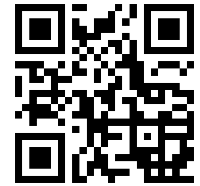


Persuasive Dakwah on the Development of Ex-Commercial Sex Workers in the Mattirodeceng Women's Social Organization Makassar City (A Sociological Approach)



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ABSTRACT: Persuasive da'wah is one of the approaches taken by officers in fostering ex-commercial sex workers while being rehabilitated. This type of research is qualitative with a sociological approach and data sources are five informants. Data obtained through observation, in-depth interviews and documentation, then analyzed by data reduction, data presentation, and drawing conclusions.

The results showed that the form of application of persuasive da'wah to the development of ex-commercial sex workers, namely; a). Delivery of persuasive da'wah in the form of providing social guidance; self-integrity and da'wah material, b). Delivery of persuasive da'wah in the form of advanced guidance, c). the application of persuasive da'wah in the form of fardiyah; coaching in the form of Islamic tabligh, coaching in the form of tajuiya, coaching in the form of tabligh khatabah, coaching in the form of Islamic irsyad; da'wah guidance activities, coaching with takwin; have the ability to communicate, have the ability to do social guidance, have the ability to provide skills guidance.

The social reality of the implementation of persuasive da'wah whose output orientation is from fostering former commercial sex workers is certainly expected to return to the reality of life in accordance with the social order. So the initial step of coaching must be in accordance with the mechanism of the coaching stages such as acceptance, assessment, intervention, and termination, so that the client is first identified to find out the client's family background, the potential of each client, age, education level, religion, marital status, and social status. The economy

KEYWORDS: Da'wah, Persuasive, Coaching, Ex-Commercial Workers, Rehabilitation.

BACKGROUND

Da'wah in Indonesia has now penetrated the world of television, over the past few years, of course this is encouraging news for Muslims, especially in Indonesia. The implementation of da'wah in the midst of society in general seeks to change the behavior of the target of da'wah so that they can accept Islamic teachings and practice them in daily life, both personal, family, and social problems, in order to achieve a life full of blessings, gain the goodness of the world and the hereafter, and be free from hell's doom. From this it can be understood that da'wah is very urgent to be actualized in order to awaken everyone's conviction to return to the right path. The target of da'wah activities is all members of the community with all kinds of components in the da'wah system. Efforts to internalize and socialize Islamic teachings in the da'wah process are aimed at the target or object of da'wah. Humans as objects of da'wah can be grouped psychologically and sociologically. Psychologically, humans have several aspects, namely personality traits, intelligence, knowledge, skills, values, and roles. Sociologically, humans can be divided into several aspects, namely values, customs and traditions, knowledge, skills, language, and property. The phenomenon of commercial sex workers is part of the life of urban communities which is the object or target of da'wah. The rapid development in the city encourages the complexity, specification and differentiation of work. Economic demands as a harmonization of interactions on the one hand smooth out the practice of prostitution in the frame of urban dynamics, even though such practices deviate from moral norms, are contrary to religious values but are growing and developing in cities in Indonesia.

Makassar City is defined as a historical review service city, where population growth and mobility is increasing day by day, making it an economic destination in the Eastern Indonesia Region. Explicitly prostitution is also part of the destination. Some people realize that on the one hand the practice of prostitution is the main supporter in the entertainment business that offers pleasure, fulfillment of lust. The presence of commercial sex workers has become a profitable economic commodity. And it is also a trigger for the proliferation of prostitution sites that have spawned fantastic economic transactions. Therefore, commercial sex workers are considered deviant behavior, a symptom of social disease that requires treatment with systematic, humanistic, measurable and sustainable social interventions, and requires the participation of various parties. In line with that, to stem the development of the

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practice of prostitution, various efforts and efforts of the government to minimize and even eradicate prostitution both legally and persuasively.

