

The Effectiveness of Islamic Counseling as a Da'wah Approach to Increase the Religious Awareness of Ex-prostitutes

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Keywords

counseling, da'wah, religious awareness, ex-prostitutes

Abstract

One of the problems experienced by ex-prostitutes was the low awareness of religion. This impacted their daily behavior in which they could be easily influenced to return to their old profession as prostitutes. A treatment that was considered appropriate to increase the religious awareness of ex-prostitutes is Islamic counseling as a da'wah approach. This study aimed to examine the effectiveness of Islamic counseling as a da'wah approach to improve the religious awareness of ex-prostitutes. This study used an experimental approach with a single-subject *multiple baseline design*. The respondents were three ex-prostitutes who stayed in a social rehabilitation institution. The research instrument used was a religious awareness scale. Data were analyzed using trend analysis. The study found that Islamic counseling as a da'wah approach effectively increased the religious awareness of ex-prostitutes so that ex-prostitutes can return to the community properly.

Kata Kunci

konseling, dakwah, kesadaran beragama, PSK

Abstrak

Masalah utama yang dialami oleh eks Pekerja Seks Komersial (PSK) adalah rendahnya kesadaran beragama. Hal tersebut berdampak pada perilaku sehari-hari, yaitu sangat mudah terpengaruh untuk kembali pada profesi lamanya. Tujuan 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 subject *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.

Introduction

Ex-prostitutes are widely discussed in the community because they have a negative image among people. The practice of prostitution is classified as a social disease (Kenedi, 2018). The existence of prostitution is a threat to sexual morality, domestic life, health, and 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, prostitution appears due to social influences and low religious awareness (Irman, 2014). On the other hand, the emergence 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, and 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 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 the physical appearance of AIDS. Irwan & Abudi (2020) stated that sex workers are aware of the dangers of prostitution that will cause HIV/AIDS, but in reality, sex workers still practice prostitution. Another impact of prostitution is the experience of physical violence and harassment, which affects psychological disorders (O'Connor, 2017). Prostitution or human trafficking will lead to maladaptive behavior, a sense of sadness that is deep and not helpless, and a sense of shame (Kiling & Kiling-Flowers, 2020). This means that prostitution harms 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 foul 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 much 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 prostitution harms children's psychology, society, and a terrible stigma toward women.

Given the many negative impacts caused by the practice of prostitution, it is deemed necessary to have countermeasures to stop it. Various efforts can be made to reduce the prevalence of prostitution and commercial sex exploitation 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 essential for motivating 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 there will be a fear of doing something prohibited by religion through religious awareness. Closeness to God as the creator will give birth to awareness to live this life better.

Based on expert opinion, religious 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 built from the belief in Allah giving birth to actions in the form of amaliah (good deeds). The dimensions of awareness consist of belief, worship, appreciation, knowledge, and practice (Ancok & Suroso, 2005). Religious awareness is an integral part of fostering sex workers toward the safety of the world and the hereafter. The indicators of Religious awareness are described in Table 1 below.

Table 1. Indicators of Religious Awareness

Num	Dimension	Indicators of religious awareness	Example
1	Belief	belief is adhering to the Al-Quran and hadith and is reflected in the words and behavior of everyday life	Believe in Allah's commands and prohibitions
2	Worship	expected to be able to practice mandatory worship and circumcision	obligatory worship is praying five times a day
3	Appreciation	the feelings, perceptions, and sensations experienced regarding the greatness and love of Allah SWT	focus on feeling that God
4	Knowledge	know, understand the teachings of Islam, especially those in the holy book of the Al-Quran	Know bed and good behavior-based Islamic
5	Practice	individuals practice religious knowledge in daily life	perform the five daily prayers regularly

Based on table 1 above, it is necessary to explain religious awareness to have a common perception. The dimension of religious belief is adhering to the Al-Quran and hadith and is reflected in the speech and behavior of everyday life. Those who have firm religious beliefs will speak politely and behave following religious norms. What is meant by the dimension of worship is that ex-prostitutes are expected to be able to practice mandatory worship and circumcision. Examples of obligatory worship are praying five times a day, fasting during Ramadan, and paying zakat fitrah. Examples of circumcision worship are fasting on Mondays and Thursdays and giving charity sincerely.

