

ISLAMIC RELIGIOUS DEVELOPMENT AT SURAKARTA MAIN WOMEN'S SOCIAL REHABILITATION CENTER

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Abstract

This study discusses the development of the Islamic religion at the Main Surakarta Women's Social Rehabilitation Center. This research is qualitative, the data is obtained through observation, in-depth interviews, and documentation. Data analysis was carried out with an interactive analysis model, while the theory used was the theory of humanistic psychology. The result of the research is the development of Islam in Baresos Wanita Utama Surakarta for sex workers to provide religious insight related to the teachings of faith in Allah SWT so that they repent and do not repeat their actions. Islamic religious development materials at the Main Women's Baresos are categorized into three types; family, the meaning of life, and religious concepts regarding human attitudes in dealing with circumstances. The result of the process of fostering Islam at Baresos Wanita Utama is an increase in their spirituality of faith and independence in all their fields so that they can live a normal life and not return to their original profession. Increasing their spirituality to raise their dignity as recognized human beings, humans who have rules and not humans who are far from common sense because they are on the brink of humiliation

Keywords: Social Rehabilitation Center, Islamic Religious Development

INTRODUCTION

Prostitution is a global phenomenon that is easy to find, especially in big cities. Prostitution can be found in various places such as on the roadside (street prostitution), massage parlors, salons, karaoke, and lokalisasi (legal prostitution). Today, prostitution advertising has grown and entered the virtual world that is offered online and easily accessible to anyone known as virtual sex. Prostitution is a social problem in all countries in the world. Edlund and Korn said that prostitution is often found in developing and developed countries (Edlund and Korn, 2001, accessed March 1, 2013) Today the practice of prostitution has developed into an industry because it involves many people and makes money. The practice of prostitution

involves millions of women and generates billions of dollars every year worldwide (Edlund and Korn, 2001, accessed March 1, 2013). Judging from the large amount of money that is generated and involved in the practice of prostitution, it is not surprising that this industry is difficult to eradicate. The practice of prostitution has been going on for a very long time and solving it is not an easy matter. The practice of prostitution is difficult to eradicate because there is demand, so there is supply (Raymond, 2004: 120). In the United States, for example, it is estimated that about 2% of women practice prostitution (Edlund and Korn, 2001, accessed March 1, 2013), in Germany around 150,000 prostitutes, and in Indonesia 1.5% of women practice prostitution (LL Lim, nd, accessed March 1, 2013)

Prostitution in Indonesia is not new because it can be found in various areas, especially in big cities such as Jakarta, Bandung, Surabaya, Semarang, and Medan. The existence of social-religious prostitution is a complex problem and is not easy to solve. It is suspected that prostitution in Indonesia has existed since the days of the kingdom where kings had concubines or concubines. At least this is the forerunner of the practice of prostitution in Indonesia (Al-Ghifari, 2001: 56). The practice of prostitution grew during the Dutch and Japanese colonial times as a result of the colonial army coming to Indonesia (Supartini, 2008: 41). In Indonesia, it is estimated that around 240,000 PSK (LL Lim, nd, accessed March 1, 2013). Although the practice of prostitution is prohibited by law, it still thrives in the territory of Indonesia. Its existence economically provides a positive contribution, and more negative impacts, especially for the perpetrators.

The government is aware of the impact of the practice of prostitution. Various efforts to prevent, prosecute, and arrest sex workers were carried out. In various areas, there are social rehabilitation centers that focus on providing treatment to CSWs. They are equipped with the knowledge, skills, ethics, and religious education to live a normal life in society. With this capital they can, have economic, mental, social, and religious independence so that their presence does not become a burden on the community. Efforts to rehabilitate sex workers are carried out including the development of Islamic religious education. Even though the results achieved have not been maximized, even after receiving coaching, they return to their original profession, especially for PSK who are still relatively young.

Another problem is the implementation of rehabilitation carried out by the social rehabilitation center for sex workers, especially religious development because it is related to awareness building. Religion in human life is important, influential, and even becomes the need of every human being

(Jalaluddin, 2010: 56). Religion is believed to be able to change a person's behavior for the better than before. In Surakarta, there is a Main Women's Social Rehabilitation Center (Baresos) major women (WU) which has a good record in assisting beneficiaries (PSK) to return to normal life in society. The WU Baresos was recorded as being able to encourage beneficiaries to change professions such as traders in the market, opening stalls, tailors, and economically independent housewives. After participating in the training at the WU Baresos, the beneficiaries are full of confidence to change professions and live in a community that is recognized for their dignity. The program considered important at WU's Baresos is the integrated development of the Islamic religion for the beneficiaries.

Islamic religious development at Baresos WU is a distribution program for beneficiaries in the form of free mass weddings. Through legal marriages according to religious law, state legislation, and social norms prevailing in society, it is hoped that they can lead a normal life. Mass weddings were not only attended by WU Baresos beneficiaries but also by Surakarta residents in general. This program is a form of collaboration between Baresos WU and the Friends of Surakarta Charity Foundation.