Based on observations, during the screening or raids of commercial sex workers by the Pamong Praja Police, during the raids, commercial sex workers who felt they were not commercial sex workers were only selling food and drinks and even commercial sex workers were found who were repeatedly screened or raided. Worse yet, they have been fostered by a rehabilitation center. The social phenomenon that occurs in commercial sex workers is very urgent to conduct a review of the coaching system carried out by rehabilitation homes because the guidance that has been carried out so far is still considered less than optimal, an evaluative and comprehensive analysis is needed, while it is also necessary to create methods and models of coaching that are more comprehensive. Right on target and the development of alternative approaches aimed at improving the quality of coaching.

Collaborative da'wah practice on the target of coaching, provides an inclusive spiritual enlightenment effect and further improves the position of commercial sex workers in problem solving and decision making attitudes. Through da'wah which is a medium for educating the public from all aspects of human problems, so that it does not only prioritize social stigma, but is more dominant in labeling socially that commercial sex workers are identical with negative things, even including during the coaching process, they are still considered as an effective effort. In vain, humanistic values have been degraded, the loss of social sensitivity to such cases, the practice of neglect and inattention, and blaming commercial sex workers are problematic for the difficulty of handling deviations in the context of society. This is because some people feel or think they are not part of the social responsibility of all levels. Therefore, the right pattern of da'wah approach in order to eradicate commercial sex workers. The social reality is that the pattern of coaching former or ex-commercial sex workers carried out at rehabilitation homes in Indonesia has actually been implemented at the Panti Sosial Karya Wanita Mattirodeceng Makassar City in terms of handling commercial sex workers who were caught in raids by the Pamong Praja Police Unit and police officers, with the way of coaching and mentoring, but in terms of methods and availability of facilities is still a problem, so the need for the participation of several parties because without the assistance and participation of other parties, especially religious institutions or related agencies in Makassar City, the handling of commercial sex workers will not materialize effectively. Maximum. The handling of commercial sex workers cannot be realized in a partial or mechanistic mechanism but is realized holistically and comprehensively.

The importance of persuasive da'wah activities for commercial sex workers is to emphasize especially attitudes towards the profession and provide hard skills, even though they have been involved in the profession of commercial sex workers and then become skilled in sexual techniques and feel the pleasure of having money and luxury goods. The profession as a commercial sex worker eventually becomes a habitual pattern without feeling but the woman in question can totally adjust to a new job that is more appropriate when touched with persuasive da'wah activities in a rehabilitation institution.

LITERATURE REVIEW

Persuasive Da'wah

Da'wah according to language comes from language which means: to call, to call, to invite. Da'wah is a word that contains many meanings and is a sacred task that must be carried out by every Muslim, even da'wah is an activity that is carried out regularly to affect the way of thinking, feeling and acting in the individual and sociocultural level in order to realize the teachings of Islam in all aspects of life, thoughts or paradigms about the nature of the implementation of da'wah do not only revolve around the tabligh or rhetorical level, but can be understood as an effort to habituate Islamic values by realizing Islamic law in everyday life. In the world of da'wah, people who preach are usually called Dai and people who receive da'wah or people who are invited to do good are called Mad'u. (Samsul Munir Amin, 2008), In terms, da'wah means an invitation to understand, believe (faith), and practice Islamic teachings, also invites to good and prevents evil (amar ma'ruf nahyi munkar). (Poerwadarminta, 1976). The definition of da'wah above, it can be understood that in principle da'wah is an effort to invite, recommend or call on people to accept the goodness and guidance contained in Islam. Or in other words, so that they will accept Islam so that they get goodness and happiness both in this world and in the hereafter. (Samsul Munir Amin, 2009). Da'wah is an activity of amar makruf nahi munkar not always revolves around religious issues such as recitation or activities that are considered as other religious activities. Amrullah Achmad explained that broadly speaking, there are two meanings of da'wah. First, tabligh, broadcasting, religious information. Second, that da'wah is given the meaning of all efforts to realize Islamic teachings in all aspects of human life. (Amrullah Ahmad, 1985). Efforts to influence a person's opinions, views, attitudes or behavior can be taken by: a). Coercive, namely by means of coercion even accompanied by terror that can suppress the mind, b). Persuasive, namely without any coercion by influencing one's soul so that it can raise awareness to accept and accept an action. (Mohammad Munir, 2009). The elements or components of da'wah are; 1). Da'wah subject. The subject of da'wah (doer of da'wah) is also called a dai or communicator. The subject of da'wah will determine the success of da'wah activities. So the subject of da'wah or dai or da'wah institution, should be able to become a professional da'wah driver. (Samsul Munir Amin; 2009). While the attitude of a dai namely; noble character, disciplined and wise, wara and authoritative, broad-minded, and knowledgeable enough. (Faizah, Lalu Muchsin Effendi, 2006). 2). The object of Da'wah (Mad'u. In terms of etymology, the object of da'wah or mad'u is Arabic which is the isim maful which comes from fiil madi, namely to command, in

