

Social Rehabilitation of Individuals Involved in Prostitution in Palopo: A Maqāṣid al-Sharī'ah Perspective

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Abstract

Purpose - This study examines the implementation of social rehabilitation for individuals involved in prostitution in Palopo City and analyses government intervention, religious guidance, and economic vulnerability through the Maqāṣid al-Sharī'ah framework of Al-Ghazālī. The study treats livelihood protection and economic empowerment not merely as social-policy concerns, but as dimensions of Islamic Economic Law, particularly *ḥifẓ al-māl* and the protection of lawful means of subsistence.

Method - This study employs qualitative empirical legal research. Primary data were obtained through interviews and observations involving government officials, Satpol PP personnel, an Islamic religious counselor, religious and community leaders, and one informant whose identity is anonymised. Secondary data comprise legislation, local regulations, government documents, and relevant literature. Data were analysed through data condensation, data display, and conclusion verification, while source, technique, and time triangulation were used to strengthen credibility

Result - Government intervention is predominantly oriented toward monitoring, enforcement, data collection, initial guidance, and inter-agency coordination. Curative rehabilitation is constrained by the absence of a dedicated social protection facility. Religious guidance contributes to moral and spiritual recovery but has limited reach among individuals still involved in prostitution outside correctional settings. Economic vulnerability emerges as a structural barrier to sustainable reintegration because livelihood needs may remain after control measures end.

Implication - The findings indicate an implementation gap between regulatory control and comprehensive social rehabilitation. From a maqāṣid perspective, sustainable rehabilitation requires an integrated sequence of protection, psychosocial and religious recovery, economic empowerment, and reintegration. The study therefore reconceptualizes *ḥifẓ al-māl* as including protection of lawful livelihood, household economic security, access to productive opportunities, and

Keywords :

Social Rehabilitation;
Prostitution; Economic Empowerment;
Maqāṣid al-Sharī'ah;
Religious Leaders



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Submit : 10 Sept 2026

Revised : 17 Sept 2026

Publish : 27 Sept 2026

reduction of economic vulnerability, while recognizing its interdependence with ḥifẓ al-nafs, ḥifẓ al-dīn, ḥifẓ al-‘aql, and ḥifẓ al-nasl.

INTRODUCTION

Prostitution is a complex social phenomenon because it intersects with legal norms, social vulnerability, family conditions, education, employment opportunities, and household survival. Existing studies show that economic pressure and limited livelihood alternatives may shape continued involvement in prostitution. (Budiantoro et al., 2025; Nurul Fitriani Eko Saputro, 2022) Accordingly, the legal problem is not limited to suppressing prohibited conduct; it also concerns how public institutions respond to persons whose social and economic circumstances may constrain their ability to leave such activities.

Economic vulnerability is therefore relevant to Islamic Economic Law because livelihood, property, and the fulfilment of basic needs are connected to *ḥifẓ al-māl*. In this study, *ḥifẓ al-māl* is not reduced to the protection of already-owned property. It is analytically understood as protection of lawful livelihood, household economic security, access to productive opportunities, and the capacity to meet basic needs through dignified means. This formulation allows economic empowerment to be examined as a legal-policy dimension of rehabilitation rather than as an optional welfare programme (Ajisaputra, 2025)

These conditions show why prostitution cannot be addressed solely through law enforcement and public-order initiatives. Enforcement may be legally necessary within the authority of public institutions, but it does not by itself establish whether an individual has access to recovery, social protection, lawful livelihood, and reintegration. (Rohim, 2021, p.148; Siti Nuraeniyah Jamalilail et al., 2024) The central legal question is therefore whether the implementation of public intervention is sufficiently connected to the social-welfare obligations and maqāṣid objectives that should accompany control measures.

This issue is significant in Palopo City, where the study found that prostitution may occur in less visible forms, including through social media and communication applications. The Palopo City Government has responded through Satpol PP and the Social Service by conducting control operations, data collection, initial coaching, and inter-agency coordination (Dian Eka Kusuma Wardani et al., 2024) These measures demonstrate an enforcement function, but the empirical findings also require examination of the rehabilitation function: whether the legal authority to maintain public order is

followed by mechanisms that restore social functioning and reduce the economic conditions associated with re-entry.

