



Sexual Behaviour of Commercial Sex Workers; Islamic Perspectives and Health

Achyar Zein¹, Watni Marpaung¹

¹ Universitas Islam Negeri Sumatera Utara, Medan Sumatera Utara

Email corespondensi : watni_marpaung@uinsu.ac.id

<p>Track Record Article Diterima : 24 Desember 2020 Dipublikasi: 29 Desember2020</p>	<p style="text-align: center;">Abstract</p> <p>Introduction: Prostitution or Commercial Sex Worker (CSW) is exchanging money for sexual services. Someone who sells sexual services is referred to as a prostitute, although the term commercial sex worker is now more commonly used. Method: This study is a qualitative look at how prostitutes in Medan and Batam feel about God. When looking for information for a study on how prostitutes' religion affects their work and lives, it was found that there is not much to go on. To obtain this information, interviews were conducted. In these informal interviews, the participants may be unaware they are being interviewed systematically. The data collection strategy included in-depth interviews and observation of directly involved prostitutes. This method was used to determine how prostitutes thought about religious patterns and to improve and develop the theory. Results: Most Commercial Sex Workers (CSWs) in Medan, Indonesia, are generally unfamiliar with the actual meaning of religion. You can use "Islam" even if you have never done the required worship. In addition, prostitution is viewed as a fact of life experienced alone. In general, the religious knowledge and comprehension of Commercial Sex Workers (CSWs) in Batam are limited. Conclusion: Even more interesting, they know that sin and punishment are different things that do not overlap. Thus, as do prostitution-related activities, prayer, and other forms of worship continue. The causes of prostitution can be broken down into two categories: economic factors and basic needs. In comparison, the following factor is the result of association and friendship. In addition to these two factors, there are at least lifestyle, and sexuality needs as derivative factors.</p> <p>Keywords: Commercial Sex Worker; Health Perspectives; Islamic Perspectives; Sexual Behaviour;</p>
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1. Pendahuluan

Commercial sex workers (CSWs) are one of the most complex social phenomena regarding causes, processes, and social repercussions (Kementrian Kesehatan Republik Indonesia, 2018). Commercial sexual workers (CSW) in their various incarnations have existed throughout the ages. Consequently, Commercial Sex Workers (CSWs) require a comprehensive approach from multiple parties. Since the beginning of human history, prostitution or commercial sex workers (CSWs) have existed as one of society's diseases (Parut, 2016); (Carmelita, 2017). As one of the deviations from marriage norms, commercial sex workers (CSWs) are inexhaustible in all nations. Although prostitution has existed since antiquity, the issue of prostitution is considered taboo or peculiar. However, contemporary Indonesians consider prostitution to be a common practice. Prostitution or Commercial Sex Worker (CSW) is exchanging money for sexual services. Someone who sells sexual services

is referred to as a prostitute, although the term commercial sex worker is now more commonly used (Santosa, 2019) .

The problem becomes more complicated when commercial sex workers (CSWs) are viewed as an economic commodity capable of providing extremely lucrative financial benefits to businesspeople. Commercial sex workers (CSWs) have become part of a growing business and the most profitable economic good. Given that commercial sexual worker (CSWs) are non-consumable commodities (Dewi, 2020). When commercial sex workers (CSWs) have been viewed as one of the most lucrative economic commodities, they have been exploited (dark business) (Sridana, 2015). In order to circumvent this issue, businesspeople in the commercial sex worker (CSW) industry often take various shortcuts to achieve their goals. Since Commercial Sex Workers (CSW) is an illegal business, it is getting harder to solve and manage this problem (Refti, & Weni, 2018); (Kusnsan, 2016). This is especially true since CSW is a trading business that does not sell any goods and is done in a safe place, making it hard to prove that it exists, but hard does not mean impossible. Even though it is hard to solve the problem of commercial sex workers, we still need to try to find a solution (UNIADS, 2017). Worse still, prostitution is now common among students (teenagers), especially those on the verge of becoming adults. Typically, they want to try something. Additionally, they want to be admired by their peers(Takainginan et al., 2016).

