

Condition of the Muslim Community Around Banyuputih After the Closure of Localizations

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Abstract

The Banyuputih localization complex started with the construction of the Banyuputih truck base around 1976 and then developing into a karaoke and prostitution place. This study aims to look at the socioeconomic circumstances of the Muslim neighborhood around the Banyuputih brothel after it was shut down by the Batang District Government in 2021. The type of research used is field research and uses a phenomenologi approach. Methods of data collection using observation, interviews and documentation. As for data analysis using descriptive qualitative analysis. The study's findings demonstrate that a thorough process of closing the localization complex and converting it to an Islamic center was followed, along with numerous considerations, rigorous research, and extensive outreach. Parents' growing conviction that young people are becoming more moral and that the use of alcohol and illegal drugs is declining has a positive social impact on the neighborhood. It is also a place for child-friendly religious tourism. The economic impact that is felt is a decrease in the amount of income until various adaptations are made such as switching professions, switching customers and controlling family needs.

Keywords: Muslim Community; Localization Closure; Impact of Localization Closure; Muslim Resilience

Introduction

Prostitution is a phrase that is well known the public and even many models of prostitution are emerging.¹ In addition to conventional prostitution, online

¹ Janif Zulfikar, Nur Fitriah, and Enos Paselle, "Analisis Kebijakan Penutupan Lokalisasi Prostitusi KM 17 di Balikpapan," *E Journal Administrative Reform* 2, No. 1 (2015): 1199–1212.

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prostitution is now emerging, especially through social media.² Prostitution is an old social illness that must be eradicated³ because it spreads sexually transmitted diseases such as HIV/AIDS. One effort to mitigate the harmful impact is to formalize the existence of localization, which has become the most visible approach to restrict migration and stop the influence that is detrimental to people's lives.⁴

Local governments can treat and monitor HIV/AIDS more effectively with localization. The presence of the localization complex creates additional opportunities for the local population, such as stall vendors, motorbike taxi drivers, laundresses, masseurs, herbal medicine salesmen, etc. Although localization benefits the economics of the neighborhood surrounding the localization complex, some people believe it has a negative impact on the morale of adolescents in the complicated environment of the brothel and around the brothel.

The practice of prostitution in positive law and Islamic law is very clear, which is prohibited⁵ because this act has more *madharat* for the community. Many youngsters get drunk; of course, this is contrary to Islamic law in (Surat Al-Maidah, verse 90) that (drinking) alcohol, gambling, (sacrificing to) idols, casting lots with arrows are abominable acts that must be avoided. Apart from that, localization also opens opportunities for young people to commit adultery. In fact, the Quran prohibits Muslims from approaching adultery because it is an abominable act and a bad path (QS. Al-Isra: 32).

As a result, some people who oppose the existence of a brothel believe that it will be more attractive if it is closed. Although some view its existence to be an alternate effort to decrease the negative impacts of prostitution, in actuality, it continues to spark debate in society. Until 2017, the Ministry of Social Affairs (Kemensos) supplied the most recent data on the repatriation of 20,000 residents of the localization complex and advised and assisted the local government in closing the complex. 118 of the 168 complexes have been closed

² Christiany Juditha, "Prostitusi Daring: Tren Industri Jasa Seks Komersial Di Media Sosial," *Pekommas* 6, no. 1 (2021): 51–63, file:///C:/Users/LENOVO/Downloads/mukhlis,+06-06-3576-13053-1-CE.pdf.

³ Paisol Burlian, *Patologi Sosial*, ed. Restu Damayanti, 1st ed. (Jakarta: PT Bumi Aksara, 2016).

⁴ Mukhammad Fatkhullah et al., *Dampak Praktik Prostitusi Terhadap Kehidupan Sosial Ekonomi Masyarakat Daerah Lokalisasi Jarak-Dolly Kelurahan Putat Jaya* (Surabaya, 2013).