The findings indicate that government intervention remains more concentrated on monitoring and control, while curative rehabilitation has not been implemented optimally because Palopo City does not yet have a dedicated Social Protection House identified in this study. This creates an implementation gap between the regulatory objective of maintaining order and the broader social-rehabilitation objective of restoring social functioning. Under Law No. 11 of 2009, social rehabilitation is directed toward restoring and developing the capacity of persons experiencing social dysfunction, and the statutory forms include vocational training, entrepreneurship development, mental-spiritual guidance, psychosocial counselling, and social assistance. The empirical absence of a dedicated recovery facility should therefore be analysed not simply as an administrative weakness, but as a gap in translating the rehabilitation mandate into an integrated service pathway (Law No. 11 of 2009, Art. 7).

Religious guidance constitutes a second dimension of the response. Religious leaders and Islamic counsellors provide sermons, lectures, community activities, and guidance in correctional settings. (Hamsir et al., 2019; Ilyas, 2022) From a *maqāṣid* perspective, these activities can contribute to *ḥifẓ al-dīn* and *ḥifẓ al-ʿaql* by strengthening religious awareness, reflection, and decision-making. However, the findings indicate that outreach to individuals who remain involved in prostitution outside institutional settings is limited. The analytical issue is therefore not whether religious guidance exists, but whether it is institutionally connected to the rehabilitation and livelihood-support system. (Saputra et al., 2025)

Previous studies have examined prostitution through law enforcement, social rehabilitation, religious guidance, child protection, or socioeconomic vulnerability, but these dimensions are often analysed separately. The specific gap addressed here is the limited empirical examination of how government intervention, religious guidance, and economic empowerment interact within a *maqāṣid al-syarīʿah* framework, particularly through the analytical significance of *ḥifẓ al-māl* for sustainable reintegration in a local Indonesian context. The study consequently positions Islamic Economic Law at the centre of the analysis by connecting positive-law obligations, empirical implementation, *maqāṣid* evaluation, and livelihood protection. (Ayu et al., 2025; Bunyamin et al., 2025)

The research gap is the absence of real world analysis that combines these aspects together in one framework for social rehabilitation. Previous studies have not clearly shown how government intervention and religious guidance work hand-in-hand with the economic struggles of those involved in prostitution. It has also not studied how to measure these factors simultaneously by using *maqāṣid al-syarī'ah* in a local context. (Tutuko & Riany, 2024) Based on the existing literature, there is a lack of understanding of the relationship between social rehabilitation, economic vulnerability and livelihood protection in Islamic Economic Law. This study talks about the rehabilitation efforts by the government and religious leaders in Palopo City and analyzes the influence of economic vulnerability on the sustainability of these efforts. (Hafizan Adhimllah & Yudi Gunawan, 2026)

The research gap is thus not merely the absence of a combined discussion, but the absence of an analytical bridge from empirical rehabilitation practices to legal obligations and *maqāṣid* objectives. The study asks whether the implementation of government intervention corresponds with the legal framework of social welfare and local public-order regulation; where implementation gaps occur; how religious guidance contributes to the preservation of religion and intellect; and how economic vulnerability affects *ḥifẓ al-māl* and the sustainability of reintegration. (Dian Eka Kusuma Wardani et al., 2024) This framework enables the study to move from description toward legal and *maqāṣid*-based evaluation.

This research examines three connected issues: (1) the implementation of government social-rehabilitation measures; (2) the role of religious leaders in religious and moral guidance; and (3) the relationship between economic vulnerability and the sustainability of rehabilitation, analysed through *ḥifẓ al-māl*. The contribution is an empirically grounded model in which regulation and protection are linked to integrated rehabilitation, religious guidance, psychosocial recovery, and economic empowerment, leading to individual and family capability and sustainable social reintegration. (Tahir & Hamid, 2024)

Conceptual clarification is necessary regarding the term 'victim'. Indonesian and international legal categories distinguish, among other things, victims of trafficking or sexual exploitation from persons apprehended in prostitution operations. This study does not assume that every person involved in prostitution is legally a victim. The term is used in the manuscript as a rehabilitation-oriented descriptor for individuals who experience vulnerability, exploitation, coercion, or social/economic harm, while their precise legal status depends on the facts established in each case. Where the available field data do not establish trafficking or coercion, the more neutral expression 'individuals involved in prostitution' is preferred. This distinction

prevents the *maqāṣid* analysis from prejudging legal status and keeps the focus on the rehabilitation needs demonstrated by the evidence.

