**The Effectiveness Of Islamic Counseling As A Dakwah Approach To Increase The Religious Awareness Of Ex-Prostitute**

**Silvianetri1, Irman2, Khairunnas Rajab3, Zulamri4, Zubaidah5, Zulfikar6**

1 & 2IAIIN Batusangkar, Indonesia

3 & 4UIN Sultan Syarif Kasim Riau, Indonesia

5Universiats Negeri Jambi, Indonesia

6STKIP PGRI West Sumatra, Indonesia

 Corresponding Author email: silvianetri@iainbatusangkar.ac.id

Nomor HP/WA. 085274196758

|  |  |
| --- | --- |
| **Keywords**counseling, da'wah, religious awareness, sex workers**Kata Kunci**konseling, dakwah, kesadaran beragama, PSK | **Abstract**The main problem experienced by ex-prostitue is the low awareness of religion, this has an impact on daily behavior. This low religious base causes the development of ex-prostitute in social institutions not to provide maximum results. They are in an unstable condition and very easily influenced to return to their old profession as prostitutes. One treatment that is considered appropriate to increase the religious awareness of ex-prostitute is through Islamic counseling as a da'wah approach. The purpose of this study was to examine the effectiveness of Islamic counseling as a da'wah approach to increasing the religious awareness of ex-prostitute. This study uses an experimental approach with a single subject *multiple baseline design*. The research subjects were 3 people, namely ex-prostitute who were fostered in social institutions. The research instrument uses a religious awareness scale and data analysis uses trend analysis. The results of the study found that Islamic counseling as a da'wah approach was effective in increasing the religious awareness of ex-prostitute. So that ex-prostitute can return to their activities in the community properly, and can live according to Islamic religious guidance.**Abstrak** Masalah utama yang dialami oleh eks Pekerja Seks Komersial (PSK) adalah rendahnya kesadaran beragama, hal tersebut berdampak pada perilaku sehari-hari. Kedasaran agama yang rendah ini menyebabkan pembinaan eks PSK di panti social belum memberikan hasil yang maksimal. Mereka dalam kondisi labil dan sangat mudah terpengaruh untuk kembali pada profesi lamanya sebagai PSK. Salah satu perlakuan yang dipandang tepat untuk meningkatkan kesadaran beragama eks PSK adalah melalui konseling Islam sebagai pendekatan dakwah. Tujuan dari penelitian ini adalah untuk menguji keefektifan konseling Islam sebagai pendekatan dakwah terhadap peningkatan kesadaran beragama eks PSK. Penelitian ini menggunakan pendekatan eksperimen dengan desain single sabjek multiple baseline. Subjek penelitian berjumlah 3 orang, yaitu eks PSK yang dibina di panti sosial. Instrumen penelitian menggunakan skala kesadaran beragama dan analisis data menggunakan analisis trend. Hasil penelitian menemukan bahwa konseling Islam sebagai pendekatan dakwah efektif untuk meningkatkan kesadaran beragama eks PSK. Sehingga eks PSK dapat kembali beraktivitas di tengah masyarakat secara baik, dan dapat hidup sesuai dengan tuntunan agama Islam.  |

 **Introduction**

Ex-prostitue is a phenomenon that is widely discussed in the community, because it has a negative impact on people's social life. The practice of prostitution is classified as a social disease (Kenedi, 2018). The existence of prostitution as a threat to sex morality, domestic life, health, women's welfare (Amalia, 2018). The existence of prostitution in the European Union is a multi-faceted phenomenon at the crossroads of meaning (Rigotti, 2021). This indicates that the practice of prostitution is part of the problem that has been troubling the social life of the community.

The general phenomenon of the appearance of prostitution is dominated by problems of economic hardship (Williams et al., 2018; Burgos & Del Pino, 2021). Almost simultaneously with economic reasons, someone is involved in prostitution because of the difficulty of getting a job (Yoosefi lebni et al., 2020). Besides economic reasons, the practice of prostitution appears due to social influences, and low religious awareness (Irman, 2014). On the other hand, the emergence of the practice of prostitution begins with problems in the family, then seeks social support, is exposed to adolescent mischief, there is a need for money to live and trends, finally exposed to prostitution (Pranawati, et al., 2020). It can be interpreted that the main reasons for the appearance of prostitution practices are economic problems, social influences and low religious awareness.

Various reasons for the appearance of the practice of prostitution in society, do not automatically accept the practice of prostitution, but become a social dilemma. Problems caused by the practice of prostitution in terms of physical appearance of AIDS. Irwan & Abudi (2020) stated that sex workers are aware of the dangers of prostitution that will cause HIP/AIDS, but in reality, sex workers still practice prostitution . Another impact of the practice of prostitution is the experience of physical violence and harassment, so that it has an effect on psychological disorders (O'Connor, 2017). Prostitution or human trafficking will lead to behavior maladaptive, a sense of sad that deep and not helpless, and a sense of shame (Kiling & Kiling-Flowers, 2020) . This means that the practice of prostitution has a negative effect on mental health and the development of infectious diseases, including HIV.

As for the impact on social life, the language used by sex workers in the world of prostitution is very dirty and harsh (Hidayah, 2018). Meanwhile, the impact on children of prostituted mothers will experience worse mental health functions (Murnan et al., 2018). Another impact is the appearance of social reactions, namely that people who live in places of prostitution practice a lot of opposing these immoral activities (Jonsson & Jakobsson, 2017). Another impact caused by the practice of prostitution is the emergence of a negative stigma against women as guilty human beings (Sevrina, 2020). This shows that the practice of prostitution has a negative effect on children's psychology, society and a bad stigma towards women.

