

Strategies for Preventing Sexual Violence against Children Based on Islamic Law in Lampung Province

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Abstract

Sexual violence against children is a global problem that requires the role of Islamic law in its prevention, starting from the formation of a healthy family to education in the family. This study aims to formulate strategies to prevent sexual violence against children based on Islamic law, using qualitative methods. The research subjects involved individuals involved in sexual violence cases in 8 districts/cities throughout Lampung Province. Data were collected through interviews, documentation, and Focus Group Discussions (FGDs), with analysis using the Miles and Huberman model and data triangulation. The results showed that prevention strategies include child-based education, health, law, and social community, working with religious leaders and recitation groups. However, these strategies have not been effective in reducing the rate of sexual violence against children. Therefore, a more comprehensive Islamic law-based strategy is needed, covering child protection from the womb to adulthood, parenting, education, and choosing the right partner. Recommendation: Stronger collaboration between families, communities and authorities is needed to raise legal awareness of children's rights and tackle child sexual abuse more effectively.

Keywords: Prevention Strategies, Child Sexual Abuse, Children, Islamic Law.



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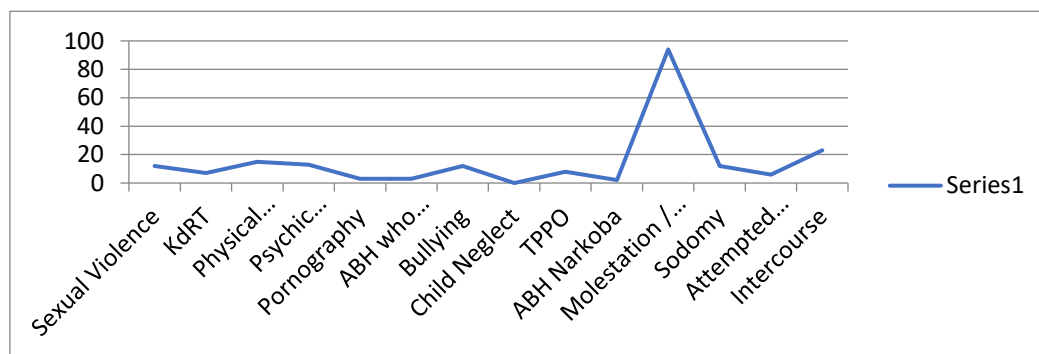
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INTRODUCTION

Getting protection from sexual violence is a child's right that must be fulfilled by anyone. So that various prevention needs to be done both for the child himself, family, community and the State, in order to realize the term "child-friendly".(Simatupang and Faisal 2020) Prevention of sexual violence is usually done in various ways tailored to the case, both those that occur to children and adults, so it is considered important to make efforts to minimize it, related to children who are the assets of the nation. Islamic law is the solution that makes children's rights to be fulfilled because it is a guarantee of Allah SWT to all parties.(Risnawaty 2023) The guarantee is usually addressed to the State, Nation, Society and both parents, as the heirs of Islam (Allah's revelation) who will improve the world as *rahmatan lil'aalamiin*. This concept can ultimately be guaranteed, trusted and get children's rights as for the State, Nation, Society and parents as a practice that must be enforced.(Bariah 2018) Furthermore, children are as *Ziinatun hayati* (jewelry of the world) thus the prevention of sexual violence is important. In QS Al-Kahfi: 46 it is stated that the adornment of the world is wealth and children.(Sufi'y, Muslih, and Khotim 2024) then explains that children are a means for parents who need to be guarded and to be able to make good deeds that lead to the pleasure of Allah SWT. In fact, rights are neglected because many children are victimized.(Simatupang and Faisal 2024) Their

rights are sacrificed by irresponsible people as perpetrators of sexual violence against children whose future is still long. Sexual violence is a social problem that must be considered by all parties. Sexual violence according to Pundari in Sulastrri (2019) is an act or action that leads to sexual exploration / urges such as touching limbs, fingering vital body parts, kissing (face, lips, neck and others) and performing other actions that are not desired by women and child victims. (Sulastrri and Nurhayati 2023) Meanwhile, the impact is something that greatly hinders the growth and development of children. Adinda (2023) sexual violence that forces someone to engage in a sexual relationship and at the same time harasses, humiliates and degrades, thus it can be said to be deviant behavior (Rahayu, 2023) and psychological disorders in the form of emotional, cognition and behavior (Anindya et al., 2020) and cognitive problems during his life. (Sulastrri and Nurhayaty 2021) Children are vulnerable to becoming victims of violence. In this study, the number of cases assisted by 8 PUSPA Districts / Cities in Lampung Province is as follows: sexual violence 12, domestic violence 7, physical violence 15, psychological violence 13, pornography 3, ABH theft 3, bullying 12, child neglect 1, TPPO 8, ABH Narkoba 2, sexual harassment/abuse 94, sodomy 12, attempted rape 6, intercourse 23.

