



PROCEEDING AICIS XIV

Buku 3

**Subtema:
Nusantara Islamic Civilization:
Value, History, and Geography**

**Editor:
Muhammad Zain
Mukhammad Ilyasin
Mustakim**



Kerjasama Direktorat Jenderal Pendidikan Islam
Kementerian Agama RI
dengan STAIN Samarinda





PROCEEDING AICIS XIV

Buku 3

**Subtema: Nusantara Islamic Civilization:
Value, History, and Geography**

**Editor:
Muhammad Zain
Mukhammad Ilyasin
Mustakim**



**Kerjasama Direktorat Jenderal Pendidikan Islam
Kementerian Agama RI
dengan STAIN Samarinda**



Copyright 2014 by Annual International Conference on Islamic Studies XIV

All rights reserved. Not part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, otherwise, without the prior permission in writing of the Annual International Conference on Islamic Studies.

International Standard Book Number: 978-602-7774-42-1
978-602-7774-39-1 (Jilid Lengkap)

Editor. Proceeding Annual International Conference on Islamic Studies AICIS) XIV. STAIN
Samarinda, 2014
Muhammad Zain
Mukhammad Ilyasin
Mustakim

DAFTAR ISI

Sekapur Sirih Panitia <i>Dr. Muhammad Zain, M.Ag. & Dr. Mukhammad Ilyasin, MA</i>	iii
Pengantar Direktur Pendidikan Tinggi Islam <i>Prof. Dr. H. Dede Rosyada, M.A.</i>	v
Sambutan: Direktur Jenderal Pendidikan Islam <i>Prof. Dr. Phil. H. Kamaruddin Amin, M.A.</i>	vii
Sambutan Menteri Agama RI Pada Pembukaan Annual International Conference on Islamic Studies XIV <i>Lukman Hakim Saifuddin</i>	ix
Closing Remarks The 14th Annual International Conference on Islamic Studies (AICIS) <i>Dr. Masdar Hilmy & Prof. Dr. Hj. Amany Lubis</i>	xiii

KEYNOTE SPEECH

The ‘Conservative Turn’ of the Early 21st Century <i>Martin van Bruinessen</i>	1
---	---

PARALEL SESSION 3

SUBTEMA: NUSANTARA ISLAMIC CIVILIZATION: VALUE, HISTORY, AND GEOGRAPHY

Persinggungan Budaya Lokal dan Ritual Islam: Pergumulan Kehidupan Keberagamaan dan Sosial-politik <i>Dr. H. Imam Amrusi Jailani, M.Ag.</i>	11
Konflik Sunni-Syiah di Sampang Madura: Antara Doktrin Agama, Budaya Kekerasan, dan Perebutan Otoritas Keagamaan <i>Mohammad Affan, S.S., M.A.</i>	20
Relasi Suami Isteri dalam Islam Radikal: Kajian Fenomenologi Keluarga “Teroris” <i>Maghfur Ahmad</i>	36
Village Politics in Madura, Indonesia: Influential Community Figures in Search of Influence <i>Yanwar Pribadi</i>	50
Tafsir Al-Qur’an dan Kekuasaan: Menelusuri Jejak Dialektika Tafsir Al-Qur’an dan Praktik Politik Rezim Orde Baru <i>Dr. Islah Gusmian, M.Ag.</i>	64
Psikologi Islam: Menuju Psikologi yang Beraksiologis (Analisis Perbandingan atas Perkembangan Kajian Psikologi Islam di Indonesia dan Malaysia) <i>Septi Gumindari</i>	86