Given the many negative impacts caused by the practice of prostitution, it is deemed necessary to have countermeasures to stop it. There are various efforts that can be made to reduce the prevalence of prostitution and commercial sex exploitation, one of which is through institutions that have social, religious and juridical legitimacy ((Mundakir, 2020). This indicates the importance of social, religious and legal institutions to anticipate the development of the practice of prostitution. Social and legal institutions have the same approach in dealing with prostitution, which is external. The religious approach is the development of the internal aspects of prostitutes. Religion is an important part and can motivate people to become better (Sy, 2017). Even the Tibetan people offer the modern world spiritual enlightenment. through the practice of meditation (Ray, 2018). This shows that through religious awareness there will be a fear of doing something that is prohibited by religion. Closeness to God as the creator will give birth to awareness to live this life better.

Based on expert opinion, beligious awareness can be interpreted as a mental aspect that results from religious activities (Daradjat, 2006), or feelings that lead to beliefs that result in action (Ramayulis, 2009). This can be interpreted that religious awareness is a mental aspect that is built from belief in Allah giving birth to actions in the form of amaliah. The dimensions of awareness consist of various dimensions of belief, worship, appreciation, knowledge, and practice (Ancok & Suroso, 2005). Religious awareness is an important part of fostering sex workers towards the safety of the world and the hereafter.

Especially for sex workers who have been caught by authorized officers, coaching is carried out in social homes spread throughout Indonesia, some of them after leaving the social homes return to their profession as before, namely being a prostitute. Another phenomenon is the appearance of the inability to adapt to society, resulting in social and economic difficulties. To overcome this problem, efforts have been made by the government, namely skills training for live skills and mental spiritual development. Saefulloh & Nofriza (2018) conveyed the results of their research related to the guidance that has been carried out at social homes in the form of prevention, namely wirid activities and regular weekly recitations . This means that the activities carried out in the form of da'wah are to increase the religious awareness of ex-prostitute, so that after coaching they do not return to practicing prostitution. This is in line with the meaning of da'wah is to invite to the way of salvation (Basit, 2005). Through proselytizing ex-prostitute will find the goodness of life towards a safe life in the world and the hereafter, this is in line with the purpose of da'wah (Surah Ali Imran, 104 & 110; An Nahal, 125).

To prove this, many studies have been conducted on ex-prostitute related to increasing religious awareness. Study about the model of combination social and spiritual guidance embodied in religious instruction to increase religious awareness of ex-prostitute (Rahayu, 2018). The religious awareness-raising activities carried out in this study put more emphasis on giving one-way lectures between ex-prostitutes and advisers.

Subsequent research to change the behavior of sex workers is carried out through Islamic counseling with ta'limah and muhasabah techniques (Rahman et al., 2021). The results of the study found that there was a change in the increase in religious awareness related to worship and remembrance of Allah. The treatment is given in the form of religious teaching and self-introspection through contemplation activities in muhasabah to bring former prostitutes closer to God.

Further research on strategies that can be used to develop religious potential is through some method, they are the exemplary, the habituation, the advising, the observation and supervision ( Oktonika, 2020). Through this strategy, it is hoped that religious awareness can develop according to His nature. Other research related to religious communication in spiritual development for ex-prostitute was carried out through moral development (Roem et al., 2020). The results of the study found that through the symbolic interaction shown by the da’i in the delivery of the message, it could change the behavior of ex-prostitutes, to quit prostitution work. Da’i always provides reinforcement for the positive behavior that is raised by ex-prostitutes.

Various studies have been conducted to increase the religious awareness of ex-prostitutes including through social guidance, spiritual guidance, muhasabah, exemplary methods, habituation, advice and symbolic interaction techniques. The technique used to increase the religious awareness of ex-prostitutes places more emphasis on giving advice that is one-way between ex-prostitutes and those who provide advice and has not yet entered the specific realm of psychology. To change towards a better direction so that the religious awareness of ex-prostitutes can increase, da'wah in the form of Islamic counseling is needed.

Rahmi (2021) explains that Islamic counseling can increase religious awareness. Almost simultaneously with Rahmi's opinion, Najih (2017) revealed that Islamic counseling made a major contribution to efforts to improve religious awareness. Furthermore, Irman et al., (2020) found from research conducted that Islamic counseling can be used as a very effective approach in building spiritual values. This means that the application of Islamic counseling as a da'wah approach is very appropriate to be given to ex-prostitutes to increase their religious awareness.

Islamic counseling as a da'wah approach is a combination of Islamic counseling and da'wah that can be used to increase the religious awareness of ex-prostitutes. Islamic counseling is a service process provided to individuals for clients so that they are aware of their existence and live in harmony with the provisions and instructions of Allah (Musnamar, 1992 & Lubis, 2007). As for Islamic counseling, according to Sutoyo (2007), it is an effort to help individuals to return to nature, by empowering faith, reason and will. Yusuf & Nurihsan (2008) explain that Islamic counseling is a process of motivating individuals to have awareness to return to religion through enlightening thoughts, attitudes and behavior towards a better life. This can be interpreted that Islamic counseling is a service process to return individuals to the path of religion through cognitive, affective and conative empowerment towards the safety of life in this world and the hereafter.

The concept of Islamic counseling is in line with the da'wah approach. What is meant by da'wah is to invite individuals to obey God's teachings to do amar ma'ruf nahi munkar so that it can bring happiness to life in this world and the hereafter (Helmy, 1976). The da'wah according to Mahfudz (in Suparta & Hefni, 2003) is an activity that calls on people to do good and follow the right directions, invites them to do good things and forbids them from bad behavior so that they get happiness in this world and the hereafter. Both of these opinions give meaning that da'wah is a process of inviting people to the path of Allah for the happiness of life in this world and the hereafter.