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the Islamic Encyclopedia it is defined as "an invitation to Islam." (Team of Writer IAIN Syarif Hidayatullah, 1992) Meanwhile, according to Wahidin Saputra, mad'u are people or groups commonly referred to as congregations who are demanding religious teachings from a dai, be they mad'u, people near or far, Muslim or non-Muslim, male or female. A dai will make mad'u an object for the transformation of his knowledge (Wahidin Saputra, 2011). From this it is known that in the concept of da'wah these groups cannot be treated the same, but the da'wah in each of these groups is very model. Depending on the situation and his response to accept and uphold the truth.(Abd Rasyid M, 2018).Mad'u is the object of da'wah for a dai who is individual, collective, or u the general public. The community as the object of da'wah or the target of da'wah is one of the important elements in the da'wah system which is no less important than other elements of da'wah (Wahidin Saputra, 2010). The essence of the object of da'wah is all the problematic dimensions of the life of the object of da'wah, both problems related to aqidah, worship, morality, mu'amalah, education, social, economic, political, and cultural. (Wardi Bachtiar, 1997). Da'wah material, which is also known as da'wah ideology, is the teachings of Islam itself which are sourced from the Qur'an and Al-Sunnah. (Rofiah, 2017). The following is the effect of da'wah on the recipient of da'wah. Namely: cognitive effects, affective effects, and behavioral effects. This effect appears after going through a cognitive, effective process, as stated by Rahman Natawijaya in Moh ali Aziz, that the level of behavior is influenced by cognitive, namely factors that are understood by individuals through observation and responses and effective, namely those felt by individuals. Through responses and observations, and from feelings that arise desires in the individual concerned. (Moh. Ali Aziz, 2009).

Forms of Da'wah Activities

The implementation of da'wah in the midst of society and social institutions certainly has its own forms, as for the forms, namely:

Da'wah bi al-lisan.

Da'wah bil oral is da'wah carried out using oral such as; lectures at the pulpit, assemblies taklim, mudzakah and mujlah. (Rafi'udin and Maman Abdul Jalil, 1997). The neatly arranged words of a preacher, are a bridge to open hearts and move feelings for those who receive calls / appeals. To produce quality words in conveying the message of da'wah, the preachers must pay attention to the following criteria: (a) Think in advance of the material to be discussed, (b) Pay attention to who the material of the conversation will be delivered to. Therefore, the preacher must choose the right words to suit the reality of da'wah in recognizing the various strata of mad'u, both education, occupation, social status, language, and tradition, (c) Find the right time to speak, namely conveying messages. da'wah according to the moment at hand, (d) Try to make sure that the place used is in accordance with the material of the conversation and the person being spoken to, for example when a preacher is invited to speak at a family gathering, then the style of speech in giving taushiyah is adjusted, for example lecturing while sitting, relax a little the material is simple, not too long, (e) Use systems, patterns, ethics and strategies to produce good and meaningful conversations. Bi al-lisan da'wah requires a careful, precise and accurate message delivery package, so that it is right on target. The message of da'wah that psychologically touches the heart of mad'u is if the material conveyed is true and appropriate, both in terms of language and mad'u logic. (Rubiyannah MA and Ade Masturi, 2000).

