

## ISLAMIC COMMUNICATION A SOLUTION TO REDUCE SEXUAL VIOLENCE

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### **Abstract**

*The rise of cases of sexual violence involving children as victims and cases that are never resolved in social and legal space, Islamic communication also provides solutions to reduce sexual violence by conveying treatises based on a combination of verses selected by researchers. The purpose of this article is to describe how Islamic communication reduces sexual violence. This article uses a qualitative descriptive research method. So that the findings in this study resulted in low public morality, especially control over perpetrators of sexual violence, parental control and awareness to prevent crimes against children, the lack of government training programs that can be accessed by the community. So, Islamic Communication in the perspective of reducing sexual violence that is currently happening is something that must be handled as a treatment and re-prevention effort, which will counter the behavior and mindset and communication of people who want to do sexual violence. Because, humans have an urge to have sex that needs to be channeled, but it must be in accordance with the guidelines of the Koran so as not to deviate from Islamic guidelines.*

**Keywords:** Sexual Violence, Islamic Communication,

### **A. Introduction**

Sex is a basic need that cannot be separated from human life, because it is through this sexual desire that humans can pass on their offspring. But the fulfillment of sexual needs itself requires clear rules and norms, so that people are not tempted to deviate. That is why Islam has given mankind rules and guidelines in this sexual matter. This is because Islam views sexuality as one, even the most important aspect of life.<sup>1</sup> The different legal regulations themselves must be socialized and passed down from one generation to the next, so sex education is needed or what is commonly called sex education which is reflected in good Islamic communication. This is important to avoid prejudice and misunderstanding about gender itself.

Because in Indonesia, all cases of sexual violence have increased, victims are not only adults, now they are attacking teenagers, children and even toddlers. violent phenomenon. Sexual relations with children are becoming more common and worldwide in almost all countries. Sexual violence against children continues to develop from time to time. Extension is not just a quantity of the number of incidents that have occurred, even of quality. And what's even more tragic is that most of the perpetrators come from the family environment or the environment where the child is, including other people in their own homes, schools, educational institutions and the social environment. It is important to avoid prejudice and misunderstandings about gender itself.<sup>2</sup>

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<sup>1</sup> Dyah Nawangsari, "URGensi PENDIDIKAN SEKS DALAM ISLAM Dyah Nawangsari," *Institut Agama Islam Negeri Jember*, 2015.

<sup>2</sup> Ivo Noviana, "Kekerasan Seksual Terhadap Anak: Dampak Dan Penanganannya," *Sosio Informa* 1, no. 1 (2015): 13–28, <https://doi.org/10.33007/inf.v1i1.87>.

Take a look at some of the cases of sexual violence that have occurred recently, namely: *first*, the case of the molestation of 30 female students by unscrupulous religious teachers at SMPN 1 Gringsing Batang, on Monday, August 29, 2022. The alleged perpetrator committed sexual abuse through his mode of being an student council activist at the school.<sup>3</sup> *Second*, a case of sexual harassment by sodomy of 21 boys aged 8-11 years, and lasted 3 years. The perpetrator was a resident of the city of Batang as a tambourine tutor. This was done because the perpetrator had been a victim and had a broken heart for his girlfriend who chose to marry someone else.<sup>4</sup> *Third*, was shocked by the forced rape case of four grandparents against a 12-year-old child that occurred in Banyumas district, resulting in having two bodies.<sup>5</sup>

*Fourth*, a case of sexual violence perpetrated by a TPQ Koran teacher in Keputon village, Blado sub-district, Batang, to his 5-year-old student.<sup>6</sup> Finally, there is the case of rape by six teenagers in Berbes, the victim was a 15-year-old child, but sadly it ended peacefully.<sup>7</sup> These various events show that children are a group that is very vulnerable to

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<sup>3</sup> Muslihun, "Agus Mulyadi Oknum Guru Agama Di Batang Diduga Cabuli 30 Siswi SMP, PGRI Berang," Ayo Semarang.com, 2022, <https://www.ayosemarang.com/semarang-raya/pr-774296481/agus-mulyadi-oknum-guru-agama-di-batang-diduga-cabuli-30-siswi-smp-pgri-berang>.

<sup>4</sup> Ari Himawan Saron, "Guru Les Rebana Yang Sodomi 21 Anak Di Batang Pernah Jadi Korban Pelecehan Seksual," Kompas.com, 2023, <https://regional.kompas.com/read/2023/01/11/183505578/guru-les-rebana-yang-sodomi-21-anak-di-batang-pernah-jadi-korban-pelecehan>.