The combination of the meaning of Islamic counseling with da'wah, it can be interpreted that counseling can be used as a technique in the da'wah approach. Islamic counseling as a da'wah approach has its own uniqueness in dealing with various problems to increase the religious awareness of ex-prostitutes. Rozikan (2018) Islamic counseling is one of the most appropriate da'wah approaches that has various advantages, including the occurrence of personal dialogue to find problems that exist within the client in the form of preventive, curative and depelopment. Putra (2019) explains that da'wah through counseling can raise awareness to internalize very specific Islamic values ​​in clients. This means that through Islamic counseling as a da'wah approach, it is considered appropriate to build religious awareness of ex-prostitutes.

In the counseling process, therapeutic communication occurs to instill the client's confidence in achieving the maximum counseling goals (Hidayat et al., 2020). Therapeutic communication is an important and powerful part of the Islamic counseling process. Nur et al., (2020) explained that through Islamic counseling it can instill confidence in the counselee that there is a God who provides calm and peace. Furthermore, Abdurrahman (2019) explained that Islamic counseling can have a positive effect in instilling divine values. This can be interpreted that Islamic counseling as a da'wah approach provides a very wide space for the counselee to be able to increase religious awareness.

The specifics of Islamic counseling as a da'wah approach is considered appropriate to increase the religious awareness of ex-prostitutes, so that they can live a better life in accordance with Allah's provisions. This means that Islamic counseling as a da'wah approach is a treatment for ex-prostitutes, but in reality religious guidance is mostly in the form of wirid recitations and lectures. The surprising finding was that many of the ex-prostitutes who were fostered had low religious awareness. Given the importance of increasing the religious awareness of ex-prostitutes, the researchers conducted experiments on the effectiveness of Islamic counseling as a da'wah approach to increase the religious awareness of ex sex workers.

**Method**

This research design uses a single subject design (SSD), which is an experimental study that examines the causal relationship between the independent variable and the dependent variable. The advantages of SSD are, first, it is carried out only with a very small group, the second tends to be more flexible, and third, it requires continuous assessment (Barlow & Hersen, 1984). SSD is a form of research within group design, the experimental group becomes a control group for itself (Creswell, 2012). The form of SSD used is multiple baseline (Locke & Fuchs, 1995) . Through the multiple baseline design, it is possible to use the same intervention, namely Islamic counseling with the da'wah approach and it is possible to validate its effectiveness.

The experiment was carried out using an existing group without the need for a random process (Creswell, 2012). The effectiveness of an intervention is controlled by the baseline condition which is carried out simultaneously on all subjects. After the baseline data was stable, the first subject was then given the intervention, meanwhile the second subject was continued with baseline measurements , and after the data was stable, continued with the intervention, and so on. Baseline is a condition where the measurement of target behavior is carried out in a natural state before any intervention is given. The research subjects were taken as many as 3 (three) ex sex workers at the Andam Dewi Social Work Women's Home Solok Regency, West Sumatra that have low religious awareness.

The data collection instrument used in this study was a scale of religious awareness and observation as additional data. The research instrument used has been through a validity test by means of consulting the instrument with colleagues and testing the instrument. Furthermore, reliability tests were carried out to see how far the instrument could be trusted (Field & Brennan, 1989).

Data analysis in this study, using graphical visual data analysis. Schult & Engel (2012) stated that graphic visual data analysis is a process of reading graphics to determine whether the intervention has shown changes in conditions before the intervention. Graphic visual data analysis carried out in this study was to see the results of the intervention given, namely Islamic counseling as a da'wah approach to increasing religious awareness of ex-prostitutes. Data analysis was carried out individually and separately in each phase, namely baseline , intervention and maintenance. Next, the researcher described the scores obtained from the measurement results in the baseline, intervention and maintenance phases in each session into a graph to see whether there was a change.

**Results and Discussion**

Based on the results of experiments that have been carried out, data on the level of religious awareness of ex sex workers is obtained as shown in the following chart.

Chart 1. Distribution of Religious Awareness Data for Response A

Based on chart 1, it can be explained that in the *baseline*phase, the religious awareness of ex-sex workers was tested 3 times. In the first session, there were 78 points of ex-prostitutes' religious awareness, 72 points in the second session, and 82 points in the third session, with a *mean level of*77.33 points. Data in the baseline phase has a stable tendency, being in the very low category. Furthermore, the intervention of Islamic counseling as a da'wah approach was carried out in five sessions for respondent A, while the intervention in the first session obtained 88 points of religious awareness data in the low category. Furthermore, the second intervention obtained data on the religious awareness of respondent A as many as 132 points in the medium category. The third intervention obtained data on the level of religious awareness of respondent A as many as 151, were in the medium category. In the fourth intervention, respondent A's level of religious awareness data was 166 points, which was in the high category. The fifth intervention obtained data on the level of religious awareness of respondent A as much as 176 points, in the high category.

Based on the results of the intervention in the first session to the fifth session there was a change in the religious awareness of respondent A from the very low category to the high category. If we look at the direction of the trend line, there is a change in a positive direction, meaning that Islamic counseling intervention as an effective da'wah approach to increase religious awareness of respondent A.

Furthermore, data analysis on respondent B, obtained data as shown in the following chart.