METHOD

This research employs qualitative empirical legal research with a socio-legal orientation. The approach is used to examine the relationship between the normative framework governing social welfare, local public order, and rehabilitation and the way those norms are implemented in the lived experience of the actors involved in Palopo City. The legal analysis therefore does not treat legislation as a list of references; it compares normative obligations with institutional practice and identifies implementation gaps before interpreting the findings through *maqāṣid al-syarī'ah* (Ahmad ,et.al , 2024)

The research subjects were government agencies (Lubis et al., 2024; Pratama, 2025) and community actors involved in addressing prostitution and social rehabilitation. Primary institutional informants included the Head of the Palopo City Social Service, the Head of the Social Rehabilitation Division, the Head of Satpol PP, and a Satpol PP officer. Supporting informants included an Islamic religious counselor, a religious leader, a community leader, and an anonymised individual with direct experience of prostitution. Purposive sampling was used because the selected informants had direct knowledge, institutional responsibility, or lived experience relevant to the research questions.

The study involved eight informants. The number was determined purposively according to relevance to the research questions rather than statistical representation. Interviews were continued until the researchers considered that the principal themes concerning government control, rehabilitation, religious guidance, and economic vulnerability had been sufficiently developed and no materially new theme was emerging.

Primary data were obtained through interviews and observations. Informants were selected by purposive sampling based on their knowledge, experience, and involvement in handling prostitution problems. The main informants consisted of the Head of the Palopo City Social Service, the Head of the Social Rehabilitation Division of the Palopo City Social Service, the Head of the Palopo City Satpol PP, and Satpol PP officers. Supporting informants included Islamic Religious Extension Workers, religious leaders, community leaders, and victims of prostitution where possible and met the ethical considerations of the research.

Table. 1 : Research Informan

No	Name	Position	Notes
1	Asmiati, S.Sos	Head of the Palopo City Social Services Department	Primary Informant
2	Nurparmady, S.ST., MM	Head of the Social Rehabilitation Division, Palopo City Department of Social Services	Primary Informant
3	Andi Musakkir, S.IP., M.Si	Head of Satpol Pamong Praja Kota Palopo	Primary Informant
4	Salamuddin, S.IP., M.M	Officer Satpol PP	Primary Informant
5	M.ISHAQ ARIF, S.Ag	Islamic Religious Counselor Kota Palopo	Supporting Informant
6	Okto	Religious Leader	Supporting Informant
7	Ilham	Community Leader	Supporting Informant
8	Eca (Yuliana), (nama disamarkan)	Victims of Prostitution (if possible)	Key Informan

Source : Research Informan

Secondary data were obtained from laws and regulations, government documents, scientific literature, previous research, and other sources relevant to social rehabilitation, prostitution, Islamic law, and *maqāṣid al-syarī'ah*. Regulations that are part of the research sources include Law Number 11 of 2009 concerning Social Welfare, Law Number 23 of 2014 concerning Regional Government, and Palopo City Regional Regulation Number 10 of 2014 concerning the Implementation of Peace and Public Order. Additionally, the research employs a sociologically oriented legal framework to investigate how these administrative norms are negotiated and applied within the actual lived realities of the affected community.

State the actual fieldwork dates, locations, interview duration, whether interviews were audio-recorded, the transcription procedure, and the concrete indicators used to determine data saturation. These details should not be invented.

Data collection used semi-structured interviews, field observation, and documentation. The interview guide focused on institutional authority, forms of intervention, rehabilitation pathways, religious guidance, economic needs, and barriers to reintegration. Observation was used to contextualise

institutional practices and service pathways, while documents were used to compare field findings with statutory and local regulatory requirements.