This article wants to see the model and form of WU Baresos religious development which has several methods, namely: those related to daily life activities, rather than theoretical religious material; and an empirically inductive religious development model, starting with the identification of problems and needs faced by beneficiaries. So that the results are used as a starting point for the process and formulate the construction material.

Literature Reviewer

Several articles that discuss the development of prostitutes include the title "Handling commercial sex workers in Indonesia" by Binahayati Rusyidi and Nunung Nurwati. This article analyzes the handling of

prostitution with a focus on the rehabilitation of commercial sex workers in Indonesia. The result is that prostitution in Indonesia is divided into traditional and contemporary types which have distinguishing characteristics. Factors that contribute to the practice of prostitution in Indonesia include demands, supplies, and catalysts associated with social, economic, political, cultural, and information technology developments (Binahayati Rusyidi and Nunung Nurwati, 2018: 303).

The article entitled "The Da'i Communication Model in Spiritual Guidance for Former Commercial Sex Workers in the City of Padang, by Elva Ronning, et al stated that one of the ways for CSWs to continue to cleanse themselves so that they are accepted in society is to study religion and seek out preachers. 'i who can help them understand the importance of religious communication in improving their lives. The communication of religious preachers in spiritual development for former sex workers in the city of Padang is carried out in the first stage of the Moral Development method, the second stage of self-transformation, and the third stage of intellectual ability improvement. Symbolic interaction is shown by Dai in delivering communication messages through verbal symbols, namely more to language. (Ronaning et al, 2020: 144).

This article examines the handling of commercial sex workers at the Surakarta Main Women's Social Rehabilitation Center. The program emphasizes the need-based model of Islamic Religious Education for its recipients, meaning that it does not only study religious material but also relates to economics, society, and culture.

The theory used is the theory of humanistic psychology. In Islamic education, humanistic studies treat people based on rights and obligations as learning subjects. Humanistic learning avoids the domination of educators (Yustiani, 2017: 31). Humanistic learning prioritizes critical, creative, and dialogical thinking. The learning process

begins and is aimed at humanizing humans themselves (Budiningsih, 2010: 42). Humanistic theory is more abstract and approaches the fields of study of philosophy, personality theory, and psychotherapy than the field of learning psychology. Humanistic theory is concerned with the content learned rather than the learning process itself. Humanistic education speaks to shape the aspired human being, namely a humanist human, as well as the learning process in its ideal form (Budiningsih, 2010: 43). Education is based on humanistic psychology which has humanist characteristics, namely to achieve humanity that can respect the dignity and human rights. Among the values developed is the ability to accept pluralism, coexist, and not be pressured in the brotherhood of different cultures, traditions, religions, and lifestyles. (Budiningsih, 2010: 45).

RESEARCH METHOD

This research on Islamic religious development at Baresos WU Surakarta is qualitative, presenting directly the relationship between researchers and data and respondents (Moleong, 2000: 59). Data collection was carried out in three ways: direct observation at the Baresos WU Surakarta to explore data and coaching activities that took place at the hall other than the religious development program such as the process of developing business skills in sewing, knitting, salon, selling, and flower arranging. Interviews were conducted to obtain in-depth information about WU's Baresos coaching conducted on coaches, administrators, extension workers, and beneficiaries (PSK). Documentation to obtain data on the legal basis for the establishment of the Main Women's Baresos, the history of the establishment of the center, the educational background of the coaching participants, the age background of the coaching participants, the number of participants, the names of the coaching participants, and the economic conditions of the coaching participants. The data analysis technique is carried out with

interactive analysis techniques, which include data reduction, presentation,

DISCUSSION

Overview of the Surakarta Main Women's Social Rehabilitation Center (Baresos)

The Main Women's Social Rehabilitation Center (Baresos) is located in Surakarta City, precisely on Jalan Dr. Rajiman No. 624, Tel (0271) 712023. Baresos WU is the Technical Implementation Unit (UPT) of the Social Service of Central Java Province. The vision that is carried out is the realization of people with social welfare who are increasingly independent and prosperous. As a social institution, Baresos has the task of providing social services and rehabilitation, which includes physical, mental, and social development, skills training, resocialization, and further guidance for former sex workers. Baresos Wanita Utama was founded in the old Surakarta era, initially, this orphanage was known as wangkung (thrown and locked away), as a shelter for those who experience social problems. (*Leaflet*, nd, 10 April 2013). In 1951 the management was handed over to the Surakarta City Government under the name Panti Pamardi Wanita, whose services were more devoted to the social problems of former prostitutes.