Chart 2. Distribution of Respondents' Religious Awareness Data B

In chart 2, it can be seen that the level of religious awareness of respondent B in the *baseline*phase was tested 3 times, with a *mean level of*76.33 points being in the very low category with relatively stable data distribution. Subsequently, five sessions of Islamic counseling intervention as a da'wah approach were conducted for respondent B. The data in the first session of religious awareness was 91 points, in the low category. In the second session, data on religious awareness was obtained as many as 126 points, in the medium category. As for the third intervention, 159 points of religious awareness data were obtained in the medium category. Furthermore, the fourth intervention obtained data on the level of religious awareness as much as 168, which is in the high category. Meanwhile, in the fifth intervention, data on the level of religious awareness was 179 points, in the high category. Based on the data in the first session until the fifth session, there was a change in the religious awareness of respondent B from the very low category to the high category. If you look at the direction of the trend line, there is a change in a positive direction, meaning that Islamic counseling intervention as an effective da'wah approach to increasing religious awareness of respondent B. Furthermore, data analysis on respondent C, as shown in the following chart.

Chart 3. Distribution of Religious Awareness Data Target Behavior C

In chart 3, it can be explained that the level of religious awareness of respondent C in the *baseline*phase after being tested for 3 times, obtained a *mean level of*76.33 points in the very low category, with a stable distribution of numbers. Furthermore, the intervention of Islamic counseling as a da'wah approach was carried out in five sessions for respondent C. The data depiction in the first session until the fifth session increased, namely from very low category of religious awareness, changed to high category of religious awareness. When viewed from the trend line, religious awareness data has a positive tendency. This means that Islamic counseling intervention as an effective da'wah approach to increasing religious awareness of respondents C.

Furthermore, overall data analysis on each respondent A, B & C, as contained in the following table.

Table 1. Data on the Level of Religious Awareness of Each Respondent

|  |  |  |  |
| --- | --- | --- | --- |
| Target | Baseline | Intervention | Maintenance |
| A | 78 | 72 | 82 | 88 | 132 | 151 | 166 | 176 | 176 | 179 | 178 |
| mean | 77.33 | 142.6 | 177.67 |
| B | 73 | 76 | 80 | 91 | 126 | 159 | 168 | 179 | 180 | 179 | 182 |
| mean | 76.33 | 144.6 | 180.33 |
| C | 81 | 79 | 87 | 84 | 129 | 157 | 160 | 181 | 183 | 182 | 182 |
| mean | 82.33 | 142.2 | 182.33 |

The measurement data in table 1 is then entered into a graph, to see the trend of the respondents' overall religious awareness. The description of the data is as shown in chart 4 below.

With the mean level of respondent A as much as 177.67 points, respondent B as much as 180.33 points, and respondent C as many as 182.33 points.

Chart 4. Overview of Respondents' overall data

Based on the data in chart 4 above, it can be explained that respondents A, B, and C have the same data with the trend of positive religious awareness. This means that Islamic counseling intervention as an effective da'wah approach to increase religious awareness of former sex workers. Through the application of Islamic counseling, they will be able to change former sex workers from low religious awareness to high religious awareness. Furthermore, maintenance is carried out by proving 3 times of testing for each respondent, data obtained by respondent A with a mean level of 177.67 points, respondent B as much as 180.33 points, and respondent C as much as 182.33 points. This means that the research respondent's data is in a stable condition, it can be interpreted that the changes that occur in the respondent are in good condition. The results of this study are in line with Zaki et al., (2020) which states that da'wah can be a fairly effective strategy in tackling the problem of prostitution. This means that Islamic counseling can be done as the right treatment to improve the religious basis of ex-CSWs.

Increased religious awareness in ex-prostitutes is related to the monotheism dimension, worship dimension, appreciation dimension, knowledge dimension, and practice dimension . As for the dimension of monotheism, through Islamic counseling there is an increase in faith in Allah which can be used as a controller of behavior. Tawhid is an important part of religious awareness, which gives birth to the awareness that in this life there is a God who is always watching and watching. As Allah says, "Whoever does an dzarrah's weight of good, surely he will see (reply) it, and whoever does an even dzarrah of evil, surely he will see (reply) it too (Surah Al Zalzalah, 7-8). This means that in this life there is an accountability in the hereafter in front of Allah. this will encourage former prostitutes to always be careful in what they do, because of monotheism.

Ramayulis (2009) states that humans are born with the potential of monotheism and strive continuously to seek and achieve that monotheism. This means that through Islamic counseling as a da'wah approach, it is able to revive the values ​​of monotheism in former prostitutes. This is confirmed by the word of God, which means; "And (remember), when your Lord brought forth the offspring of the sons of Adam from their sulbi and Allah took testimony against their souls (as he said), was I not your Lord? They said, of course (You are our Lord), we are witnesses (Surat al-Araf: 172).

As for religious awareness from the dimension of worship practice, it can also be increased effectively through Islamic counseling as a da'wah approach. The results of this study are in line with Irman (2019) stating that Islamic counseling can be applied to increase the consolidation of worship values. Increasing the practice of worship is born through synchronization of monotheism. Ex-prostitutes realize that the Islamic counseling process they follow can lead them to be obedient in worship. This is in line with what was expressed by Mukramin & Nawir (2019) that sex workers who have faith, they also often visit places of worship, participate in religious events that are considered important, fast in the holy month of Ramadan, give charity, pay zakat and perform Eid prayers.

On the other hand, it is found that sex workers think that the practice of prostitution is for economic improvement and the implementation of religious rituals to remove sins (Putri & Syafruddin, 2020). Meanwhile, Azid (2020) found that religion for sex workers is just an identity. This arises due to the low religious awareness in the monotheistic dimension so that the assumption appears that the practice of prostitution and religion are two different sides. In the Islamic counseling process, things like this can be part of the discussion with confrontation techniques so that the audience will be convinced of their mistakes and create a feeling of fear of God because every action is held accountable by God. The Islamic counseling process will be able to strengthen monotheism and strengthen responsibilities including carrying out Worship to Allah.

