



ANALYSIS OF ISLAMIC COMMUNICATION IN PREVENTING ACTS OF VIOLENCE AGAINST WOMEN AND CHILDREN IN LABUHANBATU DISTRICT

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Abstract

Keyword:

islamic communication; violence against women and children; violence prevention

The rate of violence against women and children is still very high in Indonesia, including in Labuhan Batu. Based on the research conducted, there have been many studies on preventing acts of violence against women and children, but few have seen the benefits of Islamic communication in the implementation process. This study uses qualitative methods and descriptive phenomenological data analysis to reveal the implementation of Islamic communication in handling violence against women and children. In-depth interviews are data collection methods. The research results show that DPPPA¹ communication in prevention and treatment service tasks uses Islamic communication with good speech, an attitude full of gentleness, adapting language and content, conveying information about the actual situation, prioritizing empathy, and building good relationships. The results of the prevention phase of UU TPKS² advocacy activities, outreach on ABH³ prevention, improvement of the Children's Forum and Puspa communication forum, increasing the role of PATBM⁴, special SIMFONI PPA⁵ training, case management training, protecting children from abuse, and monitoring child-friendly information in internet cafes in the Rantauprapat area. This study shows that DPPPA Labuhanbatu Regency's communication regarding implementation and prevention results has been carried out well. To stop acts of violence against women and children in Labuhanbatu Regency, they must truly implement Islamic communication, not just fulfill their duties at work.

Kata kunci: komunikasi islami; kekerasan terhadap perempuan dan anak; pencegahan kekerasan	Abstrak Angka kekerasan terhadap perempuan dan anak masih sangat tinggi di Indonesia, termasuk di Labuhan Batu. Berdasarkan penelitian yang dilakukan, sudah banyak penelitian mengenai pencegahan tindak kekerasan terhadap perempuan dan anak, namun hanya sedikit yang melihat manfaat komunikasi Islami dalam proses implementasinya. Penelitian ini menggunakan metode kualitatif dan menggunakan analisis data deskriptif fenomenologis untuk mengungkap implementasi komunikasi Islam dalam penanganan kekerasan terhadap perempuan dan anak. Observasi, dokumentasi, dan wawancara mendalam merupakan metode pengumpulan data. Hasil penelitian menunjukkan bahwa komunikasi DPPA dalam melaksanakan tugas pelayanan pencegahan dan pengobatan menggunakan komunikasi Islami dengan tuturan yang baik, sikap penuh kelembutan, menyesuaikan bahasa dan isi, menyampaikan informasi tentang keadaan sebenarnya, mengutamakan empati, dan membina hubungan baik. Hasil kegiatan advokasi UU TPKS tahap pencegahan, sosialisasi pencegahan ABH, peningkatan Forum Anak dan Forum Komunikasi (FK) Puspa, peningkatan peran PATBM, pelatihan khusus SIMFONI PPA, pelatihan manajemen kasus, perlindungan anak dari kekerasan, dan pemantauan informasi ramah anak di warung internet di kawasan Rantauprapat. Penelitian ini menunjukkan bahwa komunikasi Islam DPPPA Kabupaten Labuhanbatu mengenai pelaksanaan dan hasil pencegahan telah terlaksana dengan baik. Untuk menghentikan tindakan kekerasan terhadap perempuan dan anak di kabupaten Labuhanbatu, mereka harus benar-benar menerapkan komunikasi Islami, bukan sekedar menjalankan tugasnya di tempat kerja.
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INTRODUCTION

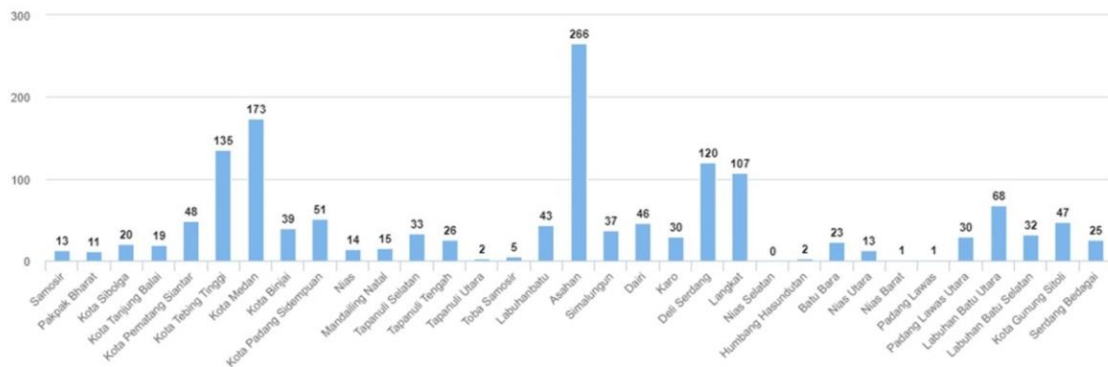
Background Of The Study

Legal subjects who often experience discriminatory treatment are women and children. In the domestic or household environment, both are cornered, receive indecent treatment, perhaps even harsh treatment, and men commit violence as husband and wife and father of their children (Yumira, 2021).

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The democratization process began during the reform era, involving women in public decision-making. In strategic development policies related to improving the quality of life, the active role of society, and preserving the environment, women's involvement is mandatory. Changes in women's roles, which have previously been limited to their biological characteristics, will make it possible to handle women's domestic responsibilities in an equal partnership to achieve a prosperous family.

To avoid gaps in development implementation, all parties must pay attention to the development of women and children in society. There are several problems related to women's empowerment and child protection, including (Balahadia, Astoveza, and Jamolin, 2022): 1) with increasing numbers For the female population, especially those aged 10 (10) years and over, gender mainstreaming institutions still need to optimize and increase their capacity to support women to participate in the workforce; 2) many women continue to face significant challenges due to limited access to economic resources and educational opportunities; 3) women's participation in public office and political decision-making processes remains notably low; 4) children's rights have not been fully realized in various areas, including civil rights and freedoms, family environments and alternative care, basic health and welfare, leisure and education, as well as special protection. Moreover, women and children are still vulnerable to various forms of violence, such as physical, psychological, and sexual abuse, exploitation, trafficking, and neglect; 5) the number of reported cases of violence against women and children has increased every year, according to the North Sumatra Province Gender and Children Information System Report. Figure 1 shows data on the number of cases of violence against women and children in Indonesia over the last three years.