Furthermore, the dimension of appreciation is related to the feelings, perceptions, and sensations experienced by ex-prostitute regarding the greatness and love of Allah SWT. Ex-prostitute focus on feeling that God will give the best for their people, including ex-prostitute. God's love has no limits. It is related to the extent to which ex-prostitute know and understand the teachings of Islam, especially those in the holy book of the Al-Quran. The last is the practice dimension related to how individuals practice

religious knowledge daily. For example, perform the five daily prayers regularly. For this reason, it is necessary to guide ex-prostitutes in order to increase their religious awareness.

Especially for sex workers whom authorized officers have caught, coaching is carried out in social homes spread throughout Indonesia; After leaving their social rehabilitation, some of them return to their profession as before, namely being a prostitute. Another phenomenon is the inability to adapt to society, resulting in social and economic difficulties. The government has overcome this problem: skills training for life 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 rehabilitation 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 increase the religious awareness of ex-prostitutes. 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-prostitutes will find the goodness of life towards a safe life in the world and the hereafter; this is in line with da'wah

's purpose.

Many studies have been conducted on ex-prostitute related to increasing religious awareness. Study about the model of combining 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 emphasized 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 study found a change in the increase in religious awareness related to worship and remembrance of Allah. The treatment is given in 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 exemplary methods: habituation, advising, 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 study found that the symbolic interaction is shown by the da'i (preachers) in the delivery of the message; it could change the behavior of ex-prostitutes to quit prostitution work. Da'i consistently reinforces 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. In Islamic counseling, Da'wah is needed to change towards a better direction.

Rahmi (2021) explains that Islamic counseling can increase religious awareness. Almost simultaneously with Rahmi's opinion, Najih (2017) revealed that Islamic counseling made a significant contribution to efforts to improve religious awareness. Furthermore, Irman et al. (2020) found that Islamic counseling can be an efficient approach to building spiritual values. This means that applying 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 individual 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 the awareness to return to religion through enlightening thoughts, attitudes, and behavior toward 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). According to Mahfudz (in Suparta & Hefni, 2003), the da'wah 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 destructive behavior so that they get happiness in this world and the hereafter. In this case, da'wah is a process of inviting people to the path of Allah for the happiness of life in the world and hereafter.

With 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 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 with various advantages, including the occurrence of personal dialogue to find problems within the client in the form of preventive, curative, and development. Putra (2019) explains that da'wah through counseling can raise awareness to internalize particular Islamic values in clients. This means that Islamic counseling as a da'wah approach 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 essential and influential part of the Islamic counseling process. Nur et al. (2020) explained that Islamic counseling could instill confidence in the client that there is a God who provides calm and peace. Furthermore, Abdurrahman (2019) explained that Islamic counseling could positively instill religious values. This can be interpreted that Islamic counseling as a da'wah approach provides ample space for the counselee to increase religious awareness.

