

# Islam and the Prevention of Violence Against Children Through the Implementation of the National Movement Against Sexual Crimes

Naila Farah,<sup>1\*</sup> Lutfiana Nisarohmah,<sup>2</sup> Ratri Wulandari,<sup>3</sup> and Tryana Hafilda Dewi<sup>4</sup>

<sup>1</sup> IAIN Syekh Nurjati Cirebon

<sup>2,3,4</sup> UIN Sunan Gunung Djati Bandung

\* Corresponding Author, Email: [nailafarah18@gmail.com](mailto:nailafarah18@gmail.com)

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## ARTICLE INFO

### Keywords:

Children;  
National movement;  
Islamic doctrines;  
Sexual violence

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### Article history:

Received 2022-09-30

Revised 2022-09-17

Accepted 2022-09-18

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## ABSTRACT

Today, many cases of violence are widely reported in the mass media. The most recent case is the problem of sexual violence that affects children, where most of the perpetrators are acquaintances of the victim. Children become targets of violence because their position is always judged as weak, helpless, and dependent on the adults around them. This study discusses the state and religion's role in protecting children from sexual violence. This research was conducted with a sociological approach through the resource mobilization theory. The results of this study inform the definition of violence, Islamic views on children, and efforts to protect children through the National Movement Against Sexual Crimes Against Children (*Gerakan Nasional Anti Kejahatan Seksual Terhadap Anak*; GN-AKSA). The conclusion of this study shows that Islamic values that advocate for good care of children can be merged with GN-AKSA as an effort to protect children from sexual violence.

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## ABSTRAK

*Dewasa ini, marak terjadi kasus kekerasan yang banyak diberitakan di media massa. Kasus paling terkini ialah masalah kekerasan seksual yang melanda anak-anak, di mana mayoritas pelakunya adalah kenalan korban. Anak menjadi sasaran tindak kekerasan karena posisinya selalu dinilai sebagai sosok yang lemah, tidak berdaya, berketergantungan terhadap orang dewasa di sekitarnya. Penelitian ini bertujuan untuk membahas bagaimana peran negara dan agama dalam menjamin perlindungan anak dari kekerasan seksual. Penelitian ini dilakukan dengan pendekatan sosiologi melalui teori mobilisasi sumber daya (resource mobilization theory). Hasil penelitian ini menginformasikan definisi kekerasan, pandangan Islam terhadap anak, dan upaya perlindungan anak melalui Gerakan Nasional Anti Kejahatan Seksual Terhadap Anak (GN-AKSA). Kesimpulan dari penelitian ini menunjukkan bahwa nilai-nilai Islam yang menganjurkan untuk memelihara anak dengan baik dapat melebur dengan GN-AKSA sebagai upaya perlindungan anak dari kekerasan seksual.*

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## 1. Introduction

Today, many cases of violence are widely reported in the mass media. The victims also come from various backgrounds (Setia et al., 2021). The case has significant increase. This increase in cases is not

only in quantity but also in the quality of cases which is increasingly shocking the public (Sumampouw et al., 2020). The most recent case is the problem of sexual violence that affects children, where most of the perpetrators are acquaintances of the victim. Children become targets of violence because their position is always judged as weak, helpless, and dependent on the adults around them. Through this helplessness, perpetrators can easily threaten and frighten them (Wismayanti et al., 2019). However, cases of violence widely reported in the media are not necessarily the result of reports from related parties, but the reports carried out by third parties. This happens because victims of violence are reluctant to report it (Solihin, 2004). Therefore, sexual violence against children needs to be seriously assessed to protect mental and physical health.

The main problem of this research is the existence of sexual violence against children. The problem of this research is how the views of GN-AKSA and Islam related to the number of sexual violence that occurs in children. This is based on data that violence against children is very high in Indonesia, the Ministry of Women's Empowerment and Child Protection (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak; PPPA) recorded that there were 11,652 cases of violence against children in 2021. The highest case was sexual violence against children, with as many as 7,004 cases, or 58.6 percent of the total (Ramadhan, 2021). Therefore, this research is essential to identify the government's role in preventing and overcoming the high cases of violence against children.

Previous research is instrumental in forming this study's framework of thinking. Islam, a universal religion, has teachings that can penetrate all dimensions of human life, one of which is the issue of child-rearing. Children as gifts from the Almighty (Salam et al., 2018) entrusted to parents must be considered from the womb to adulthood (Tukinem & Waharjani, 2020). Parents must be able to provide protection and supervision to their children so that they are protected from the dangers of such actions. This is because deviations in the form of sexual violence in children are usually carried out by those closest to them. The increase in the number of sexual violence that hit Indonesian children became the impetus for the formation of the *Gerakan Nasional Anti Kejahatan Seksual terhadap Anak* (GN-AKSA). Thus, it is necessary to study through a sociological approach regarding GN-AKSA in Indonesia. In this way, GN-AKSA's goals and efforts can be identified to deal with the widespread problems of sexual violence that afflicts children and guarantee protection for children.