Baresos WU has a long history, starting on September 11, 1971, Panti Pamardi Women was managed by the Ministry of Social Affairs of Central Java Province. Based on the Decree of the Minister of Social Affairs of the Republic of Indonesia No. 41/HUK/Kep/XI/79, the name Panti Pamardi Wanita was changed to the Main Women's Rehabilitation Center in Surakarta. The name change and management shift further strengthened its role in social welfare. Its existence contributes to the intellectual life of the nation and improves the joints of socio-religious life, making this institution close to marginalized communities. During the time of President Gus Dur, there was a change in the management of the Surakarta Women's Main

Women's Rehabilitation Center based on Regional Regulation No. 1 of 2002, the management of this facility was handed over to the Central Java Provincial Government CQ the Social Welfare Service, and its name changed to Panti Karya Wanita Utama Surakarta or PAKARNITA Women Utama Surakarta. Changes occurred again based on the Governor's Regulation No. 111 of 2010 dated November 1, 2010, concerning the Organization and Work Procedure of the Technical Implementation Unit at the Social Service of Central Java Province, becoming the Main Women's Social Rehabilitation Center until now.

Baresos WU provides physical guidance by doing a mapping so that they can understand the condition of the beneficiaries. Baresos assesses that all forms of prostitution are forms of exploitation by humans of other humans (Kartono, 2013: 257). The WU Baresos targets are beneficiaries or former beneficiaries, pimps, families, the general public, and social organizations with age criteria between 15-45 years; physically and mentally healthy; not suffering from serious and infectious diseases except venereal disease; must live in a dormitory and comply with applicable regulations; must follow mental, social, physical and skill guidance for a maximum of 1 year; and has no children and is not legally married. In carrying out the coaching, Baresos WU uses the following methods: first, individual social guidance (social casework). This guidance is carried out for beneficiaries by providing provisions according to their abilities and skills so that they have a different focus, such as those who are interested in sewing, make-up, catering, sports, and so on. Second, group social guidance (social group work) is aimed at dealing with the problems of beneficiary families through groups. Third, social organization and development guidance help foster citizens so that mass organizations accept, develop, and control citizens' behavior.

Islamic Religious Development Materials at the Main Women's Baresos Surakarta

Material is an important element of education in addition to objectives, methods, and evaluation. WU's Baresos guidance seeks to encourage beneficiaries to have a good life attitude in the form of respect for values, ethics, social norms, religious norms, and culture. Maturity and awareness are what shape their character and their actuality in everyday life. Beneficiaries have work backgrounds that deviate from religious values, so they need to be given religious guidance so that they are aware that their behavior violates the norms, values, and code of conduct of Islam itself. In the perspective of Islamic humanistic education, God is the ultimate reality (Nasr, 2002: 5). As a religion, Islam places God as the center and source of the norms of life, human behavior should be based on divine values. Humans should be able to absorb the *al-husna* of God because it contains Islamic teachings that must be practiced in everyday life. Islam is based on the existence of God but its teachings are aimed at human values (Mibtadin, 2021: 165). Even though Islam is centered on God, its teachings are shown to humanity, because the presence of Islam is to strengthen human humanity (Mibtadin, 2021: 42).

Islamic religious development at Baresos WU uses an integral approach, not separating religion as a development field from other aspects such as economic, social, and cultural. The delivery of religious material that is integral to the socio-economic problems of the beneficiaries is an important note in the ongoing development. The guidance of Islamic religious education seeks to optimize the potential of the skills possessed by the beneficiaries so that it does not only have an "afterlife" an sich dimension but also a worldly dimension for the sustainability of their lives. Baresos WU provides coaching materials according to the context of the beneficiaries' lives, social, economic, and cultural, intended to provide skills. According to the Head of Baresos WU, the training materials are varied, not only oriented to the hereafter or worldly,

The balance of the world and the hereafter as an effort to realize the vision and mission of Baresos WU will lead the beneficiaries to develop their potential. The development of the skills and religious understanding of the beneficiaries is expected

to be fully equipped in living life after leaving the WU Baresos. The capital of religious development is a form of character strengthening, while the provision of skills is a way for beneficiaries to meet their daily economic needs.

For general material, it is adjusted to the socio-economic context of the beneficiary. For those who have business experience, we encourage and facilitate the expansion of their business again. It is hoped that after they leave the hall, they will have a steady grip on economic resources. If they do not have a clear economic source, there is a possibility that they will return to their old profession again (WU Head of Social Security Interview, 19/12/2013).

The main objective of coaching is that beneficiaries can live decently in the community, both economically, socially, and religiously. This is important because the majority of beneficiaries do not yet have a clear picture of their source of economic livelihood after returning to the community. Their religious understanding is also inadequate so strengthening the material aspects of Islam as a moral guide is a top priority.

The material provided is aimed at the beneficiaries being able to develop their potential, both religious potential to fortify themselves from deviant behavior, and economic potential by providing skills to be financially independent as well as social potential, namely so that these beneficiaries can be accepted back as part of the community. (WU Head of Social Security Interview, 24/12/2013).