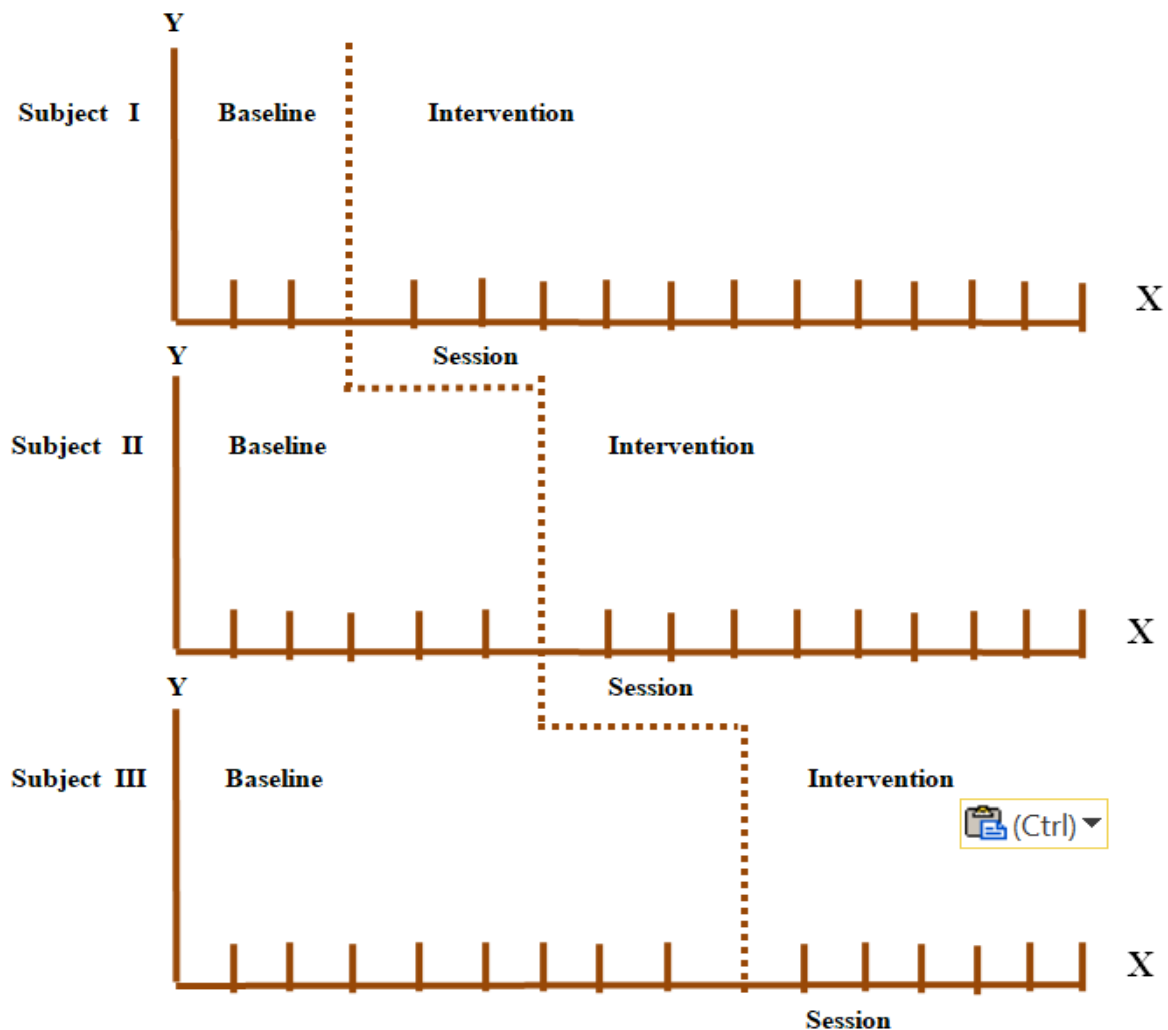
Islamic counseling as a da'wah approach is considered appropriate to increase the religious awareness of ex-prostitutes to live a better life following Allah's provisions. This means that Islamic counseling as a da'wah approach is a treatment for ex-prostitutes, but in reality, religious guidance is mostly in wirid recitations and lectures. The surprising finding was that many of the fostered ex-prostitutes 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-prostitutes.

Method

This research design uses a single-subject design (SSD), an experimental study examining the causal relationship between the independent and dependent variables. The advantages of SSD are that it is carried out only with a tiny group, the second tends to be more flexible, and the third 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 baselines (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 single-subject design (SSD) research design, especially the multiple baselines, is shown in Figure 1 below.

Figure 1: The Basics of Multiple Baseline Across Subjects Designs



(Sunanto et al., 2005).

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 given the intervention. Meanwhile, the second subject was continued with baseline measurements. After the data was stable, continued with the intervention, and so on. A 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-prostitutes 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 utilizing consulting the instrument with colleagues and testing the

