

## PASTORAL CARE TO THE PROSTITUTES IN JAKARTA: POSTMODERN APPROACH

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### Abstract

*Prostitution is a classic social issue from ancient times until today that cannot be denied. From remote villages to megapolitan cities in every country. Some are legalized but some are prohibited. Various parties are trying to prevent and even eradicate it, but face obstacles that are difficult to resolve. For that, the church cannot turn a blind eye. There is a need for pastoral care for this issue which has disturbed the social fabric. The pastor's rarities in question include: (1) building a relationship, (2) establishing excellent and transparent communications, (3) biblical reflexivity, (4) systemic assessment, and lastly (5) planning to care. Thus, all stakeholders, not only the government, or foundations are concerned with this issue, but the church needs to make a concrete contribution to this problem. Because Jesus interacted with the prostitutes and then changed their life. They are also, the group of people that need to be saved.*

**Keywords:** *building relationship, care, pastoral care, postmodernism, prostitute, trafficking, saved, transparent communications.*

### Introduction

Prostitution is one of the classic moral issues from ancient time until nowadays and still exist globally and locally. It is always a scourge that worries all structures in societies. Prostitution deals with moral, ethical, and sin issues based on a religious point of view. Now, we live in a postmodern era, and Postmodernism's ideology has taken root in many aspects of society. The Christian church is challenged to respond to it, but how? The central moral issue is, should the church become relativistic in morality, or should she speak out with a loud voice on ethical issues? And then, what should she be saying? Is she not guilty of compromising calling if the church does not speak out strongly and clearly on moral issues?

Therefore, as a church, we cannot ignore this issue which is so significant in society. Since 2012 the Indonesian Government has officially closed 161 localizations for sex workers with 64,435 people.<sup>1</sup> Therefore today, there are no more localizations of the prostitute that the Indonesian Government officially recognizes.

Thus, for today, both at Indonesia's provincial and national levels, accurate data on the number of sex workers is no longer displayed. Still, from several studies, it has increased,

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<sup>1</sup>Murdiyanto, Dampak Penutupan Lokalisasi terhadap Pekerja Seks Komersial (PSK) dan Sosial Ekonomi Masyarakat Sekitar. *Media Informasi Penelitian Kesejahteraan Sosial* 43 (3), 195-210. Accessed December 5, 2020, doi: <https://doi.org/10.31105/mipks.v43i3.2133>, 196.

especially in the capital city of Jakarta with various forms of prostitution and the different patterns. This fact can be seen with the growth in the increase in the number of people with HIV in the capital city of Jakarta with a number of cases of 8,935 in 2019 with the second-highest ranking in Indonesia after East Java province, while Indonesia as a whole was 55,848 cases.<sup>2</sup> In short, growth was accelerating and challenging to control.

Based on the explanation previously, as a church, how the church deals with this reality to the issue of prostitution, particularly in Jakarta, Indonesia. This phenomenon is a dilemma for the church, particularly SDA's Church. Should the church be a frontal reject, and regardless of prostitution or otherwise, the church should take a proactive approach in pastoral care towards them? Therefore, this study aims to develop a specific method of pastoral care from the postmodern perspective.

Although, the works of prostitutes are condemned in the church because the Bible says so. However, the existence of prostitutes in helping rescue God's mission is told in the Bible when these sex workers were converted. In fact, the Bible mentions that Jesus, the Savior of humankind, had a lineage of prostitutes. For example, Rahab says, "Salmon begot Boaz by Rahab" (Matthew 1:5). That is why the church should consider the role of pastoral care for prostitutes.

However, besides the church approach, the Indonesia Government can also make a significant contribution to overcoming this issue because it has a very negative impact on society (source). But sometimes, the Government insults the dignity of prostitutes. Although on the other hand, this prostitution work provides benefits. The Indonesian Government is trying to reduce the number of commercial sex workers, but data from several surveys indicate an increase in this sector. Even though the number of these prostitutes is currently not statistically stated, many of these prostitutes' jobs are hidden like an iceberg

That is why this issue of prostitution is a dilemma and challenging. It is not only for society but also for the church, specifically the Seventh-day Adventist Church. Yet, the mission to the prostitute has never been the priority of the church. There is a need to do the mission to the prostitute. This paper aims to develop a postmodern approach that has taken from several principles in the Scripture. Therefore, this study is to seek the following answers: How to construct a postmodern approach in pastoral care toward the prostitute? What are the Biblical and theological foundations of the Postmodern approach to the prostitute? What are the phenomena of prostitutes in Jakarta? How to develop the postmodern approach to pastoral care for prostitutes?

### **Biblical and Theological Foundation**

The Bible is not silent on the subject of prostitution. The existence of a prostitution institution is mentioned in both the Old and New Testaments. Rahab, for example, is a prostitute

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<sup>2</sup> Khairani (2019). *InfoDATIN Pusat data dan Informasi kementerian Kesehatan Republik Indonesia* (Data Information Center of Ministry of Health of the Republic of Indonesia). See also Logo Betan, & Dion (2020). HIV Prevention Behaviour (condom use) among commercial sex workers based on health belief model. *Nursing update Journal ilmiah ilmu keperawatan*. Retrieved from <https://sikes-nhm. E-journal.id/NU/index>

in Canaan, according to the narrative. However, Bauckham profoundly discusses the positive role of women in the Bible.<sup>3</sup> Similarly, sexual immorality was common in Greek and Roman cultures during Paul's time. The biblical perspective on prostitution is discussed in this chapter. It focuses primarily on Paul's approach in the letter to the Corinthians. The following procedures are followed: (1) consideration of the context of Corinthians; (2) the prostitution in Corinth and (3) Paul's approach to the Corinthians.