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Figure 1. Graph Of The Number Of Violence Against Women And Children In North Sumatra (Source: SIGA North Sumatra Province 2022 downloaded on May 14, 2023, at 09.00 pm)

The Ministry of Women's Empowerment and Child Protection (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak/KemenPPPA) released data regarding violence against women that occurred in the period from July to December 2021. In its presentation, KemenPPPA noted that 910 women with disabilities experienced violence in that period. North Sumatra is the region with the highest number of victims, namely 113 women with disabilities, compared to other regions such as West Sumatra, Aceh, South Sumatra and others.

Figure 1 illustrates that among all the districts in North Sumatra, Asahan District, Medan City, Tebing Tinggi City, and Deli Serdang report the highest number of cases of violence against women. Additionally, Labuhanbatu Regency also records a substantial number of such cases.

Table 1. Data On Violence Against Women And Children Labuhanbatu Regency 2018-2022 (data source: DPPPA Kab. Labuhanbatu, 2022)

No.	Year	Number Of Cases		Total
		Woman	Child	
1	2018	23	46	69
2	2019	7	48	55
3	2020	33	17	50
4	2021	16	34	50
5	2022	23	21	43

The number of cases of violence against women in Labuhanbatu Regency increases every year, as shown in the table above. The number of cases fell from 23 cases to 7 cases from 2018 to 2019. However, in 2020, the number of cases increased again to 33; in 2021, the number of cases fell again to 16. In 2022, the number of cases will increase again to 23. However, the overall number of acts of violence against women and children only decreases slightly every year.

The data above shows that the decline in the number of acts of violence against women and children is unstable. In collaboration with the Women's Empowerment and Child Protection Service, steps have been taken to deal with various types of violence

that occur in Labuhanbatu Regency, including physical, psychological, sexual violence, exploitation, neglect, theft, and child custody.

Literature Review

Violence is defined as any action that results in physical, psychological, or sexual harm, suffering, or neglect. This includes threats, coercion, or the unlawful restriction of one's freedom. Within the context of domestic relationships, violence can take various forms, including sexual, psychological, physical, and economic abuse (Ervana, 2022; Hasanah, 2013).

According to Efianingrum (2006), violence can be categorized into four types. The first is overt violence, which is direct and observable, such as physical fights. The second is covert violence, which is indirect or concealed, such as threatening behavior. The last type is aggressive violence, characterized by direct or hidden actions taken to satisfy personal desires, even when obstacles arise in achieving them (Ervana, 2022).

Any form of violence based on gender that causes, or has the potential to cause, physical, sexual, economic, social, or psychological harm or suffering to women – including threats, coercion, or restrictions on their freedom – can occur in both public and private spheres (Rofikoh, Kania, & Mukhroman, 2018). Similarly, violence against children constitutes a violation of child protection laws, as it involves deliberate actions intended to inflict physical or mental harm. This form of violence includes any act that results in physical, psychological, sexual, or emotional harm or suffering, as well as neglect or mistreatment that endangers the child's physical well-being and undermines their dignity.

Children are considered the future bearers of the nation's spirit and serve as essential human capital for the country's development in the next generation. To ensure their well-being, the government enforces Child Protection Law Number 23 of 2002, which defines child protection as the provision of care and safety for children experiencing physical or psychological violence. In this context, individuals who suffer from violence are considered its targets or objects.

According to Hefni (2014, 2017), Islamic communication is a discipline that emphasizes the importance of establishing meaningful relationships, primarily with

Allah Almighty, while also fostering effective communication with others and oneself. This form of communication aims to create an environment of peace and harmony, which is achieved by adhering to the commands of the Creator and His Messenger. Central to Islamic communication is the practice of good morals (*akhlāq al-karīmah*), derived from the Qur'an and hadith. These ethical and moral principles are essential components, guiding individuals in their interactions and ensuring communication aligns with Islamic values (Muis, 2001).

In human interactions with God, fellow humans, and the natural world, morals can be understood as a discipline that guides individuals to act ethically and avoid harmful behavior (Chaddha & Agrawal, 2023). Consequently, the principles of Islamic communication ethics are derived from the primary sources of Islamic teachings – the Qur'an and hadith – which provide comprehensive guidance on distinguishing between good and bad, as well as on the benefits and consequences of actions. These principles extend to communication ethics, emphasizing respectful, honest, and beneficial dialogue. Many studies on Islamic communication explore various speaking styles, these styles aim to foster meaningful interactions that reflect Islamic values of peace, integrity, and mutual respect.

First, *qaulān sadīdān* refers to expressions or statements that are appropriate and accurate, both in terms of content (the material, message, or substance conveyed) and structure (grammar and language use). From a content perspective, Islamic communication emphasizes the delivery of truthful, factual, and reliable information. It requires honesty and integrity, avoiding any form of deceit, misinformation, or manipulation of facts (Mulyono & Azhar, 2024).

Second, *qaulān balīghān*, refers to the use of language that is effective, clear, and easy to understand, ensuring that communication is straightforward and free from unnecessary complexity. To achieve precision in communication, both the message and the delivery must be adapted to the intellectual level and understanding of the audience. The language used should be accessible and comprehensible, allowing the intended message to be conveyed accurately and effectively to all participants (Dzulhusna, Nurhasanah, & Suherman, 2022).

Third, *qaulān ma'rūfān*, which refers to the use of appropriate and respectful expressions, maintaining politeness while allowing for constructive sarcasm when necessary, without crossing into rudeness. It emphasizes avoiding language that could be harmful, offensive, or disrespectful, ensuring that communication remains considerate and aligned with ethical standards (Dzulhusna et al., 2022).