<sup>5</sup> Endra Kurniawan, "Fakta-Fakta Anak 12 Tahun Dirudapaksa 4 Kakek Di Banyumas: Korban Hamil Dan Terungkap Modus Pelaku," Tribunnews.com, 2023, <https://www.tribunnews.com/regional/2023/01/14/fakta-fakta-anak-12-tahun-dirudapaksa-4-kakek-di-banyumas-korban-hamil-dan-terungkap-modus-pelaku>.

<sup>6</sup> Bukti Buwono, "Guru Ngaji Di Batang Lecehkan Anak," RMOLJATENG, 2022, <https://www.rmoljawatengah.id/guru-ngaji-di-batang-lecehkan-anak>.

<sup>7</sup> Khanif Lutfi, "Kasus Pemerkosaan Anak Di Brebes Yang Dilakukan 6 Orang Tetap Diselidiki Polisi," fiin.co.id, 2023, <https://fin.co.id/read/122641/kasus-pemerkosaan-anak-di-brebes-yang-dilakukan-6-orang-tetap-diselidiki-polisi>.

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sexual violence, because children are always weak or have weak characters, helpless and highly dependent on the adults around them. That's what helpless children do when threatened not to. In almost every incident found, the perpetrator was someone close to the victim. Not even the slightest bit that the perpetrators are those who have dominance over the victims, as parents and teachers. There are no specific features or personality types that can be identified by a child sex offender. This means that in other words, anyone can become a perpetrator of sexual violence against children.

So this article offers a solution to the problem by describing how Islamic communication reduces sexual violence. The method in this study uses a qualitative descriptive method, which positions the author as a key instrument.<sup>8</sup> So far, similar studies have been found that tend to focus on sexual violence against children as conveyed by Ermaya Sari Bayu Ningsih and Sri Henyati (2018) entitled "Sexual Violence against Children in Karawang District."<sup>9</sup> The purpose of this study was to examine social phenomena in the form of sexual violence against children in Karawang district, to gather information about abnormal sexual behavior and to examine the stages *prognostic* and alternatives to address sexual violence against children.

The research was conducted using a qualitative approach, namely phenomenological research that examines everything related to the topic. The results show that in Karawang District, sexual violence against children is caused by adult sexual disorientation, lack of parental

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<sup>8</sup> Mochamad Aris Yusuf and Robby Aditya Putra, "Peran Tokoh Agama Dalam Kriminal Remaja Di Kota Pekalongan" 2, no. 2 (2022): 55–66.

<sup>9</sup> Ermaya Sari Bayu Ningsih and Sri Henyati, "Kekerasan Seksual Pada Anak Di Kabupaten Karawang," *Midwife Journal* 4, no. 02 (2018): 56–65, <http://jurnal.ibijabar.org/kekerasan-seksual-pada-anak-di-kabupaten-karawang/>.

supervision of children, uncontrolled sources of information and taboo socio-cultural factors in early childhood education. Number of Polri, P2TP2A, BKBPP, Office of Social Affairs/LK3 and stakeholders/stakeholders.

Furthermore, research written by Laudita Soraya Husin (2020) entitled “Sexual Violence against Women in the Perspective of the Koran and Hadith” in this study describes sexual violence against women from an Islamic perspective on the basis of sources from the Koran and Hadith related to values religion in the Koran and the hadith of the Prophet regarding sexuality in the Koran, the causes of sexual violence, as well as explaining the meaning contained therein and examples of verses related to sexual violence. This study uses the maudu'i/thematic method with data sources that are *library research*.<sup>10</sup>

The results obtained in the article show that sexual violence is not permissible for any reason or form. The Koran makes no claims regarding differences in the treatment of men and women. The Qur'an views men and women as having the same sexual characteristics. Al-Quran and Hadith view husband-wife relationship or sexuality with full of compassion, love, peace, and uphold empathy and humanity.

## **B. Discussion of the Findings**

### **Sexual Violence Againsts Children**

According to Ricard J. Gelles explained that violence against children is an act of intentional harm or harm to children (physical or emotional). Against the forms of violence against children can be classified as physical violence, mental, sexual abuse and social violence,

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<sup>10</sup> Laudita Soraya Husin, “Kekerasan Seksual Pada Perempuan Dalam Perspektif Al-Quran Dan Hadis,” *Al-Maqasidi: Jurnal Hukum Islam Nusantara*, 2020, 16–23.