Hak Kepemilikan Mahar dalam Adat Masyarakat Aceh Ditinjau Menurut Ushul Fiqh: Analisis Berdasarkan Teori ‘Urf <i>M. Jafar</i>	107
Malakok: Model Menegosiasikan Keragaman bagi Etnis Nias-Kristen dan Minangkabau-Islam di Kabupaten Padang Pariaman <i>Sefriyono, S.Ag., M.Pd.</i>	118
ISIS: Perjuangan Islam Semu dan Kemunduran Sistem Politik (Menyoal Nilai-Nilai Keislaman ISIS Secara Normatif dan Historis dan Mengkomparasikannya dengan Sistem Politik Kekinian) <i>Abdul Waid, S.H.I., M.S.I.</i>	131
Islam, Tradisi, dan Pendidikan Karakter: Studi pada Pengajian Barzanji di daerah Pedesaan di Yogyakarta <i>Hudan Mudaris dan Samsul Hadi</i>	146
Narasi Sebagai Agen Politik; Seduksi Narrative Empire dalam Bingkai Hegemoni Intertekstualitas. Sebuah Respon Islami <i>Syamsul Asri, S.Ip., M.Fil.I.</i>	157
The Symbiotic of Tourism, Religion and Religiosity in Multicultural Societies: A Case of Pekalongan Batik Village <i>Susminingsih dan Imam Kanafi</i>	174
The Problems of Ex-prostitutes and the Effort to Increase Religious Consciousness Through Islamic Counseling as PSKW Andam Dewi Solok West Sumatera <i>Irman</i>	186
Antropologi Walisongo: Akulturasi Budaya Islam terhadap Keberagaman Masyarakat Kudus dalam Diseminasi Harmoni Ajaran Islam Sunan Kudus <i>Mas’udi, S.Fil.I., M.A.</i>	196
Hubungan Muslim-Non Muslim dan Pengaruhnya Terhadap Periwiyatan Hadis <i>Nafriandi</i>	208
Paradigma Spiritual untuk Solusi Perbedaan dan Konflik Terhadap Destruktif <i>DR. Nurasih M.A.</i>	228
Local Value dan Integrasi Sosial: Nilai-Nilai Kearifan Lokal dalam Mengatasi Konflik Etnik dan Agama di Kecamatan Panti Kabupaten Pasaman Sumatera Barat <i>Muhiddinur Kamal, S.Ag, M.Pd.</i>	239
Dinamika Islam di Tanah Papua: Kontestasi identitas antara Muslim Papua dan Muslim Pemandang <i>Cahyo Pamungka</i>	253
Salib Dibalik Jilbab: Negosiasi Identitas Perempuan Kristen Berjilbab di Langsa, Aceh <i>Muhammad Ansor</i>	274
Elaborasi Nilai Islam dari Arsitektur Rumah Adat Saorajadi Kabupaten Sidenreng Pappang, Sulsel <i>Mutmainnah dan Aisyah Rahman</i>	292

The Problems of Ex-prostitutes and the Effort to Increase Religious Consciousness Through Islamic Counseling as PSKW Andam Dewi Solok West Sumatera

Oleh: Irman

Abstract

This study is based on fact of the commercial sex workers in the PSKW Andam Dewi Sukarami Solok, West Sumatra. They are individual who need help to get out from they job as commercial sex workers, they are need help to increasing religious consciousness. One approach that appropriate to increasing religious consciousness is islamic counseling. The purpose of this study is to find the causes of prostitutes, the problems encountered and examine the effectiveness of Islamic counseling to increasing religious consciousness.

This research using a mixed method design, 5 subjects taken by porpusive random sampling. The results are: (1) the causes of prostitutes are economic factors, feelings of revenge with husband, less parental attention, social influence, and lack of religion consciousness, (2) the problems of ex prostitutes are feelings of discomfort, a sense of sin, the lack of believe in God, lack of worship, fear not accepted by society, and do not have adequate skills, (3) after clients were counseled, the research found an increase in religious consciousness of ex- prostitute, with a value of -9.375 T count 2,776 and the value of T table. Based on two-tailed test, H1 is accepted, and Ho is rejected.

Based on this research, Islamic counseling effective to increasing religious consciousness. Hopefully, Islamic counseling can be used as one method to conduct training in various PSKW in Indonesia and especially PSKW Andam Dewi Solok, West Sumatra.

Keywords: The problems of prostitute, Religious Consciousness and Islamic Counseling.

A. Problems

The existence of commercial sex workers is a social phenomenon that occurs in the community, which is sometimes referred to as social ills. Senoadji (Dirdjosisworo, 1977:133) explains that prostitution is a disease of society. Meanwhile, according to Siskarini (2007:2) her research in Coral Mangu, found that the practice of prostitution is considered as a deviation from moral values, morality, law, culture and religion.

Islamic views on prostitution, there is in Al Quran “and a force not your maids to prostitution, when they desire chastity, in order to seek worldly gains...” (An-Nuur: 33).

It is stated restrictions on prostitutes, even posing a threat to God for the stoning *muhson* (who are married) and whip for a *ghairumuhson* (people who are not married. Prohibition of God against prostitutes has profound significance, particularly in women increase the dignity and glory of the people in general.

