



The Urgency of Religious Institutions in the Middle of the Localization Complex in Bandung

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Received: 2021-08-19; Accepted: 2022-04-22; Published: 2022-04-27

Abstract: This study describes the community's efforts to stem harmful activities by promoting positive activities, namely, establishing Islamic boarding schools in the Saritem environment as a place of localization in the city of Bandung. The method used in this research is descriptive with a qualitative approach. Observations, interviews, and documentation are part of the data collection process in this study. This study adopts the idea of adaptation proposed by Talcott Parsons with the theory of AGIL (Adaptation, Goal Attainment, Integration, Latency). So, we get three research results that describe the adaptation of Islamic boarding school teachings to prostitutes in the localization environment, namely the existence of cultural and religious life of the community, the existence of an open consultation place to improve and foster community behavior, and the existence of good relations with the community. This study reaffirms the social function of religious institutions so that community activities become balanced and healthy, both physically and spiritually.

Keywords: social adaptation; community behavior; religious development; functional sociology; social institutions

Abstrak: Penelitian ini mendeskripsikan tentang upaya masyarakat dalam membendung kegiatan yang negatif dengan mengetengahkan kegiatan positif. Yaitu, dengan didirikannya pondok pesantren di lingkungan Saritem sebagai tempat lokalisasi di Kota Bandung. Metode yang digunakan dalam penelitian ini adalah deskriptif dengan pendekatan kualitatif. Observasi, wawancara, dan dokumentasi menjadi bagian dari proses pengumpulan data dalam penelitian ini. Kajian ini mengadopsi pemikiran tentang adaptasi yang dikemukakan oleh Talcott Parsons dengan teori AGIL (Adaptation, Goal Attainment, Integration, Latency). Sehingga didapatkan tiga hasil penelitian yang menggambarkan adaptasi dari ajaran pesantren pada pelaku prostitusi di lingkungan lokalisasi, yaitu adanya kehidupan budaya dan keagamaan masyarakat, adanya tempat konsultasi terbuka dalam rangka memperbaiki dan membina perilaku masyarakat, dan adanya hubungan baik dengan masyarakat (silaturahmi). Kajian ini menegaskan kembali fungsi sosial dari lembaga keagamaan, sehingga kegiatan masyarakat menjadi seimbang dan sehat, secara jasmani maupun rohani.

Kata Kunci: adaptasi sosial; perilaku masyarakat; pembinaan keagamaan; sosiologi fungsional; institusi sosial

1. Introduction

One of the problems faced by the community is prostitution (Adebisi et al., 2020; Benoit & Unsworth, 2021; Reza-Paul et al., 2020). Prostitution is an act that violates values and norms, namely moral and religious values (Ardi et al., 2021). Prostitution is mentioned as one of the diseases of a society that must be stopped (Tsang et al., 2019). Prostitution is an event of selling oneself by trading body, honor, and personality to many people to satisfy sexual desires in exchange for payment (Capous-Desyllas & Loy, 2020). Women who work as prostitutes are called prostitutes, while men who practice prostitution are called gigolos (Kashim et al., 2021). Many factors cause prostitutes to choose to work as commercial sex workers including low and insufficient economic factors, large debts, even being deceived by offers that come to hire them properly in the city because there are few jobs in the village, thus causing the prostitutes fall into this work. Still, some do this work of their own accord (Coşkun, 2018).

The practice of prostitution in Indonesia has existed since the days of the archipelago and during the Dutch colonial period. In Indonesia, there are several well-known prostitution localization places including Dolly Alley in Surabaya which has been closed by the mayor of Surabaya and is clean from prostitution practices (Daulay et al., 2018), Flower Market or Sarkem in Yogyakarta (Setiawan, 2020), Macao Po and Kalijodo in Jakarta which has been closed (Raditiyanto, 2018). During the Dutch period, because many Dutch soldiers contracted syphilis and got sick or died after leaving that place, Kalijodo appeared in Jakarta, which has now been brought under control (Wati, 2019), and finally, Saritem in Bandung (Djajakusumah & Sutadipura, 2019).