The qualitative coding process followed four analytical steps: (1) open coding of interview, observation, and documentary material; (2) thematic categorisation into government intervention, legal implementation, religious guidance, economic vulnerability, rehabilitation constraints, and *maqāṣid* dimensions; (3) pattern identification across informants and data sources; and (4) interpretation through the five dimensions of *al-ḍarūriyyāt al-khams*. This process connects empirical evidence to the legal and *maqāṣid* questions rather than treating *maqāṣid* as a post-hoc label. (Nuroniya, 2023)

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The analysis of *maqāṣid al-syarī'ah* uses the thought of Al-Ghazālī with five dimensions of *al-ḍarūriyyāt al-khams*, namely *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-naṣl*, and *ḥifẓ al-māl*. The five dimensions are used to assess the extent to which government and religious leader interventions contribute to the benefit of prostitution victims. (Elzamzamy & Keshavarzi, 2019)

RESULT

Government Efforts in Social Rehabilitation of Victims of Prostitution

The results of the study show that the Palopo City government has carried out various forms of handling prostitution. The handling is carried out through government apparatus, especially Satpol PP and the Social Service, with a series of activities in the form of monitoring, control operations, data collection, initial coaching, and inter-institutional coordination.

The practice of prostitution in Palopo City is still found even though it is not in the form of official localization. Based on the information of the Head of Satpol PP, the practice is carried out covertly in a number of locations and utilizes social media and communication applications. Control operations are carried out periodically or based on community reports, field monitoring, and area patrols. Following apprehension, individuals undergo an initial data collection process aimed at identifying the root causes of their involvement,

which subsequently informs the trajectory of their social rehabilitation (BM, 2022; Mukramin & Nawir, 2019)

The empirical finding that control is stronger than rehabilitation indicates an implementation gap rather than necessarily a legal absence. The local government possesses public-order authority, while social-welfare law defines rehabilitation as a process of restoring and developing social functioning and expressly recognises vocational training, entrepreneurship development, mental-spiritual guidance, psychosocial counselling, and social assistance as rehabilitation measures. The gap identified in this study therefore concerns the connection between these functions: control is visible and operational, whereas the continuum from protection to recovery and livelihood support is less developed. (Rohim, 2021)

Curative rehabilitation has not run optimally because the study found no dedicated Social Protection House in Palopo City that functions as a continuous shelter and recovery facility. This finding is significant in legal terms because a control-oriented response can interrupt an activity without necessarily restoring social function. In *maqāṣid* terms, the institutional gap affects *ḥifẓ al-nafs* and *ḥifẓ al-nasl* when protection and family stability are not followed by structured recovery, and it also affects *ḥifẓ al-māl* when individuals return to the same economic environment without a viable livelihood alternative.

Without facilities that allow continuous mentoring, individuals who have been subjected to control measures may return to the social and economic environment that previously shaped their vulnerability. The implication is not that every person will re-enter prostitution, but that the rehabilitation system lacks a stable institutional mechanism for reducing that risk. This distinction is important: enforcement addresses the immediate public-order problem, whereas rehabilitation addresses the longer-term restoration of social and economic capability.

The Role of Religious Leaders in Rehabilitation and Coaching

Religious leaders perform a complementary function to government institutions by providing spiritual, moral, and consciousness-oriented guidance. Within the *maqāṣid* framework, the legal significance of this role lies in its contribution to *ḥifẓ al-dīn* and *ḥifẓ al-aql*. However, religious guidance should not be treated as a substitute for social services; its rehabilitative effect depends partly on whether individuals have realistic social and economic conditions in which the guidance can be translated into sustainable life choices. (Suhendar & Kusriyah, 2018)

The results of the study show that there are two patterns of coaching, namely macro coaching and micro coaching. Macro coaching is carried out through sermons, lectures, recitations, taklim assemblies, and community

development activities. The material provided is related to worship, faith, promiscuity, family strengthening, and the danger of community diseases.

Micro-coaching is carried out for groups that have experienced legal and social problems. One form is religious coaching in correctional institutions. Islamic religious counselors conduct coaching on a scheduled basis on Mondays and Thursdays through *tausiyah*, spiritual counseling, and moral guidance.

The coaching has a rehabilitative function because it helps individuals reflect on past behaviors, build awareness, and open the room for repentance. However, the scope of coaching is still limited because activities that specifically target individuals who are still active in prostitution outside correctional institutions have not run optimally.