⁵ Linda Ikawati, "Prostitusi Perspektif Hukum Positif Dan Hukum Islam," *Transformasi Hukum: Jurnal Studi Ilmu Hukum* 1, no. 1 (2022): 13–22.

down. The remaining 41 complexes have not been closed, while 66 spots have been closed due to fiscal support from the Ministry of Social Affairs.⁶

Batang Regency Government, which had long ago released Regional Regulation No. 6 of 2011 concerning the Eradication of Prostitution in Batang District, followed the actions taken by the Ministry of Social Affairs, and then modifications were made through Regional Regulation No. 4 of 2015. In terms of the number of people living with HIV/AIDS (ODHA), Batang District ranked third behind Semarang and Semarang District, with 793 people infected between 2007 and November 2016.⁷

The decision to shut down the Banyuputih localization facility and the truck depot was made in 2017, during Mr. Yoyok Sudibyo's term as Regent of Batang (2012–2017). The original plan was to turn the old localization facility and truck depot into a medical facility, police station, and military headquarters. The Banyuputih localization complex and truck depot was, however, demolished by the Batang Regency Government in March 2021 when the concept was ultimately converted into an Islamic Center.

Regional People's Representative Assembly and the Batang Regency Government agreed to build the Islamic Center using an Regional Revenue and Expenditure Budget (RREB) worth IDR 43.5 billion; however, this initial phase has been allocated from the 2021 (RREB) costing IDR 15 billion on a 1.8-hectare plot of land. Batang Regent Wihaji plans to relocate residents who own stalls affected by the construction of the Islamic Center Batang Regency and residents have received a compensation fund of 3 million rupiahs. The design of the Islamic Center Batang Regency will acculturate Batang culture with Islam. The Islamic Center's exterior is decorated with the Abirawa spear, the legendary weapon of Batang's founder. The Regent of Batang also believes that the Islamic Center will serve as a destination for religious tourists, one of the most popular rest stops, as well as a location for promoting Islam.⁸

Chairman of the Indonesian Ulema Council (MUI) Batang Regency, welcomes the plan to build an Islamic Center at a former truck yard and localization complex.⁹ The indigenous people around the localization complex

⁶ Ikayanti and Puji Lestari, "Penutupan Lokalisasi Dorokandang, Kec. Lasem, Kab. Rembang," *Jurnal Media Komunikasi Pendidikan Pancasila Dan Kewarganegaraan* 1, No. 2 (October 2019): 1–9.

⁷ Dian Kusumawardani, Uki Retno Budihastuti, and Mahendra Wijaya, "Analisis Upaya Pencegahan Penularan HIV/AIDS Oleh ODHA Dan OHIDHA Di Kab. Batang," *Infokes* 7, No. 2 (2017): 8–11.

⁸ Robby Bernardi, "Batang Regency Government Will Build Islamic Center," *Detik News* (Batang, January 2021).

⁹ Bernardi, "Batang Regency Government Will Build Islamic Center."

also support the Batang Regency government's move to build an Islamic Center, and only a few people refuse, even though they are not native Banyuputih residents.¹⁰ If you look at history, the existence of the Banyuputih localization complex started with the construction of the Banyuputih truck base around 1976. Most of the land belonged to residents Petamanan, who were paid a low price as compensation by the local government at that time. Initially, there were only food stalls and coffee shops around the truck base; then they developed into karaoke and prostitution places until early 2021.¹¹ The goal of this research is to collect data and assess the social and economic circumstances of the Muslim community around the Banyuputih localization following its closure by the government of the Batang Regency.

Method

This kind of research, known as field research, is carried out in particular community settings by institutions, community organizations, and governmental institutions.¹² This field study is primarily a means for discovering precisely and realistically what is occurring in the neighborhood, particularly the social and economic effects of the neighborhood surrounding the localization complex after it was closed by the government of the Batang Regency.

The research was carried out from January to December 2022 by interviewing Muslim communities around the Banyuputih localization who previously earned income from localization. A technique in philosophy and social science known as phenomenology¹³, which focuses on a subjective understanding of human experience, is used in this study.¹⁴ With this strategy, the focus is on how people directly comprehend their surroundings through observation and reflection of concrete or real-world experiences. The phenomenological approach places more emphasis on the individual's direct experience and subjective impressions than it does on trying to explain things using pre-existing ideas or theories.¹⁵

¹⁰ Adib Auliawan Herlambang, "The Occupants of the Banyuputih Truck Base Surrender Move to Penundan," *Ayohatang.Com* (Batang, 2021).