Table 1: Data on PUSPA Assistance cases in Districts/Cities in Lampung Province



Based on the data above, sexual violence that occurs in children includes sexual violence, pornography, harassment or molestation, sodomy, attempted rape, and intercourse, so that if it is summed up it becomes. Each district has its own form of violence. This data cannot be the basis for taking a rare policy in prevention, because the maximum variety of cases that befall children, including sexual violence, requires prevention. Prevention of sexual violence can be carried out by anyone, including the child himself, family, community and government.

Prevention efforts must be implemented because the impact is very large for children. Zahira, (2019) states that the impact on children includes psychological, emotional and physical conditions, which can affect their development, as well as feelings of humiliation for others (Novrianza & Santoso, 2022), while Ivo (2015) states that there are impacts of trauma, namely: not trusting adults anymore because he has been lied to (betrayal); *traumatized* by the circumstances that make him a victim of sexual violence (*traumatic sexualization*); feeling weak and helpless to face everything (*powerlessness*); and experiencing fear of the label or stigma (*stigmatization*) given to him. There is a psychological impact because it will cause the child to become addicted to what he feels because he has already enjoyed it, fear will even occur release to negative things in the form of revenge or hurting others. If the treatment is not complete, it is feared that the community will have a broad social impact.

This research was conducted in Lampung Province, specifically in 8 regencies/cities with a focus on efforts to prevent sexual violence against children based on Islamic law. Bandar Lampung City was chosen as the research location because it is the capital city of the province which has various social institutions and communities that are active in child protection. The research subjects were members of PUSPA (Community Participation for the Welfare of Women and Children), a strategic partner of the Lampung Provincial Office of Women's and Children's Empowerment.

PUSPA is an organization established to develop and protect children's rights, and educate the public about the importance of protecting children from violence, including sexual violence. It focuses on counseling, training, and socialization on children's rights and how families and communities can play a role in preventing sexual violence against children. PUSPA works with various religious leaders, educational institutions, and other community groups to raise legal and social awareness on the importance of preventing sexual violence, as well as providing an Islamic law-based understanding of child protection. Through these efforts, we hope to create a safer environment and protect children from all forms of sexual violence.

The issue of sexual violence against children is a very important issue to research, considering the adverse impact it has not only on the victim, but also on the family and society as a whole. In Lampung Province, the rate of sexual violence against children is still a major concern, so it is important to find solutions that can prevent similar cases from occurring. This research has high urgency because it can make a real contribution in formulating Islamic law-based prevention strategies that are relevant to the social and cultural context of Lampung society. Islamic law, with its principles of child protection, is very relevant to be applied in efforts to prevent sexual violence, because it prioritizes the values of justice, protection of religion, soul, honor, and property of children as part of their rights. Therefore, the author chooses to analyze Islamic law in this research to dig deeper into how these principles can be translated into effective strategies, as well as how Islamic law can become a moral and legal basis for the community in preventing sexual violence against children. Thus, the results of this research are expected to contribute constructive thoughts to the development of child protection policies and practices, especially in Lampung, and become an important reference in the formation of a safer environment for children in Indonesia.

The review of relevant literature shows that research on sexual violence against children with an Islamic law approach is still limited, especially in the context of certain regions such as Lampung Province. Some previous research, such as that conducted by Syamsuddin (2019) in Aceh, has discussed the role of Islamic law in child protection, but emphasized more on the theoretical aspects and positive Islamic law without involving concrete social implementation at the community level. Another study by Fitriani (2020) in West Sumatra focused more on the role of religious institutions in preventing sexual violence against children, but did not integrate a comprehensive Islamic law-based approach in the prevention strategy. In contrast to these studies, this article highlights how Islamic law provides not only a moral basis but also practical implementation in the prevention of child sexual abuse, which is linked to religious education, good partner selection, and parenting in the family. The novelty of this research lies in the emphasis on prevention strategies based on Islamic law, involving various elements of society in Bandar Lampung City, including religious leaders and social institutions, as well as the

application of Islamic law analysis in a specific local context, to address the problem of child sexual abuse more comprehensively. This research provides a new contribution in formulating prevention strategies that are more applicable and based on strong religious values in Lampung society.

Taking into account some of the above and various types of sexual violence against children, it is necessary to conduct research, about prevention strategies that can really be effective and minimize cases like this. So will conduct research on the prevention strategy of sexual violence against children based on Islamic law.

RESEARCH METHODS

This research uses a qualitative method with an exploratory descriptive approach. According to Creswell (in Listyaningsih & Ismanto, 2022), qualitative methods provide an in-depth understanding of the phenomenon under study, in this case sexual violence against children and its prevention based on Islamic law. This study aims to explore and analyze strategies to prevent sexual violence against children through an Islamic legal approach, as well as to understand how these efforts are implemented in Lampung society. A qualitative approach was chosen because this research focuses on contextual understanding and the role of various parties in the prevention of sexual violence, not on the measurement or generalization of statistical data.