The rehabilitative value of religious guidance is strongest when it is connected to other forms of recovery. From the perspective of *ḥifẓ al-dīn* and *ḥifẓ al-ʿaql*, moral and spiritual formation may strengthen orientation and decision-making; however, *maqāṣid* analysis requires attention to whether the surrounding institutional environment enables those decisions to be sustained. Guidance without protection and livelihood support may therefore leave a structural constraint unresolved (Artaria & Kinasih, 2017; Erniyanti, 2023)

Table .2 : Legal-*Maqāṣid* Analytical Matrix

Empirical Finding	Legal/Policy Framework	Implementation Gap	Maqāṣid Analysis	Implication
Control/operations dominate	UU 23/2014; Perda Palopo 10/2014	Control function stronger than recovery pathway	ḥifẓ al-nafs; ḥifẓ al-māl	Connect enforcement to rehabilitation
No dedicated recovery facility identified	UU 11/2009 Art. 7 recognises social rehabilitation and vocational/psychosocial/spiritual support	Institutional recovery mechanism limited	ḥifẓ al-nafs; ḥifẓ al-nasl	Develop structured recovery pathway

Religious guidance has limited reach	Social rehabilitation includes mental-spiritual guidance	Guidance not consistently integrated with services	ḥifẓ al-dīn; ḥifẓ al-ʿaql	Integrate religious mentoring
Economic vulnerability persists	UU 11/2009 includes vocational training and entrepreneurship development	Livelihood gap may undermine reintegration	ḥifẓ al-māl; ḥifẓ al-nasl	Skills, employment/business access and follow-up

Source : Researcher's framework

Economic Vulnerability and Empowerment Needs

Economic vulnerability is the most analytically significant finding of the study. The interviews indicate that basic household needs, including children's needs, can influence an individual's decision to remain in prostitution. This finding does not mean that economic hardship determines behaviour in every case; rather, it demonstrates that livelihood constraints can operate as a structural barrier to exit. In Islamic Economic Law, this is directly relevant to ḥifẓ al-māl because protection of property and livelihood must be considered alongside the protection of life, family, religion, and intellect.

The findings have important consequences for rehabilitation design. Religious coaching can build awareness, but if individuals have no alternative income, the possibility of returning to their previous job remains. Therefore, the thesis places job skills training, economic empowerment, and the creation of business opportunities as important parts of rehabilitation. The recommendations are directed so that individuals obtain a more decent and dignified source of livelihood. Thus, economic empowerment is not an additional element in rehabilitation, but is one of the conditions that allows the sustainability of the social recovery process.

DISCUSSION

Social Rehabilitation: From Discipline to Recovery

The findings of the study show that there is an imbalance between the control function and the rehabilitation function. The government has been actively carrying out operations and control, but curative rehabilitation facilities are not optimally available. This situation shows that the approach to handling prostitution is still stronger in the control dimension than in recovery. (Rohim, 2021) This disparity reflects a critical gap in current policy,

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as legal frameworks often exempt individuals from criminal liability without offering the robust, multi-faceted rehabilitation—encompassing psychological, normative, and legal guidance—necessary to prevent recidivism (Gunawan et al., 2020 p.64)

From a social policy perspective, discipline is indeed necessary to maintain public order. However, discipline is not synonymous with rehabilitation. Rehabilitation requires a longer process, ranging from protection, recovery, coaching, capacity building, to reintegration.

Therefore, a more comprehensive approach can be built through the following stages:

Regulation, → protection, → rehabilitation → empowerment → social reintegration.

The model is in line with the findings of research that individuals involved in prostitution face social and economic problems that cannot be solved by repressive measures alone.

In the context of Palopo City, the need for a Social Protection House is important because the facility can be a transitional space between the control measures and the reintegration process. Without these mechanisms, individuals have the potential to return to the same environment after the control measures are completed. Empirical evidence suggests that linking such transitional support with consistent capital provision and entrepreneurship training is essential to ensure individuals can sustain a dignified livelihood post-intervention. (Anindia & Sularto, 2019; Zulkifli et al., 2022)

Religious Formation as *Ḥifẓ al-Dīn* and *Ḥifẓ al-'Aql*

The role of religious leaders can be understood through two dimensions of *maqāṣid*. First, *ḥifẓ al-dīn*, which is the protection of religion. Religious development aims to rebuild awareness of halal-haram values, moral responsibility, and human relationship with Allah. Second, *ḥifẓ al-'aql*, or the preservation of intellect, functions to stabilize the decision-making process by grounding individuals in rational, values-based judgment that rejects the exploitation inherent in the sex trade (Silvianetri et al., 2022)

Second, *ḥifẓ al-'aql*, which is the protection of the intellect. In the context of rehabilitation, the protection of the intellect can be understood as strengthening consciousness, decision-making ability, and changing the way of looking at life.