and sexual violence against children.<sup>11</sup> According to *End of Child Prostitution in Asian Tourism* (ECPAT) International is a relationship or interaction between a child and an older or adult such as a stranger, sibling, etc. of the parents in which the child is used as the subject of the satisfaction of sexual needs. This function is carried out on the basis of coercion, threats, bribes, fraud and even serious danger. Regarding child sexual violence, it is not necessarily part of the contact problem between criminals and child victims, the form of sexual violence itself can be rape or obscenity.<sup>12</sup>

Child sexual abuse is when someone uses a child for sexual pleasure or gratification. However, it is not limited to sexual activity, but also includes behavior that leads to sexual activity with a child, such as touching a child's body sexually, whether the child is clothed or not; all forms of penetrative sexual activity, including oral sex on a child with objects or body parts; obtain or coerce a child to participate in sexual activity; knowingly engages in sexual activity in the presence of a child, or fails to protect and prevent a child from witnessing the sexual activity of another person; pictures or films about scenes; pictures, photos or films that show children's sexual activity.<sup>13</sup>

But actually, the causes of sexual violence against children are multifactorial. The position of children as weak and powerless, the low morality of society, especially control over perpetrators of sexual violence, the control and awareness of parents to prevent crimes against

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<sup>11</sup> Noviana, "Kekerasan Seksual Terhadap Anak: Dampak Dan Penanganannya."

<sup>12</sup> Muh Anwar Fu'ady, "Dinamika Psikologis Kekerasan Seksual: Sebuah Studi Fenomenologi," *Psikoislamika : Jurnal Psikologi Dan Psikologi Islam* 8, no. 2 (2011): 191–208, <https://doi.org/10.18860/psi.v0i0.1553>.

<sup>13</sup> Priharyanti Wulandari et al., "Program Sosialisasi Seks Bebas Pada Kalangan Remaja Di SMP," *Jurnal Global Health Science* 3, no. 4 (2021): 437–42.

children, the lack of government training programs that can be accessed by the community, and many other factors. Factors causing sexual violence are relatively mild punishment, hormonal changes, psychological changes, IT developments, lifestyle changes, the general perception that sexual violence is still taboo, socio-cultural impacts in society, such as sexual discrimination, the general perception that sexual violence is hidden.<sup>14</sup>

Sexual violence is often traumatic for both children and adults. However, cases of sexual violence are often left unresolved because sexual violence cases are prohibited. It is even more difficult when this sexual violence befalls children, because child victims of sexual violence do not understand that they are victims. Victims find it difficult to trust other people, so they keep rape cases a secret. In addition, children are afraid to report because they will be threatened and face worse consequences if they report, children are embarrassed to tell sexual violence, children feel sexual violence occurs because of their own mistakes and incidents of sexual harassment violence occur which make children feel ashamed of their background and family name. The impact of sexual harassment is characterized by powerlessness, where the victim feels powerless and harassed when disclosing the incident of sexual harassment.<sup>15</sup>

Sexual violence against children has an emotional and physical impact on the victim. Emotionally, child victims of sexual violence

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<sup>14</sup> Galih Akbar Prabowo, "Cyber Sex Sebagai Implikasi Perkembangan Teknologi Komunikasi," *Journal of Communication Studies* 1, no. 2 (2021): 81–95, <https://doi.org/10.37680/jcs.v1i2.850>.

<sup>15</sup> Linda Rae Bennett, "Zina and the Enigma of Sex Education for Indonesian Muslim Youth," *Sex Education* 7, no. 4 (November 1, 2007): 371–86, <https://doi.org/10.1080/14681810701635970>.

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experience stress, depression, psychological shock, feelings of guilt and self-blame, fear of establishing relationships with other people, descriptions of incidents where children were exposed to sexual violence, nightmares, insomnia, fear of objects. related to abuse, etc. Objects, smells, places, doctors, self-esteem issues, sexual dysfunction, chronic pain, addictions, suicidal thoughts, physical illness, and unwanted pregnancies. In addition, mental disorders such as post-traumatic stress disorder, anxiety, other mental disorders including personality disorders and disorders *dissociative identity, victimization* adults, *bulimia nervosa*, even physical disabilities in children.<sup>16</sup>

Physically, the victim experiences loss of appetite, sleep disturbances, headaches, discomfort in the vagina or genitals, is at risk of contracting sexually transmitted diseases, injuries due to rape violence, unwanted pregnancies, and so on. Meanwhile, sexual violence committed by family members is a form of incest and can cause more serious and prolonged psychological trauma, especially in cases of parental incest.