Furthermore, Islamic counseling is effective in increasing religious awareness in the dimensions of knowledge, appreciation and practice. The results of this study indicate that through the counseling process there is an increase in knowledge and appreciation of the religion of ex-prostitutes, thus encouraging the practice of Islamic teachings in their life activities. The results of this study were also observed from the behavior of ex-sex workers when interacting with colleagues in the coaching place. The process of changing for the better is due to knowledge and appreciation of religion through Allah's guidance. The results of this study are in line with Irman et al., (2019) that Islamic counseling can make life more meaningful. Meanwhile, religious awareness fosters self-efficacy to be able to change life for the better (Murti I & Heryanto, 2021) . This means that through Islamic counseling will give birth to the meaning of the life of ex-prostitutes.

This changes accordance with the word of God, which means; "O mankind, indeed there has come to you a lesson from your Lord and a cure for the diseases (which are) in the chest and guidance and mercy for those who believe (Surah Yunus, 57). Through appreciation of Allah's instructions, one will be able to become a changing machine for the better because human nature is religious. If it is associated with sex workers, according to Khoirun Nida (2019), the religious motivation of sex workers shows better conditions when they are also able to achieve the fulfillment of the meaning of life. This process occurs in Islamic counseling as a da'wah approach to former sex workers so that they can change for the better.

This indicates that da'wah is an important part in changing the behavior of ex-sex workers to return to the right path in accordance with Islamic guidance. This condition is in line with the essence of da'wah, which is to invite people to goodness, order to do good and prevent doing evil, based on Allah's instructions for the happiness of life in this world and the hereafter (Surah Albaqoroh, 208; Ali Imran, 104 & 110; An Nahal, 125). This means that through da'wah activities will be able to bring someone from the wrong path to the right path. Da'wah is an important part of Islamic teachings. Zain (2019) explains that Islam is a religion of da'wah and carrying out da'wah is an obligation for a Muslim. This means that every Muslim is required to carry out da'wah according to his capacity.

There are many techniques that can be used to carry out da'wah, one of which is through Islamic counseling. The application of da'wah through Islamic counseling can be used as an alternative (Bohhori, 2018). Through Islamic counseling, a process of awareness about the nature of life will be built so that the audience can live according to God's guidance. Buchori (2015) states that da'wah through Islamic counseling can raise awareness to internalize Islamic values ​​in certain circles which are very specific and individual. Internalization of Islamic values ​​is needed to change the perspective and behavior of ex-sex workers to stay on the path of Allah so that they can distance themselves from the wrong path.

Irman (2012) states that the application of da'wah in the form of Islamic counseling can be applied through individual counseling and group counseling from a da'wah perspective. There are many formats of da'wah that can be done to build religious awareness of ex-prostitutes, this is in accordance with the conditions and problems they experience. Furthermore, Irman et al (2019) stated that the relaxation of remembrance can be used in Islamic counseling. Aisyah et al (2018) explained that the application of da'wah to the development of ex-prostitutes can be done through persuasive da'wah in the form of social guidance. This means that there are many techniques that can be used as a da'wah approach to increase religious awareness of ex-sex workers.

If Islamic counseling as a da'wah approach is applied to fostering ex-prostitute, it will be able to increase the religious basis of ex-prostitutes. This means that practitioners and experts who are in the place of fostering ex-sex workers are deemed necessary to apply Islamic counseling in individual and group formats. On the other hand, you can also use various techniques that exist in Islamic counseling, especially in increasing religious awareness of ex-prostitutes.

On the other hand, efforts are also needed to break the chain of prostitution, through the idea of ​​criminalizing pimps and users of prostitution services being charged with criminal law sanctions (Anindia & Sularto, 2019; Kusumawati & Rochaeti, 2019; Juita et al., 2017; Karo et al. , 2018). In addition to the legal approach, to overcome prostitution, it is deemed necessary to take other efforts, including; through educational assistance that focuses on child and adolescent problems (Listyani, 2017). Another effort is to enter the perpetrators of prostitution into Islamic boarding schools (Nurgiansah, 2020). The need for family education through religious, psychological and cultural resilience (Ulfiah & Hannah, 2018).

Various studies and research results show that prostitution is a collective threat that destroys the order of life and is contrary to religious values. To break the chain of prostitution, it is deemed necessary to have legal entanglements for both perpetrators and service users as well as pimps with criminal penalties. On the other hand, it is necessary to have guardians and religious guidance for the family, as a fortress so that they are not influenced by the practice of prostitution. Especially for the development of former sex workers in social institutions, it is considered appropriate to provide Islamic counseling services as a da'wah approach to increase religious awareness. Meanwhile, counseling and psychology professional groups can be used as additional techniques in serving clients who have similar cases.

**Conclusion**

Based on the results of the study that Islamic counseling as an effective da'wah approach to increase religious awareness of ex-prostitutes. The Islamic counseling process as a treatment is a very appropriate approach and can be followed properly, so that ex-prostitutes feel happy. The da'wah approach through Islamic counseling can also be used by mental coaches in women's social homes in Indonesia and da'i who carry out da'wah against prostitutes to build religious awareness so that they no longer practice prostitution.