Religious materials compiled by Baresos WU to strengthen the religious aspects of beneficiaries can be classified into two: specific materials for the Islamic religion are general, and religious material is special. First, the material for the development of the Islamic religion, in general, is in the form of religious guidance which is attended by all beneficiaries as supporting material for the material of the Islamic religion in particular. Religious development in general includes: first, mental training is carried out 2x90 minutes in one week. This activity is held every Wednesday and Thursday, from 15.30 to 17.00 WIB. This activity was facilitated by professionals, namely Muhammad Arifin and Nanang Qosim, both of whom were not WU Baresos

officers. The material for mental development by Muhammad Arifin is as follows:

Table 1. Mental Development Material 1

No	Meeting	Theory
1	Meeting 1	Definition of mental health
2	Meeting 2	The importance of mental health
3	Meeting 3	understand health
4	Meeting 4	Health includes physical, spiritual (mental), and social health, not only health that is free from disease, disability, and weakness
5	Meeting 5	Mental health and social health are a link
		Body disorders that occur as a result of emotional disturbances
6	Meeting 6	Mental and physical relationship
7	Meeting 7	The image of a mentally healthy person
8	Meeting 8	Mental health law number 30 of 1966
9	Meeting 9	Mental health disorders and mental illness
10	Meeting 10	Mental health disorders can afflict people whose welfare is impaired
11	Meeting 11	Mental health disorders and mental illness
12	Meeting 12	Social welfare and mental health
13	Meeting 13	Definition of social welfare
14	Meeting 14	Mental health scope
15	15 meeting	Factors forming personality/morals
16	Meeting 16	Individuals who can carry out their duties
17	Meeting 17	Human needs
18	Meeting 18	Human effort to fulfill needs

19	Meeting 19	Role and function of personality
20	Meeting 20	Personality Terminology
21	Meeting 21	Structure and function of personality
22	Meeting 22	Growth and personality formation
23	Meeting 23	Frustration causes anxiety
24	24 meeting	How to reduce anxiety

WU Baresos Doc

The emphasis on mental development materials given to beneficiaries is intended that they can understand having a healthy mentality, and use it to identify their mental condition and seek to improve if their mental condition is not healthy. Efforts to improve first share mental problems with the coach, then provide input that the beneficiaries can use as input for the problems they face. The direction and purpose of this mental development are to provide the beneficiaries with an insight into healthy mental knowledge which will then become a reference for the beneficiaries to seek for their mental health. With mental development, it is hoped that the beneficiaries will be more optimistic, and independent, and have positive thoughts about living a good life while still in the orphanage and a wider community.

Table 2. Mental Development Material 2

No	Meeting	Theory
1	Meeting 1	Facing life's difficulties and how to overcome them
2	Meeting 2	Healthy mental characteristics
3	Meeting 3	Characteristics of a healthy personality according to Allport
4	Meeting 4	Expansion of self
5	Meeting 5	Warm self-relation with others
6	Meeting 6	Emotional security
7	Meeting 7	Realistic perception
8	Meeting 8	Skills and tasks
9	Meeting 9	Self-understanding
10	Meeting 10	A unifying philosophy of life

11	Meeting 11	Rogers model (fully functional person)
12	Meeting 12	Motivate healthy people
13	Meeting 13	Fully functional people
14	Meeting 14	Five traits of a fully functioning person
15	15 meeting	Openness to experience
16	Meeting 16	existential life
17	Meeting 17	Belief in own organism
18	Meeting 18	Feeling free
19	Meeting 19	Creativity
20	Meeting 20	Fromm's model (productive person)
21	Meeting 21	Relationship, transcendence
22	Meeting 22	A feeling of identity, rooted
23	Meeting 23	Healthy personality boost
24	24 meeting	Finding meaning in life

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Second, character building is carried out twice a week for 90 minutes. Activities are held every Tuesday and Friday from 15.30 to 17.00 WIB. The activity was carried out by special officers from the Laweyan District Koramil. The emphasis of the character-building material is that the beneficiaries have a good personality attitude, namely love for God, have empathy, have good relations with others, are independent, have good character, work hard, are thrifty and optimistic. The direction and purpose of character building are the beneficiaries to return to the right path, have a noble character, and can be independent in social life at large. The character-building materials are as follows:

Table 3. Character Building Materials

No	Meeting	Theory
1	Meeting 1	The character of God's love and all of His creation
2	Meeting 2	Independence and Responsibility

3	Meeting 3	Honesty or Trust, Diplomatic
4	Meeting 4	Respect and Courtesy
5	Meeting 5	Generous, Likes to Help & Mutual Cooperation
6	Meeting 6	Confident and Smart Worker
7	Meeting 7	Leadership and Justice
8	Meeting 8	Kind and Humble
9	Meeting 9	The character of Tolerance, Peace, and Unity.
10	Meeting 10	Say hello
11	Meeting 11	Regards, smile
12	Meeting 12	Respect discipline
13	Meeting 13	Honesty
14	Meeting 14	Responsibility
15	15 meeting	Empathy
16	Meeting 16	Be patient
17	Meeting 17	Uphold religious values
18	Meeting 18	Work hard
19	Meeting 19	Good character
20	Meeting 20	Enthusiastic
21	Meeting 21	Self-confident
22	Meeting 22	frugal life
23	Meeting 23	Independent
24	24 meeting	Good manners

WU Baresos Doc

Third, special Islamic religious development materials are a form of religious guidance services for beneficiaries who are Muslim, specialize in Islamic religious material or topics, and are carried out by people who have competence in the field of Islam. Islamic religious guidance specifically in the form of material delivery is flexible and follows the flow of understanding from the beneficiaries themselves (Interview of Islamic Religious Trustees, 19/12/2018). Islamic Religious Development at the WU Baresos is carried out in a scheduled and planned manner and collaboration with the Laweyan District Office of Religious Affairs (KUA) and the Surakarta City Ministry of Religion. The coaching time is 2 x 90 minutes in one week. Activities are held every Monday from 15.30 to 17.00 WIB, and Friday from 10.00 to 11.30 WIB.