Prostitutes is an act of selling themselves through the provision of sexual services for money or material. PSK is sometimes referred to as prostitution or prostitutes in Indonesia. Conceptually, according Wikipedia Encyclopedia (2013:1) prostitution is the sale of sexual services, such as oral sex or sexual intercourse, for money. Someone who sell sexual services is called a prostitute, which is now often referred to as commercial sex workers.

According to KBBI (2002:1107) prostitution is an exchange of sex for money or gifts as a trade transaction. Meanwhile, according to Tjahjo and Ashadi (Winaya, 2006:3), prostitutes are women who have sex with many men outside of marriage, and women earn rewards from men who fuck her.

The prostitutes are women who are prostituting themselves, to have sexual relations with a man no marital ties with the expectation of reward money. It means that money is expected to be the main purpose of prostitutes' action, so the perpetrators are willing to give themselves to give satisfaction to the customer.

The presence of prostitutes in Indonesia is high, it becomes a disturbing social phenomenon. Number statistic of prostitutes from Baby's research results (Tempo Magazine, 22 July 2012) that there are 214 thousand prostitutes in various regions in Indonesia.

The data describe above provide an overview of the presence of sex workers in Indonesia and the effects. Furthermore, the survey data from United Nations Development Programme (UNDP), Commission for Aids reduction (KPA) and the Department of Social Welfare (Infobank News Com, 2012:1) describe the number of sex workers in Indonesia about 193000-272000 people.

Based on the data above, there are at least 200 thousand more prostitutes in Indonesia are scattered in various provinces and cities. The figure gives a very worrying about the existence of prostitutes. This phenomenon becomes very important to be explored related to the cause of sex workers, as well as a variety of shapes and variance.

The emergence of prostitutes is not singular, but is motivated by a variety of reasons, particularly economic problems. In the other hand, prostitutes appear due to consumptive lifestyle and productive lifestyles. According to Lynda (2003:3) most women do not choose prostitution: rather, they are forced into this type of work because of drug addiction, poverty, or lack of education. Further, Melissa (2006:1) conducted some research in Den Haag, Amsterdam, Berlin, Krakow, Warsaw, London and New York City. All women interviewed told that money as a reason. This study revealed that money is a reason for someone to do prostitution.

According to Elverina Munthe (2008:1) who has conducted research in the same field, found that the factors of prostitution 88.5% due to economic factors, 7.3% due to environmental factors, and 4.2% due to the violence factor. Furthermore, Isti Oktavianti (2006:1) revealed the results of her research, that the factors of teenager become prostitutes are economic factors, family problems, premarital sex and environment factors.

In the other hand, the causes of the prostitutes is an irrational thought. According to Thompson, et al (2004) the good and bad human beings is determined by how much they use their rational belief system to respond to other people. Dryden (2008) represents an irrational belief is logic wrong, inconsistent with empirical data, and inhibits individual to achieve his personal goals.

Another cause is lack of religious consciousness, they have no feeling guilty and innocent. In principle, the value of religion is something that is every human being and can be a controller. Ramayulis (2003:9) says that human is born with the potential to bring monotheism or at least he sought to the Oneness of God and continually strive to seek and achieve *tauhid*.

Some opinions above can be concluded that the person who become prostitutes has many reasons, such: (1) economic factors, (2) environmental factors, (3) sexual violence, (4) the irrational beliefs, and (5) lack of religious consciousness. The main factor of prostitutes is lack of religious consciousness. In principle, religion can be a controller in human life, if someone has high religious consciousness, then they will behave well and vice versa.

The government anticipate the gain of prostitutes by forming regulation. The contents of regulation are the prohibitions and penalties for perpetrators of prostitution. The government implement the

regulation by conducting raids undertaken by the Civil Service (SATPOL PP). Raids carried out in several places of entertainment, discos and places that are considered potentially for prostitutes. Prostitutes actors who received guidance on PSKW exist in various regions in Indonesia. Among PSKW program in fostering the former prostitutes, including: skills training, mental development and cultivation of religious values.

Special mental coaching and religious values, need to go through various processes and guidance. One of them through the guidance that can touch soul and increasing religious consciousness, and the counseling approach which used is Islamic counseling. Islamic counseling is expected to provide consciousness to the ex- prostitutes, it will be the real purpose of life, awareness of the existence of God and responsibility as a creature of God. Application of Islamic counseling is good, will be able to increase religious consciousness, so they can have a clear mind about the good life.

The fact revealed that prostitutes generally have a low conscious of religion. It was known through observation and interviews from June 5 to July 12, 2013 in PSKW Andam Dewi Solok, such as: lack of religious knowledge, low confidence in God, practice of worship is lower. even religious life is a kind of ritual that has not been a concern.