Saritem is the name for a place for prostitution or prostitution in Bandung. Saritem localization is located in Rw 07 and Rw 09, Kebon Jeruk Village, Andir District, Bandung City. Based on historical records written by a western researcher, Saritem has existed since the construction of the railroad network until the city of Bandung, in the early 18th century. Its location close to the train station, which is now called Bandung Station, adds to the requirements for Saritem as a place to mingle with people of different backgrounds and origins. The origin of the name Saritem consists of many versions, some say that the name Saritem is taken from the name Sari, a herbalist who has sweet black skin, some say that Saritem comes from the name of a young herbal medicine trader, white skin and beautiful face so that her beauty is alluring. a Dutch dignitary, who later became "Mrs. Holland" or "Nyi Saritem". Sometime later, Saritem was ordered by the Dutch Company to find a woman whose goal was to become a date for single Dutch soldiers. The Gardujati area was used as a military headquarters for Dutch soldiers (Syahrul Ansyari, 2015). For this activity, Saritem was facilitated by a relatively large house. As time went on, the number of beautiful girls that Saritem had gathered increased. Saritem gathers women from various regions of Bandung and its surroundings. Since then, Saritem became famous, visitors came from single soldiers and advanced soldiers, and indigenous people came. Even though it has been closed, this prostitution business still exists (Ardi et al., 2021).

Prostitution as a societal disease requires continuous prevention (Platt et al., 2020), meaning that the handling of the problem of prostitution cannot be done partially. This business requires time and a long process and is expensive. Efforts to overcome this problem can be divided into preventive actions, such as providing religious and spiritual education to strengthen faith in religious values and further enhance moral norms. And efforts that are repressive and curative, such as conducting raids on places of prostitution and providing new job opportunities so that they do not return to work as Commercial Sex Workers.

Even though it was closed during the mayoral period of Mr. Dada Rosada in 2007, it seems that the practice of prostitution in Saritem still exists and is running well. The prostitution business is getting neater and more organized. And based on the information that the researcher got from the Chairperson of the Darut Taubah Islamic Boarding School, namely Mr. K.H. Ahmad Haedar, the pesantren is already confused in dealing with these prostitution activities. The article is that after the prostitution place was closed in 2007, the pesantren was a bit confused in guiding prostitutes and pimps in Saritem, because of the conditions before and after Saritem closed is very different, if before it was closed, Saritem was protected by the government from various parties and liked to hold trainings such as

sewing, cooking, entrepreneurship and so on and pesantren could easily provide counseling, advice and religious studies. And in the health sector, there are regular check-ups for sex workers. In essence, the government protects the prostitutes by cooperating with institutions such as religion, health, and others to pay attention to and manage these sex workers. However, after Saritem was closed, the pesantren was overwhelmed because it was difficult to collect them. After all, the existence of prostitutes could not be determined online based on technology; the prostitution business has been carried out secretly online. However, with the presence of Islamic boarding schools, the number of PSKs has reduced little by little. The number is decreasing, although they still exist (Chairman of the Darut Taubah Islamic Boarding School, 2020).

Society has realized the importance of knowledge and insight that every individual must have (Rahman, 2020). Moreover, understanding the importance of education has been likened to a gate to delivering community to a more developed civilization (Brown & Harvey, 2021). The objective evidence of the development of education is the number of educational institutions scattered in various regions in Indonesia. The formation of individual character is followed by multiple challenges (Muhammad Mustari & Rahman, 2014). One of the Islamic educational institutions that the public, namely pesantren, has known. Pesantren is Indonesia's oldest religious education institution (Muhamad Mustari & Rahman, 2012). There are elements in the pesantren, including kiai, cottages, mosques, students, and reading activities of books; it is said to be a pesantren if these elements exist and are attached to the pesantren (Hasbullah & Rahman, 2018). Pesantren is a place for students to study the Koran or learn Islamic religious knowledge. Pesantren is identical to its students, who highly uphold togetherness, and collective life, thus forming a bond as a large family interconnected between students, kiai, and other boarding caregivers (Kholifah, 2020).