This activity is felt by the beneficiaries because it is carried out routinely and directly touches their daily activities. Guidance for congregational prayers and tausiah is carried out every Monday to Saturday from 11.30 to

13.00 WIB. Tausiyah is a religious learning tool for beneficiaries. On this occasion, they learned the practice of praying together with their colleagues who were accompanied by a direct supervisor. If there was confusion, they could be asked. Tausiyah was conducted to increase Islamic insight as well as to appreciate religion for the beneficiaries. With the tausiyah given by the coach, the beneficiaries can feel the importance of carrying out worship as an expression of gratitude to God. In addition, prayer itself is also an obligation for all Muslims, without exception.

We feel the benefits of this coaching. The material is very useful for us because it is not far from our daily activities. So the term is what is taught by the coach directly put into practice. It's like they haven't finished talking, we immediately do (HY interview, 12/09/2013).

The guidance materials provided as teaching materials in fostering the beneficiaries are prepared by the presenters by adjusting the teaching materials according to age, marital status, regional origin, and level of formal education. With these considerations, it is hoped that the teaching materials will be following the needs of the beneficiaries. The coaching materials are described in the following table:

Table 4. WU's Baressos Islamic Religious Development Material Data

No	Meeting	Theory Ministry of Religion KUA Kec. Laweyan
1	Meeting 1	Let's donate to be a blessing
2	Meeting 2	The main types of alms
3	Meeting 3	The virtue of charity
4	Meeting 4	Forming a sakinah family
5	Meeting 5	The meaning of sakinah, mawaddah, wa rahmah family
6	Meeting 6	Characteristics of a sakinah family
7	Meeting 7	The rights and obligations of husband and wife in the family
8	Meeting 8	Man's manners towards his wife and wife's manners towards his husband

9	Meeting 9	The rights of husband and wife in marriage
10	Meeting 10	Joint assets in a marriage
11	Meeting 11	As a result of the termination of the marital relationship on the joint property between husband and wife
12	Meeting 12	Joint assets in polygamous marriages
13	Meeting 13	Conflict and leaders in the household
14	Meeting 14	Solutions for dealing with household problems according to Islam
15	15 meeting	The meaning of time
16	Meeting 16	Time reform
17	Meeting 17	The thinness of a destiny
18	Meeting 18	Poetry entitled Have you ever been, an afterthought
19	Meeting 19	If today I was buried
20	Meeting 20	About patience
21	Meeting 21	Life is beautiful
22	Meeting 22	Stay positive
23	Meeting 23	Repentance and its virtues according to Islam
24	24 meeting	The virtue of praying in the congregation

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The WU Baresos coaching materials are designed in such a way as to provide an understanding to the beneficiaries. When viewed from the distribution of the theme of the material given in religious development, the material can be categorized into three types, namely; the first is about the family, the second is about the meaning of life, the third is about religious concepts about human attitudes in dealing with circumstances, and the fourth is about worship rituals. The theme of the family, for example, appears in the material for the sakinah family, the rights and obligations of husband and wife in the family, the rights of husband and wife in marriage, the breakup of marital relations, joint property in polygamous marriages, conflicts and leaders in the household, and solutions to household

problems. The theme of the meaning of life, for example, can be seen in the material about the meaning of time, reform of time, and life is beautiful. While the theme of Islamic religious concepts in dealing with life, for example, appears in the material about destiny, patience, enthusiasm, and repentance. The theme of worship rituals appears in the material of alms and congregational prayers.

The four themes of religious education development if they are related to the theory of humanistic psychology and self-transcendence can be interpreted as follows; first, the theme of family and the meaning of life is related to the purpose of the beneficiary, as a human being to self-actualize and have equal status with other humans. The two things above, living in harmony in a family and interpreting life, self-actualization can be achieved. If they can carry out self-actualization by themselves, they can be treated and considered the same in society. Second, the concept of religion in responding to conditions and rituals of worship can help beneficiaries build a relationship with God.

The religious guidance materials delivered can help in providing insight into religious knowledge for the beneficiaries. After the insight into religious knowledge is built or cognitive knowledge about religion already exists, the beneficiaries are invited to practice directly, in the context of religious development they can practice praying in the congregation. In the practice of prayer, the coach immediately sets an example in front of the beneficiaries by explaining each prayer movement and what readings must be read in each movement. Teaching the beneficiaries to pray is not an easy thing, so the prayer material can be deepened in the five daily congregational prayer activities program to get more leverage as well as directly as a form of worship (Interview with KUA Laweyan Extension, 23/11/2013).