This type of research is field research, which was conducted in several regions in Lampung Province, namely East Lampung, North Lampung, South Lampung, Metro City, Pesawaran, Pringsewu and Bandar Lampung City, involving the management of PUSPA (Community Participation in the Field of Women's Empowerment and Child Protection) and this forum was formed to increase community participation in the welfare of women and children. PUSPA is also a mandate of PERMEN PPA Number 2 of 2017 concerning community participation in the development of women's empowerment and child protection, besides that PUSPA in its management consists of various institutions that handle cases of sexual violence against children, both public and religious institutions. The reason for choosing the location is based on the number of sexual violence against children from the highest to the eighth lowest and based on an investigation with the head of PUSPA Lampung Province. In addition, PUSPA members with various institutional backgrounds, are active in providing education and providing assistance to victims of sexual violence, making it relevant to the objectives of this research.

The data sources used consist of primary and secondary data. Primary data was obtained through direct interviews with PUSPA administrators involved in assisting and preventing sexual violence against children. Secondary data is obtained from documents related to child protection policies, Islamic legal literature, and relevant previous research results.

To analyze the data, the author used the Miles and Huberman analysis model, which involves three main stages, namely: (1) data reduction, which is done to filter information that is relevant to the phenomenon being studied; (2) data display, which aims to present the data in a form that is easy to understand and analyze how the subjects conduct sexual violence prevention; and (3) data verification, which is used to test the consistency and validity of the data through triangulation between different sources of information. This data triangulation

allows the author to obtain a deeper and more comprehensive understanding of Islamic law-based sexual violence prevention efforts in Lampung.

RESULTS AND DISCUSSION

Children According to Islamic Law

Children in the view of Islamic Law are not only seen as the result of the relationship between husband and wife, but also as a trust or entrustment from God that must be accounted for by parents. As explained by Zaki (2014), children are the "most expensive gift" for every married couple and it is the responsibility of parents to educate, care for, and protect them in accordance with Islamic teachings. The process of child birth is a legal event that involves obligations and rights between children and parents. This is where the role of parents is very important in fulfilling the rights of children that have been established in Islam.

Islam places children in a very noble position. In QS. Al-Isra' (17:70), Allah states that humans are glorified, including children as part of His cherished creation. Children are also referred to as the "adornment of the world" in QS. Al-Kahf (18:46), which means that children are part of the happiness of the world that should be grateful for. In QS. Al-Furqan (25:74), children are also described as "solace," meaning that they can be a source of happiness and comfort for parents. In addition, in QS. Ali Imran (3:14), children are also described as "the greatest gift/joy" that should be guarded and grateful for.

Although parents have wealth and high positions, Islam teaches that life is incomplete without the presence of children as part of the family. As explained by HM Budryato (2013), couples without offspring often feel their lives are incomplete and are willing to go to great lengths, even sacrificing a lot of money, to obtain offspring. Families with children are considered more complete and have a deeper meaning in their lives, both from a personal and social perspective. Children bring happiness and completeness to family life, and contribute to society and the nation as a whole.

Sexual Violence Against Children

Child sexual abuse is the involvement of a child in any form of sexual activity that occurs before the child reaches a certain age limit set by the laws of the country concerned where adults or other children who are older or people who are considered to have more knowledge than the child use them for sexual pleasure or sexual activity. according to Ivo (2015) Sexual violence against children is a relationship or interaction between a child and an adult such as a stranger, sibling or parent, where the child is used as an object of satisfaction, the sexual needs of the perpetrator. This action is carried out using coercion, threats, bribes, deception and even pressure. These activities of sexual violence against children do not necessarily involve bodily contact between the perpetrator and the child as a victim. The forms of sexual violence itself can be in the act of rape or molestation (Sari, 2009).

Data on cases of sexual violence against children collected from several districts and cities in Lampung Province are as follows:

Table 2: Sexual violence cases in 2024

No.	Case	Total
1	Sexual Violence	12
2	Pornography	3

3	Child Sexual Abuse and Molestation	94
4	Attempted Rape	6
5	Sodomy	12
6	Intercourse	26
	amount	153

Many cases of sexual violence against children are sexual abuse and sexual harassment. The results of the study state that this case occurs because the child comes from a broken home family where the child feels less attention and affection and attention from parents, lack of information about sexual violence, this is what is obtained that the child does not understand that what happened to him is sexual violence. Then the lack of sex education in children so that children just follow the invitation of adults to serve only because they are lied to by saying they are learning to swim. due to persuasion, seduction and deception, namely by giving one thousand rupiah and multiplying given, the child will follow requests that are unknown to the child, besides that low economic factors contribute because by buying cellphones or items that are not too expensive, children want to give up their honor.

Actually, for a long time and in all religions sexual violence has occurred (Siregar, Rakhmawaty, and Siregar, 2020). And according to Islam, sexual violence occurs because the perpetrators do not have morals. because with morals, the perpetrators will not commit violence. Thus, it is the child who is the victim. Furthermore, cases like this are a problem that often arises and is serious and exists in society and must be prevented. it is necessary to have a reference guide in getting along, so that manners are created, how to maintain ethics in dress and views when interacting with others. Immoral and sexualized actions characterize sexual harassment and should not be done. Although it has not been or is not sanctioned by others, it should not be done (Setiardi, 1990).