Another emerging phenomenon is their irrational thinking, it was revealed from the statement prostitutes's respondents: (1) "I'm doing this out of necessity", (2) "I was not able to do anything to meet the needs of my life", (3) "what is my fault they need me, I need the money" and, (4) "this is a form of revenge hurt me".

Based on the phenomena, women who work as prostitutes just thinking about life and simply, they do not think about life after die. To overcome this problem, researchers interested to conduct in depth study about "The Problems of Ex-Prostitutes and The Effort to Increasing Religious Consciousness through Islamic Counseling at PSKW Andam Solok, West Sumatera".

B. Religious Consciousness

Religious consciousness includes a sense of the spiritual experience associated with beliefs, attitudes and behavior that characterize the diversity. According to Zakhiah Daratjad (1982) religious consciousness is a mental aspect of religious activity. Applications of religious consciousness can be seen in everyday life, through the religious dimension. Glock and Stark (Roland Robertson, 1971:256) state that are five religious dimensions: belief, practical, experiential, consequential, and intellectual.

The five components described as: *first*, belief is associated with the assurance of the existence of God, as create and the right to be worshiped. The component role in religious belief pillars of faith contained in the trust and confidence of the existence of God, the angels, the holy book, the Prophets, the Hereafter and the levels of good and bad content.

Beliefs manifested in the application of life, particularly in addressing and responding to the various activities of daily life. Belief that there would be a potential strength and a fundamental matter, particularly with regard to the choices of action and attitude. belief also will set up a person to be good and bad, if his beliefs get true, his actions will be right and vice versa.

Second, practical is a form of worship performed a religion that is based on a belief in God. Application of worship is a manifestation of the belief in God, so that someone doing the commands and leave the prohibitions contained in the holy Qur'an and Sunnah. Islamic doctrine governing the practice of worship, according to M. Alim (2006:144) worship in Islam is divided into two types, with different shapes and properties among each other, mahdhah and ghairu mahdhah.

Mahdhah is determined by God pillars and conditions, generally contained in the pillars of Islam, namely, creed, prayer, fasting, charity and pilgrimage for those who can afford. Mahdhah ghairu is

worship that God instructed but did not get along and the conditions specified levels. In general, it can be interpreted that *mahdhoh ghiru* is something which is considered good practice by the will and not contrary to the Qur'an and Sunnah.

In principle, the practice of worship in Islam is a picture of submission of a servant to God, through the practice of religious activities in daily life. According to Hasbi ash Shiddieqy (1991:8), worship is submission soul arising from the heart, feel the love of God that *Ma'bud* and feel his greatness.

Third, experiential is a religious appreciation in the form of response to the presence of God is felt by a person in everyday life. The form of religious appreciation reflected in the form of strong religious emotions, through various forms of religious activities. On the other hand a strong appreciation of religion will be able to influence the emergence of a well behaviour and vice versa.

Fourth, consequential is the experience in the form of devotion to God is the totality of the various dimensions of life. The experience will influence the attitudes and actions that will be performed by a person when interacting in life. religious experience will also be seen in the behavior of all living solely focused on God, and spiritual experience can also be felt through the various events of daily life with spiritual impression.

Fifth, intellectual is a knowledge of religious teachings related to faith, workship, muamalah, sharia, and akhlak. It will be very supportive for the emergence of religious consciousness. The true and complex knowledge about religion thought would make it easier to worship, as well as increase religious consciousness.

Through the five components of religious consciousness described above are important in our religious life. If it has been done well by someone, it can be a strength to keep away from things that are not good. The prostitutes which has a high religious consciousness, they will be get out of the profession and choose the good ways.

C. Problems of Prostitutes

The phenomenon of prostitution in society become disturbing problem. The designations for prostitution emerged such as prostitutes, prostitutes, call girls and also referred to as commercial sex workers. Various labels given to the practice of prostitution, the nature of meaning is the same: women prostituting themselves by providing sexual services to men who are not bound by marriage and expecting a material reward.

According to Koentjoro (2004:26) prostitutes are workers in the service of sexual activity with the goal to get salary or compensation from those who have used such services. Then, Tjahjo and Ashadi (Winaya, 2006) prostitutes is a female sex workers who have sex with many men outside of marriage, and women earn rewards from men who fuck her.

Two opinions above give the reference that prostitutes are women who are prostituting themselves to have sexual relations with that man no marital ties with the expectation of reward money or material. PSK is an attribute that is attached to women who offer themselves for the sake of mere material rewards.