Many scholars have carried out research relevant to this research's discussion. First, research from Tukinem, & Waharjani (2020) discusses the importance of providing Islamic education to children. This study concludes that children's (moral) habits can be reflected in children's behavior. Parents must set a good example for children in all aspects of life, especially in familiarizing children with noble character. Second, research from Widayati, R. (2018) discusses the instructions described in the Qur'an against criminals to create a safe life. This study proposes the definition of violence, forms of violence, and explanations related to the forms and laws of acts of violence against children. In addition, the role of the government in making policies to protect children from acts of violence must be carried out. Third, Andari (2017) research discusses government policies in overcoming sexual violence in Indonesia. The results and discussions provide information on the government's policies to eradicate sexual crimes against children. The conclusion of this study reveals that the policies the government has implemented have not been optimal.

Thus, previous studies have discussed how to educate children according to age from an Islamic perspective (Tukinem & Waharjani, 2020). It has also been informed regarding the regulations in the Qur'an to deal with criminals (Widayati, 2018), and the government's efforts in handling cases of sexual violence against children through various policies (Andari & Negara, 2017). While money research discussing the prevention of violence against children from an Islamic perspective realized through national movements is still scarce. Therefore, this study will explain how Islam views sexual violence, and the role played by the GN-AKSA in preventing sexual violence in Indonesia.

Studies on sexual violence can be viewed from the point of view of the study of religions. The study of religions is a study that is often used to analyze the world's religions. The approaches used in the study of religions are very varied, including the historical, theological, phenomenological, anthropological, psychological, and sociological approaches. A sociological approach is an approach

that is often used to discuss social movements that have emerged as a response to social issues faced by humans (Adnan, 2020; Thébaud & Halcomb, 2019).

A social movement is a social activity in the form of an indication of a kind of group action which is an informal group in the form of an organization, large in number or individuals who specifically focus on a social or political issue by implementing, rejecting, or campaigning for the value of a social change (Della Porta, 2006). Furthermore, social movements are classified into three forms: classical social movements, old social movements/ neo-classical social movements, and new social movements/ contemporary social movements.

Then, there are several theories put forward by experts in classical social movements, including the theory of resource mobilization. This theory according to Rudolf Heberle is a theory that explains the movement which is a variation of a joint effort to make certain changes in social institutions or create a new order. At first it was suspected that this social movement arose as a result of a social transformation that was so fast that it provided structural obstacles that the community had to face (Akbar, 2016). Therefore, it is concluded that social movements are efforts or actions carried out by a group of people in a coordinated manner to respond to various social problems faced by the community. This is useful to know an explanation regarding how GN-AKSA seeks to protect children from sexual violence, so a sociological approach is needed through the theory of resource mobilization.

## 2. Method

This research uses qualitative method. Meanwhile, the data collection process was carried out through a literature study. While the analysis uses a sociological approach (Rahman, 2021). The data sources used were obtained from books and journal articles related to the discussion in this study, namely references related to violence against children, Islamic views on child violence, and valid data on violence against children. Finally, the data analysis technique used is after collecting the data, data reduction is carried out, and conclusions are drawn. The conclusions of the presented data are categorized so readers can easily understand them (Miles & Huberman, 2013).

## 3. Result and Discussion

### a. Definition of Violence Against Children

Violence is defined as an attempt to prevent a person from realizing the potential within him (Galtung, 1969). Violence can occur if a person is influenced by many things that cause the manifestation of his body and mind to be under his consciousness (Utami, 2018). So, often a person or a group commits acts of violence against other people or groups in the form of physical attacks that can result in injury, even in the worst case, murder that results in death. Violence occurs as a result of the manifestation of conflicts that cannot be resolved wisely, whether it is conflict with oneself, or with other people or other groups (Rudianto, 2012). Johan Galtung explains the structure of violence, which includes three elements: subject, object, and action. The violent construction of the matter is further divided into two: the personal subject, which consists of I, and the structural subject, which consists of a group of people. Violence perpetrated by personal subjects is driven by knowledge and psychological factors. Meanwhile, violence perpetrated by structural subjects is driven by religious, economic, political, social, and cultural factors. Johan Galtung also explained the structure of violence, which includes three elements: subject, object, and action. Where the violent structure of the subject is further divided into two, namely the personal subject which consists of I, and the structural subject which consists of a group of people. Violence perpetrated by personal subjects is driven by knowledge and psychological factors. Meanwhile, violence perpetrated by structural subjects is driven by religious, economic, political, social, and cultural factors. In this study, sexual violence against children is included in the types of physical and psychological violence.