In addition, it is not uncommon for beneficiaries to make mistakes in reading the readings in every prayer movement (NYC Interview, 11/13/2013) Because prayer readings are one of the pillars of prayer, beneficiaries are encouraged to repeat prayer reading materials in their spare time which is not There are other mandatory activities. Often, they listen to each other's prayer readings (Interview with KUA Laweyan Extension Officer, 23/11/2013). Although in

terms of education, the majority of them have low formal education, some of them have memorized the readings in prayers along with short letters, so this has a positive impact on other beneficiaries. The emphasis of the material provided by the supervisor or extension worker from KUA Laweyan is to invite the beneficiaries to be able to reflect, namely to do self-reflection. Every material presented in the training is always related to the work of the beneficiary. For example, in the material for the prayer, the coach conveys:

The prayer which is a mahdoh worship apart from being a religious obligation is also very useful in helping to solve problems; for example, by praying fervently to worship Allah, the heart becomes calm, the mind becomes clear so that it can think about doing positive work (Interview with KUA Laweyan Extension, 21/12/2018).

In addition to muhasabah, the coach relates the material taught with an invitation to repent and invites him to return to doing good deeds that can bring grace and the right to life. There is one special material that invites beneficiaries to repent, this material is given after the basic material for religious insight was given previously, as can be seen in the table above, the material entitled repentance and its virtues in Islam was delivered on the 23rd meeting. The Islamic religious guidance given by the speaker from the Surakarta Ministry of Religion is as follows:

Table 5. Data on Islamic Religious Development Materials at the Surakarta City Ministry of Religion at the Surakarta Main Women's Social Rehabilitation Center

No	Meeting	Theory Surakarta City Ministry of Religion
1	Meeting 1	Al-Asmaul Khusna (al-Khalik, etc.)
2	Meeting 2	have faith
3	Meeting 3	Islamic faith
4	Meeting 4	Characteristics of Islamic Faith and Its Functions
5	Meeting 5	infidel
6	Meeting 6	Shirk

7	Meeting 7	The history of the development and growth of morality
8	Meeting 8	The story of the disobedient
9	Meeting 9	Moral of the Prophet
10	Meeting 10	The morality of Umar ibn Khattab
11	Meeting 11	Usman ibn Affan's character
12	Meeting 12	Moral to Allah
13	Meeting 13	Morals to both parents
14	Meeting 14	Discipline
15	15 meeting	Amar ma'ruf nahi munkar
16	Meeting 16	Work ethic
17	Meeting 17	Faith in the unseen and Allah
18	Meeting 18	Faith in angels
19	Meeting 19	Faith in supernatural beings
20	Meeting 20	Faith in Allah's Books and Nuzul Al-Qur'an
21	Meeting 21	Features of the Koran
22	Meeting 22	Praiseworthy nature for yourself
23	Meeting 23	Praiseworthy nature with others
24	24 meeting	Believe in Allah's Apostles

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In the Qur'an, the Creator is termed al-Khaliq, one of the Asma al-Husna of Allah SWT. The existence of Allah SWT in the Qur'an is functional, meaning that He is the Creator and Sustainer of the universe (Rahman, 1980: 1). With this insight, the beneficiary is expected to know that this universe exists, there must be something that does it and does not come by itself, namely the Creator, Allah al-Khaliq. This material indirectly strives for the growth of the beneficiary's faith by providing awareness that God Almighty is returning to his original human nature so as not to get out of what God has outlined as a human being with all of his nature. Humans born in the world have the potential to know and believe in Allah SWT because they have been bound by their promises with Him, but because

of many factors that cause humans to deviate from their nature, such as short-sightedness, ignorance, the blindness of heart, and mind that causes blindness to see the signs that appear. given to Allah SWT (Cawidu, 1991: 229). The concept of fitrah here is related to Islam and is a basic instinct for humans (Muchtar, 2001: 7). According to Islam, every human being born in the world is equipped with a nature that has a positive connotation, namely positive potential, whether it develops positively or otherwise depends on the environment that raised it. Beneficiaries as creatures created by God, of course, should live according to the instructions and rules of the Creator to carry out their functions as Abdullah and to develop the nature that God has provided for them. (Mibtadin, 2021: 47).

The emphasis of the Islamic religious development material given by the Ministry of Religion of Surakarta City is material that is a moral insight to Allah SWT, faith, and matters of destiny. With material related to faith, it is hoped that the beneficiaries will know and be closer to Allah SWT and have a deeper appreciation of religion as a form of strengthening spirituality. This is in line with the study of religious humanism, which is not studying the sanctity of religion but talking about spiritual benefits in human life (Mibtadin, 2021: 94). Meanwhile, the direction and purpose of the material presented by the speaker from KUA Kec Laweyan are to invite beneficiaries to reflect on their work and behavior so far and invite repentance to Allah by carrying out His suggestions and orders. Providing marriage advice is one of the development concerns of KUA Laweyan, considering that most of them are married. With her status as a wife who still has a legal husband, ideally, the beneficiaries can pretend to have a better life even though in reality this is not the case. Some of them were deliberately "sold" by their husbands (MW Interview, 20/09/2013).