### Context of Corinthians

Corinth was a great city. The Roman city located on the isthmus connects mainland Greece with the Peloponnese. Secular history only verifies and clarifies the impression of the city of Corinth, which we gain from the pens of Luke (Acts) and Paul (1 and 2 Corinthians). Blair compares the modern city in this present day to Las Vegas, New York, or Los Angeles, a city of pleasure seekers. Politically, Corinth was the capital city of the Roman province of Achaia.<sup>4</sup> Geographically, Corinth was so strategically located on an isthmus, it became a crossroads for both land travel routes and sea trade, that between the master of two harbors, Cenchreae leading to Asia and Lechaem leading to Italy.

Furthermore, Barclay explains that the city's population was approximately 100,000 to 600,000 at the time of Paul's ministry. This city of Corinth had at least 26 sacred palaces, including one dedicated to Aphrodite that had 1,000 temple priestesses/prostitutes. Therefore, it is possible, that the church members in the Corinthian congregation had been involved in the ritual of practicing prostitutes related to the goddess Aphrodite. Paul is writing to a very troubled church, which exists in a very corrupt city and culture.<sup>5</sup>

The church members at Corinth included some Jews, and gentiles convert (1 Cor 6:9-11, 1Cor 8:7, 1Cor 12:2), some of them were slaves, involved in the ritual of goddess Aphrodite, powerful, wise, and have noble birth. Hence, the higher-status group was more privileged than the others. The church members, according to some scholars, estimate around 40 to 150 persons.

Despite conflicts within the group, the Christians at Corinth enjoy friendly relations with outsiders.<sup>6</sup> Believers dined with nonbelievers (1 Cor 10:27). For the East culture, this practice is essential for fellowship. Moreover, Christianity at Corinth thus does not appear to have particular sectarian. Indeed, the church was much too cozy with the dominant culture for Paul's liking. They point out that by engaging in litigation, patronizing prostitutes, and participating in pagan cultic meals, the Corinthians were conforming to the behavior patterns of the larger society.

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<sup>3</sup>Richard Bauckham, *Bible and Mission: Christian witness in a Postmodern World*. (Grand Rapids, MI: Baker, 2003).

<sup>4</sup>William Barclay, *The Letter to the Corinthians*, (Louisville, KY: Westminster John Knox Press, 1975), 3.

<sup>5</sup>Ibid, 5.

<sup>6</sup>Edward Adams & David G. Horrell, *Christianity at Corinth: The Quest for the Pauline church*. (Louisville, KY: Westminster John Knox Press, 2004)

However, despite the weakness of saints, Paul does not begin by questioning the reality of their conversion but by affirming the present and future benefits. These church members of Corinthians need to be reminded regarding their salvation in Christ. The certainty of their salvation rests not within themselves but in the One who called them and the One who will complete all that He has begun. The good news is there was hope for the Corinthians; then there is hope for anyone.

It's crucial to look at the context in which Paul writes to understand the text better. The book of 1 Corinthians depicts the existence of sex division among Christians in Corinth. On the one hand, the gnostic community had ascetics. Libertarianism, on the other hand, was a movement. According to May, Christians in Corinth professed the same theological anthropology, but they contradicted each other regarding ethics.<sup>7</sup> Both believe that any theology that places a low value on the physical body denies the morality of the physical act. On a practical level, however, they are distinct.

The libertines profess those prostitutes are just another example of sexual immorality, including the offender's incest (5:1-13). Therefore, in the libertine perspective, πορνεία is justified and encouraged through theological argumentation. So, the fundamental reason for the dispute is the claim that πορνεία is not a sin but an action that would affect one's identity. In other words, prostitution was regarded as a positive or neutral activity among the Corinthians.<sup>8</sup> This issue is the argumentation of the perspective of freedom.

In Greek understanding, humans are composed of the Soul and body. Whereas Soul is high and very significant, the body is less important. For this reason, sexual immorality is a result of the assumption that the body is just a material substance. So, whatever one does with the body does not affect the Soul and has no moral significance.<sup>9</sup> Thus, this dualistic view, the body is evil, while the Soul is good, gave the impression, to the Corinthian church, that the body could perform immoral acts as long as the Soul was kept pure. So, there are still members who practice ritual prostitution in secret temples.

While Paul was ministering to the new converts in Corinth, all kinds of corrupted morals and lifestyles were lessened. Unfortunately, the teaching about sex and marriage degenerated once Paul left. As a result, adultery and prostitution became normal. They thought that freedom in Christ permitted them to do whatever they wanted. Moreover, the Gnosticism teaching confused the Christians. Gnosticism professed that only Souls matter. The bodies are temporal. Hence, there is no effect on the spiritual aspect. Only spiritual is eternal and significant.

### **Prostitutes in Corinthians**

Sexual immorality was common in Corinth. By definition, sexual immorality is having sex beyond God designed between man and woman in a marriage relationship. Any other than

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<sup>7</sup>Alistair May, *The body for the Lord: Sex and Identity in 1 Corinthians 5-7*, (New York, NY: T & T Clark International, 2004), 94.

<sup>8</sup>Ibid, 94-95

<sup>9</sup>David E. Garland, *1 Corinthians*. Grand Rapids, MI: Baker Academic, 2003), 223.

what God planned can be considered sexual immorality. 1 Corinthians 6 records that prostitution, including adultery and homosexuality, was typical for those who worship false gods. Such culture makes it difficult for those who joined the Christian faith to break away from the sexual immorality lifestyle. Sexual appetites became like a hunger for food (v. 13). Besides, false teaching was said that what they do to the mortal physical bodies does not matter compared to the side of eternity.

The issue of sexual immorality seems to be overlooked and remains unaddressed in the Corinthians congregation. According to MacArthur. "The Corinthian Christians rationalized their sinful thinking and habits. They were clever at coming up with seemingly good reasons for doing wrong things."<sup>10</sup> The Christian congregation professed the idea of spiritual liberty. Hence, living with his father's wife (5:1) seems without condemnation. They justified sexual immorality with an assertion that "all things are lawful" (6:12). With this argument, prostitution was classified as one example of many kinds of sexual immorality.