One of the goals of establishing a pesantren is to carry out a process of social transformation in society based on the values of Islamic teachings (Rahman, 2021). Islamic boarding schools exist to develop Islamic *da'wah* and form an association that follows religious values comprehensively and sustainably. Islamic boarding schools function as a means of social control for the community (Arifin & Zaini, 2020), especially in terms of deviations related to Islamic values; boarding schools are expected to be a means of controlling deviations that occur in society, boarding schools are expected to bring society towards change better. If initially, the teachings of the pesantren were focused on the students in it, but the establishment of the pesantren in the localization area became an out-of-the-ordinary program so that the pesantren could embrace all levels of society without exception.

In essence, pesantren is not only an educational institution but also a social institution. This means that it has its institution. That institution has a relationship with the community, namely the relationship between the function of charity and the relationship between values and the culture of the community. With the acceptance of religious moral values that have been brought by pesantren in society (Kholili, 2021), which has replaced the disgraceful values that had existed in society, it became a sign that the role of pesantren in people's lives was huge. Examples of commendable values include stealing, prostitution, drinking, taking drugs, gambling, malice, stupidity, witchcraft, and the like.

2. Research Method

This study used a descriptive method with a qualitative approach. This study aims to provide an overview of the adaptation of Islamic boarding school teachings on prostitutes in the localization environment. Precisely, the localization environment of Saritem in Bandung City has received attention from an educational institution and a community institution, Pondok Pesantren Darut Taubah, which was established near Saritem, to improve people's understanding of being close to and returning to God. Collecting data in this study is to conduct observations, interviews, and literature study. Moreover, the primary data obtained came from the figures who played a role in this research, such as the leadership of the Darut Taubah Islamic boarding school, students, Islamic boarding school teachers or caregivers, and pimps in the Saritem localization. Then to complete other data, the researcher looked for information in the literature, such as books and articles that support this research.

3. Results and Discussion

Profile of Darut Taubah Islamic Boarding School

Darut Taubah Islamic Boarding School is located in the Saritem prostitution area of Bandung City, precisely on Jalan Kebon Tangkil Gang Hidayat RT 10 RW 07 Kebon Jeruk Village, Andir District, Bandung City.

As explained by Mr. Ubaidillah Hidayat as secretary-general of the Darut Taubah Islamic boarding school, he revealed that:

The history of the founding of Darut Taubah Islamic Boarding School began with the existence of the GDN (National Disciplinary Movement) in 1998. Then based on the National Discipline Movement, there was one the mayor's program, namely when the mayor Aa Tarmana said that there was a Saritem area planning program, the Saritem area arrangement was formulated and submitted to the Islamic Boarding School Communication Forum chaired by KH. Imam Shonhaji, to build a boarding school in the Saritem area. In addition to being the chairman of the Islamic Boarding School Communication Forum, KH. Imam Shonhaji is also the founder of the Darut Taubah Islamic boarding school. (General Secretary of Darut Taubah Islamic Boarding School, 2021)

So, at first, the Darut Taubah Islamic boarding school was established to manage the Saritem area. The purpose of the establishment of a boarding school in the Saritem prostitution area is that it is hoped that these prostitution business actors are aware of and change to a better life and are expected to reduce or eliminate all prostitution activities or activities in Saritem. In other words, the existence of the Darut Taubah Islamic boarding school can be a forum for tackling the activities of the Saritem community to change for the better.

Because it follows the vision and mission of the Darut Taubah Islamic boarding school, which cannot be separated from the vision and mission of the Muslims themselves. The mission of teaching, education, and intelligence is to make people independent from powerlessness, free them from the "darkness" both at the level of belief, worship and social behavior, providing the basis for the availability of approaches, methods and methods based on a relationship with God or *hablum min Allah* and the relationship between human beings or *hablum min an-naas*. Therefore, establishing the Darut Taubah Islamic boarding school in the Saritem localization environment shows a way to eliminate the activities that are not commendable to be a community with all activities that are liked and loved by Him.