Fourth, *qaulān karīmān*, refers to the use of eloquent and refined language, characterized by respect and dignity. Such speech is not only pleasing to hear but also embodies courtesy and politeness, creating an atmosphere of mutual respect and positive interaction. Fifth, *qaulān layyinān*, refers to gentle and thoughtful communication, delivered with a pleasant and compassionate tone that resonates emotionally and leaves a positive impression on the listener. It emphasizes kindness, sincerity, and sensitivity, making the discourse impactful and heartfelt (Afifi & Kurniawan, 2021; Rosyid, Bahiroh, Tago, & Purnomo, 2024). Sixth, *qaulān maysūrān*, which means "speaking easily or simply," refers to the use of simple, straightforward language that is easy for the listener to understand and process. It implies that the expressions chosen are clear, concise, and free from unnecessary complexity, ensuring effective communication and comprehension (Asyura, 2021).

The verses from the Qur'an that speak about violence against women in this research are explained in Qur'an *surah An-Nisā'* verse 34-35.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَنَاطٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا ﴿٣٤﴾ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ
يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

This verse highlights that physical violence should not be used as a means of teaching or disciplining a wife. Instead, it recommends a gradual and measured approach to resolving conflicts within marriage. Initially, the husband is advised to offer guidance and advice. If this proves ineffective, a temporary separation, such as

withdrawing from the shared bed, is suggested. Physical correction is mentioned only as a last resort and must be done in a manner that does not cause harm or leave any visible marks. Furthermore, if the initial method of providing advice yields positive results, there is no justification for implementing subsequent measures. This guidance underscores the importance of addressing marital issues with patience, respect, and minimal harm.

As Muslims, we uphold justice as a core value of our faith and reject any notion that Islam stands in opposition to it. One of the fundamental principles of Islam is the protection and preservation of human rights. Acts of violence against women must be eradicated globally. Throughout history, religions worldwide have consistently condemned all forms of violence, particularly against vulnerable groups such as women and children.

Violence is commonly understood as a physical act that causes bodily harm. However, it can also take the form of psychological or sexual abuse. Examples of such violence include shouting at children, intimidation, instilling fear, and other harmful behaviors that negatively affect the mental well-being of the victim. Islam emphasizes the importance of addressing and eliminating all forms of violence to promote peace, dignity, and justice for all individuals.

Research Gap

Researchers have focused on the issue of violence against women and children due to its persistently high prevalence in Indonesia. While violence can affect anyone, women and children are particularly vulnerable to its dangers. Violence against women is defined as any gender-based act that poses a threat or has the potential to cause physical, sexual, or psychological harm to women. Addressing this issue is crucial for ensuring the safety, well-being, and protection of these vulnerable groups. This includes threats of similar acts, coercion, or arbitrary deprivation of liberty in both private and public settings. Child abuse is a term used to describe inappropriate behavior toward a child. Other terms often used to describe situations like this include physical violence, emotional violence, sexual violence, or neglect or rejection (Annisa, 2019).

The belief that a man or husband holds dominant power within the family or household is a misconception that often leads to domestic violence against women and children. According to Human Rights Law Number 29 of 1999, women who experience domestic violence have the right to protection and safety from any form of threat, torture, or degrading treatment. This law emphasizes the importance of upholding human dignity, ensuring justice, and promoting gender equality within the household. Discriminatory practices rooted in power imbalances must be addressed to create a safe and equitable environment for all family members (Royke, Langingi, Mamonto, & Tumiwa, 2020).

Families play a vital role in preventing violence, making it essential for parents to understand how to prevent recurring violence and help children heal from trauma caused by such experiences (Ilham, Nasution, Meliza, & Rahmalia, 2022). One effective way to enhance parental awareness is through outreach programs or specialized training. In Labuhanbatu Regency, the Office of Women's Empowerment and Child Protection (Dinas Pemberdayaan Perempuan Dan Perlindungan Anak/DPPPA) takes preventive measures to address, reduce, and ultimately eliminate violence against women and children. According to Handayani (2017), maintaining open and effective communication between parents and children, along with providing children with proper sex education, is critical in preventing violence against children.

Sustainable policies, services, resources, and training are essential to preventing violence against children within families and communities. Preventive efforts include enhancing parents' abilities to provide safe and nurturing care, which involves offering spiritual guidance, ensuring proper child care, promoting supportive environmental or workplace policies, and providing life coaching. Although numerous studies have explored methods for preventing violence against women and children, only a limited number have examined the role and benefits of Islamic communication in the implementation and outcomes of programs conducted by the women's empowerment and child protection service. This highlights the need for further investigation into how Islamic communication can be effectively utilized to improve the success and impact of violence prevention initiatives, concluded from the studies, such as Aung, Aung, &

Aung (2023); Mohases (2021); Sholihah & Nurhayati (2022); and Yusuf (2023). Development planning aims to prevent violence, exploitation and discrimination against women and children, as well as improve the quality of life of women and children in the fields of education, health, economics, social, political and employment.

Islamic communication strategies can serve as an effective solution to prevent and reduce violence against women and children by promoting the core values of justice, equality, and respect for human dignity (Yusuf, 2023). Islam places great emphasis on noble morals and good behavior, including values such as justice, compassion, love, and respect for individual rights. Through proper religious education, society can be taught about the prohibition of violence in Islam. This can be achieved through various methods, such as lectures, religious studies, and other educational programs that widely disseminate these teachings. The example set by Prophet Muhammad (PBUH) in his treatment of women and children provides a concrete model of how to treat them with respect, kindness, and compassion, serving as a practical guide for fostering non-violence and mutual respect within society (Aung et al., 2023).

Sharia provides a comprehensive framework that strictly prohibits all forms of violence and violations against the rights of women and children. It emphasizes the protection and dignity of individuals while ensuring justice and support for victims of violence. By establishing legal, ethical, and social guidelines, sharia aims to safeguard the well-being of vulnerable groups and uphold their fundamental rights within society (Husin, 2020). In addition, Islam emphasizes the crucial role of the family and community in educating and protecting their members. By strengthening these roles, the occurrence of violence can be significantly minimized. Families are seen as the foundation for instilling moral values, while communities play a supportive role in fostering a safe and nurturing environment for all individuals, particularly women and children (Mohases, 2021). By integrating Islamic values into communication strategies, it is expected that a safer and more respectful environment for women and children can be created, effectively preventing the occurrence of violence.