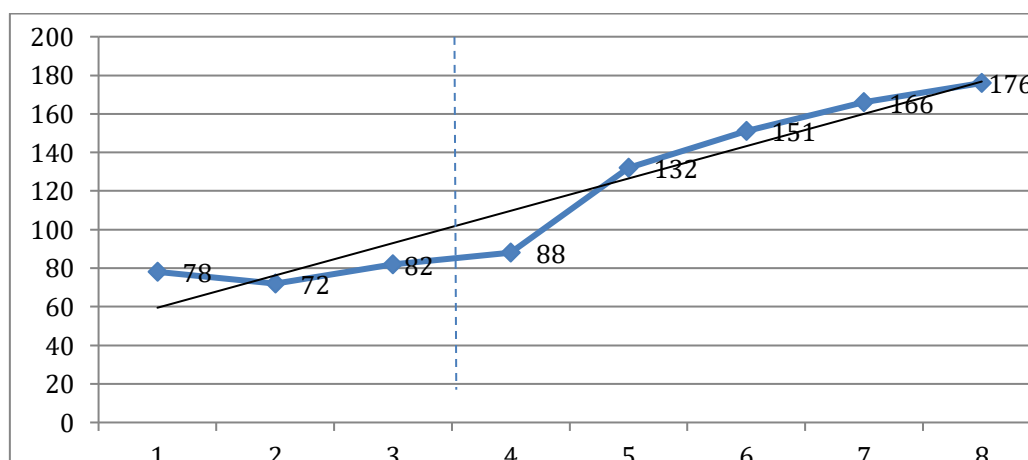
instrument. Furthermore, reliability tests were carried out to see how far the instrument could be trusted (Field & Brennan, 1989).

Data analysis in this study uses 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 intervention results, 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-prostitutes is obtained, as shown in the following chart.

Chart 1. Distribution of Religious Awareness Data for Response A



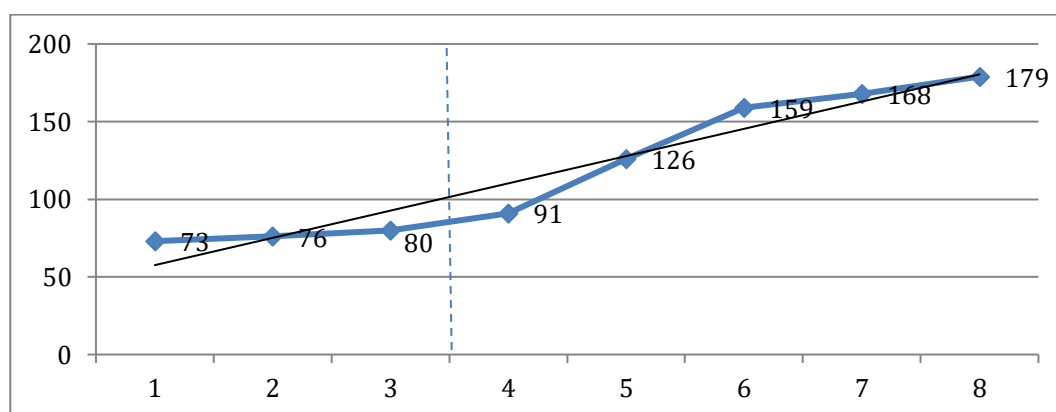
Based on chart 1, it can be explained that the religious awareness of ex-sex workers was tested three times in the baseline phase. There were 78 points of ex-prostitutes religious awareness in the first session, 72 points in the second session, and 82 points in the third session, with a *mean level of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

Based on the intervention results in the first session to the fifth session, there was a change in the religious awareness of respondent A from the deficient category to the high category. There is a change in a positive direction, meaning that Islamic counseling intervention is a practical da'wah approach to increasing the religious awareness of respondent A.