### **Paul's Advice to the Corinthians (1 Corinthians 6:12-20)**

Paul's approach starts with the social and communal implications first (5:1-8). Paul emphasizes the social implication of the contrast between the faithful believer and those who behave unethically (5:9-6:8). Verse 6:9 serve as a transition from social implication to the individual effect of sin in his/her identity. In 6:12-20, Paul addressed the seriousness of sexual sin. Paul highlights that sexual immorality is sinful and a violation of Christian identity.<sup>11</sup>

Paul discussed sex and marriage with the whole Church in Corinth. Despite the disagreement and division between the Christian community in Corinth, Paul never pointed it out in his letter. Right at the beginning, Paul advised the prostitute in Corinth to flee from "*porneia*" (v. 18). It was radical advice to separate themselves from sexual immorality. Paul invited them to flee from sexual immorality because it would be hard to resist if they stayed in their state. "Paul's argument against *πορνεία* primarily serves to show how grave and serious it is as a sin rather than simply to prove that it is a sin."<sup>12</sup> Paul encourages the prostitute to flee from sexual immorality for two reasons: destroying self and dishonoring Jesus.

**Self-Destruction.** *"All other sins a person commits are outside the body, but whoever sins sexually sins against their own body."* First of all, Paul emphasized that, unlike other sins, sexual sin is more severe because it is a sin against the body. It is not merely a sin that would negatively affect the human body because other sins like suicide abuse would affect the body. It is beyond just sins against one's own body. As a Christian body, whoever joined Christ became Christ himself (v. 15). So, Paul addressed that sexual union with a prostitute violates the union with Christ.

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<sup>10</sup>John E. MacArthur, *1 Corinthians*, (Chicago, IL: Moody Press, 1996), 146.

<sup>11</sup>Alistair May, 96.

<sup>12</sup>David E. Garland, 220.

Paul argues that sex unites two people to become one (v. 16). If one connects himself with a prostitute, he becomes one with her in the body. In other words, Paul expressed a profound idea that sex is not about the fun or pleasure of bodies. Instead, it means a deep connection and a permanent relationship between husband and wife. Indirectly, Paul denies any idea of casual sex as the Corinthians practiced.

Garland, identifies that the Christian community in Corinth was silent on immoral behavior because rich patrons had very influential prestige and social power. So, to offend him would result in serious social consequences to deal with that issue. Paul argues that no power of status should be disregarded over the ethical principles of conduct.<sup>13</sup>

**Dishonor Christ.** *"Do you not know that your bodies are members of Christ Himself? Shall I then take the members of Christ and unite them with a prostitute? Never!.... But whoever is united with the Lord is one with him in spirit". Flee from sexual immorality.*

To respond to those false teaching of Gnosticism, Paul emphasized that human bodies have a purpose. Physical bodies do not end at death, but they will be resurrected and transformed, as in Christ. Therefore, if anyone is with Christ, they become part of Christ. "Christian's body is a member of Christ". Hence, the bodies (members of Christ) should never be polluted through prostitution.

Sexual bond outside marriage dishonor Christ because it was not designed as such. Once one is united with Christ, they are in union with the Spirit (v. 17). Paul emphasized that our bodies are the temple of the Holy Spirit (v.19). Therefore, our bodies are designed to honor Christ. Indirectly, Paul reminded the Christians in Corinth that, as being bought by the blood of Christ, they belong to Christ. Their bodies are no longer their own. As a result, they are unable to exercise legal authority to do whatever they want with their bodies. Sexual immorality is not only harmful to one's self, but it is also disrespectful to Christ's followers.

**Paul's Suggestions.** Paul ended with an appeal, "Honor God with your body" (v. 20). Paul reminded the Corinthians about their identity in Christ as a temple of the Holy Spirit because they were bought with the price by the blood of Christ. "The language is a metaphorical reference to redemption as ransom, and it alludes in an undeveloped way to the death of Jesus. That the Corinthians belong to God is the ultimate qualification of their freedom."<sup>14</sup> Therefore, they are not supposed to live to please themselves but to please the One who purchased them by His blood.

As being bought, every Christian owe Christ's honor and obedience to what God commanded. The response of the free salvation in Christ is to give glory to God using the bodies as God designed them to be. From the whole passage, Paul advised the Corinthians (1) to radically flee from sexual immorality, (2) to be reminded about their body as the temple of the Holy Spirit, (3) and remind them that their bodies are not their own.<sup>15</sup>

We have seen from the discussion above that Paul's purpose was to change the behavior and lifestyle of the Corinthians about sexuality. It is interesting to see that Paul never accuses

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<sup>13</sup> Ibid.

<sup>14</sup> Marion L. Soards, *1 Corinthians*, (Grand Rapids, MI: Baker Books, 2011), 128.

<sup>15</sup> Ibid.

them of their actions. Instead, he refuted the false teaching and wicked worldviews that lead to certain actions. According to Garland, "Paul does not begin by attacking their behavior as in 5:1 and 6:1, but instead confronts the theology on which that behavior is predicated."<sup>16</sup> By doing so, Paul was able to correct the wrong assumption and encourage the right actions and lifestyle.

### **Prostitutes in Jakarta**

In this section, I will discuss the life of prostitution in Jakarta. Not only about prostitution itself as the main discussion, but also about a brief overview of Jakarta as a Metropolitan city. Jakarta is an urban metropolitan city. Furthermore, this section will also discuss the factors that cause people to be trapped in the World of prostitution, the pattern of prostitution practices, and groups that fall into the World of prostitution.