PSK problem in society emerged and proliferated, have a variety of causes and a lot of factors that lie behind them. According to Soedjono (Winaya: 2006) underlying causes of the growth of PSK including: (1) economic pressures, (2) high material aspirations in a woman and pleasure, (3) a great curiosity on the subject of sex, (4) moral decadence, (5) cultural exploitation of women for commercial purposes, (6) chaotic war in the country, (7) the opening of mining areas with a concentration of men, (8) rapid industrial development and urbanization absorbing, (9) convergence diverse cultures.

According to Koentjoro (2004) he says that there are some factors for women become prostitutes,

including the lack of moral standards, poverty, low family income, low education, and the desire to gain social status.

Based on the opinion above, it can be concluded that women has many reasons to become prostitutes. Deeply, a person into prostitution is not a desirable option in life. In principle, women as prostitutes, of necessity, according to Assoc (2003:67), most women do not choose prostitution.

Forced into prostitution causes many negative effects, both in the form of physical or psychological. If a person with a compulsion to undergo this activity will bear the psychological pressure. Lauber C (2010) conducted a research and has interviewed 193 female sex workers, the result displayed high rates of mental disorders. it can be interpreted that the prostitute gets a high level of mental disorders.

Choice can damage the mental life cause a person to have trouble in daily life. One of causes of the problem is related to one's belief irrational. on the other hand, a very decisive person's problem is its lack of religious consciousness. Religion became controller in someone's life, begins with the fear of God as his Lord. Religious consciousness tends to make a person to conduct religious activities that will be a fortress in his life and the life force.

Religious consciousness does not come by itself, but through the process of realization of himself, turn qolbu potential and rationality. Efforts to revive the soul of the potential need for a process of guidance that can touch various aspects of mental health, one of which is through islamic counseling.

D. Islamic counseling

Islamic counseling is a process of service based on islamic thought, given by an expert to individuals who have various problems. Through islamic counseling, clients is expected to live in harmony with the guidance of Islam, for the happiness of living in the world and the after life.

Tohari Musnamar (1992:5) explains Islamic counseling is the process of providing assistance to individuals in order to realize again that God's existence as beings should live in harmony with God's provision and guidance to achieve happiness of life in the world and in the after life.

Syaiful Akhiar Lubis (2007:97) state that the Islamic counseling is the process of counseling that oriented to the purpose of islamic education, build a harmony life which is not only reach the prosperity of life but also the spiritual one.

Anwar Sutoyo (2009:23) explain that islamic counseling is a way to help a person to encourage his/herself as nature of human by empowering their *iman*, thinking, and passion which given by Allah SWT to learn what Allah and His prophet ask to do maximally.

Based on the explanation above, it can be conclude that the Islamic counseling can encourage all of the potencial skill of the prostitute so they can live based on the guidance of Allah in order to get happiness and heaven. On the other side, the gain through counseling stated by Cohen (1987) is focus in helping the client to realize that they can live in rational and being productif.

To reach the aim, we need a good process of the Islamic counseling through some steps in the process of individual as stated by Prayitno (1998:24) who said that there are five stages in counseling process, they are escorting, exploration, interpretation, founding dan scoring (closing).

This five stages will be explained in detail, they are: First is escorting, where the counselor try to build a good relationship by concerning in how to accept the client in full of warm and build a bridge of heart. According to Ellis (1997) the relationship of counseling involve the creation of condusive society, accepting, understanding and sincerely.

Wayne Froggatt (2005:8) state that the relationship between therapist and client is very important, but is seen as existing to facilitate therapeutic work rather than being the therapy itself. The therapist

shows empathy, unconditional acceptance, and encouragement: but is careful to avoid activities that create dependency or strengthen any 'needs' for approval.

In this stage, the counselor also can build the client's self confidence by stating that she can change to be a better person. It's believe will push the counselor to do the process of counseling optimally. Next, the counselor also wish that his/her client can get the truth in her life.

Second stage is exploration of client's problem. According to Cakhuff (in Soli Abimayu Thayeb Manrihu 1996:99) state that the skill are needed in this step consist of four main condition, such as: (1) empathy, as far as the counselor could understand the situation of the client and also could give an exact response, (2) respect, communicate in good manner and respect her, (3) nothing to loose in telling his/her perception, (4) concrete, discussing the specific experiences.

Hopefully in this stage, the counselor can be selective in seeing the problem of client, encourage the main problem by face, especially the prostitute who become the focus of this research.