Counseling activities through taklim councils, mosque youth groups, and correctional institutions show that religious leaders have a strategic space to carry out prevention and guidance. Material on worship, faith, association, and

the dangers of prostitution is directed to form the moral and spiritual resilience of the community.

However, religious coaching will be more effective if it does not stop at the delivery of values. Individuals who are experiencing economic stress need support that allows these values to be translated into realistic life choices. Thus, religious development and economic empowerment should not be separated. Coaching provides moral orientation, while empowerment provides the material capacity to carry out these life choices. Holistic interventions, such as those demonstrated in Surabaya and Kediri, reveal that integrating psychosocial support with practical vocational training significantly improves the prospects for sustainable career transitions (Fatin, 2023; Solikah et al., 2024).

Synergy of Government and Religious Leaders in the Perspective of Maqāṣid

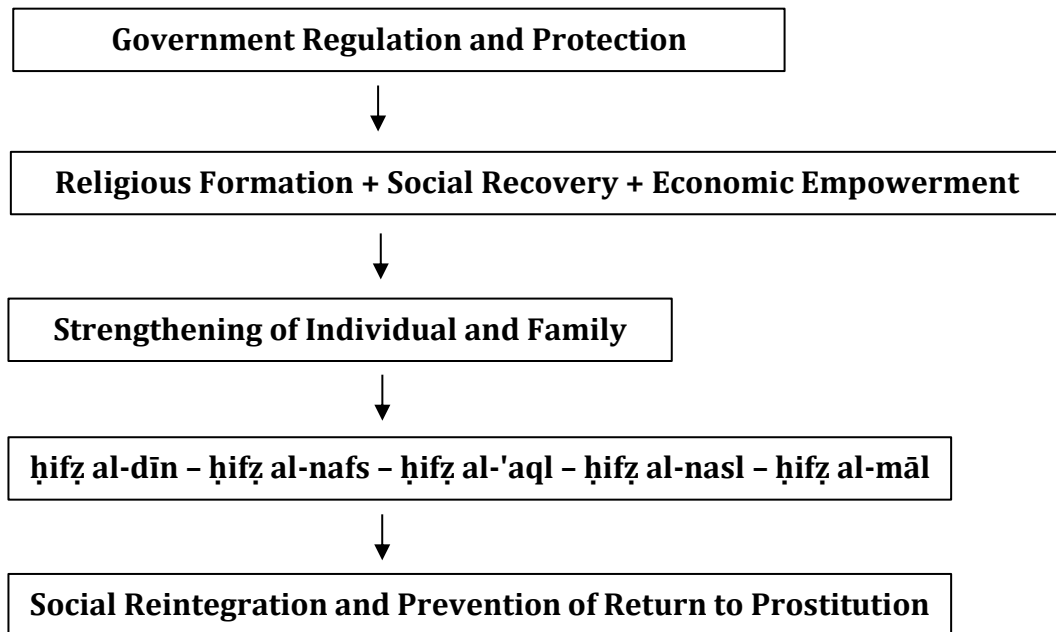
The findings of the study show that the government and religious leaders have complementary functions. The government has the authority to enforce order, social services, protection, and empowerment. Meanwhile, religious leaders have the capacity to foster spiritual, moral, and public awareness.

Within the framework of *maqāṣid al-syarī'ah*, the synergy can be directed at five basic protections. These include *ḥifẓ al-nafs* (preservation of life) by mitigating the health risks associated with the sex trade, *ḥifẓ al-nasl* (protection of progeny) through the promotion of lawful family structures, and *ḥifẓ al-māl* (protection of property) by fostering ethical and sustainable economic independence (Musyafaah et al., 2021). Furthermore, fostering these institutional collaborations is critical for the establishment of specialized childcare facilities, which serve to protect the rights of the children of sex workers while ensuring their mothers can pursue rehabilitation without familial or economic strain. (Rohmah et al., 2024)

Ḥifẓ al-dīn is manifested through religious formation and the strengthening of moral values. *Ḥifẓ al-nafs* is manifested through the protection and recovery of individuals from adverse social conditions. *Ḥifẓ al-'aql* deals with the improvement of awareness and decision-making ability. *Ḥifẓ al-nasl* deals with the protection of the family and the sustainability of generational life. Meanwhile, *ḥifẓ al-māl* is realized through economic empowerment and the provision of alternative livelihoods. Ultimately, this collaborative model demands a multi-stakeholder strategy that integrates the expertise of local government, religious institutions, and community organizations to ensure these interventions are not merely reactive, but truly transformative for the vulnerable (Asmaria et al., 2025; Faoziyah, 2022)

Thus, social rehabilitation can be understood as a form of multidimensional implementation of *maqāṣid*.