Life in the city is full of diversity, intense competition and the disintegration of tradition is paramount. This is urbanization, according to Cox, people try in different ways to fulfill their ambitions.<sup>17</sup> Thus, as Kim stated, sometimes it is easy to put a negative perception of the cities because of pollution, complexity, impersonality, and rivalry compared to the suburbs area.<sup>18</sup> Furthermore, Cox also argues that cities bring anomy phenomena, depersonalization, and isolation. It means that a degree of tolerance and anonymity replace traditional moral sanctions.<sup>19</sup> In other words, lack of ethical standards in individuals or groups.

In addition, according to people who move to the cities could be categorized into several kinds by their motivation, situation, and purpose. It means that a degree of tolerance and anonymity replace traditional moral sanctions. The urban center is the place of human control, rational planning, and bureaucratic organization.<sup>20</sup> Therefore, the societies of metropolis provide the indispensable social setting for a world where religion is loosened, for what we have called a secular lifestyle.

### **Jakarta**

Jakarta is the capital of Indonesia, and it is also a province on the island of Java. Jakarta is all Indonesia rolled into one massive urban sprawl. Indonesians come from all over the archipelago to seek fame and fortune or just to eke out a living. Bataks and Minangkabau from

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<sup>16</sup> David E. Garland, 222.

<sup>17</sup> Cox, Harvey. (1966). *The secular city: Secularization and urbanization in theological Perspective*. NY: The Macmillan Company, 4.

<sup>18</sup> Enoch Jinsik Kim, *Mission strategy in the city*. (Eugene, Oregon: Pickwick Publications, 2017), 68

<sup>19</sup> Harvey Cox, 4.

<sup>20</sup> Ibid.

Sumatra, Ambonese from Maluku, Dani from Papua, Minahasans from Sulawesi, Balinese, Madurese and Timorese are all united by Bahasa Indonesia and a desire to make it in the capital.

Therefore, Jakarta is the center of various ethnic groups in Indonesia because the government center is located here. Jakarta is a capital whose population consists of different ethnic groups in Indonesia and ex-pat or immigrant workers from multiple countries because of their business and economic interests. And Jakarta is the economic center distributed to all provinces throughout Indonesia. In Jakarta, the latest styles and thoughts are formed, the important political decisions are made. Jakarta is the main center for the economy, finding work, doing deals, and courting government officials.

In the 1990s, Jakarta underwent a vast transformation as the city's face was changed by the constant construction of more skyscrapers, flyovers, hotels, and shopping centers, with a development center. Also, Jakarta has more luxury cars than the rest of Indonesia put together, but it also has the worst slums in the country.

Jakarta is primarily a city of government and business but not a tourist destination. Therefore, make Jakarta is the most expensive city in Indonesia, the most polluted, and the most congested. Still, if you can withstand it and afford to indulge in its attractions, it can be an exciting city.<sup>21</sup>

When many gather in Jakarta, the population is quite dense. The population is approximately 9.3 million, with an average annual rate of growth of 0.12% (Suryadinata, Arifin, and Ananta, 2003., p. 139). From 1995-to 2000, 702,202 people were migrating into Jakarta, and 805,343 people were migrating out of Jakarta.<sup>22</sup>

It should be noted that the data refer to the population in Jakarta only and exclude commuters and temporary migrants (who have resided for less than six months in Jakarta). The "daytime" population is much larger than the "nighttime" population. However, in the nighttime, people are still around in their activities, especially for pleasure.

Related with the population, Indonesian citizens is about 8,324,707 (99.57 %) and foreigners about 22,376 (0.27%). For religious composition, Muslim (85.74%), Christian (10.04%). Buddhist (3.75%), and others (0.13%). This statistic is the description of the population and religious profile/composition. For the ethnic groups, Javanese is dominated (25.05%) compared to other ethnicities.<sup>23</sup>

When the people of different provinces of Indonesia come to Jakarta, the capital city of Indonesia, armed with adequate education and skills, this is not too much of a problem. They can get a job adequately based on their skills or discipline. When people get a decent job, it makes them able to meet their needs, and they even get safe if they got high incomes from their salary.

However, for those who do not have adequate skills and a supporting education level at least at the Bachelor's or Master's level, the harsh life in Jakarta will lead them to debt collectors, robbers for men, but for women, household servants. Yet generally, they will become

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<sup>21</sup> Peter Turner, Marie Cambon, Paul Greenway, Brendan Delahunty, & Emma Miller (2000). *Indonesia*. (Hawthorn, Victoria: Lonely Planet Publications, 2000), 180.

<sup>22</sup> Suryadinata, Arifin, & Ananta, *Indonesia's Population: Ethnicity and religion in a changing political landscape*. Singapore: Institute of Southeast Asian Studies, 2003, 143.

<sup>23</sup> *Ibid*, 143-144.

sex commercial workers if they are still young. They could work at pubs, cafes, spas, etc. In general, most of those who come to Jakarta change their fate from low economic income.

In general, in the big cities from ancient times to the present day, the issue of prostitutes never stops being discussed. This issue is always there with various types that make it attractive for everyone. Multiple factors trigger people can fall into the World of prostitution. Therefore, Suyanto argues with some elements as the factors a person can be involved in prostitution.<sup>24</sup>

### **The factors to Contribute Prostitute Engagement**

**Economic Factor.** The economic factor is more reason for prostitutes. According to experts, there is no adequate education and skills that can be accepted in the field of work, so the only very young option for women is to colonize themselves as commercial sex workers. Considering the increasing number of unemployed. Competition in the World of work and layoffs.

Even those who temporarily work as Sales Promotion girls can be involved as freelance because their income is still not enough to meet their needs. Plus, there are tempting offers and get a significant income from this illegal work. There is additional income. For instance, in the Philippines, there are two main factors, namely poverty, and patriarchy, where which is an "exploitative" system in the international political-economic World.<sup>25</sup>

Based on the results of a previous study, those who enter the commercial sexual industry business are usually forced by several combined factors and environmental conditions: poverty pressure, disappointment due to a failed love affair, lack of job opportunities in the labor market, biased patriarchal values, the offer of a hedonic lifestyle, and the psychological condition of girls who are vulnerable to fraud, coercion, and other social pressures.