Third Stages is personalization, according to Yeni Karneli (2009:95) Interpretation is a stage which helping the client in order to understanding every scenes of life by giving some point of view which relevant with her problem. Interpretation is not only clarify the client's mind and feeling but more than that.

In this session, sometimes the client feel that what she does is already good based on her belief. It's happens because of the limitation of the client in viewing something, and also the low of religious consciousness that she has. Therefore, the counselor shold build the client's rational and give the essence of religious value until she realizes about her action.

Fourth Stages developing the initiatif of client, according to Cakhuff (in Soli Abimayu & Thayeb Manrihu 1996:152-176) explain that in developing the initiatif of client, the counselor need to involve such as: (1) skill in helping the client to reach his/her goal, (2) skill in helping the client to develop the program, (3) skill in helping the client to plan the schedule, (4) skill in planning to giving the empowerment, dan (5) skill in helping the client to personalize the steps that have to face by the client.

This session is a decision step in the Islamic counseling. The great way of counselor in analyzing, realizing and solving the client's problem is a thing that the counselor must do. Therefore, the counselor can use any technics in the Islamic counseling and expect the client can solve her problem. The final goal of this counseling is the ability of the client in realizing her job as the prostitute as a wrong way and againts the rule of her religion. Next, the client can live in harmony based on the guidance of Allah SWT through Al-Qur'an and Hadist.

Fifth stages is finalization, in this session the counselor explain to the client that the counseling session will be ended. Kind of activity that the counselor do together with the client is doing the scoring and gain the achievement from the process of counseling that has been conducted. According to Cormier and Cormier (in Soli Abimayu Thayeb Manrihu 1996:193) state that gaining the result of counseling is a whole part of giving help which become a main part.

This five stages could be as one alternatif way that can be given to the prostitute to make her realize about her misconception of her life. Next, the prostitute can change herself to be a better one and reach the happyness and heaven.

E. Research Methodology

This research was *mixed method design sequence*, it was a combination of quantitative and qualitative research. This research can give a better result toward the problem rather than only using one of them.

Qualitative approach was used in order to find the reason of the subject of this research who choose prostitute as her job and kind of problem that faced. In specific way the researcher want to explore more through the phenomenology method, according to Scrutz & Luckmann (1974) this way was conducted to clarify, interpret, and theorize the act of human by drawing the based construction, the reality, and in every person who strongly fight for his/her nature as human.

On the other hand, the quantitative approach was used to measure the effectiveness of the Islamic counseling in increasing the prostitute's religion conciousness. The procedure of this research was *pre experiment desigsones-group pretest-posttest design*. otherwise the aplication of this research was explained by Sugiyono (2010:74) start from pretest, treatment, and posttest in order to see the effectiveness of the treatment.

There are five prostitute as subjects of research which chosen by using porpusive random sampling and to measure the effectiveness of the Islamic counseling in increasing the prostitute's religion conciousness, the researcher used T-test. The hypothesis of this research were Ho: the Islamic counseling does not give better effect toward the ex-prostitute's religion conciousness in PSKW Andam Dewi Solok. Meanwhile H1: the Islamic counseling give better effect toward the ex-prostitute's religion conciousness in PSKW Andam Dewi Solok.

F. Result

Based on the data analysis which conducted toward the ex-prostitute and based on the treatment that has been given, the result of this research were:

1. The problematic problem of ex-prostitute in PSKW Andam Dewi Solok West Sumatera.

The research found that was many reasons about why ex-prostitute choose this job: (1) economy problem, "I'm a widow that left by unresponsible husband and I don't have any job to fulfill the daily need of me and my children, therefore I choose this job because this is the job that I can do", (2) revenge through the husband, "I have a husband who like to making sex with prostitute, to release my revenge I do the same thing like he do", (3) less attention from parents, "I start my dark life start from the less attention that I get from my parents, I feel not comfortable staying at home. Then, I try to socialize with my same-age friend outside my house. Finally, I became the prostitute", (4) social life, "first I just making fun of my life then I don't know finally I live like this, free without any rule", dan (5) low of religion conciousness, "For me, solat can not fix my destiny, even if I move outgod will never wants to forgive me".