The integrative models that this research can offer are:



The model is a synthesis of the empirical findings of the research and the *maqāṣid* framework used. He shows that rehabilitation cannot rely solely on one actor or one approach.

The government needs the support of religious leaders and the community to build sustainable coaching. On the other hand, religious coaching requires policy support and social facilities so that the individuals who are coached have a real opportunity to build a new life. This alignment between institutional oversight and moral guidance mirrors the Pentahelix model, where collaboration across stakeholders ensures that social reintegration is supported by both ethical transformation and tangible economic opportunities (Sarmini et al., 2025)

Thus, *maqāṣid*-based rehabilitation places the victim not solely as an object of control, but as a human being who has spiritual, social, economic, family, and humanitarian needs that must be fully restored.

CLOSING

This study shows that the social rehabilitation of prostitution victims in Palopo City has been carried out through two main channels, namely government intervention and the development of religious leaders. The government has carried out the functions of control, monitoring, data collection, initial coaching, and social coordination. However, curative rehabilitation is not optimal because there are no social protection facilities that allow the recovery process to take place in a structured and sustainable manner.

Religious leaders have an important role through preventive and rehabilitative coaching, especially through taklim assemblies, recitation, counseling, and regular coaching in correctional institutions. These roles contribute to the formation of religious awareness and moral change, but their reach to individuals who are still active in prostitution outside of correctional institutions is still limited.

The findings of the study also show that economic factors are an important issue in the sustainability of rehabilitation. The inability to meet basic needs, especially the needs of family and children, can be the reason why it is difficult for a person to leave prostitution. Therefore, social rehabilitation needs to include economic empowerment through skills training, job creation, and business development as an integral part of the reintegration process.

In the perspective of *maqāṣid al-syarī'ah Al-Ghazālī*, social rehabilitation can be directed at the protection of five basic human needs, namely *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. Among these five dimensions, *ḥifẓ al-māl* has a strategic position because economic empowerment is one of the prerequisites to ensure the sustainability of change and prevent individuals from returning to prostitution.

The implication of this study is the need to change the policy orientation from a predominantly repressive approach towards an integrative and *maqāṣid al-sharī'ah*-based social rehabilitation. The Palopo City Government needs to strengthen social rehabilitation facilities, expand coordination between the Social Service, Satpol PP, the Ministry of Religious Affairs, religious leaders, families, and the community, and include economic empowerment programs as part of rehabilitation. Skills training, access to work or business, and post-rehabilitation assistance need to be positioned on a par with religious guidance. With this approach, rehabilitation not only aims to stop the practice of prostitution, but also builds the ability of individuals to obtain a safer, dignified, independent, and more fulfilling life in accordance with sharia goals.

Mandatory Statement

Authors are required to include a *Conflict of Interest Declaration* and an *Author Contributions (CRediT Author Statement)* and *Generative Artificial Intelligence (AI)* in the manuscript. Submissions that do not contain these statements will not be considered for review.

Declaration of Conflict Interest

The authors declare that there is no conflict of interest regarding the research, authorship, and publication of this article. No personal, financial, institutional, or other interests have influenced the design, implementation, analysis, interpretation, or reporting of the research findings.

Author Contributions (CRediT Author Statement)

Jabal Noor Aris: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft, and Writing – Review & Editing.

Mustaming: Supervision, Conceptualization, Methodology, Validation, and Writing – Review .

Helmi Kamal: Supervision, Validation, Resources, and Writing – Review.

All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of the work.

Generative AI

Generative AI tools were used solely to assist with language editing, academic writing refinement, organization of the manuscript, and improvement of clarity and readability. The authors remain fully responsible for the accuracy, originality, interpretation, and integrity of the content. No generative AI tool was used to generate, fabricate, or alter the research data, research findings, analysis, or conclusions.

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