

ABSTRACT

Nowadays prostitution tends to be regarded as a moral problem. This claim, in fact, oppresses women in prostitution. Women in prostitution then are regarded as sinners, dirty, and damned. This stigmatization in fact cannot solve the real problem of prostitution, and has made it difficult for women in prostitution to return to society.

Based on historical, social and cultural research on prostitution, it can be found that prostitution is a structural problem. Structurally, women in prostitution are victims of poverty, discrimination against women, and domination by patriarchal culture.

Stigmatizing women in prostitution nowadays cannot be separated from religion as source of morality. The false interpretation of religion often happens because theology is constructed from a dogmatic-textual orientation. Based on this theology, women in prostitution, of course, are blamed and claimed to be sinners. This perception makes women in prostitution who are oppressed become more oppressed.

Based on this problem, then, theology needs to be reconstructed. By considering social and cultural analysis, theology need not become in the future so alienated from actual problems. As part of this process, some Christian theologians, Rita Nakashima Brock & Susan Brooks Thistlethwaite have begun a new Christian theology which will liberate women in prostitution from oppression.

Christian historical tradition since the 4th century shows that a former prostitute can get a high position in theology. Mary Magdalene is understood as a former prostitute who was forgiven because of her great love for Jesus and fulsome repentance. She even became the first person witnessing Jesus' resurrection and the first apostle. Mary Magdalene also played a prominent role as a mediator of revelation between the risen Christ and His disciples.

Based on the above understandings of women in prostitution as victims and oppressed, this thesis tried to investigate Islamic theology's treatment of women in prostitution, especially the stigmatization of women in prostitution as shameful adulterers. This claim is interesting to examine because in Muslim society there is often tension between fundamentalist Muslims and women in prostitution. This tension sometimes fuels violence which damages women in prostitution.

In investigating Islamic theology, some points can be addressed. The main point is that the situation of many women in prostitution nowadays is analogous with slavery in Muhammad's day. If we look at al-Qur'an wholly, we will understand that Islam actually wanted to eradicate slavery gradually. Some verses even explicitly forbid people to enslave women.

The last step of liberation theology is praxis. In considering the steps within praxis, the insights of two spirit theologies, Christianity and Islam, can be combined to get the best praxis for liberating women in prostitution. But, women in prostitution have also to be included in this praxis. The role of women in prostitution as subjects is very important if they are to liberate themselves.

Key words: *Prostitution, Liberation Theology, Feminism.*

INTISARI

Prostitusi selama ini cenderung dipandang sebagai masalah moral. Justifikasi seperti ini pada kenyataannya tidak memecahkan masalah. Hal ini bahkan sering berakibat timbulnya tindakan-tindakan kekerasan yang ditujukan kepada perempuan-perempuan dalam pelacuran. Mereka kemudian dicap sebagai perempuan berdosa, kotor, dan terkutuk. Hal inilah yang membuat perempuan-perempuan dalam pelacuran menjadi terisolasi, tertindas dan sulit kembali ke masyarakat.

Dari analisa budaya, sosial, dan sejarah menunjukkan bahwa prostitusi sebenarnya adalah lebih sebagai masalah struktural. Secara struktural PSK adalah korban kemiskinan, diskriminasi perempuan, dan dominasi budaya patriarkal.

Beberapa sarjana Kristen, seperti Rita Nakashima Brock dan Susan Brooks Thistlethwaite telah merekonstruksi teologi Kristen agar lebih membebaskan dan menolong mereka yang lemah. Mereka mengatakan bahwa Kisah Maria Magdalene sebenarnya adalah contoh yang baik dalam teologi Kristen untuk membebaskan perempuan-perempuan dalam pelacuran. Magdalena dikatakan sebagai mantan pelacur yang kemudian menjadi rasul karena kecintaannya yang begitu besar kepada Yesus. Dalam rekonstruksinya, beberapa sarjana Kristen juga berpendapat bahwa dosa dalam prostitusi adalah dosa struktural. Dengan demikian pemecahan masalah dalam prostitusi juga harus dilakukan secara struktural.

Penelitian dalam teologi Islam yang dilakukan dalam thesis ini juga mendapatkan beberapa poin penting. Diantaranya adalah bahwa bahwa prostitusi yang ada sekarang ini adalah identik dengan sistem perbudakan dimana al-Qur'an hendak menghapusnya secara bertahap. Pada beberapa ayat al-Qur'an juga menunjukkan keberpihakannya kepada budak-budak perempuan yang dijadikan pelacur. Istilah *fahisyah* (keji) seharusnya juga tidak lagi di labelkan pada para perempuan dalam pelacuran, namun lebih tepat ditujukan kepada sistem pelacuran yang menindas perempuan-perempuan dalam pelacuran.

Kata-kata kunci: *Prostitusi, Teologi Pembebasan, Feminisme.*