Bi Al-Qala Da'wah.

Da'wah bi al-Qalam is an activity to convey da'wah messages through writing, such as books, magazines, journals, articles, and the internet. If this is intended as an effort to convey da'wah, then the writings certainly contain an invitation or call for amar ma'ruf and nahi munkar, (Syamsuddin AB, 2015). The da'wah bi al-Qalam format has many uniqueness and advantages, where a writing is not limited by space and time, can be read anywhere and anytime. Moreover, nowadays publications are getting easier, their reach is also wide and unlimited, especially writings that are spread on the internet can be read by many people around the world. An idea becomes real and concrete when it is written and not just spoken. (A. Hasjimi, 1994).

Da'wah Bi al-hal.

Da'wah bi al-hal is an Islamic da'wah activity that is carried out with real actions against the recipient of the da'wah, so that the real action is in accordance with what is needed by the recipient of the da'wah. For example, da'wah by building a hospital for the needs of the surrounding community who need a hospital. (Samsul Munir Amin, 2009). In the peak of his work, a preacher can be likened to a bucket that carries water from a lake to be poured into dry trees. So, the knowledge learned by a preacher is intended for the benefit of mad'u. the criteria of a preacher is only as a standard in science but in fact a preacher also has shortcomings so that the benchmark for persuasive da'wah is the delivery of missionary preachers that can be accepted and understood by mad'u with the desired goal (affecting) the mad'u, da'wah material delivered to mad'u 'u is of course always relevant. (Abdul Muis, 2001)

Persuasive

The term persuasive comes from the Latin word "persuasion" which means to persuade, invite and seduce. (Moh Ali Azizi. 2009). Persuasion is a psychological activity that aims to foster the value of awareness, willingness, accompanied by feelings of pleasure. Persuasive da'wah communication is da'wah communication that is always oriented to the psychological aspects of mad'u in order

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to raise their awareness to accept and implement Islamic teachings. Islamic da'wah is carried out in a persuasive way by not coercing, destructive and anarchic. Therefore, the dai cannot force his ideas and teachings to be followed by mad'u. However, the preacher should convey ideas and teachings with consideration of strong feelings (emotions) and facts as well as with a cultural approach along with language and idioms. To increase success in persuasive da'wah communication needs to be carried out systematically. In communication there is a formula that can be used as the basis for implementing persuasive da'wah communication. The formulas are: a) Attention, namely attention. This is done by conveying da'wah information with soft speech and impressive appearance, b) Interest, namely growing mad'u interest in getting to know religious teachings. This can be touched by obeying the wishes and needs of mad'u, c) Desire (desire) which is growing the desire of mad'u by making visual contact with mad'u so that they feel more cared for. It also requires mad'u to pay attention, d) Decision (decision) which is an effort to direct mad'u to an action desired by the da'i, e) Action (activity) which is an effort to move mad'u to do what he has already done. delivered with the right choice of words so that it is easy for mad'u to understand.

Commercial Sex Workers as Objects of Da'wah

Definition of Commercial Sex Worker

Commercial sex workers or prostitutes, are just a few of the many terms that are often heard when someone refers to a female colonialist "raw meat" who satisfies the lust of these masher men. PSK is a profession that is considered despicable by society and is against the norms of decency. The definition of prostitution, according to Kartini Kartono is as follows: a) Prostitution is a form of sexual deviation, with unnatural and unintegrated patterns of impulse organization or sexual urges, then in the venting of sexual desires without control with many people (promiscuity), accompanied by exploitation and commercialization of impersonal sex without affection, b) Prostitution is an event of self-selling (prostitution) by selling body, honor and personality to many people to satisfy sexual desires, in exchange for payment., c) Prostitution is the act of women or a man who gives up his body to commit sexual immorality in exchange for wages. (Kartini Kartono, 2010).