The Qur'an refers to sexual harassment, both physical and verbal as "al-rafast" and "fakhsiyah". in the interpretation of the scholars, the term "al-rafast" is defined as inappropriate words or harsh expressions addressed to women, which have sexual connotations. So the causes of sexual violence are due to community factors, the family of the child (internal) (Suharto in Huraerah, 2012).

The results of the study found that sexual violence against children occurs due to power relations, in this case the child is considered to have many weaknesses compared to the perpetrator, so that they can freely do it to the child. In addition, violence occurs due to the influence of social media as conveyed by the research subject from PUSPA Bandar Lampung City, stating that the child victim of his assistance is a FB friend and makes an appointment to meet and until sexual violence occurs. Hartinjung (2017), states the multifactors that cause sexual violence against children, namely the position of children as weak and helpless parties, the low morality of society, especially perpetrators of sexual violence, control and awareness of parents in anticipating crimes against children, lack of educational programs from the government that can be accessed by the community and many other factors. And another opinion that the factors that influence the occurrence of sexual violence in children are family factors, environmental factors, value factors and individual factors (Setiani, Handayani, Warsiti, 2017).

Islawati and Paramastri (2015) state that *child sexual abuse* is an act in the form of coercion in sexual relations against children with a specific purpose, the act of forcing sexual intercourse is carried out by one party unnaturally and not favored by the other party. Usually accompanied by physical pressure and can also be psychological. In addition, it also usually occurs because the perpetrator persuades and forces the child to take part in sexual activities (Ligina, 2018).

Furthermore, in the remarks of the Minister of Religious Affairs of the Republic of Indonesia, it was stated that the protection and fulfillment of children's rights has become the responsibility of the State and has been carried out concretely, both at the level of regulation, administrative intervention, planning and budgeting, to monitoring and evaluation (Unicep, 2022), according to him sexual harassment is forbidden in Islam because it is not only considered an abominable act but also violates human dignity and nobility and destroys the social order of society. Therefore, there is a need for preventive, educative, and strict law enforcement efforts in eradicating all forms of violence and abuse against children.

Characteristics of Child Victims of Sexual Violence

Cases of child sexual abuse found in PUSPA districts/cities can be seen in the table below: child copulation, sexual abuse, sexual harassment, sodomy, incest. The characteristics are listed in the table below:

Table 3. Characteristics of Child Victims of Sexual Violence

1. Come from an intact family	8. Easily influenced because they feel comfortable
2. Coming from a broken home family	9. Mothers working abroad
3. Children whose families are not intact, living with grandmothers, with uncles, with fathers only or with mothers only.	10. Children lack attention due to broken home families,
4. The mother is left behind to work abroad or outside the region, there are also parents who divorce	11. Some children are victimized by their biological fathers to fulfill their father's desires.
5. The condition of divorced parents	12. Divorce,
6. Parents who are not harmonious Poor parenting	13. Not cared for by biological parents
7. Children are not monitored enough during play,	14. Living separately from family (boarding house)
	15. children who have problems
	16. Vulnerable women,
	17. Uninformed society

The picture of sexual violence against children shows that it is very diverse. In terms of perpetrators, it consists of biological fathers, stepfathers, neighbors who are considered relatives of parents and family, boarding school personnel, friends, boyfriends. And children who are victims of both intact families and broken home families. intact families, the mother still works outside the area, so that the child only lives with his father at home. And if from the number that more children who come from broken home families are victims, compared to intact families, with a presentation of intact families 22% and broken home families totaling 77.8%.

Prevention of Sexual Abuse

Prevention is an effort to interrupt the occurrence of sexual violence, which is an important part of fulfilling children's rights, so that efforts are made to ensure that children grow up in a safe environment, have all their rights fulfilled and are free from discrimination in any form, including sexual. Prevention of sexual violence involves a variety of measures, such as education and awareness, establishing protection systems, training for professionals and opening access to assistance. Thus, the prevention of sexual violence is closely related to child protection and is a shared responsibility between the government, community and family.

Prevention based on the results of research on subjects from PUSPA districts / cities in Lampung Province are as follows:

Table 4: Prevention by

No.	PUSPA Name	Subject Name	Educator	Duration of Mentoring	Forms of Prevention of Sexual Violence Against Children Based on Islamic Law
1	North Lampung	Amperawati Hesti Marlina Sundari	S 1 S1 S1	14 years 2 years 7 years	Work together with 1. Majelis taqlim, 2. Ustad, 3. Quran teacher, 4. Religious Affairs Office (KUA) to provide counseling on preventing violence against children
2	Bandar Lampung City	Sely Fitriani Yulia Hesti Meid	S1 S2 S1	20 years 2 years 10 years	1. Providing an understanding of the restrictions on the association between men and women in each assistance. 2. Empowering fathers to become recipients of information on preventing sexual violence against children, through recitation groups. 3. Collaborate with religious leaders as a mouthpiece to convey education on preventing child sexual abuse. 4. Holding the concept of trust
3	West Tulang Bawang	Nunik Nana Kurrotul Aini, S.Sos.I Ayunda Wulansari	S1 S1 S1	2 years 3 years 8 years	Education on how to maintain relationships between men and women who are not muhrim, for example through Islamic youth mosque