### **Islamic Communication A Solution Offer**

Islamic communication is another form of the phrase, a metamorphosis of thought that is categorized by the emergence of Islamic communication thought and activism with the failure of Western communication philosophy, paradigms and implementation that have prioritized pragmatist, metrealist values and the use of capitalist media. So Islamic communication has had a focal point in communication theories developed by Muslim scholars. Its main position is as the spearhead of an alternative solution regarding communication that

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<sup>16</sup> Noviana, "Kekerasan Seksual Terhadap Anak: Dampak Dan Penanganannya."

upholds human values that are compatible with human nature.<sup>17</sup> As in the words of Kyai Mustofa Bisri, that is, keep being human, understand humans, and humanize humans.<sup>18</sup> So, Islamic communication is a process of delivering information based on the principles and methods of communication in reference to the Qur'an which has been thoroughly believed to change human behavior and mindset.

Likewise with the process of Islamic communication as a form of offering a solution to reduce sexual violence in the environment. It must have a connection with the elements of Islamic communication itself, namely part of the component elements of da'wah communication which consists of elements such as da'i, mad'u, messages or treatises, media facilities, methods, and feedback. All the elements are always interrelated with each other, because any Islamic communication that is achieved by someone without using elements will be difficult to say as an Islamic communication process, because it does not require Islamic communication.<sup>19</sup>

Islamic communication in the perspective of reducing sexual violence that is currently happening is something that must be handled as a treatment and re-prevention effort, which will *counter* on the behavior and mindset as well as the communication of those who wish to commit sexual violence. Starting with introducing sex education, the dangers of sex, and the laws of sex from a real Islamic perspective. So that people

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<sup>17</sup> Teddy Khumaedi and Siti Habzah Diniyati, "Komunikasi Islam Dalam Perspektif Mahasiswa Islam," *Al-Mubin; Islamic Scientific Journal*, 2020, <https://doi.org/10.51192/almubin.v3i2.74>.

<sup>18</sup> Antika, "Belajar Memanusiakan Manusia," Duta Damai Yogyakarta, 2020, <https://dutadamaiyogyakarta.id/belajar-memanusiakan-manusia/>.

<sup>19</sup> Mochamad Aris Yusuf; Heriyanto, "Komunikasi Dakwah Dalam Buku Esai 'Tak Ada Ikan Asin Di Lautan' Karya Edi Ah Iyubenu," *At Tabsyir Jurnal Komunikasi Penyiaran Islam* 9, no. 8.5.2017 (2022): 188–202.

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who want to do this will certainly think twice or thrice that will change their situation. Because with Islamic communication, it can change the behavior, attitudes and opinions of other people to be better and Islamic, either through direct verbal delivery or through the intermediaries of the media it uses.

As explained by Sheikh Ali Mahfudz who gave the opinion that "dakwah is to encourage people to obtain good and according to instructions, namely calling them to do good and forbid them from doing evil so that they get happiness in this world and the hereafter." If summarized, da'wah means that it can be defined as a form of effort to convey, invite, or influence other people to create happiness in the world and in the hereafter through the application of Islamic teachings. However, the mission of da'wah, if it is not achieved through past communication at all, clearly will not make a difference and even more evil deeds will increase. So this is where the urgency of this research relates to past communication as a solution to reduce sexual violence perpetrated by criminals, because this study never ends with state law alone.<sup>20</sup>

So that Islamic communication becomes an important instrument in reflecting the process of da'wah inviting good behavior and communication patterns based on sources from the Koran and hadith, which is recommended for every Muslim to carry out da'wah individually or in groups, by inviting good behavior and deeds that start from the way -good way of communication.

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<sup>20</sup> Mochamad Aris Yusuf and Fikriyatul Islami Mujahidah, "Aktualisasi Media Dakwah Instagram@ Santribatang," *AL MUNIR: Jurnal Komunikasi Dan Penyiaran Islam* 13, no. 02 (2022): 133–43.

### Sexual Treatise in Islamic Perspective

As humans, sex is something that is fun and as a necessity, full of nuances related to reproduction or not. Therefore, humans have an urge to have sex that requires channeling it. However, the motive for sex is innate, so that the Qur'an clearly regulates it so that the satisfaction of the sex drive does not deviate from the norm or the usual thing. The Al-Quran has conveyed its guidelines on how to respond to sexual arousal in the right ways, as follows:<sup>21</sup>

1. Having sex is lawful or legitimized for people who are bound by a legal marriage. So, humans who have met the requirements are encouraged to marry or given the opportunity to live life in a marriage bond, as explained in the Qur'an Surah An-Nur (24): 32.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا

فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: “Marry those who are still single among you and also those who are worthy (of marriage) from among your servants, both male and female. If they are poor, God will give them the ability with His grace. God is vast (His gifts) yet all-knowing.”<sup>22</sup>

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<sup>21</sup> Didi Junaedi, *Penyimpangan Seksual Yang Dilarang Al Quran* (Elex Media Komputindo, 2016).