Causes of Commercial Sex Workers

Certain psychological factors play an important role in causing a woman to prostitute herself. US. Nature suggests that low intelligence, abnormal sexual life; for example hypersex and sadistic, weak personality, for example quick to imitate, low morality and underdeveloped, for example less able to distinguish good and bad, right and wrong, allowed and not allowed, and other things, easily influenced, has a luxury motive, namely make luxury the main goal. (Sunarto, 201). There is an interaction between various socio-economic, psychological factors and the formation of one's personality, which causes a person to prostitute themselves, which are stated, namely: a) There is no law that prohibits prostitution, b) There is a human desire and urge to carry out or distribute sexual needs, out of wedlock; commercialization of sex, whether for women, men or pimps, c) The greater the insult to the dignity of women, d) There is a culture for the exploitation of women for commercial purposes, e) There is chaos; urbanization without a way out to get job opportunities, f) There are rapid and radical changes, so that society becomes unstable, g) There are development projects with a concentration of punas, causing an imbalance in the ratio of men and women.

Social Rehabilitation Pattern

A pattern is a shape or model (or, more abstractly, a set of rules) that can be used to create or to produce one or part of something. If the evoked thing is sufficiently similar for the archetype to be shown or seen, that something is said to exhibit the pattern. Basic pattern detection is called pattern recognition. Social rehabilitation is part of the rehabilitation process for people with disabilities that seeks to eliminate or at least reduce as much as possible the negative effects caused by their disability, so that sufferers can be active in life in society. Rehabilitation contains the meaning of restoration to the former (original) position (condition, good name) or repair of disabled limbs and so on for individuals so that they become useful human beings and have a place in society. (Big Indonesian Dictionary, 1998).

Structural Theory

Structural theory is a theory that rejects dualism (contradictory) and tries to find a link after a sharp conflict between functional structure and phenomenological constructionism. According to Giddens, structure is not external to individuals but in a certain sense more internal. Related to this internal aspect, Giddens relies on his exposure to a subject who has an autonomous nature and has a role in controlling the structure itself. Giddens (2011) explained that structure is not equated with constraint but always constrains and empowers. This does not prevent the structural properties of social systems from extending into space and time beyond the control of individual actors, and it does not compromise the possibility that the theories of social systems the actors help to re-establish in their activities can realize those systems. . Humans take actions intentionally to accomplish their goals, at the same time, human actions have unintended consequences (unintentional consequences) from setting structures that have an impact on subsequent human actions. Humans according to this theory are purposeful agents who have reasons for their activities and are able to describe those reasons repeatedly. It is possible that the reasons described by humans repeatedly have goals based on what they want to need in different dimensions of space and time. It can be said that the actions of an agent often influence the structure in which they are carrying out their work. These human social activities are recursive with the aim that these social activities are not

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carried out by social actors but are created to express themselves as actors or actors continuously by utilizing all their resources. In and through their activities, agents reproduce the conditions that make them possible. Human actions are likened to a continuous stream of behavior such as cognition, support or even break as long as reason is still bestowed on them. (Anthony Giddens, 2011). According to Barker (2011) structuration contains three dimensions, namely as follows: First, understanding (interpretation/understanding), which states how agents understand something. Second, morality or proper direction, which states the way how something should be done. Third, power in action, which states how the agent achieves a desire. (Chris Barker, 2004). The case in favor of the conception of the subject as an active and knowing agent has consistently been put forward by Giddens, who is Foucault's most vocal critic because he removes the agent from the historical continuum. Giddens takes Garfinkel's view, argues that social order is built in and through everyday activities and provides an explanation (in language) of skilled and experienced actors or members of society. The resources taken by the actor, and constructed by him are social characters, and indeed social structures (or regular patterns of activity) socially disseminate resources and competencies, which, in contrast to being the subject of action with all kinds of individuals, operate to structure what actors are. . For example, patterns of expectations about what it means to be a key person, and practices related to ethnicity, construct a key person as an entirely different subject.