The Women's Empowerment and Child Protection Service serves as a key government agency focused on improving the well-being of women and children. It

functions as an information and service center, providing support through various initiatives aimed at enhancing their quality of life within the community. In response to the numerous cases of violence against women and children, the agency has implemented several strategies, including complaint and service mechanisms, protective facilities, collaboration with stakeholders, and community support programs.

However, these efforts have not yet incorporated a structured communication strategy. Integrating communication—particularly Islamic communication strategies—into these initiatives can significantly enhance their effectiveness. By promoting outreach and awareness through interpersonal communication between government institutions and the community, the goal of stopping violence against women and children can be more successfully achieved.

Novelty Of The Study

Unlike previous studies, this research focuses specifically on the prevention of violence against women and children. While there are similarities between this study and previous research in the exploration of Islamic communication, this study highlights how Islamic communication strategies can be effectively applied to reduce violence, such as Sholihah & Nurhayati (2022) and Yusuf (2023). But in this study, we used an Islamic communication approach consisting of *qaulān sadīdan*, *qaulān balīghān*, *qaulān ma'rūfān*, *qaulān karīmān*, *qaulān layyinān*, and *qaulān maysūrān*. The novelty of this study lies in its focus on the specific components and approaches that can be utilized by the Women's Empowerment and Child Protection Service as a strategic framework for preventing violence in North Sumatra. Unlike previous studies, this research emphasizes practical, actionable strategies tailored to the local context, integrating Islamic communication principles to enhance the effectiveness of violence prevention programs.

Theoretically, this article contributes to the development of Islamic communication science as one approach to preventing violence against women and children. The Women's Empowerment and Child Protection Service is an institution that has the authority to empower women and protect children. It also has more expansive and direct access to the broader community to provide protection and prevent violence

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that occurs, especially for women and children. The Women's Empowerment and Child Protection Service can utilize Islamic communication patterns in communicating and socializing with the community about preventing violence.

Purposes Of The Study

This article examines communication knowledge, especially Islamic communication strategies used to conduct outreach aimed at stopping violence against women and children through interpersonal communication with government institutions and the community. This communication approach is based on Islamic communication principles, which aim to build relationships with the Creator and each other to create peace, friendliness and safety for a person and their environment by following the commands of Allah and His Messenger. Apart from that, Islam places great emphasis on communication, which has the ability to save human life both in this world and in the afterlife (Hefni, 2014, 2017).

METHODS

This study was conducted at the Women's Empowerment and Child Protection Service, Labuhanbatu Regency, North Sumatra. This study was conducted using a descriptive-qualitative approach and phenomenological methods. This is due to the relatively large number of cases of violence against women and children. As a result, specific methods and explanations of how the process of something becomes clear and real allow researchers to consider phenomena as something that exists and appears in their consciousness. This allows researchers to see and hear more closely and in more depth about the explanations and understanding of individual experiences.

This study identifies several key informants for interviews, selected based on the formulated research problem. The interviews were conducted using semi-structured techniques to gather in-depth information regarding the level of violence in the Labuhanbatu area and the efforts undertaken by the Women's Empowerment and Child Protection Service (DPPPA) to prevent it. The research data were collected from eight respondents who are employees of the DPPPA Labuhanbatu Regency, consisting of:

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Table 2. Research Informants

No	Initials	Gender	Age	Information
1	Q	Female	40 years	Chairman of the DPPPA
2	D	Female	37 years	Head of the Women's Protection and Special Child Protection Division
3	J	Male	36 years	Women's Quality of Life Division, Family Quality Division, Data and Information
4	A	Female	35 years	Division for Fulfillment of Children's Rights
5	K	Female	39 years	The community self-help activist at the Regional Technical Implementation Unit for the Protection of Women and Children at the Labuhanbatu Police has the initials.
6	W	Female	41 years	Rehabilitation Treatment Section Follow-up Section
7	I	Female	40 years	UPTD PPA ⁶ Psychology Counselor
8	M	Male	38 years	Head of the National Police PPA Unit

In addition, data collection was also carried out by studying the documentation of the handling of violence carried out by the Labuhan Batu DPPPA, and this data is used to see how the DPPA has carried out violence prevention and see its effectiveness so that it can position the use of the Islamic communication approach in preventing violence against women and children. Then, to test the validity of the data obtained, a triangulation test was carried out, namely data triangulation using interview data, observation and documentation to check the consistency of the results. Furthermore, the data analysis technique used is descriptive analysis, starting from data collection, data presentation, data reduction, verification and conclusion.

RESULTS AND DISCUSSION

Research Results

The Women's Empowerment and Child Protection Service (DPPPA) has duties and functions related to preventing acts of violence against women and children. Based on the results of interviews with the head of the women's empowerment section and the head of the child protection section, several efforts have been made to deal with acts of violence that occurred in Labuhan Batu Regency, namely Procurement of Facilities and Infrastructure for Socialization to the community, Skills Development, Collaboration

with local governments and related agencies to increase the effectiveness of handling cases of violence against children. Construction of Service Center Posts, Raising Awareness by conducting educational campaigns, training and support for organizations working in the field of women's empowerment and child protection to increase awareness about the importance of women's empowerment and child protection, eliminating violence by working to overcome domestic violence, sexual harassment, human trafficking, and other forms of violence against women by making efforts towards women and children victims of violence, Community Development seeks to improve the quality of life of women and children through family-based prevention of violence against women and children.

Based on interviews with T, the 40-year-old head of the Labuhanbatu Regency Women's Empowerment and Child Protection Service, this study examines the various approaches the service employs to implement Islamic communication:

"When attending or leading meetings related to government field operations, development, and community affairs – especially those involving women's empowerment and child protection – we collaborate with various stakeholders (institutions) to communicate with the public in a respectful manner. We extend greetings and provide information on how to prevent and handle violence against women and children, speaking kindly and gently so that our programs are well received."