 **Reference**

Al-qur’an

Abdurrahman, A. (2019). Fungsi dan Peran Konseling Islam Dalam Pendidikan. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, *3*(1), 33. https://doi.org/10.29240/jbk.v3i1.799

Aisyah, S., Masri, Abd. R., Jasad, U., & Amin, M. (2018). Bentuk Penerapan Dakwah Persuasif Terhadap Pembinaan Eks Pekerja Seks Komersial Di Panti Sosial Karya Wanita Mattirodeceng Kota Makassar. *Jurnal Diskursus Islam*, *6*(1), 109–134. https://doi.org/10.24252/jdi.v6i1.6992

Amalia, M. (2018). Analisis Terhadap Tindak Pidana Prostitusi Dihubungkan Dengan Etika Moral Serta Upaya Penanggulangan Di Kawasan Cisarua Kampung Arab. *Jurnal Hukum Mimbar Justitia*, *2*(2), 861. https://doi.org/10.35194/jhmj.v2i2.35

Ancok, D., & Suroso, F. N. (2005). *Psikologi Islam: Solusi Islam Akan Problem Psikologi*. Yogyakarta: Pustaka pelajar Offset.

Anindia, I. A., & Sularto, R. B. (2019). Kebijakan Hukum Pidana Dalam Upaya Penanggulangan Prostitusi Sebagai Pembaharuan Hukum Pidana. *Jurnal Pembangunan Hukum Indonesia*, *1*(1), 18. https://doi.org/10.14710/jphi.v1i1.18-30

Azid, Y. T. (2020). Dramaturgi Pekerja Seks Komersial Dalam Kehidupan Sosial Beragama. *Jurnal Dinamika Sosial Budaya*, *22*(1), 65. https://doi.org/10.26623/jdsb.v22i1.2186

Barlow, D. H., & Hersen, M. (1984). *Single Case Experimental Designs: Strategies for Studying Behavior Change*. New York: Pergamon Press.

Basit, A. (2005). *Wacana Dakwah Kontemporer*. Pustaka Pelajar Offset.

Bohhori, B. (2018). Dakwah melalui Konseling Islam bagi Masyarakat Desa Simpang Yul. *Mawa’izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, *8*(2), 325–341. https://doi.org/10.32923/maw.v8i2.779

Buchori, B. (2015). Dakwah Melalui Bimbingan dan Konseling Islam. *Konseling Religi: Jurnal Bimbingan Konseling Islam*, *5*(1), 1–18.

Burgos, C. R., & Del Pino, F. J. P. (2021). ‘Business can’t stop.’ Women engaged in prostitution during the COVID-19 pandemic in southern Spain: A qualitative study. *Women’s Studies International Forum*, *86*, 102477. https://doi.org/10.1016/j.wsif.2021.102477

Creswell, J. (2012). *Educational Research Planning, Conducting, and Evaluating Quantitative and Qualitative Research Fourth Edition*. Boston: Pearson Education, Inc.

Daradjat, Z. (2006). *Pendidikan Islam Dalam Keluarga dan Sekolah*. Ruhama.

Field, L. S., & Brennan, R. L. (1989). *Reliability. Dalam Robert L. Linn (Eds.), Educational Measurement (3rd, pp 105-143)*. New York: American Council on Education.

Helmy, M. (1976). *Dakwah Dan Pembangunan*. Wijaya.

Hidayah, S. N. (2018). Perilaku Sosial Pekerja Seks Komersial (PSK) di Dunia Pelacuran. *Jurnal Ijtimaiya*, *2*(1), 111–134.

Hidayat, F., Maulana, A., & Darmawan, D. (2020). Komunikasi Terapeutik Dalam Bimbingan Dan Konseling Islam. *Hisbah: Jurnal Bimbingan Konseling Dan Dakwah Islam*, *16*(2), 139–151. https://doi.org/10.14421/hisbah.2019.162-03

Irman, I. (2012). Dinamika Kehidupan Mualaf dan Dakwah Pendekatan Konseling Islam di Kabupaten Kepulauan Mentawai Sumatera Barat. *Conference Proceedings: Annual International Conference on Islamic Studies*, *XII*(1), 1150–1164. http://digilib.uinsby.ac.id/id/eprint/14044

Irman, I. (2014). The Problems of Ex-prostitutes and the Effort to Increase Religious Consciousness Through Islamic Counseling as PSKW Andam Dewi Solok West Sumatera. *Proceding AICIS XIV Kemenag RI*, *3*(1), 186–195.

Irman, I. (2019). Perilaku Lanjut Usia Yang Mengalami Kesepian dan Implikasinya Pada Konseling Islam. *JURNAL BIMBINGAN DAN KONSELING AR-RAHMAN*, *5*(2), 67. https://doi.org/10.31602/jbkr.v5i2.2405

Irman, I., Murisal, M., Syafwar, F., Silvianetri, S., Zubaidah, Z., & Yeni, P. (2020). Membangun Kesadaran Spritual melalui Konseling Berbasis Surau dalam Pengembangan Pariwisata. *Islamic Counseling: Jurnal Bimbingan Konseling Islam*, *4*(1), 51. https://doi.org/10.29240/jbk.v4i1.1421

Irman, I., Saari, C. Z., Silvianetri, S., Rajab, K., & Zalnur, M. (2019). The Effect of Zikir Relaxation in Counseling to Reduce Internet Addiction. *Al-Ta Lim Journal*, *26*(1), 1–11. https://doi.org/10.15548/jt.v26i1.547

Irman, I., Silvianetri, S., & Zubaidah, Z. (2019). Problem Lansia dan Tingkat Kepuasannya Dalam Mengikuti Konseling Islam. *Al-Qalb : Jurnal Psikologi Islam*, *10*(1), 1–11. https://doi.org/10.15548/alqalb.v10i1.824

Irwan, I., & Abudi, R. (2020). Risiko Penularan HIV/AIDS pada Pekerja Seks Komersial (PSK) di Provinsi Gorontalo. *Journal Health & Science : Gorontalo Journal Health and Science Community*, *2*(2), 274–282. https://doi.org/10.35971/gojhes.v2i2.5271