¹¹ Sam'un, "Interview with Residents around the Localization" (Batang, 2021).

¹² Hadani Nawawi, *Metode Penelitian Bidang Sosial*, 6th ed. (Yogyakarta: Gajahmada University Press, 2019).

¹³ Lee C. Rice, "The Crisis of European Sciences and Transcendental Phenomenology: An Introduction to Phenomenological Philosophy," by Edmund Husserl, Trans. David Carr," *The Modern Schoolman* (1971).

¹⁴ Gustav E. Mueller and Herbert Spiegelberg, "The Phenomenological Movement: A Historical Introduction," *Books Abroad* (1962).

¹⁵ Volodymyr Budz, "Social Phenomenology as a Factor of Self-Organization of Democracy," *Filosofija, Sociologija* (2021).

Using the phenomenological technique, information about participants' or sources' experiences is gathered.¹⁶ After then, the data is examined to find the patterns, themes, and structures that these irrational experiences reveal. The findings of this analysis shed light on the significance of unique experiences and aid in understanding subjective reality from the viewpoint of the participant. By using this method, academics and philosophers hope to comprehend subjective components of human life, such as self-awareness, self-perception, the body, and social interaction, in a way that values the individual experiences of each person.¹⁷

Researchers discuss and analyze the social and economic effects on the neighborhood surrounding the Banyuputih Village localization complex after the government of the Batang Regency closed it in this study. The key data sources for this study were the complex's RT and RW heads, as well as the head of the Banyuputih Village. Various sorts and types of significant or important historical conditions or events can be employed as supporting data in this study and research. Secondary data sources include a population distribution map and the location of WPS in Batang Regency. The necessary documents are utilized as supplemental material for the interview findings. Photographs, audio recordings, and video recordings were made during observations and interviews with all key sectors of society.

The researcher utilized a qualitative descriptive analysis to examine the data received from the findings of an in-depth search and study, which is an analysis that is accomplished not in the form of numbers, but in the form of descriptions or explanations based on the reality of the ground. According to Miles and Huberman¹⁸ the data analysis step consists of three major components: Data reduction used to examine the data includes summarizing, selecting the major points, focusing on what is significant, and searching for themes and patterns; Data display is presented in the form of concise descriptions, charts, and correlations between categories, among other things. In this study, the most frequently used format for presenting data is a narrative text; followed by Conclusion drawing and verification Conclusion Drawing and Verification, the initial conclusions put forward are still temporary and will change if strong evidence is found at the next data collection stage. The method

¹⁶ Novayani Irma, "Pendekatan Studi Islam 'Pendekatan Fenomenologi Dalam Kajian Islam,'" *At-Tadbir* (2019).

¹⁷ Hamid Farid, "Pendekatan Fenomenologi (Suatu Ranah Penelitian Kualitatif)," *Pendekatan Fenomenologi* (2018).

¹⁸ M. B. Miles, A. M. Huberman, and J Saldana, "Cross-Case Data Analysis," in *Qualitative Data Analysis: An Expanded Sourcebook*, 3rd ed. (Arizona: Sage, 2014).

used by researchers is to check all the data obtained to ensure its validity. This data validity method is supported by the use of the triangulation method, which is a data validity checking technique that utilizes something other than the data for checking purposes or as a comparison of the data.

Result and Discussion

Socio-Economic Conditions before the Closing of Localization Complex

The Pantura area, particularly Batang Regency, is a place where tiredness sets in. People who go from outside the city and pass through the Pantura on their way to Jakarta's capital city, as well as those from Jakarta's capital who wish to travel to other cities via the Pantura, will inadvertently opt to stay in the Pantura area, particularly Batang Regency. The northern coast has its own charm, especially for truck drivers who carry items from out of town and away from their wives.