In line with the statement above, the Head of the Women's Rights and Special Child Protection Agency, D, 37 years old, stated:

"Community activists employ effective communication by first greeting with a salutation. In addition to this greeting, they also use the 'STOP VIOLENCE' message, which is conveyed in a gentle, easily understandable manner – one that is authentic, fair, and honest. Interviews revealed that the information provided by instructors on the prevention and handling of violence against women and children is delivered directly, face-to-face. The content includes both measures to prevent such violence and details on the services provided for women's empowerment and child protection in Labuhanbatu Regency."

According to J, 36 years old, the Head of the Women's Quality of Life, Family Quality, Data and Information Division, it was further emphasized that community activists will continue to strive to reduce the number of violent acts against women and children as much as possible. The communication method used in counseling involves

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speaking courteously and gently, fairly, and offering sound advice to both students and the community.

The Head of Fulfillment of Children's Rights, A, 35 years old, explained that when speaking with the public, they always use Islamic communication. For example, before starting any counseling session, they begin with a greeting. They speak in a soft and gentle tone, using language that is easy to understand and tailored specifically to the audience's level of education and way of thinking. In addition, self-reliant community advocates are expected to act honestly and fairly.

Next, K, 39 years old from the UPTD for the Protection of Women and Children, explained that these community advocates always communicate with the public through lectures that convey important information. They begin every session with a greeting and speak gently, advising people to refrain from acts of violence against women and children. If someone becomes a victim of violence, they are urged to report it immediately. Their counseling and discussions are conducted fairly without any bias, and they use persuasive communication techniques that appeal to the heart, making victims feel comfortable enough to accept the messages delivered by the Women's Rights and Special Child Protection Unit.

Based on an analysis of the various preventive measures implemented by the DPPPA Labuhanbatu Regency, these efforts include conducting outreach activities to various stakeholders, serving as resource speakers on talk shows, and creating and distributing a range of brochures, posters, and technical guidelines on the prevention, policies, and regulations regarding violence against women and children. These initiatives are carried out both in person and online through social media (Instagram and the DPPPA Labuhanbatu Facebook page).

In terms of curative efforts, the DPPPA Labuhanbatu Regency provides consultations, health services, legal assistance, psychological support, family services, and victim accompaniment and facilitates referrals for victims who need further intervention for their physical or mental well-being. Additionally, DPPPA Labuhanbatu Regency has established partnerships with various related stakeholders. Based on several informants, the researchers found that in preventing and addressing violence

against women and children, counselors use Islamic communication techniques in all their activities. For example, educators begin by offering greetings, speaking softly, using positive language, providing sound advice, acting fairly, choosing appropriate words for conversation, and demonstrating honesty, responsibility in their responses, and constructive criticism.

Furthermore, the researchers observed that the DPPPA, educators, and community activists had implemented public communication based on several Islamic communication principles to prevent and handle violence against women and children. *First*, educators communicate clearly and truthfully by stating that in all religions – including Islam – violence is forbidden, as Allah SWT observes all actions. By providing a balanced and inclusive religious perspective, society is expected to understand and embrace religious values in their lives. *Second*, when delivering services to address violence, educators build social networks with the community using Islamic communication principles, showing care, empathy, and the courage to pursue justice against violence.

Third, in providing services for handling acts of violence against women and children, counselors apply Islamic communication principles, namely morality and ethics, so that handling services are carried out with clear, open communication and support ethical discussions, including the ability to listen and convey information, be honest, fair, and responsible. *Fourth*, instructors providing services for violence against women and children apply Islamic communication principles with basic scientific concepts where services for handling acts of violence are carried out based on the instructor's abilities consisting of knowledge, skills, attitudes, motivation, cosmopolitanism, education, field of expertise, and experience to overcome the problem of violence against women and children with high ethics and morality.

Based on the results of interviews with the Head of the Women's Protection and Special Child Protection Division, several efforts will be made to handle and prevent violence against women and children, one of which is Islamic communication in relation to efforts to prevent acts of violence against women and children in delivering DPPPA programs using public policy communication with an Islamic communication approach.

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Furthermore, by using the Community-Based Integrated Child Protection (PATBM) communication approach, we carry out socialization about the role of the family, especially the role of caregiving, which has been ignored by families who believe that the responsibility for caregiving lies only with parents, both mother and father. PATBM reminds us again that the role and responsibility for parenting lie with both parents. It is hoped that the outreach regarding UUTPKS Advocacy, which is a child protection law, will benefit the community through activities carried out by the Labuhanbatu Regency DPPA. The improvement of the Children's Forum and FK Puspa, safe community mechanisms, and outreach are almost similar to PATBM, but what makes them different is that the safe community mechanism discusses violence that occurs against women in more depth.

The aim of the Socialization Program for Handling Children with Legal Problems (ABH) is to combine social welfare programs for children in conflict with the law by optimizing human resources in institutions or foundations as officers or companions, as well as the Social Worker Service Unit to provide professional assistance to these children. This circular, issued as a follow-up to the Focus Group Discussion on limiting and supervising the Regent's SE Curfew, is not intended to restrict children's freedom. Instead, it emphasizes the responsibility of adults – especially governments and related institutions – to protect them. SIMFONI-PPA Special Training: It is hoped that this activity will increase officers' commitment to properly managing violence data. The development of the SIMFONI-PPA recording and reporting system will be notified to the manager and/or violence data management officer in the service unit. Synopsis: PPA data will be kept clean and entered regularly. This activity will also improve data management coordination.

Case management training is a procedure for managing case-handling actions, including evaluation, planning, service implementation, monitoring and evaluating how to handle problems using the necessary resources, and coordinating. In Labuhanbatu Regency High Schools (SMA), children are protected from harassment and pornography through socialization. This includes outreach in schools about stopping harassment and outreach in villages and sub-districts about Child Protection Regulations. The

Labuhanbatu Regency Government, in collaboration with the DPPPA, is conducting outreach regarding monitoring child-friendly information in internet cafes in the Rantauprapat area by visiting places where children play or spend time, such as internet cafes around Rantauprapat.