Jonsson, S., & Jakobsson, N. (2017). Is buying sex morally wrong? Comparing attitudes toward prostitution using individual-level data across eight Western European countries. *Women’s Studies International Forum*, *61*, 58–69. https://doi.org/10.1016/j.wsif.2016.12.007

Juita, S. R., Triwati, A., & Abib, A. S. (2017). Reformulasi Pertanggungjawaban Pidana Pada Pelaku Prostitusi Online: Suatu Kajian Normatif. *Jurnal Dinamika Sosial Budaya*, *18*(1), 146. https://doi.org/10.26623/jdsb.v18i1.565

Karo, R. K., Pasaribu, D., & Sulimin, E. (2018). Upaya Preventif dan Represif Terhadap Prostitusi Online Berdasarkan Peraturan Perundang-Udangan Yang Berlaku di Indonesia. *Lex Journal: Kajian Hukum & Keadilan*, *2*(2). https://doi.org/10.25139/lex.v2i2.1411

Kenedi, J. (2018). Prostitusi Dalam Perspektif Hak Asasi Manusia Dan Islam (Studi Kasus Praktek Prostitusi Di Kota Bengkulu). *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, *4*(1), 1–8. https://doi.org/10.29300/mzn.v4i1.1003

Khoirun Nida, F. L. (2019). Membangun Motivasi Beragama Melalui Penguatan Makna Hidup Bagi Perempuan Pekerja Seks Komersial Di Kompleks Lokalisasi Lorong Indah Kabupaten Pati Jawa Tengah. *Nuansa*, *12*(1). https://doi.org/10.29300/nuansa.v12i1.2112

Kiling, I. Y., & Kiling-Bunga, B. N. (2020). Motif, dampak psikologis, dan dukungan pada korban perdagangan manusia di Nusa Tenggara Timur. *Jurnal Psikologi Ulayat*, *6*(1), 83–101. https://doi.org/10.24854/jpu88

Kusumawati, A., & Rochaeti, N. (2019). Memutus Mata Rantai Praktik Prostitusi di Indonesia Melalui Kriminalisasi Pengguna Jasa Prostitusi. *Jurnal Pembangunan Hukum Indonesia*, *1*(3), 366–378. https://doi.org/10.14710/jphi.v1i3.366-378

Listyani, R. H. (2017). Pencegahan Praktik Prostitusi Online Melalui Lembaga Sekolah Dan Keluarga. *The Journal of Society & Media*, *1*(2), 67. https://doi.org/10.26740/jsm.v1n2.p67-74

Locke, W. R., & Fuchs, L. S. (1995). Effects of Peer-Mediated Reading Instruction on the On-Task Behavior and Social Interaction of Children with Behavior Disorders. *Journal of Emotional and Behavioral Disorders*, *3*(2), 92–99.

Lubis, A. (2007). *Konseling Islami*. Elsaq Press.

Mukramin, S., & Nawir, M. (2019). Kehidupan Prostitusi dan Agama (Studi Fenomenologis Pekerja Seks Komersial di Tanjung Bira Kab. Bulukumba). *Equilibrium: Jurnal Pendidikan*, *6*(1), 21–32. https://doi.org/10.26618/equilibrium.v6i1.1794

Mundakir, M. (2020). Pemberlakuan Perda Syari’ah dalam Perspektif Sosiologi Hukum Islam (Studi Kasus Penanggulangan Eksploitasi Seks Komersial di Surakarta). *YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam*, *11*(2), 187. https://doi.org/10.21043/yudisia.v11i2.8493

Murnan, A., Wu, Q., & Slesnick, N. (2018). The impact of parenting on child mental health among children of prostituting mothers. *Children and Youth Services Review*, *89*, 212–217. https://doi.org/10.1016/j.childyouth.2018.04.042

Murti, S., & Heryanto, H. (2021). Model Penanganan Penyakit Masyarakat. *Jurnal Inovasi Penelitian*, *2*(7), 2041–2050. https://doi.org/10.47492/jip.v2i7.953

Musnamar, T. (1992). *Dasar-dasar Konseptual Bimbingan dan Konseling Islami*. UII Prees.

Najih, S. (2017). Mau’idzah Hasanah dalam Al-Qur’an dan Bimbingan Konseling Islam. *Jurnal Ilmu Dakwah*, *36*(1), 144. https://doi.org/10.21580/jid.v36.1.1629

Nur, J. M., Azhari, A., & Urka, A. (2020). Implementasi Prinsip Yakin pada Rukun Iman dalam Konseling Islam. *Irsyad : Jurnal Bimbingan, Penyuluhan, Konseling, Dan Psikoterapi Islam*, *8*(3), 255–270. https://doi.org/10.15575/irsyad.v8i3.2049

Nurgiansah, T. H. (2020). Fenomena Prostitusi Online di Kota Yogyakarta dalam Perspektif Nilai Kemanusiaan Yang Adil dan Beradab. *Jurnal Kewarganegaraan*, *17*(1), 27. https://doi.org/10.24114/jk.v17i1.14208

O’Connor, M. (2017). Choice, agency consent and coercion: Complex issues in the lives of prostituted and trafficked women. *Women’s Studies International Forum*, *62*, 8–16. https://doi.org/10.1016/j.wsif.2017.02.005

Oktonika, E. (2020). Kontribusi Bimbingan dan Konseling dalam Mengembangkan Kesadaran Beragama Pada Remaja di Abad 21. *JURNAL Al-AZHAR INDONESIA SERI HUMANIORA*, *5*(3), 159. https://doi.org/10.36722/sh.v5i3.389