Second, the problems that faced by the Prostitute were: (1) uncomfortable feeling, "sometimes I feel I'm being spied, when I remember God I cry and next I forget", (2) feel as a sinner, "I don't know what to do, why I'm being like this, what is my false and what is my sin?", (3) low of believe, "I never say that I don't believe God, sometimes I do *sholat* after finish service my client but I feel God is not fair and maybe this is my destiny". (4) lack of religous experiance, "I know the rule of *sholat*, but I don't have any desire to do it, I feel shy, and I think god will never accept my *sholat* because I'm dirty and full of sin", (5) Afraid of unaccepting from the society, "One thing that come up in my mind is when I get out from this place, will they accept me?", and (6) lack of skill which helpful the ex-prostitute to fulfill her dailyneed. "I don't have any skill so that I get confuse if I can life properly and get my *halal* salary".

2. Incrasing the religious conciousness of ex-prostitute toward the Islamic counseling

After the treatment were given through islamic counseling approach toward the ex-prostitute as many as 5 people research subjects, the data pretest and posttest results were obtained, as Table 1 below:

Table 1. Differences of average score of the Pretest dan Posttest Religion conciousness of the Prostitutes

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	38,600	5	8,264	3,695
	Posttest	55,000	5	8,455	3,781

According to the table 1 above, the average (mean) total pretest data results (38,600) and posttest (55,000) by the number of subjects (N) 5, in general it can be seen that there is an increasing religious conciousness of ex-prostitute after being given treatment. Further correlation between the pretest and posttest exist in table 2 below:

Table 2. Correlation between The result of Pretest and Posttest

	N	Correlation	Sig.
Pair 1 Preetest & Posttest	5	,891	,043

Based on Table 2 above shows the correlation between the pretest (T1) and posttest (T2) is 0.891. These data illustrate an increasing in the posttest results (T2) toward the pretest (T1) significantly, associated with Islamic counseling as *treatments*. Then, as the total obtained pretest and posttest results of each subject, then T-test can be tested toward the effects of a given treatment. The kind of T-test which was done is kind of *paired sample test*.

Santoso (2000:95) states that the research subject to be treated, then performed two tests to compare the treatment effect, therefore *T paired sampel testis* conducted. The statistical test results shown in Table 3 below.

Table 3. T-Test

Mean		Paired Differences					T	df	Sig. (2-tailed)
		Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference					
				Lower	Upper				
Pair 1	Preetest-Posttest	-16,400	3,911	1,749	-21,256	-11,543	-9,375	4	,001

Based on the results of statistical tests, it can be seen that the score of T-test is -9.375, while the score of T table at df (degrees of error) 4 and the level of alpha (α) of 5% obtained 2,776 points. The areas with a probability of two-sided test can be described in the following curve 1.

Curve 1. T test area of two sides (α 0,5%, df 14)

H.1accepted

Ho accepted

H1 rejected

-9,375 -2,776 +2,776

Explanation: $T\ test = -9,375$

$T\ table = 2,776\ T\ test > T\ Table = H1.\ accepted$

Based on curve 1 above, it can be concluded that the T-test of this research is in the region Ho is rejected and H1 is accepted area. It can be concluded as in verbal assumptions, there is a positive effect of Islamic counseling toward ex-prostitutes in religious conciousness at PSKW Andam Dewi Solok, West Sumatra.

G. Conclusion

Based on the result from this research, the conclusion as follows:

1. Factors that cause a person to live as sex workers, are: economic reasons, feelings of revenge toward the husband, less parental attention, social influence, and lack of religious consciousness.
2. Problems faced by the prostitutes are: feelings of discomfort, guilt, low believe toward God, the lack practice of worship, fear not accepted by society, and do not have adequate skills.
3. Based on data analysis obtained that the score of T-test $-9,375$ and the score of T-table $2,776$ (two paired test). This figure illustrates that H1 is accepted and Ho is rejected. It means that the Islamic counseling gives better effects toward the ex-hostest at PSKW Andam Dewi Solok West Sumatera.

BIBLIOGRAPHY

Al-Qur'an.

Al-Hadist.

Anuar Sutoyo. 2007. *Bimbingan dan kKnseling Islami (Teori dan Praktek)*. Semaran Islam. Semarang: Cipta Prima Nusantara

Elverina Munthe. 2008. *Faktor-faktor yang menyebabkan terjerumusnya wanita menjadi pekerja seks komersial di Bandar Baru* (Penelitian). Fakultas Kedokteran Universitas Sumatera Utara Medan.

Dirdjosisworo. S. 1977. *Pelacuran ditinjau dari Segi Hukum dan Kenyataan dalam Masyarakat*. Bandung: PT Karya Nusantara.