The Condition of Saritem Before the Darut Taubah Islamic Boarding School

The condition of the Saritem community before the existence of the Islamic boarding school was unfortunate. Those who work as commercial sex workers and pimps benefit significantly from the prostitution business that they carry out. Those who work as pimps are mostly indigenous people who live permanently in Saritem. And the commercial sex workers are immigrants from various regions. Besides the image of Saritem, which has always been known as a place of prostitution since the Dutch era, it seems that this activity has been passed down from generation to generation to those who work as pimps. It is difficult to eliminate or eliminate it. Besides prostitution activities, it is difficult to eradicate because it has existed for a long time; another factor is because they (pimps) do not have other jobs, they find it difficult to find work for having no skills or expertise, so they take advantage of jobs that already exist on their land.

As stated by the representative of RW 007 and also a former pimp, who explained that:

Saritem cannot be lost, because there must be aware from its citizens. Besides being difficult to find work because the houses in Saritem are owned by indigenous people and certified, this is one of the difficulties for the government to eliminate them. In Saritem, there are about 21 houses with state assets, but it's a shame because the person who bought the land was useless, so what was bought was not a brothel, there the person was at fault. In installments, the land for this boarding

school was bought for 380 million of my father's land, even though he immediately hated the Bandung city government from the mayor. The elements under him are at fault. (Vice Chief of Neighborhood/RW 007 and Former Pimp, 2021)

So, the factors of the difficulties to be eliminated are that first, they (pimps) do not have other jobs because it is difficult to find work, and the lack of expertise; secondly, the houses in Saritem have certified land are privately owned. Third, the government's efforts to buy homes in Saritem did not continue because large funds were needed. The owners of these houses increased the selling price of their houses, which became one of the difficulties for the government in solving these problems. Therefore, awareness from Saritem residents is needed to close the localization.

Places of prostitution activities in the form of houses for rent. The houses belong to the natives. Of course this is an advantage for the house owner that is rented out. The houses are in rooms with several types, some are VIP and there are ordinary types. The prices also vary if for the usual type per room it is Rp. 60,000.00 without a time limit, but for the VIP the price per room is Rp. 125,000.00 per/hour with facilities such as AC, TV and the like.

Furthermore, talking about the pimps in Saritem are primarily men. They have wives and children. His wife and children also know his job is as a pimp. They can send their children to colleges. The income earned by a pimp is also huge per day. Big houses and luxury vehicles do not need to be asked anymore.

As explained by AS (representative of RW 07 and former pimp):

I have a wife and children, and when I got married I was honest with my wife that my job was as a pimp, and she accepted that. So, my wife and children knew I worked as a pimp first, until finally in 2015 I retired to this job because guidance from God had come to me. All assets of the house, car I sold. And now I'm selling ginger milk in front of the house, Alhamdulillah, it's a blessing. I used to have a big house, lots of gold, I changed my car every two years, because my income as a pimp used to be 20 million per day."

The income of a pimp is substantial, but besides that, a pimp needs a large amount of capital to launch the prostitution business. And based on the results of interviews with AS (the RW representative and a former pimp), he needs hundreds of millions of capital as a pimp. The reason is that every commercial sex worker who will work for him at Saritem, his background wants to work is because his parents are in debt or need money, so the commercial sex worker borrows money from pimps and the money he borrows he returns by working as a prostitute in Saritem. And as explained by the US, those who have a familiar face with a value of 7.5 mean that they are beautiful borrows around 20-30 million. And each commercial sex worker who borrows the money has a different amount, so pimps must need a lot of capital.

This explanation can describe the conditions before the existence of the Darut Taubah Islamic boarding school in terms of culture, religion, economy, and health. The condition of the Saritem community in terms of culture before the existence of the pesantren, such as the community was extraordinarily close to mystical things such as burning incense, many like trance, liquor, sexy clothes, and during the month of Ramadan they still work. Because before the existence of the *pesantren* they did not feel disturbed by the activities in the pesantren such as *tadarusan*, Qur'anic recitation, and other activities that took place during the month of Ramadan.