**Family.** The family factor is very dominant when parents do not pay too much attention to their children's lives. Due to busy work, they do not pay attention to the association or activities of this child, especially in life when interacting with social media or technology and information. There are several movies on adult sites in the form of pornography.

**Broken home.** A broken home is a significant factor, especially for women when divorced by their husbands. Moreover, it won't be easy to get a job when this woman lacks sufficient education or skills, especially when she is a single parent. She takes care of the children after the divorce without being supported by the husband who divorced her. So prostitution is a shortcut alternative that can provide income to meet family life.

**Friends.** Some literature explains that most of the prostitutes who enter this World are due to the influence of their friends who first entered the World of prostitution. Tempting offers such as quick to get money without considering the harmful consequences of making the decision. Especially in the current situation, online booking is more accessible, even though sometimes they face many risks. For example, they were killed, snatched, held at gunpoint, and so on.

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<sup>24</sup> Bagong Suyanto, "Child Trafficking and Industry sex global." *Global & Strategy*, 7(1) January-June, 139-154, 2013

<sup>25</sup> Suyanto, 145

Another factor concerning friends is that they are not married but have a boyfriend who is already in a relationship they have had pre-marital sex. After his girlfriend left him, she felt hurt and was no longer a girl, so it was very young for him to become a sex commercial worker.

According to Suyanto, it is interesting that dealing with the problem of prostitution is not merely an economic or moral approach. It will never be sufficient. He emphasized the phenomenon of prostituted girls was not the fault of the victim. They did not understand the values and norms of religion and society, nor was it simply because of earning a significant income. Still, more than that, it was due to social phenomena related to economic-political, cultural, lifestyle issues, etc.<sup>26</sup> For this reason, it is necessary to take an integral and comprehensive approach from various parties to this issue. The church needs to study holistically from the point of view of the Bible and its solutions.

Because as victims of acts of exploitation and various forms of violence, the position of prostituted women is proven to be vulnerable to being victims of exploitation, psychologically suffering, and weak. Some have witnessed that approximately 300 men have had sex with them<sup>27</sup>.

**The Impacts.** It shows the negative impact of the work of prostitution is so significant. According to Tautz, Bahr, and Wolter, it often causes children (girls) who are victims of commercial sexual exploitation to experience various impacts, such as (1) physical effects in the form of injuries, especially injuries to the sexual organs. Internal and external, dysfunctional, and sometimes even fatal. Among children, severe injuries to the genital area often become permanent as a result of their sexual abuse; (2) psychosomatic effects, in the form of chronic pain syndromes, gastrointestinal disorders, and respiratory problems; (3) psychological effects, such as post-traumatic stress disorder, eating disorders, loss of self-esteem and depression; (4) the emergence of dangerous health behaviors, including engaging in alcohol and drug abuse, smoking, high-risk sexual practices; (5) impacts related to sexual and reproductive health, such as sexually transmitted diseases, HIV/AIDS, unplanned pregnancies and unsafe abortions. The risk of being infected with HIV and sexually transmitted diseases. These diseases are very high for children and adolescents (Rokmah, 2014); and (6) for children who are victims of commercial sexual exploitation, it is not uncommon for them to self-harm or even attempt suicide.<sup>28</sup>

Worldwide, a study conducted by WHO (2003) noted that about 33% of all post-traumatic disorders that occur in women and 21% in men are related to cases of violence and sexual exploitation experienced by victims when they were children. As Lurie points out (2003), the impact of migrants without adequate knowledge of the cities could be easy for them to fall

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<sup>26</sup> Suyanto, 149

<sup>27</sup> Ibid.

<sup>28</sup> Dewi Rokmah, Implikasi mobilitas penduduk dan gaya hidup seksual terhadap penularan HIV/AIDS. Retrieved from <https://journal.unnes.ac.id/nju/index.php/kemas/article/view/2847> Vol 9, No 2, 2014

into the World of prostitution, such as in South Africa. She also evaluates those rural women who consider that their migration status cannot guarantee their life.

This data means that dealing with the problem of prostitution solely from an economic or moral perspective will never be sufficient. The emergence of the social phenomenon of prostituted girls is not the fault of the victim who is immoral and does not understand the values and norms of society, nor is it merely the pursuit of a higher income. Still, more than that, this is a social phenomenon related to economic, political, cultural issues, lifestyle, etc. The Government should have acted to save girls from the trap of the commercial sex industry. It is a must to prevent children from involving in the sex commercial industry.

**The concern.** The impact of the prostitutes practice emergence several concerns. These concerns are discussing in the followings:

**Violence.** Several studies show that prostitutes are at an increased risk of violence, escalating to lethal violence. As a result, some women's rights organizations believe that all prostitution should be considered a form of gender-based violence. Prostitution is being campaigned against by women's rights organizations, including the European Women's Lobby. The European Parliament supported this approach in its decision of April 5, 2011, and in October 2013 about the campaign "Together for a Europe free from prostitution." In addition, prostitutes also report violence by police and law enforcement agents, as well as other forms of degrading treatment by the authorities.<sup>29</sup>

**Migration.** According to prostitution organizations, most women working in the prostitution business are migrants; equally, data and estimations on victims of trafficking for sexual exploitation indicate that most of them are migrants. Because prostitution and pornography are global enterprises, victims of trafficking may be forced to cross borders multiple times to perform sex services in other nations.<sup>30</sup>

**Gender equality.** Prostitution and sexual exploitation are heavily gendered concerns, with most women and girls selling their bodies to men or boys who pay for this service, either by coercion or consent. As a result, women and girls make up the vast majority of individuals trafficked for sexual exploitation.