Departemen Pendidikan dan Kebudayaan. 2002. *Kamus Besar Bahasa Indonesia (KBI)*. Jakarta: Balai Pustaka.

Dryden, Windy & Branch, R. 2008. *The Fundamentals of Rational Emotive Behaviour Therapy*. Chichester: Wiley

Dryden, Windy & Michael Neenan. 2004. *The rational emotive behaviour therapy*. California: Sage Publication.

Ellis, A., Gordon. J., Neenan, M. and Palmer S. 1997. *Stress counselling: a rational emotive Behaviour Approach*. London: Cassell.

Ellis, Albert & Dryden,Windy. 1997. *The Practice of rational emotif behavior therapy*. New York: Spinger Publishing Company.

Handayaniingrat, Soewarno. 1985. *Sistem Birokrasi Pemerintah*. Jakarta: CV Mas Agung.

Hasbi ash Shiddieqy. 2006. *Kuliah Ibadah*. Yogyakarta: Bulan Bintang.

Isti Oktavianti. 2006. *Stress dan Coping Stress pada Remaja PSK*. http://www.gunadarma.ac.id/library/articles/graduate/psychology/2006/Artikel_10502124.pdf

Infobank News Com. 2012. *Transaksi Seks Rp5,5 Triliun per Bulan*. 23 Agustus 2012. Headline.

Koentjoro Ningrat. 2004. *On The Spot, Tutur Dari Sarang Pelacur*. Yogyakarta: CV Salam.

Lauber C, et al. 2010. The mental health of female sex workers. *Journal Acta Psychiatr*. Scand: 1–10

Leslie, A. J, & Barbara S. 2009. Canadian Sex Work Policy for the 21st Century: Enhancing Rights and Safety, Lessons from Australia. *Journal International Canadian Political Science Review*. Vol.1

Lynda M. Baker, et al. 2003. General health problems of inner-city sex workers: a pilot study. *Journal*

Medical Library Assoc. 67–71.

Melissa Ditmore. 2006. *Research for Sex Work and Money*. Montréal, Québec H2K 3T1. Canada.

Majalah Tempo. <http://www.tempo.co/read/news/2012/07/23/173418592/3-Juta-Lelaki-Indonesia-Kunjungi-Pelacur>.

Muhammad Alim. 2006. *Pendidikan Agama Islam*. Bandung: PT Remaja Rosdakarya.

Ramayulis. 2003. *Psikologi Agama*. Jakarta: Kalam Mulia. Cet 9.

Robertson, Roland ed. 1972. *Sociology of Religion*. Victoria: Penguin Books Australia Ltd.

Schutz, A, & Luckmann, T. 1974. *The Structures of The Life Worl*. London: Heinemann.

Siskarini, Lidia. 2007. *Pengaruh Keberadaan Praktik Prostitusi Di Gang Sadar Baturaden Terhadap Disonansi Kognitif Masyarakat Desa Karang Mangu*. Skripsi. Unsoed.

Soli Abimayu dan Thayeb Manrihu. 2001. *Teknik dan Laboratorium Konseling*, Jakarta: DIKTI.

Syaiful Akhilar Lubis. 2007. *Konseling Islami*. Yogyakarta: Elsaq Press.

Sugiyono. 2010. *Metode Penelitian Kuantitatif Kualitatif dan R & D*. Bandung: Alfabeta.

Thohari Musnamar. 1992. *Dasar-dasar Konseptual Bimbingan dan Konseling Islami*. Yokyakarta: UII Prees.

Prayitno. 1987. *Profesionalisasi Pendidikan Konselor*. Padang: Fakultas Ilmu Pendidikan UNP Press

Wayne Froggatt. 2005. *Rational Emotive Behaviour Therapy*. New Zealand Centre.

Wikipedia Bahasa Indonesia Ensiklopedia bebas. 2012. Pelacuran. <http://id.wikipedia.org/wiki/Ensiklopedia>.

Winaya, I Made. 2006. Pelacuran Laki-Laki Dalam Industri Pariwisata Bali. *Jurnal Ilmiah Analisis Pariwisata*. Bali: Udayana.

Windy Dryden. 2003. *The REBT Pocket Companion for Clients*. New York: Albert Ellis Institute.

Yeni Karneli. 2009. *Teknik dan Labaratorium Konseling I*. Padang: Fakultas Ilmu Pendidikan UNP Press.

Zakiah Daradjat. 1982. *Peranan Agama dalam Kesehatan Mental*. Jakarta: Gunung Agung.