With the knowledge and understanding of religion that has been provided to the beneficiaries, it is hoped that they can carry out their religious obligations, namely carrying out what religion has ordered and staying away from religious prohibitions. Practically, unmarried beneficiaries are expected to be able to immediately find a mate and marry legally in the eyes of religion and the state, and stop pursuing their profession.

Marriage is a practical method to bind them not to return to their original work. Of course, marrying a good future husband who can function himself as a husband and head of the household (Interview with Extension Officer KUA Laweyan, 11/08/2013).

Building Religious Awareness For Strengthening Spirituality

The expected result of the Islamic religious development process at Baresos Wanita Utama Surakarta is an increase in the spirituality of faith and independence in all their fields so that they can live a normal, normal life and do not return to their original profession. This is so that the beneficiaries can become fully human beings with all their humanity and "free" from various forms of domination, slavery, and pressure from outside themselves. According to Muthahari, good human relations can be realized when humans free themselves from the captivity of others and can eliminate slavery from themselves. (Muthahari, 1991: 31). Therefore, to become free human beings and feel "reborn" into the world, they are equipped with the spirituality of faith so that their lives have a meaning, purpose, and religious orientation to be achieved. (Mibtadin, 2020: 99). Islamic religious development activities that are emphasized as religious capital for beneficiaries are congregational prayers and *tausiyah* to "fill" their religious discourse which has been "deleted" while struggling in the world of prostitution. In addition, they are also taught to learn to read the Koran, memorize *juz 'amma* or short suras, and memorize daily prayers.

The basic objectives of coaching congregational prayers and *tausiyah* are: first, they can carry out and get used to praying both during the hall and after the training so that they can feel the sweetness of faith, increase their spirituality, and can feel the presence of Allah SWT at all times in their lives. If they want to return to the old world there is "self-control" in the form of the presence of Allah SWT which can be felt from the achievements of their faith. The five daily prayers at Baresos are an obligation for the beneficiaries as consideration for prayer, apart from being an obligation that must be carried out for Muslim people, it also provides benefits for those who carry it out. According to Zakiah, obligatory prayers not only have meaning for the

treatment of the psyche (curative function), (Darajat, 1988: 29). Prayer is proven to provide many benefits, including making life calm, and avoiding bad deeds, if not doing it can have bad consequences. Zakiah added, that after praying and praying the world became clear, the heart became bright, the mind opened and the fog that covered the eyes of my heart disappeared. Now prayer does not thrill the heart anymore, feel the pleasure of prayer reaching the favors that have left it (Darajat, 1988: 9).

Prayer provides benefits for those who carry it out, the heart is more spacious, and the mind is clear so that it can carry out activities well, but when one day the pleasure is lost how do feel lost and sad because of it. Islamic religious guidance at the Main Women's Baresos encourages beneficiaries to be disciplined in carrying out prayers, and invites and gives persuasion to them so that their hearts are moved to pray in the hope that there will be an increase in the spirituality of faith. Not a few of them complain about the many burdens of life, and complex problems, and feel alienated from themselves, their families, and the community so that they are ashamed to pray. (Aldina, 2018: 97). They feel that when praying does not provide a solution to all their problems in life, they even feel that God is hiding and does not want to "see" because they have done actions that are out of the right path. Therefore, they spill their disappointment on themselves by doing actions that are forbidden by Allah SWT.

Their existence is diverse, there are some of them in their daily life when they are still beneficiaries, they continue to pray but also carry out illegal work, meaning that the worship of immorality continues. Some do not pray even though they have prayed before, but because of the conditions and conditions for prostitution that forced them to leave. It's like building a building, it keeps on building up high but he knocks down the building himself, it's a shame that his time only runs out to build and tear it down. In this condition, Islamic religious development works hard to push them out of the "black hole" by providing deeper religious provisions so that they can form a religious character for the beneficiaries so that they do not return to the world they have been involved in.

According to HW, the condition of the beneficiaries when they enter the WU Baresos

can be described as being thrown into a rock of suffering, plunged into a sea of sorrow, into a lowly valley who do not know ethics and even lose faith in their hearts. They feel that their lives are in a "dark" room covered in sin and far from religious guidance. They feel they need a "handle" and "guidance" to be able to resume a cheerful, loving, and blessed life by Allah SWT so that they can experience life as normal human beings, both in personal, social, and religious life. HW added, that social norms among them do not want to be born into a lowly person undergoing a "dirty profession" as a beneficiary, who is underestimated by society.

We (beneficiaries) cannot do anything because of the economic pressure and complex life problems, so we are forced to take up this profession. We hope that there is a desire from the WU Baresos to guide "those who buy" because their existence is also not much different from ours. But they are not underestimated in society, even they can still live normally (HW interview, 4/12/2018).