### **Implementation: A Post-Modern Approach**

In this section, I will discuss the implementation of the Postmodern approach, particularly for the prostitutes. Of course, the system made by the church, in particular, is so challenging. The work of prostitutes is clearly against the Bible. However, Bible tells about prostitution. Jesus encounters the prostitutes in His ministry.

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<sup>29</sup> E. Schulze, Mason, Canto, & M. Skalin, *Sexual exploitation and prostitution and its Impact on gender equality*. European Parliament: Directorate-General for Internal Policies, 2014.

<sup>30</sup> Schule, Canto, Mason, & Skalin, 2014.

Therefore, as a church, we cannot ignore the work or the role of prostitutes. We have to take a stand to approach and save them from this trap. Sexual workers are outcasts or a victim of the gratification of man's lust. I prefer this approach to what Carrie Doehring proposes for those in issue in her book "The practice of pastoral care: A postmodern approach" However, I simply elaborate on some approaches compared with the several authors that qualify in this issue. In general, prostitute workers prefer privacy. It is the same in the postmodern World (Ammerman, 1999). So, when the church wants to reach them, we must respect their privacy. The reason is that they are feeling shame and rage.<sup>31</sup> It is quite different from the government's approach to the juridical system.

These are five approaches to Pastoral care which are based on the postmodernism approach:

Stage (1) Relation: Listening and responding to the intermingling of the story (cross the boundaries)

The first is intercultural care. Caregivers such as pastors, and elders have to come across the boundaries to build a relationship with a particular person, family, or community to show their care and compassion. It is challenging, especially for the prostitute's workers. The caregivers must cross the boundaries. When doing this step, it is essential to note, that it is often rather difficult to let go of our identity. Because we feel our social status is higher than theirs, who are outcasts and neglected people. For example, our culture, beliefs, existence, and background make it very difficult to adapt to a different culture or lifestyle that is contrary to the One we live.

Furthermore, Bauckham points out that when a church crosses the boundaries to carry out God's mission, it should in "an appropriately new way."<sup>32</sup> He continues to argue that the church's communication, understanding, participation, and action across the boundaries may be welcomed by Christians. This act of crossing the boundaries is a demanding situation of opportunity and challenge for Christian witnesses. Incarnational engaged compassion is articulated and experienced when we incarnate (embody, materialize, and personify) love through engaging individuals and situations with compassion and attention to the many circumstances.

Cross the boundaries is the action of those who mainly want to serve the people, as a minister wants to cross to reach the prostitutes. Their ministry is full of compassion and care. They don't care about themselves. This term, according to Hiebert, calls it with term "ethnocentrism." He says that we fail to recognize many assumptions and values that underlie our culture.<sup>33</sup> Maybe because we feel we are better than them. Therefore, Rynkiewich asserts that "the effective missionaries have always sought to immerse themselves in a profound knowledge

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<sup>31</sup> Carrie Doehring, *The Practice of Pastoral Care: A Postmodern Approach*. (Kentucky: WJK press, 2015), 178.

<sup>32</sup> Richard Bauckham, *Bible and Mission: Christian witness in a Postmodern World*. (Grand Rapids, MI: Baker, 2003), 112

<sup>33</sup> Paul G. Hiebert, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*. Grand Rapids, MI: Baker Academic, 2009).

of the way of life of the people to whom they have sought to minister."<sup>34</sup> We have to understand and mingle with them.

#### Stage (2) Establishing communication: Caregiving Relationship

After the minister crosses the boundaries to build a good relationship, the second One builds the inter-relationship. According to Doehring, this inter-relationship concludes emotions, values, beliefs, and practices.<sup>35</sup> It means a holistic relationship approach.

Several crucial elements need to be adequately considered to build the relationship.

##### 1. Accept them as they are

When we cross the boundaries, it is not our attitude that we feel more righteous or better than them. But we can accept them as they are. This requires a clear approach pattern. The minister supposes to make a compelling approach to building a relationship with those who are margin people. We don't come with the force because we are looking better than them. He points out: "Postmodernism maintains that there can be no independent standard for determining which of many rival interpretations of an event is the true One. The only thing postmodern thought argues against is the hope of justifying our response to the attacks in universal terms that would be persuasive to everyone, including our enemies."<sup>36</sup> However, we have to indicate our identity. It does not show with the authority or more righteous One. But with the Spirit of humbleness.

##### 2. Be a good listener

Listening skills. We have to develop listening skills. Patton says, "just listening."<sup>37</sup> If only we present and give advice that we think can provide more benefits or changes, but we do not listen well, it disrupts and could disappoint them. We have to understand who they are. Understand their context well. Sometimes only visible on the "surface" only. We need to dig deeper. What happens beneath the surface?

Caregivers should know their feelings of guilt. Often, they are just silent because they know their job is wrong by their family, the community where they live, and the religion they belong to. Thus, in building a caregiving relationship, a good listening attitude is needed. We have to know the seeker's personality. And also, those who are attached to those clients, such as prostitutes.

##### 3. Establish good communication

In communicating our aims, let us use language that is understandable and transparent. So, when they understand and be transparent, it results in good communication. Thus, the mission that will be shared can be received correctly, and there is a positive response from the subjects reached. This can be done only by mingling with them. Not only on the surface, but the

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<sup>34</sup> Michael Rynkiewich, *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World*. (Eugene, Oregon: Cascade Books, 2011).

<sup>35</sup> Carrie Doehring, 177.

<sup>36</sup> John J. Collins, *The Bible after Babel: historical criticism in a postmodern age*. (Grand Rapids, MI: Eerdmans, 2005), 149.

<sup>37</sup> John Patton, 163.

church must dive more profound to recognize its actual existence. Churches can understand their values, feelings, and their practices. In addition, Diogenes points out that willingness to talk, listen to other people, and weigh the consequences of our actions upon other people without any guarantee of success because post-modernism looks at our daily life, and how we interact with the people.<sup>38</sup>

### Stage (3) Theological Reflexivity

This phase discusses how to lead care seekers to the understanding of the biblical perspective. After caregivers have built relationships and recognize the issues and then propose the spiritual and biblical concepts. Some stages need to be considered before entering this section. Before caregivers or the church offers spiritual or biblical counseling.