Based on the author's findings and interviews, it is clear that counselors have an open and hidden role in stopping sexual violence against women and children in Labuhanbatu Regency. 1) The driving role, for example, involves community self-help mobilizers in facilitating, assessing, and building leadership. 2) Intermediary Role, where community self-help activists provide information and connect people; and 3) Achievement Role, where community self-help organizers organize, evaluate, and consolidate results. However, the hidden function of extension workers is to mobilize or increase awareness.

On November 1, 2023, the researcher joined the UPTD PPA, in coordination with the Satrekrim Police Labuhanbatu, to accompany a case involving a child facing legal proceedings (specifically, the prosecution of a perpetrator, referred to as RA). During this process, the researcher observed the communication techniques used by both legal and psychological counselors and noted the application of Islamic communication principles. Below is a comprehensive explanation of these techniques:

1) *Qaulān ma'rūfān* (kind words): at the initial meeting here, the legal and psychology counselors said hello and introduced themselves when receiving the victim's complaint. Next, start the conversation by asking for the victim's residence address. Next, we discuss other small talks before continuing with issues related to the violence experienced. This small talk is carried out using good words, appropriate expressions, and politeness and does not hurt or offend the victim's feelings. This can calm the victim's heart and convince the victim to be able to talk about the events they experienced safely and comfortably, as well as assuring the victim that he will be helped to get support and protection.

2) *Qaulān karīmān* (noble and precious sayings): Legal and Psychological Counselors use words that begin and are delivered respectfully to the victim. So that victims feel that they are appreciated for the incidents or events of violence, they

experience and that a good relationship is established between the counselor and the victim so that communication for handling and preventing violence can be carried out better.

3) *Qaulān maysūrān* (easy words): In the process of preventing and handling violence, DPPPA uses words that are easy to digest, easy to understand, and easily understood by the public, so that with this principle, harmonious social relations with victims are established. Where communication with victims generally uses Indonesian and, to a small extent, uses regional languages. For example, when filling out, explain the form that the victim must fill out and explain the legal process for the violence proposal form according to the client's wishes. Explain the meaning and steps that need to be followed clearly and easily understood. Consequences and obtaining rights as a legal prosecutor. Including the assistance stage provided by UPTD PPA.

4) *Qaulān balīghān* (words that scratch the soul); Victims tend to get emotional when telling stories about the perpetrator; therefore, legal advisor *qaulān balīghān's communication* is straightforward, precise, clear, and not complicated so that it can touch the victim's heart. For example, a legal advisor uses the words, "Everything that happened was not your fault; we promise to provide the best services and efforts so that this process runs more quickly and you have the right to get justice." By hearing this sentence, the perpetrator of violence feels calmer and optimistic that the problem he is experiencing can be resolved well. Then, to show empathy for the victim, the legal counselor gives the victim time to talk only with male service officers so that the victim can freely convey matters related to feelings. This has proven to be effective, based on researchers' observations, so that victims can vent the sadness they feel.

5) *Qaulān layyīnān* (gentle words); in the process of handling violence experienced by victims, counselors and legal advisors use the communication principles of *qaulān layyīnān* by speaking using gentle words, a voice that is pleasant to hear, a friendly attitude, and pleasant behavior in conveying words (for example, strengthening the perpetrator by holding the perpetrator's hand and shoulder when telling about the abuse he has committed, speaking with a low intonation and at close range, while occasionally giving a touch as a form of reinforcement to the perpetrator).

6) *Qaulān sadīdan* (his words are true); To prevent and overcome violence, legal advisors use the principles of *qaulān sadīdan*, namely conveying the correct words. For example, providing education regarding state law and religious law regarding the impact of violence on the physical and mental; providing confidence that what the victim conveys will not be conveyed to unauthorized people and is only to expedite the legal process and provide services; and solemnly promising to protect the victim's disgrace.

Based on the author's observations in the field, legal and psychological counselors have implemented Islamic communication. Basically, counselors not only tell people about how to stop violence against women and children, but they also handle problems such as the UPTD for the protection of women and children, which is present every day to help victims of violence.

Basically, the community self-help movement in DPPPA consists of several sections, each of which has a different role in carrying out its duties. All of these activities are inseparable from the five (5) basic principles of Islamic communication, namely, Divinity, Humanity, Ethics, Knowledge and Moderation. Basically, each role is related to the others to realize a Labuhanbatu society that is advanced and prosperous.

All of the above data were tested for data consistency with a triangulation test. Then, based on the results of the data triangulation test, it showed consistency between various sources of information regarding efforts made by DPPPA in preventing and handling violence against women and children in Labuhan Batu Regency. Data from interviews, observations, and documentation support and strengthen the findings that DPPPA has used Islamic communication principles in handling and preventing violence against women and children in Labuhan Batu Regency. Then, based on interview and observation data, it shows the same thing: in preventing and handling violence against women and children, counselors and legal advisors use Islamic communication techniques or styles in every service they provide, namely by speaking softly, using good words, being fair, honest, responsible, and using appropriate and easy-to-understand language.

Discussion

We conclude from the analysis of previous research that, although many studies have been conducted on the communication problems faced by the Women's Empowerment and Child Protection Service in efforts to prevent violence against women and children, none have done so from an Islamic communication perspective. This shows that the Islamic characteristics of the Women's Empowerment and Child Protection Service make it unique. This article is also unique. Thus, researchers try to find solutions to the problem formulation to update the research.

According to this research, the government has taken steps to create gender equality and justice and establish a child-friendly city through various policies. Various development programs ensure that there is no difference between men and women in their status and position in national and international life, and various basic services, such as health, education, and economic and social facilities provided by the government, are included in the program.

One of the results of this development program is increasing the role of women in society, increasing their role in decision-making in the development process, and improving institutional quality in government institutions, women's groups, and other groups. However, many problems must be overcome when doing so. Therefore, these efforts have not achieved maximum results, even though they have shown significant improvements in gender-based development.