4	South Lampung	Rupi yudiawati, S.Sos.I	S 1	3 years	Provide education by educating and socializing about socializing and limits according to Islam.
		Cici Masturoh. S. Pi	S1	5 years	
		Dra. Retno Sri Darwati	S 1	5 years	
5	Lampung Timur	Siti Makrifatun	S 1	5 years	1. With guidance in the taklim assembly 2. Conducting socialization on the prevention of sexual violence against children in mother's groups.
		Indah Lestari	S 1	12 years	
		Edy Arsadat	S 1	10 years	
6	Metro City	Sowiyah	S 3	5 years	Teaching about the boundaries of aurat that can be seen or not seen by other than muhrim (muhrim) Educate families about trusting children Socialization of cooperation with KEMENAG
7	Pesawaran	Sri Yuwiati	S 1	4 years	Socialization with Ministry of Religious Affairs
8	Pringsewu	Fitri amin bukhori	S 1	4 years	Instill the concept that children are a trust that must be guarded and protected in every education. Holding sedekah ilmu and susur desa programs
		Kuswanti	S 1		

Sexual violence prevention strategies are efforts to provide teaching and education to children so that they can understand the parts that are not safe to touch.(Craig 2022) Thus, if the child already knows the parts that should not be touched, then the child can prevent himself, so that violence will not occur against him. However, the perpetrator views the child as a weak individual and this basis is sometimes the main cause

Prevention must be integrated with a broad scope, not only for children as the target of violence, but also by creating prevention strategies aimed at the wider community so as to create a safe place for children, and of course protected from violence. This can be referred to QS. Al-Qhashas:77 which explains that humans should not make damage in this world.

وَأَبْتَعْ فِيمَا ءَاتٰكَ اللّٰهُ الدّٰرَ الْآخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدّٰنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللّٰهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِينَ

The meaning of this verse explains that humans are expected not to destroy the earth, because this is very stopped by Allah SWT. And committing violence against children is a destructive act. In addition, there is QS Al-An'am: 151

قُلْ تَعَالَوْا أَنزِلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِالْوَالِدَيْنِ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

In this verse, Allah reminds us that Islam forbids all forms of oppression and violence, including sexual violence. This is reflected in QS. Al-Anfal: 28, which states that violence, especially murder and oppression, can cause havoc, damage, and slander that destroys harmony in society. Violence not only adversely affects the victims, but also shakes the social fabric, causes injustice, and creates unrest among the people. Therefore, the prevention of all forms of violence, including sexual violence, is very important in maintaining the peace and stability of society. Islam teaches the need to protect individual rights, especially the rights of children, from all forms of violence, and provides clear guidelines on how to maintain the honor, dignity, and safety of every individual in society. Thus, the prevention of sexual violence, especially in the Islamic perspective, is not only an individual responsibility, but also a collective obligation to create a safe and peaceful society. In this verse, it is conveyed that to know children and property is a test, but has a great reward.

Whatever the cause of sexual violence against children, this is very contrary to the teachings of Islam, because Islam is a religion that upholds the values of justice and equality. Islam teaches that men and women have equal status as servants of Allah, as stated in QS. Adz-Dzariyat: 56 which states, "I did not create jinn and humans but that they should worship Me." This verse confirms that all humans, regardless of gender, have equal rights before Allah and have the same obligation to maintain their dignity and honor. Therefore, sexual violence, which undermines the dignity and basic rights of children, clearly contradicts the principles of justice and equality taught in Islam. Islam teaches the protection of individual rights, especially the rights of children, and opposes any form of oppression or injustice that may harm them.

Prevention of sexual violence in PUSPA, the subject of this study, is carried out through various forms of socialization and education with different approaches. An individual-based approach is applied during child mentoring, where education is provided to prevent repeated sexual violence. The law-based approach is carried out by socializing the penalties that will be imposed on perpetrators of sexual violence, so that the community understands the legal consequences of these actions. In addition, religious leaders are also involved to voice preventive efforts against child sexual abuse through lectures and coaching that emphasize religious values. Mosque Islamic teenagers are also involved in this prevention program, given their strategic role in disseminating information and influencing peers. If carried out in an integrated manner by the community, religious leaders, and parents who are members of the recitation group, then efforts to prevent sexual violence can run optimally and provide maximum results. This multi-sector approach is believed to strengthen the child protection network and create collective awareness in avoiding sexual violence.