Introduce Jesus. Jesus is the bearer of the new being in the total of his being, not in any particular expression.<sup>39</sup> Another aspect that we have to consider when we approach the prostitutes is related to the biblical story. According to Bauckham, we have to tell the story as a church.<sup>40</sup> Ammerman also emphasizes that we have to tell the transcendental story to those who do not believe in God and His plan for humankind. Either in the Bible or in personal experience when we encounter amazing experiences with God.<sup>41</sup>

It is crucial that we interpret the context of the person, in this case, those involved in prostitution, related to the Bible and what she experiences. Interpretation is the connector of events. The concern is to emphasize the vital function of interpretation in connecting the possibilities of a person's life into a narrative. It aims to see the whole picture, like putting together a puzzle to see the big picture.

For instance, a minister should tell the biblical themes, such as redemption theology, theology of morals, eschatology hope, and theology of lament or suffering to them. However, sometimes people are ambiguous about the issues that they are facing.

### Stage (4) Systemic Assessment

This step is important to provide an assessment to the prostitutes who can be considered care seekers. This stage is not made to give judgment to them like the approach made by the judge. But more to the process of a medical doctor to the patient when diagnosing the disease. As Patton points out regarding assessing, a caregiver has to diagnose and value the pastoral counselor.<sup>42</sup>

As an important note, before giving an assessment, caregivers have to talk openly or transparently about their pain, demonstrating the belief or experience that they encounter with

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<sup>38</sup> Allen Diogenes, *Christian Belief in a Postmodern World: The full Wealth of Conviction*, (Louisville: KY: Westminster, 1989).

<sup>39</sup> John Patton, 51.

<sup>40</sup> Bauckham, 83-110.

<sup>41</sup> Nancy T. Ammerman, *Growing up Postmodern: Imitating Christ in the age of "Whatever."* (Princeton: Institute for Youth Ministry Princeton Theological Seminary, 1999).

<sup>42</sup> John Patton, 137

God.<sup>43</sup> Furthermore, he points out that transparency is not a possession of the minister. It is, instead, a function for others of those who have received healing from the "spiritual community."<sup>44</sup>

### **Assessing Local Community/Organizational Systems**

For those who have an issue, such prostitutes may be a part of a variety of community or organizational systems: a religious community of faith, an educational system, the place where they work, professional organizations, and affiliate groups (for example, ethnic group, sports group, music, etc.). These systems and organizations can also offer support to a prostitute or make their lives more difficult.

Therefore, a caregiver such as a pastor, elders, or spiritual practices in the church can assess these community systems and organization's roles by asking: Can these organizations support you when you are in times of trouble, or difficulties, and ensure your safety and health? If the communities do not keep your good life, better change and leave the community. And then at the time, a church offers a new community instead.<sup>45</sup> Assessing family of origin or the present family

Pastor, elders, or those who are acting as caregivers can further assess family systems by considering how family dynamics may reflect the lifestyle, values, practices, and religious traditions concerning sex roles (for example the role of husband/wife, father/mother, uncle/untie, grandfather/grandmother). Therefore, Graham has used family system theory in conjunction with cultural system theory to address power imbalances in a family because of age, gender, sexual orientation, or physical or mental appearance or ability.<sup>46</sup>

Another dimension of family assessment concerns cares seeker to experience when growing up. According to Doehring, people in crisis or issues often re-experience family dynamics during childhood and the stage of transition.<sup>47</sup> For example, they may re-experience the helplessness and vulnerability they felt as a child or adolescent and how their family members coped. If one's parents reacted to abuse or neglected them in different ways, the memories remain and the effect on his life. This case is a danger to the balanced development of the person in the family.

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<sup>43</sup> Ibid, 163.

<sup>44</sup> Ibid, 43.

<sup>45</sup> Carrie Doehring, 164.

<sup>46</sup> Larry Kent Graham, *Care of persons, care of World: A psychosystems Approach to Pastoral Care and Counseling*, (Nashville, TN: Abingdon, 1992)

<sup>47</sup> Doehring, 2015.

## Assessing Intimate Partnerships and Friendship

Pastors, elders, or spiritual practitioners can assess whether the care seekers are in a healthy intimate relationship by asking whether spouses, partners, and those dating respect each other because this relationship can affect the One who has issues. Furthermore, this author emphasizes that partnership and friendship should provide more warmth, laughter, and love, less negativity and animosity, and satisfaction to people in difficulty. In addition, the author suggests that prayer is an integral part of strengthening them for their compassion for each struggle they are facing. Therefore, assessing their partnerships and friends is vital for pastoral care.<sup>48</sup>

This assessment is crucial before the subsequent action planning care is carried out. Therefore, the church should know the basic problem of that person through a profound review. Especially, in this case, is prostitutes. The correct assessment can provide a pattern of solutions that can positively affect the biblical perspective. Next in the last stage is planning care.

### Stage (5) Planning care

There are three points<sup>49</sup> that Doehring points out.

Building trust through compassion, and establishing safety when spiritual practices give respond to a care seeker, like prostitutes, they have to show emphatic and compassion. It will have happened if they come close to or mingle with them.<sup>50</sup> Their compassion shines a love on their lifestyle that reflects their values, beliefs, and practices. When they encounter crises in daily life, Doehring argues that if caregivers and care seekers (prostitutes) collaboratively in their emotions, feeling not just in the intellectual dimensions, it can be elevating their spiritual and emotional dimensions.