Then, related to the use of Islamic communication in preventing violence, DPPPA can carry out Gender Mainstreaming (PUG). PUG has the task of leading and implementing the formulation of technical policies, providing support for the implementation of regional government affairs, and developing, coordinating, and implementing programs and activities in the PUG sector. PUG focuses on gender mainstreaming in various aspects of life, including preventing violence against women and children (Bontempo, Moscardini, & Salles, 2015).

Carry out outreach and education to prevent violence against women and children. For example, Bekasi City DPPPA carries out outreach and education to stop child marriage, stop bullying, and stop sexual relations with children in high school.

Coordinate with Islamic institutions to increase the effectiveness of programs and activities to prevent violence against women and children. For example, DPPPA West Kalimantan Province conducts workshops and other activities related to women's empowerment and child protection, as well as taking part in the commemoration of PKK⁷ Unity Movement Day and the National Jamboree for PKK cadres (Khozin & Mahendra, 2020). Thus, DPPPA, through various fields and activities, as well as coordinating with Islamic institutions, seeks to prevent acts of violence against women and children through an Islamic communication approach.

Then, based on the overall data obtained, it can be seen that the DPPPA in Labuhan Batu Regency has also used an Islamic communication approach in efforts to handle and prevent violence against women and children. Every service provided begins by saying hello, speaking gently, using kind words, acting fairly, honestly, responsibly, and using language that is appropriate and easy to understand. Based on the researcher's analysis of the communication approach carried out by the DPPPA in every calming and violence prevention service, the researcher sees that the DPPPA has implemented Islamic communication principles which include *qaulān ma'rūfān* (good words), *qaulān karīmān* (words noble and valuable), *qaulān maysūrān* (easy words), *qaulān balīghān* (words that leave an impression on the soul), *qaulān layyinān* (gentle words), and *qaulān sadīdan* (true words) (Rosniar 2019) .

Qaulān ma'rūfān, in preventing violence, has an important role in various contexts, including Islamic communication and social ethics education. *Qaulān ma'rūfān* means good words and can be used to provide polite and subtle explanations so as to prevent sexual violence from occurring. *Qaulān ma'rūfān* is used in social ethics education to prevent violence. Using soft and polite words in communication can help reduce chaos and prevent the creation of perpetrators of violence (Saipudin, Hamidah, Ilmiani, & Musthofa, 2021). Using *qoulān ma'rufān* communication can psychologically provide a sense of security to victims of violence because using this communication principle does not put pressure on the victim to be able to tell about all the violence they have experienced. Apart from that, using this communication principle also makes the victim feel that they are receiving support and protection.

Furthermore, in preventing violence against women and children, it is important for DPPPA to instill the principles of *qaulān ma'rūfān* communication in the community. Understanding *qaulān ma'rūfān* is a concept for good and appropriate communication that must be implemented in social interactions. The implementation of this concept is at least realized through education in families, schools and community groups by strengthening moral education and polite culture. This study has implications for revitalizing the revival of social ethics that can be applied in society.

Qaulān karīmān, in the Qur'an, *qaulān karīmān* means noble and beloved words. *Qaulān karīmān* is used in various contexts, including providing polite and subtle explanations, as well as making good promises. Thus, *qaulān karīmān* can be used to prevent violence by communicating well and politely (Afifi & Kurniawan, 2021). *Qaulān karīmān* is also a communication principle for establishing good relationships. This principle of communication can help deal with violence against women and children.

For example, when the victim feels afraid, the DPPPA counselor and legal advisor carry out good interactions by using noble and respectful words and assuring the victim that they will be accompanied and resolve the problems they are experiencing. He got his rights. This communication has a big psychological influence on the victim because the victim will feel appreciated and respected even though they have been treated violently. Furthermore, in efforts to prevent violence against women and children, the *qaulān karīmān* communication principles can also be used by DPPPA by establishing good communication and relationships with non-governmental communities, using human relations theory, namely influencing people's attitudes, beliefs and behavior (Muslimah 2017) .

Qaulān maysūrān is a communication principle that refers to words that are easy to understand. This communication principle also teaches the value of the principle of harmony in carrying out social relationships (Rosniar, 2019). *Qaulān maysūrān* can be used in social ethics education to prevent violence using words that are easily understood by the public. First, in handling violence, DPPPA can use this communication to assist in dealing with acts of violence against women and children. Psychologically, this communication can reduce pressure on victims of violence.

Communication that is easy to understand does not make it difficult for victims to understand the process of handling funds to resolve the problems of violence they experience. Then, in preventing violence against women and children, this communication principle can be used in outreach activities to the community. Because the use of words that are easy to understand provides a more effective understanding to the public about preventing and dealing with violence.

Qaulān balīghān is used as direct, precise, eloquent, clear and uncomplicated communication so that it can touch the hearts of the communicants who are ultimately persuaded. This approach to communication principles must be developed by considering several factors, namely, the frame of reference and the field of experience of the communicant. The expertise possessed by DPPPA, in this case, Counselors and Legal Advisors, can use the principles of *qaulān balīghān* communication in dealing with violence against women and children. By using this communication, counselors and legal advisors can touch the hearts of victims who need help in resolving the violence they have experienced.

This communication provides psychological support to victims for the sadness of the violence they have experienced. The communicant feels the sadness felt by the victim and can provide psychological support to victims of violence by conveying words that can soothe the victim's heart while still providing a sense of protection to the victim. Furthermore, in preventing violence against women and children, DPPPA can use *qaulān balīghān* communication, by providing heart-touching outreach to the community, so that people understand that acts of violence are very detrimental and should not be carried out. Then, DPPPA can provide guidance and counseling to perpetrators of violence using a communication style that can touch the perpetrator's heart so that the perpetrator is persuaded and can be influenced to not commit acts of violence in the future (Ayla, 2020; Rohimah, 2019).

Qaulān layyīnān, handling violence against women and children, is carried out using an Islamic communication approach using gentle principles. Counselors and legal advisors should use gentle words, a friendly attitude, and pleasant behavior when conveying the messages given. This approach provides a sense of security and comfort

for victims to be open in conveying what they have experienced without any psychological pressure or coercion. This means that by using this communication approach, the victim can voluntarily convey the events they experienced, which can make it easier for the DPPPA to handle and follow up on the violence (Utami, 2022).

