic learning theory of Abraham Maslow [24].

Third, religious education implications given by Islamic religious counsellor to woman prostitutes,

not only felt by woman prostitutes but also the environment. It has felt some changes, such as peace, cleanliness and a more religious view. While woman prostitutes feel the sense of calm, happy, have fun, not easily to hopeless, not to say a bad thing, do not drink liquor, willing to pray and zakat, switching job and exit from the localisation [14]. Some implication above agree with the opinion of Sayid Quthb that Islamic religious education leads to human education completely like heart, body, spiritual, morals, skills and all of their activities, both personal and social based on Islamic values [25].

CONCLUSION

Religious education-based pesantren by Islamic religious counsellor to woman prostitutes is carried out due to the motivation of the inside of Islamic religious extension (intrinsic) and the motivation from the outside (Extrinsic). The intrinsic motivation is derived from a mental call of Islamic religion that human should help and assist to others. It can present a sense of pleasure, satisfied and proud to convey religious education at the right target, and also feel that this action is the obligation of Allah SWT. While extrinsic motivation is derived from the support of the family, environment, social organisation, local governments and the prostitute. The implementation of religious education includes educational methods, educational materials and educational strategies. The methods of religious education are lecturing, questions and answers, practices, solving, problems, recreation, religious tourism, and mentoring. The religious educational materials provided are worship, civil, health and skill. The provided material is more emphasis on real experience, tailored to the needs and practical oriented application.

The religious education strategy is the provision of the place as a pesantren, treating woman prostitutes as a close person (brother, sister, and parents), the addition of appropriate educational schedule, the strategy of delivery of religious education through "guyon parikeno". The implications of religious education give the Islamic extension of the woman prostitutes. The implication of this education is not only felt by woman prostitutes but also the environment. The environment has felt some changes such as calmness, cleanliness, and a more religious view. While the perceived woman prostitutes among others: a sense of calm, happy, have fun, not easy to despair, not to say a bad word, not to drink liquor, can already reciting Al-Qur'an, praying, paying zakat, switching professions and exit the localisation.

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