<sup>22</sup> Lajnah Pentashihan Mushaf, “Al-Quran Kementrian Agama Republik Indonesia,” 2014, 83.

2. Humans who want to have sex for some reason are not married, or are not married, it is recommended to maintain the purity of their sexual life, as called for in Surah An Nur (24): 33.

وَلَيْسَتَعْفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ  
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا  
وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبِغَاءِ إِنْ  
أَرَدْتُمْ تَحْصُنَا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْهُمْ فَإِنَّ اللَّهَ مِنْ  
بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ

Meaning: “Those who are unable to marry, should take care of their chastity until God gives them support with His grace. (when) the servants you have want an agreement (validity), you should make an agreement with them if you know there is good in them.”<sup>23</sup>

3. Furthermore, in order not to fall into an improper relationship, the Koran has prohibited approaching anything that stimulates adultery, as inscribed in Al-Isra' (17): 32.

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Meaning: “Do not approach adultery. Indeed (adultery) is a heinous act and the worst way.”<sup>24</sup>

<sup>23</sup> Lajnah Pentashihan Mushaf.

<sup>24</sup> Kemenag, “Al-Quran Digital Web,” n.d., <https://quran.kemenag.go.id/>.

4. In the Qur'an, it gives instructions to Muslims to subjugate their lust, that is, women should cover their private parts and men should subdue their views. As the sound of surat al-Ahzab (33): 59.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ

جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Meaning: “O Prophet (Muhammad), tell your wives, your daughters and the wives of the believers so that they extend their headscarves all over their bodies. This is so that they are easier to identify so they are not disturbed. Allah is most forgiving, most merciful.”<sup>25</sup>

Various combinations of the verses that have been displayed, as responsive to the motive of sexual relations. The Qur'an provides guidance for humans not to fall into deviant sexual acts. Thus, it becomes a standard not to commit heinous acts against fellow human beings with the issue of sexual violence.

As human values are creatures of noble status, Islam provides treatises on sexual life because of the awareness that God provides guidance on sex life and very careful supervision of violations and will provide a fair and just punishment. Then this awareness will foster a person's behavior, because the stronger the awareness of the existence of God in a person, the less desire to perform sexual acts in material ways and ways that are not accompanied by aqidah education.<sup>26</sup>

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<sup>25</sup> Kemenag.

<sup>26</sup> Dyah Nawangsari, “URGensi PENDIDIKAN SEKS DALAM ISLAM Dyah Nawangsari.”

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In Islam, sex education is part of moral education, and healthy sexual behavior is the fruit of good morals. Therefore, sex education must be guided by the provisions of Allah SWT because only Allah SWT is the All-Knowing of the humans He created and guided by the hadith of the Prophet Muhammad SAW as the best role model. Religious education, which is related to sex education, provides guidance on permissible and prohibited behavior. In principle, worship is an expression of human obedience to God by upholding sharia law in order to please God. So sex education without religious education will be lame because with religious education the rights of Allah, His Messenger and fellow human beings will be known.

However, sex education in Islam is an integral part of faith, morals, and worship education. Leaving sex education with these three elements will lead to a lack of clarity about the direction of sex education itself, perhaps even leading to misguidance and deviation from the original purpose of human sexual activity in the context of serving God. Therefore, the implementation of sex education must not deviate from the demands of Islamic law. Sexual education requires attention because it is a mechanism for understanding and caring for themselves (the younger generation).<sup>27</sup>

### **C. Conclusion**

Sexual violence often occurs due to a perpetrator's lack of self-control and knowledge. Even though the Koran has become a good and clear guideline, it's just that the lack of transmission done to da'wah actors makes sexual violence more and more. Then Islamic

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<sup>27</sup> Dalam Perspektif and Hukum Islam, "Pendidikan Seks Usia Dini" 3, no. 1 (2015): 1–20.

communication is needed that encourages humans to get goodness and according to instructions. In fact, the motive for sex is sacred and normal, so that the Qur'an clearly regulates it so that the satisfaction of the sex drive does not deviate from the norm or the usual thing. Automatically this article also participates in reducing sexual violence through text.

For future research, it is expected to deepen the study of sexual violence from different perspectives and sources, such as studies on preventing sexual violence through the framework of communication psychology, or Islamic counseling.

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