METHOD

This study uses a qualitative method. The research method is to be able to understand a certain social phenomenon carefully, so that in-depth and meaningful data can be obtained. Qualitative research is conducted to seek and find an understanding of phenomena in a specific contextual setting. This type of research uses humans as instruments, and is adapted to a reasonable situation in relation to data collection which is generally qualitative in nature. (Lexy.J. Moleong, 2007). The approach method used is a sociological approach, which is an approach that analyzes the social conditions of society as a whole between people in society. A sociological approach in a research is needed as an effort to read social phenomena that are small, personal to big things. (Hasan Shadily, 1983). Sources of data are ex-commercial sex workers at the Pantu Sosial Karya Wanita Mattirodeceng Makassar City, officers or social workers. Method of collecting data. by means of observations carried out by researchers by observing directly the conditions that exist in the field. (Joko Subagyo, 1991), the interview method is a tool to produce situational understanding (situated understanding) which is sourced from special interactional episodes. (Denzin and Lincoln. 2009). Documentation is a record of events that have passed, documents can be in the form of writing or pictures. The research instrument is a very important element in data collection. Research instrument is a tool in collecting data, (Suharsimi Arikunto; 2004). The research instrument is the researcher himself because the researcher has sensitivity in the field by using interview guidelines, research planning matrices, documentation tools, in the form of a voice recorder, camera and stationery as notes in the process of recording data in the field. (Syamsuddin AB; 2016). The data management technique used is descriptive qualitative. The data to be presented is in the form of a qualitative narrative expressed in verbal form which is processed to be clear, accurate and systematic, (Pawito, 2008). While the data analysis techniques used in this study using the theory of Miles and Huberman are data reduction, data presentation, and conclusion drawing

DISCUSSION

The form of coaching former commercial sex workers in the application of persuasive da'wah carried out by social workers against former commercial sex workers at the Karya Wanita Mattirodeceng Social Pantu, Makassar City, is as follows:

Delivering Persuasive Da'wah in the Form of Giving Social Guidance

The delivery of persuasive da'wah in the form of social guidance, namely physical guidance, mental guidance, and vocational guidance applied by social workers to clients based on the rules of the Mattirodeceng Women's Social Institution in Makassar City. Social rehabilitation is carried out as a form of service to clients who need special services in the social field, it is necessary to make efforts to improve social skills, prevent social skills from declining, and otherwise it will be worse than the previous social conditions. (Center for Language Research, 1998). Social rehabilitation activities carried out, with the hope that the client can participate in the success of the social rehabilitation activities carried out, such as the success of the acceptance, assessment, intervention, and termination stages, so that the client is first identified to find out the client's family background, the potential of each client, age, education level, religion, marital status, and socioeconomic status. Each type of speech has certain characteristics and is intended for clients with the aim that clients understand and accept the call for da'wah as well as possible. Wilbur Schramm identified four factors that influence the reception of messages in the communication process, namely the ability to receive from the communicant, the process of mutual influence. The more intensive the communication, the more intensive the social interaction so that the process of mutual influence will be even greater.

Delivery of Persuasive Da'wah in the Form of Advanced Guidance

The form of guidance carried out by the social worker after the client received guidance at the coaching place for former commercial sex workers at the Karya Wanita Mattirodeceng Pantu Sosial, Makassar City, was further guidance. According to the Ministry of Social Affairs of the Republic of Indonesia, further guidance is a series of activities for the implementation of social welfare as an

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effort to further strengthen the independence of clients, either in the form of consultation, guidance as re-assistance, guidance on improving or developing skills or other instructions to strengthen the client's living conditions in society. Thus the social rehabilitation activities used by informants to clients are expected to participate in social rehabilitation activities carried out through several stages, namely; acceptance stage, assessment stage, intervention stage, and termination stage. Based on the results of interviews that before the client gets rehabilitation, the steps taken are to approach the client to find out what skills the client has. This stage is carried out using the form of fardiyah da'wah.