Islam strictly prohibits all forms of violence, including sexual violence, as reflected in various verses of the Qur'an that teach the protection of individual dignity and honor. (Akbari and Tetreault Jr 2014) This is in line with the WHO statement in Utami et al. (2023), which states that prevention of sexual violence can be done through legal and policy approaches, community social development, health workers, and education at the individual level. In several PUSPAs in Lampung, such as in East Lampung through 'Aisyiyah, they implement strategies to prevent sexual violence by empowering recitation mothers to conduct socialization to the community about the importance of preventing sexual violence. Meanwhile, in Bandar Lampung City PUSPA, represented by DAMAR, held prevention in the form of empowering father's groups to understand how to prevent sexual violence, because the socialization that has so far only focused on women's groups has not been effective enough, considering that perpetrators of sexual violence do not only come from women, but also men, Pringsewu with its PUSPA members from RAMONES held a science alms program and a village stacking program, where vulnerable children from the results of the village stacking program, were gathered in one place together with the Ramones leader and the children were equipped with knowledge, so that it was useful for their future This education is very important, especially for parents. As stated by Hasiana (2020), more and more parents are realizing the need for prevention efforts to prevent children from sexual crimes, and one of the steps that needs to be taken is to provide sexual education from an early age so that children can protect themselves.

Prevention is also protection. According to Isyana (2013) and Sulastri (2022), protection is prepared from the beginning, namely from the child in the womb to adulthood. Protection of religion, soul, justice, honor and property. The anticipation relates to suggestions and advice on the criteria for choosing the person who will be their companion in the future, of course the best, guarantees that can be used as a form of future life that will be lived later, protection in fulfilling health rights and guidelines on how to welcome children who will be born, and according to O'leary the association regarding childcare, protection of the right to embrace religion and get their rights in terms of education and are also protected, recommendations for breastfeeding children, fulfillment of children's maintenance rights which are the obligations of the father, provide protection to children so that they are prevented from actions that will damage the child's future. (O'Leary et al. 2020)

Efforts in violence prevention include primary prevention efforts, aimed at all levels to strengthen the ability of all community members to maintain and ensure children remain in protection. Secondary prevention efforts early interventions aimed at children and families who are vulnerable and at risk. Meanwhile, tertiary prevention efforts respond to children who are at high risk or are experiencing mistreatment. (Jones Harden et al. 2020)

Providing an understanding of social restrictions in every mentoring is very important. According to Isgandarova, (Isgandarova 2017) some steps that can be taken in this regard are asking permission when entering someone else's bed, recognizing sexual identity, educating oneself to keep their gaze, and prohibiting sexual touch before marriage. In addition, human dignity in Islam has the same degree, as explained by Muhajir. (Insani and Karimullah 2023) In the context of Islamic law, a firm view of human dignity and rights teaches that every individual has the right to be respected, protected, and not to be exploited. Muhajir et al. (2023) also stated that all human beings are brothers and equals before God, regardless of ethnicity, race, or social

class. Therefore, Islamic teachings demand the protection of humanity from all forms of oppression and exploitation, including sexual violence. Sexual violence is a form of oppression against victims, including children, both at home and outside the home. In response to this, Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 73 of 2022 provides protection against sexual violence in the form of prevention through strengthening governance, learning, strengthening culture, and broader socialization to create a safe environment and respect for the rights of each individual.

In addition, empowering fathers through recitation groups for socialization and education on the prevention of sexual violence, this is very good because so far only women of various ages have received information. Because the perpetrators of sexual violence against children are mostly men, this prevention program is ideal. This is in line with the sentence that from the child in the womb to adulthood and it must be prepared from the beginning. (Paolucci, Genuis, and Violato 2001) So often children become victims of sexual violence because the father's role is absent, so children are easily tricked by other people who promise something to them.

In connection with the prevention programs above, it should be done because it is to anticipate. In Islam, protection is given in terms of religion, soul, justice, honor and property. (Harahap 2022) The anticipation relates to advice and advice on the criteria for choosing the best companion, a decent future, good for health and guidelines on how to accept the birth of a child. Even Nurjanah (2017) said that the parenting program, religious freedom, education rights are fulfilled, breastfeeding, fathers are responsible for child support, so children are protected from wrongdoing and despicable behavior. Thus it can answer from the results of the study that to prevent sexual violence against children is returned to the family, how parents supervise their children. how to fulfill the child's economy, how to fulfill the child's affection. The child is not just released to help parents buy necessities in the kitchen and the child is left to the stall to get these needs and the position of the stall is across the road and invited to play with the perpetrator. And the perpetrator said that he would teach swimming by climbing the child's body and removing his penis right above the child's genitals, but the child's clothes were not removed. But the child complied with all the wishes of the perpetrator, namely first the child was invited to "learn to swim" on the living room chair and then invited to do the same thing with the place in the perpetrator's room. (Interview result)