According to the Head of the WU Baresos, when they choose to become beneficiaries, they lose the meaning of life and some never find it again because they fall into the abyss of humiliation and are shackled to the dark world of prostitution. The existence of Baresos tries its best to provide motivation, skill development, and capital so that those who "return" can find the true meaning of life, not only pursuing material things for the satisfaction and pleasures of the world which are momentary. But how the real meaning of life can be an inspiration for them to lead a better life under religious guidance (Interview Ka-Baresos WU, 24/12/2018). Baresos WU tries to "deliver" them to find their way back to religion and get out of the world of night, so they can escape from fear, confusion, sadness, disappointment, emptiness, and his alienation from society and his religion. Baresos WU believes that those who find a way to return but cannot achieve it are due to the limitations of the beneficiaries, so here the role of this institution is as a motivator and agent of change for the lives of those "returning" from "lost" so far.

In practice, even though they have been coached, taught, and required to perform the five daily prayers in a disciplined and congregational manner, there are still some

who do not participate for various reasons such as still "transacting" and others. The WU Baresos supervisors realized that it was difficult to encourage changes in their awareness, even though it was carried out with various efforts such as providing special religious guidance, teaching skills, and encouraging them to actively carry out religious activities. Some do not want to change and are still "operating" as usual, although there is a small number who want to perform congregational prayers in an orderly manner, the original "professional" activities continue as usual. WU's Baresos supervisor realizes that praying can change their "worldview" and "consciousness" so that there is a shift in life from "dark" to "light." In addition, the builder also conveys to them in the Koran many verses that tell of life's problems that can be solved by drawing closer to God. On the other hand, problems can arise if you distance yourself from religion.

WU's Baresos are helping those who want to return to normal life and providing motivation not to give up in the face of problems. A stable mental condition can express his feelings to Allah SWT, plead, and complain to Him. All the problems he faced were resolved and his soul became calm so that he could carry out his duties because his mind was clear. Getting closer to God perfectly makes the soul clean from impulses and desires that are contrary to the provisions of Allah SWT. The existence of faith in them can be a force that can control their lusts so they don't go back to making mistakes (Darajat, 1988: 1)

Their weak mental and moral resilience because they leave Allah SWT so that they easily fall into vile and evil deeds. Islam is a religion for humans with their humanity so that they treat their people as a unity between the worldly side and the hereafter, humans have brought the divine function as the caliph of Allah SWT on earth with the task of welfare and prosperity of human life itself. (Saleh, 2000: 1). According to Islamic humanistic education, humans have two dimensions, namely the dimensions of the world and the hereafter. The purpose of Islamic religious development at Baresos WU is so that they can carry out and get used to worshiping Allah SWT such as praying and reading the Koran both while in the hall and when returning to the community. During the

loose time, there is no schedule of activities, they are directed to be able to repeat the material taught related to Islamic religious development, for example, repeating memorization of short letters, prayers, and other activities (Interview Ka-Baresos WU, 15/12/2018).

The development of Islamic religious education is aimed at building the awareness of beneficiaries to realize that their work so far is not a proper job. According to DN, when he entered the world of prostitution, he was compelled because his skills, and mediocre economic conditions were the reasons (DN Interview, 18/12/2018). The beneficiaries of the process of fostering Islam at Baresos WU have experienced many benefits in changing their awareness of "min al-dhulumat ila nur" with religious and worship activities such as praying and reading the Koran, shalawatan, and tausiyah. Repenting not only after adultery but repentance is needed every time (Saleh, 2000: 19) Islamic religious guidance does not only target aspects of the religious knowledge of the beneficiaries but also aspects of religious and emotional behavior. The existence of religious activities is a form of transformation of their spiritual awareness. The ultimate goal of foster an awareness that they are willing to change from their old profession to a "new normal" with all the tools of their life ranging from economic, social, cultural, and religious aspects so that they can feel reborn as a "new human" with all its aspects. The guidance of the Islamic religion encourages them to have the faith that has been "lost" from them and they even feel that Allah SWT has returned to their lives.

CLOSING

Islamic religious development at Baresos WU Surakarta for beneficiaries is an effort to provide religious insight into the teachings of faith in Allah SWT by repenting to return to the right path and gain a new life.

The construction material for Islamic religion at the WU Baresos was constructed to provide an understanding to the beneficiaries. When viewed from the distribution of the material, it can be categorized as family life, the meaning of life, human attitudes in dealing with circumstances, and rituals of worship.

The family theme is seen in the material of the sakinah family, the rights and obligations of husband and wife, dissolution of

marital relations, joint property, polygamy, conflicts and leaders in the household, and solutions to household problems. The theme of the meaning of life is material about the meaning of time, discipline, and life is beautiful. The theme of religious concepts in life, for example, is about destiny, patience, enthusiasm, and repentance. The theme of worship rituals such as alms, prayers, Juzz 'amma, and congregational prayers.

With the development of the Islamic religion at the Baresos WU Surakarta, an increase in the spirituality of faith and independence of the beneficiaries in all fields was achieved, so that they could live a normal, normal life and not return to their original profession. This increase in the spirituality of faith is to raise their dignity as humans with all their humanity, humans who have rules, norms, and values, and are not humans who are far from common sense because they are in a dark world.

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