The condition of the Saritem community in terms of religion before the existence of the Islamic boarding school, namely, the majority of the community was said to be apprehensive because the community was extraordinarily far from religious activities such as not liking to attend recitations, praying *tarawih*, attending commemorations of major holidays, praying in congregation in mosques and other worship services. Although not all people are like that. And in the month of Ramadan before the pesantren existed, activities at Saritem continued without being closed.

The condition of the Saritem community in terms of the economy before the existence of the Islamic boarding school was that the community could be said to be prosperous, the traders, pedicab drivers, and those who rented out brothels were very popular crowded with visitors. Traders and pedicab

drivers have high incomes, visitors who usually come to snack or buy food at the nearest stalls in Saritem, and pedicab drivers increase their rickshaw transportation fares to tens and hundreds of thousands to visitors who will enter or enter Saritem even though the distance from the highway entrance to the Saritem alley is very close not far and can be reached in a matter of minutes.

Before Saritem was closed, let us say it was legal and the government recognized its existence; the government cooperated with the health office to conduct routine checks on extraordinary people such as commercial sex workers. Routine inspections are carried out twice a week on Mondays and Thursdays. On Monday, the regular examination and Thursday examination of the disease.

However, the situation changed the other way around when there was an approach through pesantren teaching activities as a form of adaptation of the teachings of the pesantren itself. Changes in people's lives from cultural and religious aspects for the better because not a few are aware of the mistakes that have been made so far, so they try to avoid the practice of prostitution that has been carried out so far. However, people's lives in terms of economics and health have also experienced a decline, because so far the community has only relied on their income from prostitution practices in the Saritem localization. Then the government did not resume routine health checks as was done before.

Adapting the Teachings of the Darut Taubah Islamic Boarding School

The goal, which is the vision and mission of the Darut Taubah Islamic Boarding School, is to establish good relationships with all levels of society without exception and be a guide to all the "darkness" that exists, requiring more effort in implementing it. The existence of Islamic boarding school teachings given by Darut Taubah to prostitutes is a challenge because the acceptance of each individual is different. Hence, the boarding school needs to adapt well. The pesantren program's adaptation for the community is recitation of mothers, recitation of fathers, monthly recitations, prayers, and commemoration of Islamic holidays. The recitation of mothers is held every Sunday once a week, and the time is from the morning at 08.30-12.00 a.m. And the gentlemen's recitation is held on Tuesdays once a week, from after Isha or 7.30-9.00 p.m. Regular monthly recitations are held once a month on the fourth week of every Sunday and involve all leaders of Islamic boarding schools in the village and even the sub-district. And commemorating major holidays or PHBI to support and make the event a success, the pesantren cooperates with other agencies/institutions. The community is very enthusiastic and likes to participate in helping, participating, and enlivening events commemorating Islamic holidays (PHBI).

Particular programs for commercial sex workers or pimps have not existed since the Saritem localization was closed. And programs for the community as described above, anyone can follow, whether from the ordinary community or extraordinary people and outsiders. Including recitations, lecture studies, learning the Koran, praying, and so on, commercial sex workers and pimps can attend. Many have followed, and among them after attending religious studies, recitations, learning the Koran, *murottal*, so that not a few are they get guidance. They decide to stop being commercial sex workers and pimps, for example, the US, which used to be a pimp, now trades or sells ginger milk *wedang* and can recite the Koran. It also happened to one of the sex workers who had a good voice and was fluent in reading the Qur'an by using musicality or *murotal*. She won 3rd place in the district level *murotal* competition. After that, the sex worker realized, converted, stopped working, and returned to her hometown, Mr. Ubaidillah, the secretary of the Darut Taubah Islamic Boarding School, has said that.