The Application of Persuasive Da'wah in the Form of Fardiyah

The application of persuasive da'wah is in the form of fardiyah da'wah. What was done to social workers as spiritual coaches for former commercial sex workers at the Mattirodeceng Panti Sosial Karya Wanita, Makassar City can be described based on the results of observations and interviews through persuasive da'wah, as follows: 1). Coaching in the form of Islamic tabligh. Tabligh means conveying the teachings of Allah SWT. And His Messenger to the client by conveying clear information so that it can be accepted by the mind and can be captured by the heart. While the person who conveys is a social worker (Peksos) who is mandated as a religious builder or is called a muballigh. The main task is to convey the treatise with clear, real information with all the abilities available to him, using spoken and written language. The application of this persuasive da'wah is known as the injection principle, namely social workers assigned to the religious field of course provide flexibility for the client to express opinions on the client's opinions and beliefs, and then provide justification and support for the client's beliefs and knowledge about their religious knowledge. Another thing that social workers must have as religious coaches is, of course, having qualifications of knowledge about Islamic teachings based on the Qur'an and al-Hadith, on the grounds that the Qur'an has a function as a guide to life, advice for those who need lessons, 2). Coaching in the form of Tajuiya. The guidance carried out for former commercial sex workers at the Karya Wanita Mattirodeceng Social Panti, Makassar City, is the hope of every client, both in terms of physical and spiritual development, in reality if the client's presence is not handled properly, is not directed and is not sustainable, it can have an impact on public unrest. In addition, there is a pattern of handling through a system outside the orphanage which is also rehabilitative and resocializing through social guidance and skills. This guidance includes mental, social and skill guidance as well as providing business assistance stimulants. This guidance also includes health guidance that has a positive impact as an effort to prevent the spread of infectious diseases. The success of mental guidance activities depends on each individual client. Changes in a person's mindset can change depending on their views of what they see and hear. So that mental guidance can be successful if the client has the desire to try to change the old pattern to a new, better pattern of life. This form of guidance social workers always give gifts to clients so that their thoughts remain directed to their profession. According to Qemi Abdurrahman (1986) that Pay of idea is an effort to someone by giving good rewards (gifts, rewards and even hopes). While fear rousing is presenting a message that can cause worry or fear. (Oemi Abdurrahman, 1986)

Coaching In the Form of Tabligh Kitabah.

The delivery of da'wah is done to social workers conventionally by way of khitabah, namely communicating directly with clients. This khitabah method is carried out with an explicit process between religious guidance with the status of a social worker to those who become madh'u, for example writing prayer readings and daily prayers for clients. The guidance with tablig khitabah carried out by social workers begins with identifying clients at the Mattirodeceng Women's Social Panti, Makassar City. With religious knowledge possessed, such as being able to read the Koran and pray. The development of Islamic religious knowledge transferred by social workers by knowing the background on issues that occur in the community first, then exploring the issues that cause the issue to become big. Next, develop a strategy to solve the issue by writing down information, after it has been neatly and structured, then linked to religious references so that the mad'u who read and who see it will understand the message conveyed. This is done by social workers with full sincerity. Because the voluntary attitude in receiving da'wah message is a psychological characteristic, da'wah activities based on a psychological view contain persuasive (providing confidence), motivational (stimulating), consultative (giving advice) and educative (educating) properties. (Arifin, M, 1977). Persuasive da'wah activities carried out by social workers on clients certainly give birth to forms, namely attention, interest, desire, decision, action. This means that the persuasive da'wah activities carried out produce the results that social workers always pay attention, then interest, desire, decision (decision), and action (moving to act) in accordance with the expectations of the da'wah actor. (Fauziah, , 2009). The prospect of da'wah at the Mattirodeceng Women's Social Institution in Makassar City is still progressing because the da'wah carried out by social workers to clients still refers to persuasive da'wah based on the Qur'an and Hadith. The social development measures used for ex-commercial sex workers are: social guidance, physical guidance, mental guidance, and vocational guidance packaged in the form of persuasive da'wah. So the researchers found several things based on local wisdom, namely mutual agreement, mutual respect or appreciation, mutual advice, in strengthening the persuasive da'wah coaching model, namely Islamic tabliq coaching (tajuiya coaching, tablik Kitabah development), Islamic irsyad coaching, Islamic tadbir ; management (the institution), and fostering takwin for former commercial sex workers at the Mattirodeceng Women's Social Institution, Makassar City