2. Metode

Approach

This study is a qualitative look at how prostitutes in Medan and Batam feel about God. This research will employ at least two studies, perceptions of the work of prostitutes and contextual studies of their religious understanding patterns, to obtain comprehensive results.

Method for Collecting Data

When looking for information for a study on how prostitutes' religion affects their work and lives, it was found that there is not much to go on. To obtain this information, interviews were conducted. In these informal interviews, the participants may be unaware they are being interviewed systematically.

The data collection strategy included in-depth interviews and observation of directly involved prostitutes. This method was used to determine how prostitutes thought about religious patterns and to improve and develop the theory. Researchers will also read books about social diseases to learn how prostitutes see the world. With a thorough look at the ideas

found in existing documents, it will be possible to look at how prostitutes think about their work from a religious point of view.

While gathering data, I also used the observation method to learn more about the problem's background. Who says that observation is important in qualitative research to get useful and accurate data showing what the research subjects thought about their experiences and what they did not say during the interview process.

Investigate Subjects

This study categorizes research subjects into principal subjects and supporting subjects. This research focuses primarily on prostitutes who have engaged in the profession. As for the supporting subjects, they are the individuals who utilize prostitutes. Since the research population is unknown, a nonprobability sampling method will be used to select the sample. In addition, I utilized the snowball method when social symptoms in one location differed from those in other locations. With the snowball technique, the social characteristics of the research topic will be more thoroughly understood.

Data Analysis Technique

After collecting data through literature reviews, interviews, and observations, the researcher will conduct a critical analysis of stakeholder perceptions using the content-analysis method, specifically by collecting and analyzing the text's content, where content refers to the words, meanings or meanings, images, symbols, ideas, or themes communicated by the text. Regarding the phases preceding analysis, I will transcribe the interviews verbatim and classify them by assigning them codes and names. My field notes will also be classified and receive critical annotations. After grouping all the data into specific codes, I will identify and analyze themes. After this investigation, I will compose a research report.

3. Results and Discuss

Medan City as the third largest city in Indonesia is an important position. In various issues and problems of Indonesia, Medan City has its own role and contribution.

To begin, Nita. Nita, age 40, is a prostitute. The native of the birthplace is not from Medan City. Nita conducts her daily activities in the Nibung Raya neighborhood of Medan. Nita said that she had been living in a world of prostitution for about five years when she talked about how she got there. Nita's desire to become a prostitute was tied to her family having trouble making ends meet. After the divorce, Nita is no longer financially dependent on her ex-spouse. As time progressed, prostitution became an option for those whose basic needs remained unmet and who lacked the necessary skills to find gainful employment.

At first, nobody liked or enjoyed the world of prostitution, but because of money problems, it had to be dealt with. A vital principle is an ability to survive and continue moving to stay alive. Personally, when viewed from a religious standpoint, I am quite secular. Since I was a child, religion has played a minor role. During Ramadan, individuals in the middle of the family pray and fast infrequently. Administratively, Islam is still listed as the religion on the identity card. Problems that must be resolved daily are never resolved. Life is lived, and survival is the primary objective. Second, Lola. Lola is a prostitute who works on Jalan Crowak Hitam near Ring Road. Lola, a prostitute who is 42 years old, runs her business differently than most prostitutes in the Nibung Raya area. Commercial sex workers (CSWs) around the Ring Road work in the many massage places in the area.

In other words, a therapist's duties are identical to those of a prostitute. Although, from the outside, most people will notice that massage and health-related activities are taking place. At the very least, it is possible to recognize that the activities in massage establishments, health services, and massages are well-packaged and disguised prostitution. According to Lola, being a therapist has a higher and more respectable status than being referred to as a Commercial Sex Worker. She added that appearances do not need to be overly fantastic. The attire is still natural and unremarkable, with no indications of being a Commercial Sex Worker. I am still afflicted with a sense of shame, though I do not know if this is due to a religious understanding. Nonetheless, the work that I perform is contrary to the teachings of Islam. However, problems with basic needs or the economy must be addressed and solved. In other words, in order to survive, anything will be done.