Development of Darut Taubah Islamic Boarding School

The role of Islamic boarding schools for the Saritem community, both ordinary people and extraordinary people, is inseparable from the role played by the kiai and their clerics. By looking at the existence of Islamic boarding schools located in the middle of a prostitution environment, it is indeed not an easy thing to foster people to participate in programs held by Islamic boarding schools. The ranks of the pesantren must be careful in approaching and touching the Saritem community, both in words and deeds, because the community is a sensitive society that is different from society in general. When the pesantren was founded in 2000, the pesantren began to carry out verbal *da'wah*. Bil al-hal,

namely *da'wah* by word of mouth such as calling, inviting, lecturing and so on to the residents of Saritem even though the challenges faced were enormous. The risk of being scolded and scolded was very high. Then do *da'wah bil al-hal*, namely *da'wah* with deeds. Coupled with the Darut Taubah Islamic boarding school, building good relations with the Saritem community through a *da'wah* approach that is not accompanied by violence but comes directly to people's homes with the aim of friendship.

As explained by UBD as the secretary of the pesantren, he explained that:

In broadcasting *da'wah* to the Saritem community is not as easy as imagined, it is necessary to have the right *da'wah* strategy to carry it out. In addition to *da'wah bil oral*, namely *da'wah* through verbal appeals, invitations, lectures, we also apply *da'wah bil al-hal*, namely *da'wah* with actions, to overcome social problems like in Saritem, this cannot be done only verbally. Like in 2004/2005 we secretly submitted a local regulation on prostitution to the government for this Saritem, the government closed Saritem in 2007, where the pesantren carries out its *da'wah bil al-hal* (Secretary General Darut Taubah Islamic Boarding School, 2021).

One of the strategies carried out by the pesantren as above, namely preaching with deeds or *bil al-hal* is appropriate because of preaching verbally. It is essential to carry out preaching with actions so that it is more effective because seeing the social problems (Islam, 2019; Kath et al., 2020) that exist in the Saritem community is not a small problem that can be resolved quickly and only verbally but between various parties required good coordination and cooperation.

The results stand out after the coaching carried out by the pesantren after the pesantren was established in Saritem in 2000 until now in 2021, namely a significant reduction in the number of commercial sex workers. As explained by Pak Ubaidillah, the secretary of the Darut Taubah Islamic boarding school, explained that:

Of the many prostitutes that used to be 700 people in RW 007 and RW 009, the number has decreased to 250 people. This is a great achievement for the pesantren to see the condition of the Saritem community, which is not an easy thing to make the Saritem community what it is today, through the programs and roles that the pesantren does for Saritem. Although not turning a blind eye, it is true that Saritem still exists today. Still, *Alhamdulillah*, with the existence of pesantren, the number of existing sex workers is reduced. Through religious education, it is hoped that in the future it will be able to break the chain of successive generations in Saritem to become better people (General Secretary Darut Taubah Islamic Boarding School, 2021).

So, the most prominent changes that occurred in the Saritem community through the strategies, programs and roles carried out by the pesantren were the reduction in the number of commercial sex workers. It decreased quite drastically from 700 people to 200 people even though it was taken in quite a long time, namely 19 years considering. It was not easy to change a prostitution localization community quickly to become a better society (Novaria et al., 2019) or eliminate it in a short time because it takes a long time and requires coordination and cooperation with various other agencies or institutions (Akbar et al., 2021; Gunawan et al., 2020).

So that the adaptation carried out by the Darut Taubah Islamic boarding school to the teachings of the Islamic boarding school which is applied to prostitutes and people around the Saritem localization environment is quite successful with shortcomings that still need to be corrected to create a healthy environment, both physically and mentally.

4. Conclusion

From the discussion that the researcher has presented, it can be concluded that before the existence of the Darut Taubah Islamic Boarding School, the cultural and religious life of the community can be said to be not good even though their economic life and health are much better because of the attention of the government to continue to hold health checks routinely. However, after the Saritem localization was closed, coupled with the approach taken by the Darut Taubah Islamic boarding school, there was no further government action as a form of concern in the health aspect of the Saritem localization community. The Darut Taubah Islamic boarding school holds regular recitations, celebrations of

Islamic holidays, and open consultations to improve and foster the behavior of the Saritem community as a form of adaptation of the teachings of the pesantren. (3) Darut Taubah Islamic boarding school maintains good relations with the Saritem community through a *da'wah* approach that is not accompanied by violence but comes directly to people's homes with the aim of friendship. So that people can accept *pesantren's* teachings, which can show how to get closer to God and return to His goodness.

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