The presence of a truck base on the Pantura, specifically in Banyuputih Village, undoubtedly relieves truck drivers because they no longer have to be confused about parking their trucks due to the narrowness of the land, but for some reason, two examples of truck bases in Banyuputih Village, namely the Penundan truck base and the Petamanan truck base, are always inserted with localization. From the outside, it appears to be nothing more than an ordinary truck stop, a place for truck drivers to relax, and a few tiny booths selling food and drinks, but a closer look reveals a housing complex, specifically a settlement, behind the truck base.

The Batang Regency Government (Pemkab) in 2021 has converted the former Banyuputih truck base, Petamanan, Banyuputih Village into an Islamic Center worth IDR 43.5 billion. This building has been built on land owned by the Batang Regency Government area of 1.8 hectares.¹⁹ The construction of the Batang Islamic Center which is located on the side of the Pantura Road in Batang Regency is expected to be useful for residents as a place for practicing Hajj rituals, a meeting place, and a religious tour. The Batang Regency Government inaugurated the construction of the Islamic Center 1 which is located on the edge of the Pantura road with a total budget of around Rp. 60.8 billion with the hope that it will be useful for residents as a place for pilgrimage rituals, a meeting place, and as a location for religious tourism. The construction of the first phase of the Batang Islamic Center building has completed the miniature of the Kaaba, the gate, and the perimeter fence. For

¹⁹ Bernardi, "Batang Regency Government Will Build Islamic Center."

the development of Phase II of the Batang Islamic Center project, the Regency Government has prepared a budget of IDR 13.69 billion.²⁰

The residents of Batang Regency's goal of having an Islamic Center Building has finally come true in 2022. The Batang Islamic Center (ICB) will be used for Hajj ceremonies for pilgrims departing this year beginning May 5, 2022. Rituals at the Batang Islamic Center in Banyuputih District, Batang Regency.²¹ Although there were some initial concerns because the property utilized was a former truck base, the district authority feels the Batang Islamic Center will be welcomed by the residents.

The process of closing the localization complex was completed in accordance with the procedure. To reduce the impact, it is carried out with care, varied considerations, and comprehensive investigations, as well as extensive socialization. However, there are still many inhabitants, particularly complex residents, who disagree with and reject the localization complex's function transfer. This is justified because it has a significant impact on the survival of the residents. The NGOs also appear to be profiting from the tension between the residents of the Petamanan localization complex and the Banyuputih village council. There had even been acts of resistance to the closure of this localization, both around the truck terminal and at the village hall.²²

Basically, the residents of Banyuputih Village strongly agree that the truck base is converted into a Batang Islamic Center because the location is associated with a dimly lit shop". Some of the parties who oppose it are only the occupants who occupy the truck base. Even though in terms of population most are not native Batang residents. "Residents who live around the truck base, namely RT 03, only 39 heads of families and almost all of them are migrants including from Kendal, Pemalang". The Head of the Batang Regency Transportation Agency, Murdiono explained that for the demolition of the tenants, the Regency Government will provide demolition compensation money with details of a land area of 0 - 40 meters in the amount of IDR 2 million. The land area of 40 - 80 meters is IDR 2.5 million, land area of 80 - 100 meters IDR 3 million. As for the tenant, it is IDR 500,000. Of the total number of tenants, there were 104 tenants, but only 52 tenants took the tenant and land

²⁰ Dina Indriani, "Berikut Penampakan Gedung Islamic Center Batang Saat Ini, Proyek Tahap Dua Segera Dilaksanakan," *Tribun Jateng COM* (Batang, May 2022).

²¹ Jumadi, "Islamic Center Batang Digunakan Manasik Haji Untuk Yang Pertama," *Kanal Berita Pemkab Batang* (Batang, 2022).

²² Wur Adiakso, *Interview with Village Head* (Banyuputih, 2022).

compensation money and if the demolition money was not collected it was returned to the regional treasury.