The prevention of sexual violence against children from an Islamic perspective, as presented by resource persons in the Focus Group Discussion (FGD), includes several important steps. (Adler, Salanterä, and Zumstein-Shaha 2019) First, age-appropriate sexual education is highly emphasized in Islam. This includes teaching about the limits of aurat, the concept of mahram, and social manners in accordance with the age and development of children. Second, Islam teaches the importance of instilling noble moral values in children, such as shame, modesty, and respect for the personal boundaries of others. Rasulullah SAW said, "Shame is part of faith" (HR. Bukhari and Muslim), which underlines the importance of shame in protecting oneself from indecent acts. Third, the role of parents in child supervision is highly emphasized in Islam. Parents are responsible for overseeing their children's social environment and safeguarding their activities to avoid potential harm. Fourth, teaching children about the concept of 'amanah' or that their bodies are a trust from Allah, which must be taken care of properly, gives children the understanding to avoid dangerous situations. Furthermore,

establishing open communication between parents and children is also very important, so that children feel safe to talk about any concerns or problems they face, including sexual violence. Islam also teaches prayer and self-protection as part of efforts to keep children safe from threats. In addition, the role of the community in protecting children is also highly emphasized, by reminding each other and looking after the common good. Islam also stipulates strict punishment for perpetrators of sexual violence as a form of prevention and protection for the community. Finally, the introduction of the concept of mahram is also an important part of prevention, by teaching children about the limits of interaction with the opposite sex who are not mahrams, as stated in QS. Al-Isra: 32.

وَلَا تَقْرُبُوا الزَّوْجَ إِذَا كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

The meaning contained is the prohibition of committing adultery even if only approaching it, because such actions are not good to do.

The verse above is the basis of Islamic law in prevention because it is very necessary to ground the verse of the Qur'an to make every individual who commits sexual violence aware.(Rohimi and Zulyadain 2024) because according to this verse, let alone doing it, just don't come close. In addition, in accordance with one of the results obtained through FGDs, it is hoped that it can easily make people aware so that they stay away from such violent behavior. become concerned and always provide awareness, especially to individuals who have sexual urges so that they can do their release to positive things and of course it will have a good impact on themselves and the sustainability of children's lives.

Preventive solutions according to Fatimah et al. include: 1. asking for permission when entering someone else's bed, 2. recognizing sexual identity, 3. educating oneself to always keep one's gaze in check, 4. prohibiting sexual touch before marriage. According to Muhajir (in Insani et al.) in the context of Islamic law, which has a firm stance on human dignity and rights recognized as a mandate from God, everyone has the right to be respected, protected, and not exploited. Furthermore, according to Muhajir et al., all human beings are brothers and equal in the eyes of God, regardless of ethnicity, race, or social class. Thus, Islamic teachings demand the protection of humanity from all forms of oppression and exploitation. Sexual violence is a form of oppression against victims, including children.(Insani and Karimullah 2023)

The next prevention effort is the need for learning for children that tells them which limbs can be held or not by others. This is the basis of prevention from children. Imam Al-Ghazali emphasized the importance of introducing children to education from an early age, but with a developmentally appropriate approach.(Ali, Ismail, and Ahmad 2023) This starts with ensuring the child is raised by a pious and religious woman, and given halal. This step is taken so that the child is accustomed to good and ethical values from childhood. when the child has reached the age where he is able to distinguish things around him, supervision needs to be increased. For example, the child is taught to have a sense of shame, forbidden to wear silk or colorful clothes, and kept away from associating with friends who prioritize pleasure and luxury. These steps are taken to shape a modest character and stay away from unnecessary things.

Furthermore, children are also kept away from sexual literature and actions that are done secretly. In addition, children are taught to always maintain cleanliness, perform prayers, and understand the limits of religious norms that need to be obeyed. Through these steps, Al-

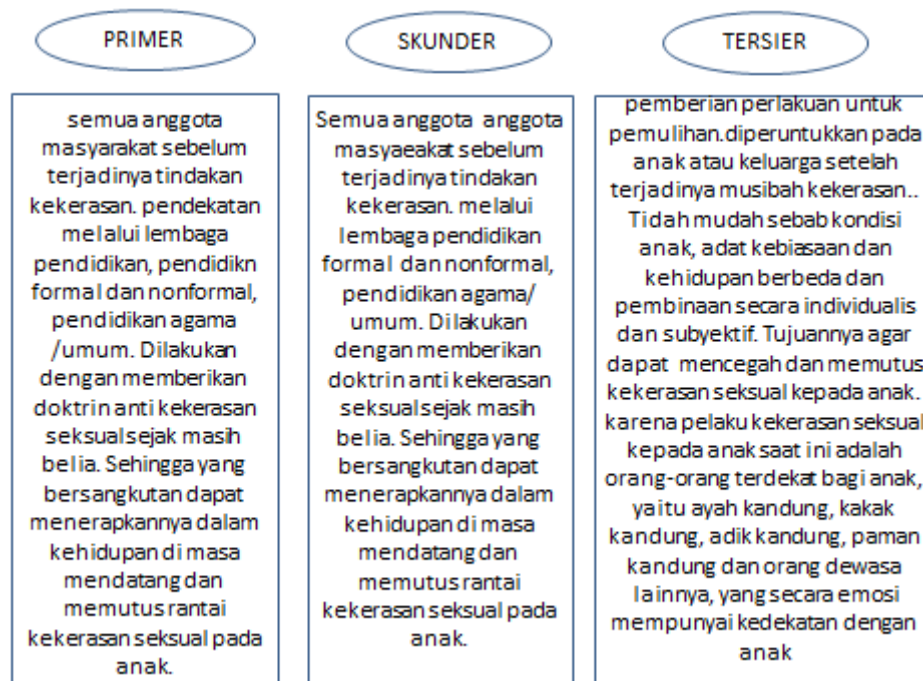
Ghazali directs sex education as part of ethical and moral education, which not only protects the physical but also strengthens moral values in children.(Saleem et al. 2021)