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

Chart 2. Distribution of Respondents' Religious Awareness Data B

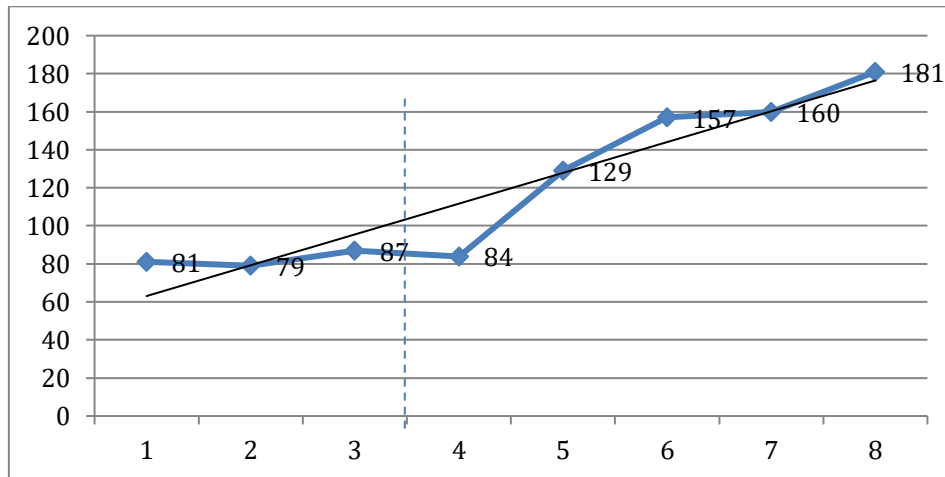


In chart 2, it can be seen that the level of religious awareness of respondent B in the *baseline* phase was tested three times, with a *mean level* of 76.33 points being in the deficient category with relatively stable data distribution. Subsequently, five sessions of Islamic counseling intervention 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. Data on religious awareness was obtained as many as 126 points in the medium category in the second session. 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 from the first session until the fifth session, there was a change in the religious awareness of respondent B from the deficient category to the high category.

There is a change in a positive direction, meaning that Islamic counseling intervention is a practical da'wah approach to increasing the religious awareness of respondent B— furthermore, data analysis on respondent C is shown in the following chart.

Chart 3. Distribution of Religious Awareness Data Target Behavior C



In chart 3, it can be explained that respondent C's level of religious awareness in the *baseline* phase after being tested three times obtained a *mean level of 76.33* points in the deficient 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 from the first session until the fifth session increased, from the shallow category of religious awareness to the high category of religious awareness. Religious awareness data has a positive tendency when viewed from the trend line. This means that Islamic counseling intervention is a practical da'wah approach to increasing the religious awareness of respondents C.

Furthermore, overall data analysis on each respondent A, B & C is contained in Table 1.

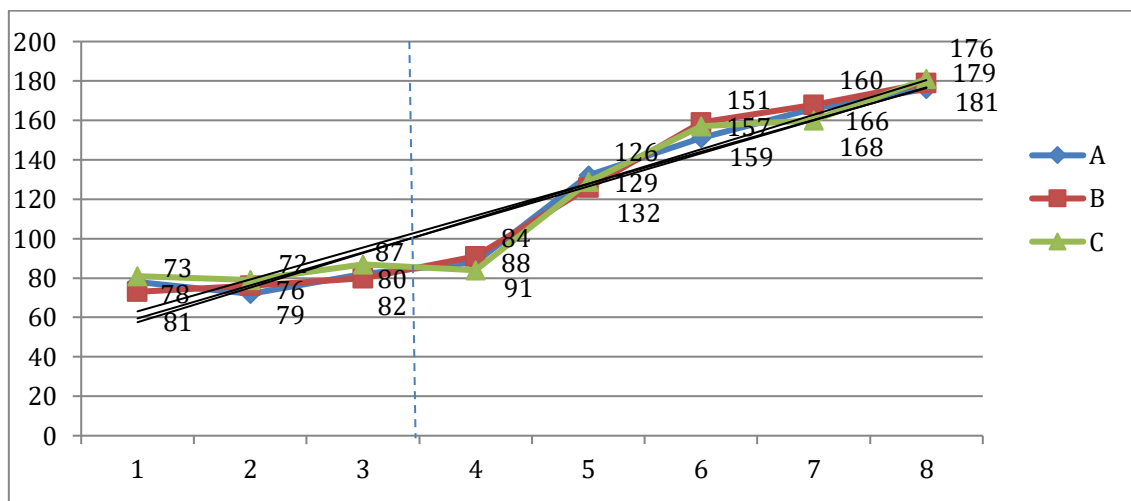
Table 1. Data on the Level of Religious Awareness of Each Respondent

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 shown in chart four below.