Therefore, experiencing self-compassion for the prostitute is essential when we as caregivers reach them. For example, if the person had sexual abuse at a young age. How do we have to offer compassion to them? Pastoral conversations and care can lead her to the hope and assurance that they are still valuable in the eyes of God and fellow others, even though their lives are full of humiliation and violence. This is felt in a community of individuals whose lives are being transformed by relationships - a life of incarnational engaged compassion for all and a life of purpose and meaning.<sup>51</sup>

Furthermore, we have to establish trust and safety for care seekers.<sup>52</sup> We have to convince them for their safety. It can turn their fears, anxiety, shame, and guilt into dignity because of trust and safety. After that, we have to determine that the care seeker can safe from harm. In other words, when they join the church community, they feel safe and appreciated.

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<sup>48</sup> Carrie Doehring, 167.

<sup>49</sup> Ibid, 173-186.

<sup>50</sup>Paul G. Hiebert, *The Gospel in human contexts: Anthropological Explorations for Contemporary Missions*. (Grand Rapids, Mich: Baker Academic, 2009).

<sup>51</sup> Foshausen, 4.

<sup>52</sup> Carrie Doehring, 176.

### **Fostering accountability**

On this point, accountability needs persistency of compassion which was mentioned previously. To care for the people, particularly those in issues, such as prostitutes, we have to perform an "understanding of compassionate accountability."<sup>53</sup> Accountability has been seen as a precursor before there is any possibility of forgiveness or reconciliations. Therefore, consistency in accountability is crucial when we engage with neglected or outcast people.

In religious experiences, such love, forgiveness, generous should be there in the process of taking care of them. And those attributes should be done with accountability. Because our God is God of accountability for those, He calls His people or even not his people. He is not partiality.

In addition, this is crucial for the prostitute. Patton describes that for those who are cheated and coerced, it may not be a big problem for them, but for those who have become addicted, abstinence needs to be developed. But in the concept of pastoral care. Not gratifying the patients' infantile and neurotic wishes."<sup>54</sup> .

Finally, the persistence of accountability is a crucial factor for pastoral care when dealing with prostitutes. Sometimes church leaders tend to underestimate the people in trouble because of their bad attitudes. They need touch, love, and care for them, guilt and shame. We as caregivers should have the accountability to take care of our existence.

### **Reconnecting with the goodness of life**

The last phase is reconnecting with the goodness of life. Moments of experiencing the goodness of life are familiar in the midst of a crisis or intense stress.<sup>55</sup> The people who are in issues like prostitutes need change. They want a change such get a better life, hopes, joy, and happiness. Therefore, they love experiencing supernatural/transcendental events, such as miracles, and life changes.

Reconnecting what is already broken needs effort. Of course, the Bible emphasizes the new hearth. It requires a heart that is wholly surrendered to God. As Bible says, "I will give you a new heart and put a new spirit in you; I will remove from your heart of stone...." Ezekiel 36:26.

This approach is not with coercion. We have to come closer or engage with, understand and listen to them. We have to present a biblical foundation that attaches to their problems and

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<sup>53</sup> Leslie J.Francis, Peter Kaldor, Mandy Robbins, and Keith Castle, "Happy but exhausted? Work-related Psychological health among clergy." *Pastoral Sciences/Sciences pastorales* 24 (2)., 2005, 101-120

<sup>54</sup> John Patton, 177-178.

<sup>55</sup> Carrie Doehring, 185.

challenges and can see God's purpose for them. Thus, it can be reconnecting to choose a better life with Jesus with a new life.<sup>56</sup>

### Conclusions and Recommendations

To conclude, prostitution is an immoral act that can damage the nation's morale, disturbing the community in general, the church, and the family in particular. Prostitution is a violation of the seventh commandment in the Bible, "do not commit adultery." Exodus 19:17. Therefore, the apostle Paul rebuked the church at Corinth as a metropolitan city to abandon this practice. He also advised so that they could beware of the sin of adultery and unnatural relationships. Corinth is a city where idol worship was directed to the goddesses where their religious rituals contain elements of sexual intercourse. The apostle Paul's advice was that they might protect themselves from the immorality and lust of the World.

As a Corinthian city, Jakarta is also a Metropolitan city. It is the capital city of the Republic of Indonesia. In general, metropolitan cities are occupied by various groups, ethnicities, and professions to earn adequate income, including prostitution. Some factors mentioned before make someone want to become a prostitute. The elements are the economy, family, friends, broken home, etc. These things act as predators so that people can prostitute themselves.

In fact, the church is still lacking in providing steps for a spiritual approach that invites, embraces, and facilitates so that there is a change in their lives. However, this challenge for the church is not just overlooking handling this problem. The church is expected to be able to provide a solution to this problem. For this reason, the church needs to implement concrete and workable pastoral measures. Thus, marginalized groups, such as prostitutes, can get services from pastoral care.

In conclusion, these are the pastoral care steps: (1) building a relationship, (2) establishing excellent and transparent communications, (3) biblical reflexivity, (4) systemic assessment, and last (5) planning to care.

#### Recommendations

There are some recommendations based on this paper that relate to pastoral care for the prostitutes

1. Church institutions such as seminaries or theology departments can research the existence of prostitution and how to minister them from a biblical point of view
2. From the conference or mission level, they should develop an integrated program to reach prostitutes in the Metropolitan city
3. From the conference or mission level, it is necessary to hold seminars to form positive paradigms in service to those who are outcasts and neglected.
4. At the congregational level, to be able to form a structure as a model under the women's ministry for pastoral care to prostitutes and provide counseling services to accommodate their complaints

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<sup>56</sup> Geraldine Brake, "Panama" in *Pastoral counseling in a global church*. (Maryknoll, NY: Orbis Books, 1993), 25.

5. Involve stakeholders from all components of society to find a way out of prostitutes' issues.
6. There needs to be an agency for rehabilitation at the congregational level to accommodate people who have this kind of issue.
7. There is a need for integrated services to prostitutes that are centered on Christian principles that prioritize human approaches that are compassion, care, and love.

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