Based on the results of the study, after implementing the prevention strategy, it turns out that it has not yet obtained maximum results, the reasons are:

1. The power relations factor, that men feel the strongest, feel powerful over women and can do anything to women.
2. Therefore, castration punishment is not effective in reducing the number of sexual violence, because the damage is in the brain. So when castration is imposed but the mind is still functioning so that it still commits sexual abuse, it can use hands, use feet and or objects that can be used.
3. The high rate of sexual violence could also be due to the public becoming more aware and getting information to report cases faced,
4. The community has been informed that all services are free of charge.
5. The service of the legal apparatus seemed slow and the quality of service had declined, and one subject mentioned that the apparatus asked for money to proceed with a case reported to the local POLSEK.

Strategies for Preventing Sexual Violence Based on Islamic Law

Strategy is a means to an end. Meanwhile, holding something back, hindering and obstructing is a prevention effort.(Bickmore 2011) Sexual violence prevention strategies can be interpreted as a tool or way to prevent sexual violence in children.(Fitriana, Rakhmawati, and Kusdaryani 2024) And there are the following functions, namely preventing the emergence of problems, developing and expanding and finally avoiding the recurrence of violence problems. Adawiah (2015) states that prevention can be primary, secondary and tertiary. The explanation is as follows:



Islamic law-based sexual violence prevention strategies focus on measures that prioritize respect for human rights, principles of justice, and maintenance of the sanctity and honor of

each individual. From the results of this research, explained and supported by the various theories above, the strategies for preventing sexual violence are as follows:

Education on the value of maintaining honor. In Islam, preserving the honor of others is a key principle. This education is important to build awareness and healthy boundaries in social interactions and prevent actions that can lead to Examples of this are conducting education programs in schools, mosques or communities that teach the importance of preserving the honor of self and others, including an understanding of aurat, association in Islam and the negative impact of sexual violence.

1. Child Protection from the womb to adulthood
2. Protection of: Religion, Soul, Justice, Honor and Property
3. Need to think about criteria for choosing a better partner, future security, health insurance, guidance for welcoming the baby
4. Need to implement: Childcare, religious and educational guarantees, breastfeeding advice, child support obligations.

CONCLUSION

The conclusion of this study is that sexual violence against children that occurs is child copulation, sexual abuse, sexual harassment, attempted rape, sodomy, rape. This is due to coming from a broken home family, the child is cared for by parents from the father or mother, the child is raised by a single parent, left by the mother to work abroad, or the region, parents who often quarrel, improper parenting, easily influenced because they feel comfortable, the child lacks attention, is cared for not by biological parents, becomes a victim of his biological father in fulfilling his sexual desires, is cared for not by biological parents, lives separately from the family (boarding house), children who have problems, vulnerable women, children lack parental supervision (mother).

For the overall strategy of preventing sexual violence by means of education and socialization. It's just that the forms of activities are different, namely working with majlis taqlim, Ustad, Koranic teachers, Religious Affairs Office (KUA) to provide counseling on the prevention of sexual violence against children, providing an understanding of the restrictions on association between men and women in each assistance, empowering fathers to become recipients of information on the prevention of sexual violence against children, through recitation groups, collaborating with religious leaders as a connector of tongues to convey education on the prevention of sexual violence against children, holding the concept of trust Education on how to maintain relationships between men and women who are not muhrim, for example through mosque Islamic youth, Providing education by educating and socializing about socializing boundaries according to Islam, conducting guidance in majelis taklim, socializing the prevention of sexual violence against children in groups of mothers of recitation, conducting guidance in Teaching about the limits of aurat limits that can be seen or not seen by other than muhrim majelis taklim, socializing the prevention of sexual violence against children in groups of mothers of recitation, Teaching about the limits of aurat limits that can be seen or not seen by other than muhrim, Socialization with the Ministry of Religion, Instilling the concept of amanah. .

In order to get an effective reduction, the strategy of preventing sexual violence against children based on Islamic law can be done by means of 3 things, namely primary, secondary

and tertiary approaches. Primary, this prevention is carried out to the community directly by providing doctrine on the prevention of sexual violence in order to break the chain of sexual violence against children. Secondary, focused on prospective parents, can be through pre-marital education, parenting, and others. Tertiary, is more about treatment so that families become united to fight together in terms of recovery, because the family is the mouth of all cases that occur.

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