Pranawati, S. Y., Ginanjar, A. S., & Matindas, R. W. (2020). Pilihan rasional ataukah pilihan yang terikat secara sosial? Studi kasus pengambilan keputusan pada remaja perempuan yang terlibat prostitusi. *Jurnal Psikologi Sosial*, *19*(3), 217–229. https://doi.org/10.7454/jps.2021.24

Putra, A. (2019). Dakwah Melalui Konseling Individu. *ENLIGHTEN (Jurnal Bimbingan Dan Konseling Islam)*, *2*(2), 97–111. https://doi.org/10.32505/enlighten.v2i2.1201

Putri, R., & Syafruddin, S. (2020). Rasionalitas Beragama Pekerja Seks Komersial (PSK). *Indonesian Journal of Religion and Society*, *2*(2), 129–137. https://doi.org/10.36256/ijrs.v2i2.113

Rahayu, T. (2018). Pertaubatan Wanita Pekerja Seks Komersial (Psk) Di Majelis Asy-Syifa (Studi Bimbingan Sosio-Spiritual). *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, *3*(1), 27. https://doi.org/10.22515/balagh.v3i1.1091

Rahman, Moh. F., Abd. Mughni, & Akhmad Zaini. (2021). Konseling Islam melalui Teknik Ta’limah dan Muhasabah dalam Mengubah Perilaku PSK di Situbondo. *Jurnal Komunikasi Dan Konseling Islam*, *3*(2), 125–132.

Rahmi, A. (2021). Penerapan Model Konseling Islam Dalam Membantu Kesadaran Beragama Pada Remaja Menjadi Pribadi Berakhlakul Karimah. *Jurnal Al-Taujih Bingkai Bimbingan Dan Konseling Islami*, *7*(1), 29–38. https://doi.org/10.15548/atj.v7i1.2669

Ramayulis. (2009). *Psikologi Agama*. Jakarta:Kalam Mulia.

Ray, R. A. (2018). *The practice of pure awareness: Somatic meditation for awakening the sacred* (First Edition). Shambhala.

Rigotti, C. (2021). When the law meets feminisms: The shortcomings of contemporary prostitution policies across the European Union. *Women’s Studies International Forum*, *86*, 102467. https://doi.org/10.1016/j.wsif.2021.102467

Roem, E. R., Novarisa, G., & Sarmiati, S. (2020). Model Komunikasi Da’i Dalam Pembinaan Rohani Pada Mantan Pekerja Seks Komersial Di Kota Padang. *Jurnal Ranah Komunikasi (JRK)*, *4*(1), 30. https://doi.org/10.25077/rk.4.1.144-157.2020

Rozikan, M. (2018). Transformasi Dakwah Melalui Konseling Islami. *INJECT (Interdisciplinary Journal of Communication)*, *2*(1), 77. https://doi.org/10.18326/inject.v2i1.77-98

Saefulloh, A., & Nofriza, N. (2018). Upaya Rehabilitasi Eks Pekerja Seks Komersial (Psk) Di Panti Sosial Karya Wanita (Pskw) Andam Dewi Solok. *Palita: Journal of Social-Religion Research*, *3*(2), 121–140. https://doi.org/10.24256/pal.v3i2.359

Schult, R. K., & Engel, R. . J. (2012). *The Practice of Research in Social Work 3rd Edition*. Sage Publications, Inc.

Sevrina, G. I. (2020). Kebijakan Kriminalisasi Praktik Prostitusi di Indonesia. *Law and Justice*, *5*(1), 17–29. https://doi.org/10.23917/laj.v5i1.9216

Suparta, M., & Hefni, H. (2003). *Metode Dakwah*. Kencana.

Sutoyo, A. (2007). *Bimbingan dan Konseling Islami. Semaran Islam*. Cipta Prima Nusantara.

Sy, J. A. (2017). *Developing the Religious Awareness Among 5 to 6 year old Children*. https://nbn-resolving.org/urn:nbn:de:101:1-20180103621

Ulfiah, U., & Hannah, N. (2018). Prostitusi Remaja dan Ketahananan Keluarga. *Psikoislamedia Jurnal Psikologi*, *3*(2), 163–187.

Williams, T. P., Chopra, V., & Chikanya, S. R. (2018). “It isn’t that we’re prostitutes”: Child protection and sexual exploitation of adolescent girls within and beyond refugee camps in Rwanda. *Child Abuse & Neglect*, *86*, 158–166. https://doi.org/10.1016/j.chiabu.2018.09.015

Yoosefi lebni, J., Irandoost, S. F., Ziapour, A., Mohammadi Gharehghani, M. A., Ebadi Fard Azar, F., Soofizad, G., Khosravi, B., & Solhi, M. (2020). Experiences and challenges of Prostitute Women in Iran: A phenomenological qualitative study. *Heliyon*, *6*(12), e05649. https://doi.org/10.1016/j.heliyon.2020.e05649

Yusuf, & Nurihsan. (2008). *Landasan Bimbingan dan Konseling*. Remaja Rosda Karya.

Zain, A. (2019). Dakwah Dalam Perspektif Al-Qur`An dan Al-Hadits. *At-Taujih : Bimbingan Dan Konseling Islam*, *2*(1). https://doi.org/10.22373/taujih.v2i1.7209

Zaki, M., Kumala, S. D., Ramadhani, F., & Suhendi, S. (2020). Hijrahnya Pelaku Prostitusi: Studi Perubahan Perilaku Mantan Mucikari di Eks-Lokalisasi Bangunsari, Surabaya. *MUHARRIK: Jurnal Dakwah Dan Sosial*, *3*(01), 35–54. https://doi.org/10.37680/muharrik.v3i01.228