In contrast to the views of local residents who support the closure of the Petamanan-Banyuputih localization complex. Moreover, the conversion of functions into an Islamic Center, actually adds support to the steps of the local government. The people who used to sell their land also feel more sincere after about 50 years of being a place of immorality, now it is a place of worship. The surrounding community also hopes that the closure of the localization and the conversion of its function to an Islamic Center will actually become a field of blessings for the surrounding community. This is because, with the closure of the localization complex, parents are increasingly convinced that the morality of the younger generation will improve in the future, and the circulation of liquor and illegal drugs in the surrounding community will certainly decrease.²³

The closing of the Petamanan-Banyuputih localization aside from receiving support from the ranks of the local government, police officers, and government at the sub-district and village levels, also received support from the Batang Regency Indonesian Ulema Council. The social impact that is felt is of course besides being a place for pilgrimage rituals for pilgrims/umrah pilgrims, residents of Batang Regency, it is also a child-friendly religious tourism place. This is also a matter of pride for the residents of Banyuputih Village, especially the Petamanan because previously it was only known as an area that had a negative impression, now it is an area that is more religious and of course hope that it people will become more comfortable, peaceful.²⁴

Socio-Economic Condition after the Closing of the Localization

The localization complex and the Banyuputih truck base are located west of Banyuputih Village, automatically no longer inhabited because many people have moved to their hometowns and changed domiciles in the neighborhood around the localization complex. People in Petamanan Hamlet, Banyuputih Village, Batang Regency, must be smart in choosing associations and be able to condition themselves so they don't fall into things that are self-defeating. Banyuputih Village is a strategic area in the Pantura area, 1976 the Regional Government established a truck terminal to be precise in the Petamanan hamlet, most of the land belonged Petamanan who were paid a low price as compensation by the Regional Government at that time. Along with its

²³ Achmad Sya'ir, *Interview with the Head of RT* (Banyuputih, 2022).

²⁴ Muhammad Izza Zulfana, "Interview with Residents around the Localization Complex" (Batang, Indonesia, 2022).

development, many coffee shops have been established which later developed into karaoke entertainment areas and localization complexes.

The negative impact on the economic sector of the surrounding community can be seen from changes in the amount of people's income which affects the fulfillment of family life needs. Based on the results of interviews with several informants who used to work as traders, it is known that the closure of the localization complex caused several traders to experience losses due to a lack of buyers. However, there are also traders who have persisted even though their income has decreased by more than 50%.²⁵ Job changes clearly have an impact on the income received. The following is the result of a recap of the employment status of residents living around the localization complex:

Table 1.
Data on local residents affected by the closure

NO	RESPONDENCES	PROFESSION	INFORMATION
1	Rosiqoh	Washing worker	Become midwife
2	Hanafi	Water seller	Ongoing
3	Mudrikah	Washing worker	Ongoing
4	Kiptiyah	Washing worker	Ongoing
5	Sayuti	Seller	Ongoing
6	Slamet Nariyo	Water seller	Become worker
7	Rihaniyah	Washing worker	Become seller
8	Triono	Soto seller	Ongoing
9	Kholidah	Washing worker	Become housewife
10	Sutrimo	Groceries	Ongoing
11	Hj. Maryatun	Groceries	Ongoing
12	Suswati	Seller	Ongoing
13	Casruni	Washing worker	Become <i>baby sister</i>
14	Yanto	Meat Ball seller	Ongoing

Source: Summary of Interviews with Residents Around the Localization Complex

After the localization complex closed, the local residents' income decreased compared to what it used to get when there was still a brothel. Before the Semampir localization was closed, the community depended on selling food, groceries, cigarettes, and other necessities for their livelihood. The income from selling is quite large, even one day can get more than IDR a million. However, now that the localization complex has been closed, traders' income has decreased. Before localization was closed, the income of traders in one day could be more than IDR 100 thousand and some even reached IDR 1 million. However, now that the localization is closed and traders change their

²⁵ Rosiqoh, "Interview with Residents around the Localization Complex" (Batang, 2022).

professions, the income received in one day is no more than IDR 50 thousand. There are even those who don't earn at all and just live on other people's lives.²⁶

The policy of closing the Petamanan localization complex, Banyuputih has made people who take advantage of the brothel lose their source of income. Changing circumstances and environments make them have to be able to adapt. The survival efforts carried out by the people affected by the closure of the localization are switching professions. Changing professions or finding other jobs done by the community is not easy. Efforts to make ends meet, life is not easy. Communities need strong strategic choices in order to be able to survive the difficulties of post-closure localization.²⁷ The decline in income has forced people to postpone several needs that should have been met, such as clothing, food, shelter, education, and family entertainment. Not only delaying the community but also trying to manage family finances so that the necessities of life are fulfilled.