Tari is a professional sex worker from Palembang. Tari has spent five years in Batam searching for a new life away from her hometown. She first came to Batam City to find work, but while looking for work, she got involved in a network of prostitutes. Through her network of friends in Batam City, she discovered this position. Tari conducts her activities in the Sintai neighborhood, a Batam City localization place. This establishment is open from 9 pm to 5 am. Intriguingly, this location is a housing complex shared by multiple communities. Each house has about 13 prostitutes and is run by a "Mami," which prostitutes call a manager.

Within the localization, the complex is a mosque known as the Nurul Iman mosque, which is incredibly unusual and of great concern. As a place of worship, all activities occur as they do in most mosques; are congregational prayers being conducted and activities such as recitation? They also participate in various activities at the Nurul Iman mosque, according to Tari. In other words, activities associated with mosques and prostitution go hand in hand.

This concept most likely explains why, for Sintai prostitutes, work is on one side, and worship is on the other. Working as a Commercial Sex Worker was not the initial objective, but due to the difficulty of finding a job and limited skills, the individual eventually fell into prostitution. My religion, Islam, prohibits prostitution in principle. Still, this could be God's plan for a person's life. Someone else may have a better fate than I do in this life. There may be a better one, but this one must be lived as-is.

Sociologically, religion's influence can be viewed in terms of positive influences or influences that unite (integrative factor) and negative influences or influences that are destructive and divisive (disintegrative factor) (Soemarjan, 1988). The discussion of religion's function will be limited to two aspects: religion as an integrative and disintegrative factor for society and religion as an integrative influence (Hall, 2019). Religion's role as a unifying force is called its "social role as an integrative factor (Moreira-Almeida et al., 2006); (Rakrachakarn, 2015)." This means that religion helps people feel connected to each other and to their social obligations. Religion ensures there is social consensus because people of the same religion share the values that support systems of social obligations(Charzyńska, 2015).

Religion has a role as a force that unites, binds, and sustains the existence of a society. However, it can also function as a force that divides, divides, and even destroys the existence of a society. As a result of how strongly religion binds its adherents, it frequently disregards and even blames the existence of adherents of other religions(Lubis, 1982).

One of the most important lifestyle factors is how a person lives, which is thought to be one of the main reasons teenagers become prostitutes(Dasilva et al., 2019). Television soap operas now influence the lifestyles of adolescents (Siregar, 2020); (Notoatmodjo, 2017). Teenagers are portrayed as contemporary figures with all their possessions. Teens in prostitution are highly susceptible to infectious diseases such as HIV and AIDS (Wiener et al., 2007). Not only do lifestyle factors affect the number of students who are prostitutes, but so do other factors (like the age of the students). Some teenagers do not understand what causes pregnancy, menstruation, and other things related to sexuality, so it is easy for them to get into prostitution (Buaton, 2019). Teenagers are unprepared for sexuality due to a lack of sexual knowledge (Wahyuni, 2016). In Indonesia, where talking about sexuality is still considered taboo, secondary schools need to teach students about sexual and reproductive health. The focus of sexual education is sexual or reproductive health (Tuntun, 2018); (Sinaga, 2019). Additionally, the role of parents is crucial. Parents must have access to and

provide reproductive health education. Moreover, adolescents who are beginning to mature require much sexual education.

In one instance, some recognize that the work performed by prostitutes is their destiny. So that the work of prostitutes is recognized as a legal and legitimate occupation that does not conflict with religious values; if religious legitimacy gains foundation and support, its influence will increase. If the problem has to do with money, it will be solved, but if it has to do with religion, it will become a belief.

4. Conclusion

Most Commercial Sex Workers (CSWs) in Medan, Indonesia, are generally unfamiliar with the actual meaning of religion. You can use "Islam" even if you have never done the required worship. In addition, prostitution is viewed as a fact of life experienced alone. In general, the religious knowledge and comprehension of Commercial Sex Workers (CSWs) in Batam are limited. The work of prostitution for Commercial Sex Workers (CSWs) in Batam is viewed as a predetermined and experienced destiny. Even more interesting, they know that sin and punishment are different things that do not overlap. Thus, as do prostitution-related activities, prayer, and other forms of worship continue. The causes of prostitution can be broken down into two categories: economic factors and basic needs. In comparison, the following factor is the result of association and friendship. In addition to these two factors, there are at least lifestyle, and sexuality needs as derivative factors.

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