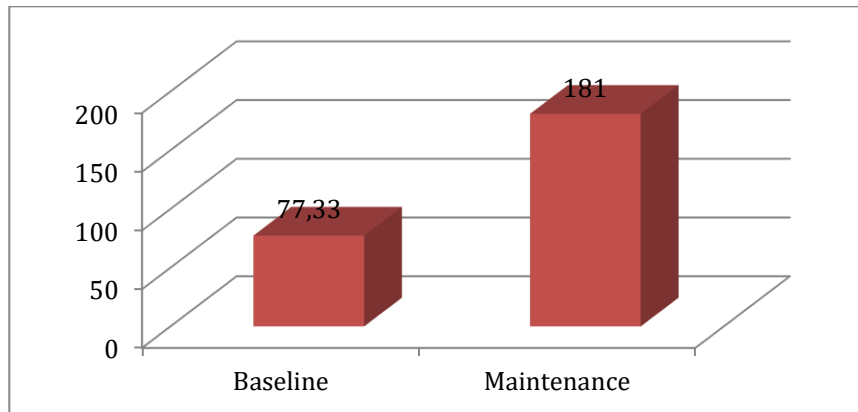
The mean level of respondent A is about 177.67 points, respondent B about 180.33 points, and respondent C about 182.33 points.

Chart 4. Overview of Respondents' overall data



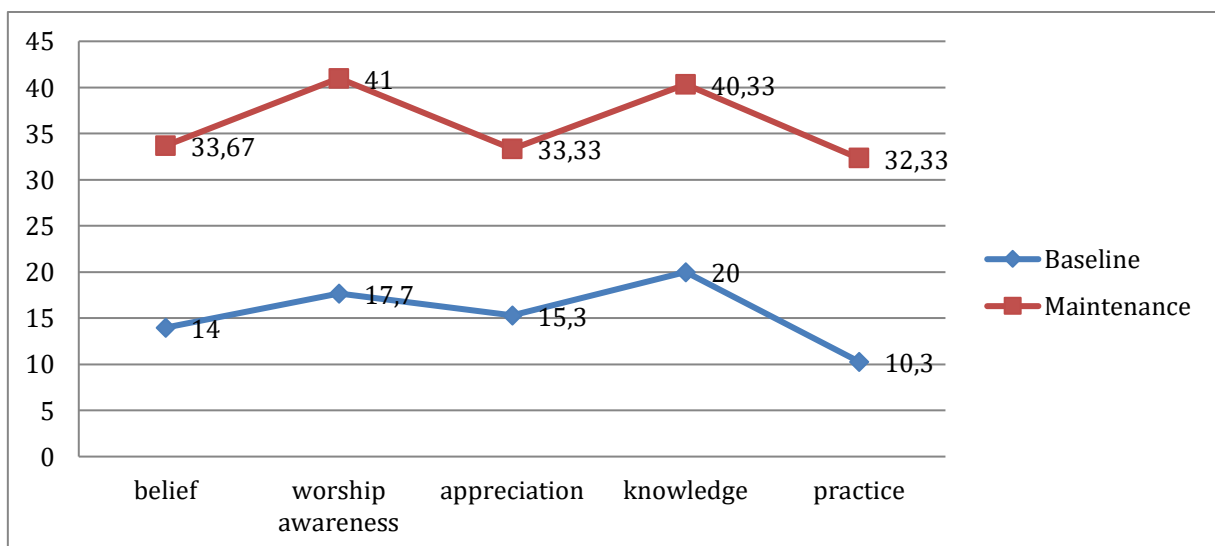
Based on the data in chart four above, it can be explained that respondents A, B, and C have the same data with the trend of positive religious awareness. This means that Islamic counseling intervention is a practical da'wah approach to increasing religious awareness of ex-prostitutes. Through applying Islamic counseling, they will be able to change ex-prostitutes from low religious awareness to high religious awareness. Furthermore, maintenance is carried out by proving three times testing for each respondent, with data obtained by respondent A with a mean level of 177.67 points, respondent B with about 180.33 points, and respondent C with about 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. Overall the data on religious awareness is shown in Figure 5 below.

Figure 5. Average Data on Religious Awareness



Based on Figure 5 above, it can be explained that the baseline average value of religious awareness is about 77.33 in the shallow category. After the Islamic counseling intervention, the average maintenance score of 181 points is in the high category. This means that there has been a change in the religious awareness of ex-prostitutes after receiving Islamic counseling. Islamic counseling can be interpreted as a practical da'wah approach to increasing religious awareness of ex-prostitutes. The data obtained in terms of religious awareness are shown in figure 6.