Based on the data explained, it is possible to deduce that the closure of the Banyuputih localization also damaged the economic situation of the people living surrounding the complex. People, on the other hand, adapt in many ways in order to retain life, earn money, and consume halal food for their families. Various adaptations were made, such as switching professions, switching customers, and controlling family needs. Even so, economically, the community can still survive by switching professions and changing customers, and as a Muslim, I must be optimistic that risk has been regulated and guaranteed by Allah SWT (Q.S. At Thalaq: 3). Rasulullah Saw also said a soul will not die until its sustenance is fulfilled, even though it is late for the sustenance to reach it. The Prophet ordered to fear Allah, take halal sustenance and leave it unlawful sustenance (Ibn Majah).²⁸

The phenomenon of localization closure does have a positive impact on the morals and culture of the community. The society will avoid sexually transmitted diseases, promiscuous sexual behavior, gambling, and drunkenness. However, it also has a further impact on health aspect, namely the spread of HIV-AIDS and sexually transmitted diseases that are increasingly difficult to control.²⁹ The policy has an impact on the proliferation of online prostitution

²⁶ Sutrimo, "Interview with Traders" (Banyuputih-Batang, 2022).

²⁷ Rosiqoh, "Interview with Residents around the Localization Complex."

²⁸ I Majah, "Sunan Ibnu Majah, Juz II," *Beirut: Dar Al-Fikr, Tt*, 1993.

²⁹ Aryo Ginanjar, "Dampak Pasca Penutupan Lokalisasi Prostitusi Pada Pekerja Seks Komersial Dalam Perspektif Rational Choice Theory," *Berita Kedokteran Masyarakat* 34, no. 11 (2018): 1–14, <https://www.neliti.com/publications/272177/dampak-pasca-penutupan-lokalisasi-prostitusi-pada-pekerja-seks-komersial-dalam-p#cite>.

which actually creates a very big danger because it can be accessed by everyone.³⁰ The emergence of online prostitution has been reported as a form of resistance by some prostitutes in getting customers due to the closure of many localized places.³¹ This must be considered by all elements of society so that they can anticipate it properly.

Conclusion

The process of closing the localization complex has indeed been carried out in accordance with the procedure. It is carried out with care, various considerations, and careful studies, as well as massive socialization, in order to minimize the impact. The social impact that is felt by parents is that they are increasingly convinced that the morality of the younger generation will be better in the future, and the circulation of liquor and illegal drugs in the surrounding community will certainly decrease. This is also a matter of pride for the residents of Banyuputih Village, especially the Petamanan area, because previously it was only known as a hamlet had a negative impression, now it is an area that is more religious and of course hopes that people will become more comfortable, and peaceful. The closure of the Banyuputih localization also disrupted the economic conditions of the Muslim community around the complex. The negative impact on the economic sector of the surrounding community can be seen in changes in people's income, which affects the fulfillment of family life needs. After the closure of the localization complex, the community's income decreased compared to what it used to get when there was still a brothel. Communities adapt in various ways in order to maintain life.

³⁰ Ook Mufrohim and Joko Setiyono, "Kebijakan Hukum Penutupan Lokalisasi Sunan Kuning Dalam Penanggulangan Tindak Pidana Prostitusi Online Di Kota Semarang," *Ajudikasi: Jurnal Ilmu Hukum* 4, no. 2 (2020): 113–124.

³¹ Zainal Fadri, "Perubahan Struktural Fungsional Prostitusi Online Dalam Pandangan Talcott Parsons," *Resiprokal: Jurnal Riset Sosiologi Progresif Aktual* 2, no. 2 (2020): 211–223.

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