Persuasive Dakwah on the Development of Ex-Commercial Sex Workers in the Mattirodeceng Women's Social Organization Makassar City (A Sociological Approach)

Persuasive Da'wah Approach to Structural Theory Anthony Giddens

Anthony Giddens's structuration theory that humans perform actions intentionally to complete their goals, at the same time, human actions have unintended consequences (unintentional consequences) from the establishment of structures that have an impact on subsequent human actions. Humans according to this theory are purposeful agents who have reasons for their activities and are able to describe those reasons repeatedly. Persuasive da'wah carried out by social workers to clients so that they have the characteristics of taqwa and faith, sincerity, tawadlu (low self-esteem), honest, not selfish, patient, steadfast and trustworthy in a structured manner. While the persuasive da'wah material is carried out institutionally using the Qur'an and Hadith because in it there are several strategies to invite, summon and summon clients such as: qaulan layina, qaulan syadida, qaulan karima, qaulan maisura, qaulan baligha and qaulan ma'rufan. The actions of agents to influence the structure in which they are carrying out their work. These human social activities are recursive in nature with the aim that these social activities are not carried out by social actors but are created to express themselves as actors or actors continuously by utilizing all their resources. The social rehabilitation guidance used by former commercial sex workers at the Panti Sosial Karya Wanita Mattirodeceng Makassar City are: social guidance, physical guidance, mental guidance, and vocational guidance. The coaching program in Giddens's view is carried out by agents in a structured and institutionalized manner so that it indoctrinates the client to run it using a persuasive da'wah approach. Before the ex-commercial sex worker is carried out, of course, several stages are carried out, namely acceptance, assessment, intervention, and termination. The guidance carried out by social workers to clients or former commercial sex workers at the Panti Sosial Karya Wanita Mattirodeceng Makassar City is seen from the persuasion da'wah approach with an analysis of the discussion of structuration theory from Anthony Giddens regarding Structuring contains three dimensions, namely: 1). Understanding is stating the way the agent understands something, 2). Morality or proper direction, which states the way how something should be done, 3). Power in action, which states how the agent achieves a desire.

CONCLUSION

The forms of application of persuasive da'wah to the development of ex-commercial sex workers are; a). Delivery of persuasive da'wah in the form of providing social guidance; self-integrity and da'wah material, b). Delivery of persuasive da'wah in the form of advanced guidance, c). the application of persuasive da'wah in the form of fardiyah; coaching in the form of Islamic tabligh, coaching in the form of tajuiya, coaching in the form of tabligh khatabah, coaching in the form of Islamic irsyad; da'wah guidance activities, coaching with takwin; have the ability to communicate, have the ability to do social guidance, have the ability to provide skills guidance. It is recommended to policy makers, especially the Social Service of South Sulawesi Province to pay attention to and improve facilities, both in terms of increasing the number of rooms, buildings, social workers in the field of da'wah in terms of developing and improving the quality of spiritual guidance for former commercial sex workers. And the government together with the community carry out preventive measures for former commercial sex workers who have received guidance in rehabilitation homes, so that they do not operate as commercial sex workers and receive guidance both in terms of hard skills and soft skills. Improving the quality of social worker resources by providing opportunities to continue their studies to the next level so that the implementation of the main tasks and functions as a state apparatus can carry out their duties properly.

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