Furthermore, to prevent violence against women and children, the *qaulān layyinān* communication principle approach is used in community social ethics education in community self-help activities carried out by the DPPPA. Where in its delivery, DPPPA also uses soft and polite words so that it is easily accepted. Apart from that, Musthofa & Subiono (2021) stated in the results of their research that the instillation of communication principle of *qaulān layyinān* must be instilled in individuals or society because this communication principle is also can prevent verbal violence in society, especially against women and children. Furthermore, in this context, researchers also agree that the principles of *qaulān layyinān* communication should not only be applied to DPPPA service communication, but DPPPA should also emphasize that the public can use the principles of *qaulān layyinān* communication in everyday life.

Qaulān sadīdan is a communication approach with the principle of conveying the truth and the obligation to avoid lying. DPPPA uses this principle to enforce and prevent violence against women. *First, the Qaulān sadīdan* communication approach is carried out by the DPPPA for perpetrators of violence against women and children by revealing the truth about the causes and effects of the problems they commit based on the provisions of state law and religious law. Then, in using this approach, Counselors and Legal Advisors also use other communication principles with polite, clear and easy-to-understand delivery. So, with the understanding provided, it is hoped that the perpetrator will understand the consequences of what he did and will not repeat the crime he committed in the future. This approach to Islamic communication principles is also stated to be able to prevent sexual violence by Yusuf (2023) , who stated that Islamic communication in reducing sexual violence that is currently occurring is something that must be handled as a response and prevention effort. *Second, the qaulān sadīdan* approach is carried out by DPPPA for victims of violence. Where counselors and legal advisors convey the truth that victims will be given justice for the abuse they received and given

protection, this approach is also accompanied by the delivery that is gentle, full of empathy, and responsibility, using words that are appropriate and easy to understand. So that psychologically, the victim feels safe and protected.

CONCLUSIONS AND SUGGESTIONS

Conclusions

The OPD strategic plan of the Labuhanbatu Regency Women's Empowerment and Child Protection Service aims to achieve targets through various activities or indicators. However, there are still targets that have not been achieved. To prevent acts of violence against women and children, DPPPA community self-help activists use Islamic communication, such as greeting, giving good advice, being fair, being honest, free, and responsible, using appropriate language and conversation content, and providing constructive criticism.

Implementing *qaulān ma'rūfān* (kind words); *qaulān karīmān* (noble and precious sayings); *qaulān maysūrān* (easy sayings); *qaulān balīghān* (words that leave a mark on the soul); *qaulān layyīnān* (meek words); and *qaulān sadīdan* (true speech) are several forms of Islamic communication approaches used. The results of the prevention phase, which is based on a recapitulation of types of violence against women and children, have not shown a significant decrease every year. Sexual violence is the highest type of violence in Labuhanbatu Regency.

Suggestions

The Labuhanbatu Regency Government should take decisive action to reduce violence against women and children, as managed by the Women's Empowerment and Child Protection Service (DPPPA), operating through the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA). To achieve this, the government must allocate an appropriate budget, optimize human resources, and provide adequate facilities and equipment. Additionally, the Labuhanbatu Regency Women's Empowerment and Child Protection Service must fully embrace Islamic communication strategies to prevent violence, rather than simply performing routine tasks.

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The family provides full moral and material support and is willing to collaborate in every service provided by DPPPA to prevent acts of violence against women and children. Communities in the surrounding environment can participate in programs to stop violence against women and children by showing empathy and avoiding stigma, which can hinder activities. It is hoped that this research will serve as a reference for future quantitative and qualitative studies on the same theme, encouraging researchers to identify similar problems and analyze them using these and other relevant theories.

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¹ DPPPA is an abbreviation of Dinas Pemberdayaan Perempuan Dan Perlindungan Anak (Women Empowerment and Child Protection Service in English).

² UU TPKS is an abbreviation of Undang-Undang Tindak Pidana Kekerasan Seksual (Law on Sexual Violence Crimes in English)

³ ABH is an abbreviation of Anak Berhadapan dengan Hukum (Children in Conflict with the Law or Juveniles in Conflict with the Law in English). This term is used to refer to minors (children under 18) who are involved in legal cases, either as suspects, witnesses, or victims. The legal framework surrounding ABH typically focuses on rehabilitation and child protection, rather than punitive measures.

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- ⁴ PATBM is an abbreviation of Perlindungan Anak Terpadu Berbasis Masyarakat (Community-Based Integrated Child Protection in English). PATBM is an empowerment program initiated by the Ministry Of Women Empowerment And Child Protection from the central government so that movements involving the community and government partnerships in child protection can be stronger (Rinah, Wulandari, & Prayoga, 2022). PATBM is managed by a group of people who live in an area (village/kelurahan) throughout the Republic of Indonesia (Hastuty, Umar, & Anggara, 2023).
 - ⁵ SIMFONI PPA is an abbreviation of Sistem Informasi Online Perlindungan Perempuan dan Anak (Online Information System for the Protection of Women and Children in English). SIMFONI PPA was created as a violence data documentation system with a method of recording and reporting violence across districts and across provinces through an integrated and comprehensive application system (<https://kekerasan.kemenpppa.go.id/register/login>).
 - ⁶ UPTD PPA is an abbreviation of Unit Pelaksana Teknis Daerah Perlindungan Perempuan dan Anak (Regional Technical Implementation Unit for the Protection of Women and Children).
 - ⁷ PKK is an abbreviation of Pemberdayaan Kesejahteraan Keluarga (Empowerment of Family Welfare). PKK is a movement of government by involving women as a driving force in efforts to develop community welfare that grows from the bottom, namely the family. The PKK itself is an organization that grows from the bottom, namely the village, in an effort to develop and grow the village. Apart from that, the PKK also intends to form and foster families in order to create a prosperous family where women are the driving force (Maulana & Handayani, 2024).