Figure 6. Data on Components of Religious Awareness



Based on Figure 6 above, it can be explained that there are five essential components of religion, namely religious awareness in terms of belief, which obtained an average maintenance data of 14 points in the deficient category. After receiving the intervention, data on religious belief is about 33.67 points. This can be interpreted that there has been an increase in confidence from very low to moderate. As for worship

awareness, data obtained an average of 17.7 points in the very low category. After receiving the intervention, 41 points of worship awareness data were obtained in the high category. This can be interpreted that there has been an increase in awareness of worship from very low to high. In the dimension of appreciation, the maintenance data obtained an average of 15.3 points in the very low category. After receiving the intervention, 33.33 points of religious appreciation data were obtained in the medium category. This can be interpreted that there has been an increase in religious appreciation from very low to moderate.

As for religious awareness from the knowledge component, the maintenance data obtained an average of 20 points in the low category. After receiving the intervention, 40.33 points of religious belief were obtained in the very high category. This can be interpreted that there has been an increase in religious knowledge from low to very high. Meanwhile, maintenance data obtained an average of 10.33 points in the very low category related to religious practice. After receiving the intervention, 32.33 points of religious practice were obtained in the high category. This can be interpreted that there has been an increase in religious practice from very low to high.

As for religious awareness from the knowledge component, the maintenance data obtained an average of 20 points in the low category. After receiving the intervention, the data on religious belief obtained 40.33 points in the very high category. This can be interpreted that there has been an increase in religious knowledge from low to very high. Meanwhile, maintenance data obtained an average of 10.33 points in the very low category related to religious practice. After receiving the intervention, 32.33 points of religious practice were obtained in the high category. This can be interpreted that there has been an increase in religious practice from very low to high.

The results of this study are in line with Zaki et al. (2020), who state that da'wah can be a reasonably effective strategy in tackling the problem of prostitution. This means that Islamic counseling can be done as the proper treatment to improve the religious basis of ex-prostitutes. Increased religious awareness in ex-prostitutes is related to the monotheism, worship, appreciation, knowledge, and practice dimensions. As for the dimension of monotheism, there is an increase in faith in Allah through Islamic counseling, which can be used as a controller of behavior. Tawhid is an integral part of religious awareness, which gives birth to the awareness that there is a God who is always watching and watching in this life. There is accountability in the hereafter in front of Allah in this life. 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 Islamic counseling, as a da'wah approach, can revive the values of monotheism in former prostitutes.

Religious awareness from the dimension of worship practice 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 the synchronization of monotheism. Ex-prostitutes realize that the Islamic counseling process they follow can lead them to be obedient in worship. Mukramin & Nawir (2019) state that ex-prostitutes who have faith also often visit places of worship, participate in religious events that are considered necessary, fast in the holy month of Ramadhan, give charity, pay zakat and perform Eid prayers.

On the other hand, it is found that Ex-prostitutes 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 the assumption appears that the practice of prostitution and religion are two different sides. Things like this can be part of the discussion with confrontation techniques in the Islamic counseling process. 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 effectively increases religious awareness in knowledge, appreciation, and practice. This study indicates 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. This study confirmed the behavior of ex-sex workers when interacting with colleagues in the coaching place. 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 lives for the better (Murti I & Heryanto, 2021). This means that Islamic counseling will give birth to the meaning of the life of ex-prostitutes.

Through an 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 integral part of changing the behavior of ex-sex workers to return to the right path following 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 essential 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 must carry out da'wah according to his capacity.

Many techniques 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 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 under 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 could be made through persuasive da'wah in social guidance. This means that many techniques 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, various techniques 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 make other efforts, including; 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 (Ulfiyah & 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. It is deemed necessary

to have legal entanglements for both perpetrators and service users and pimps with criminal penalties to break the chain of prostitution. On the other hand, it is necessary to have guardians and religious guidance for the family as a fortress so that the practice of prostitution does not influence them. 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 study results, Islamic counseling is a practical da'wah approach to increasing religious awareness of ex-prostitutes. The Islamic counseling process as a treatment is appropriate and can be followed so that ex-prostitutes feel happy. The da'wah approach through Islamic counseling may also be used by mental coaches and da'i (preachers) in women's social rehabilitation in Indonesia. They carry out da'wah among prostitutes to build their religious awareness to no longer practice prostitution. This can be studied in the future.

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