Meanwhile, according to Fakhri, violence against children is all forms of physical or emotional harm, and sexual deviation, which causes pain and interferes with the child's growth in the future (Maknun, 2017). According to Richard J. Gelles violence perpetrated against children is any form of intentional act that causes physical, mental, and emotional harm. Violence is categorized into three

types: physical, psychological, and social. Violence is carried out using various kinds of threats, coercion, deception, and even bribery, which creates a lot of pressure.

Sexual violence is a child's involvement in sexual activity that is carried out or occurs before reaching the age limit set by state law. Sexual violence is also defined as touching a child's body parts, touching or kissing their sexual organs, raping their genitals, displaying indecent pictures, and the like. Sexual violence against children is not only limited to having sex, but all forms of satisfying activities and getting pleasure by using a child, where these actions lead to sexual activity such as touching the child's body with lust, forcing the child to engage in sexual relations, prevent children from viewing obscene things, showing pornographic scenes, and the like (Huriani, 2021). Sexual violence is grouped into two types, namely as follows: (a) Familial Abuse, i.e., all acts of sexual violence related to blood between the victim and the perpetrator, for example stepfather, girlfriend, maid, and the like. This familial abuse is further categorized into three categories: persecution, rape, and forced rape (Maknun, 2017). (b) Extra Familial Abuse, i.e., an action carried out by people who are not the same family as the victim. The perpetrators are usually adults who have built a relationship with the victim or people recognized by the victim who persuaded the victim to enter into a situation that led to the act of harassment (Chant, 2016).

### **b. Islamic View of Children**

The areas of study of religion and morality cannot be separated because they are interrelated. Religion not only discusses *aqidah* and *sharia* but is much more complex than that; religion also discusses how to form good interactions between human beings, how humans can form relationships with the natural environment and the socio-cultural conditions of humans, and the like. The forms of connections humans make with fellow humans and the natural environment are ethics or morals obtained from education and religious understanding which are then implemented in everyday life. However, if morality is only understood as a form of mysticism, movement will slow down because morality is the foundation of human life. If the basic foundation is not appropriately realized, humans will be expected to be anxious and lose their joints (Fatkhurahman, 2016). Therefore, Islam is very concerned about moral education for each adherent to establish good communication and interaction.

A number of social problems arise during the developmental period towards adulthood. These problems illustrate the dynamic relationship between children's internal psychological progress and the social environment in which they grow up. Children will tend to be able to mature quickly if they can socialize and experiment according to their knowledge capacity. They usually do things without really thinking about the consequences. As a social group that cannot think critically and is unable to take care of themselves, children tend to be at the top of the list of minorities who are vulnerable to being oppressed in society.

Children's mental maturity level is progress and an obstacle because they often have difficulty solving problems that exist in themselves, especially in dealing with issues in a world that is currently constantly changing and at risk. Due to the immaturity of their mental maturity, many treatments for children are carried out in almost every region in Indonesia. Perceptions of violence against children vary depending on cultural and community conditions. The culture of each community has its vision following the ideals of child care and protection practices they have created. Here, culture influences child protection practices in two main ways. First, considering abusive and protective behavior towards children is culturally bound. Second, culture informs various professional responses to violations (Connolly et al., 2006). Based on this statement, culture can cause a proliferation of barriers to promoting the integration of children's rights at local, national, and international levels. It can be a source of information for researchers who study child abuse.

Religion plays an essential role in ensuring the practical education of children. This role is shown through the attention to the educational process, which consists of two methods: learning and teaching. After the parents, the teacher takes on the role of continuing the parent's responsibilities as educators for the children. The goal is to equip children with knowledge. The proper teaching method can help children to know. At the same time, children carry out the learning process. The learning process can

be done through physical and spiritual activities, the introduction of body organs, etc. All activities carried out during the learning process are aimed at gaining understanding, increasing fitness, increasing imagination, knowing God, and most importantly, with the knowledge gained from the teaching and learning process, children will be motivated to grow into someone who strong and at least able to protect himself (Sulaiman et al., 2015).

Every baby is born with different potential. These babies will grow well if they get the proper stimulation. If the stimulus is not delivered correctly, the baby's growth and development process can also be disrupted. Raising and guiding a child with a noble personality is not an easy task. The development of the child's mind depends on the environment's influence on the child's early development. Sincere and intense efforts to strengthen human resources starting from the children's group must be produced by a planned and systematic education system because the Indonesian nation needs well-educated successors who have good morals as well. Parents, especially mothers, must be directly involved in their children's education at home and in the community. Parents and teachers, as well as anyone involved in their children's teaching and learning process, have a responsibility to continue the practice of the Prophet and must set high standards to produce children with successful futures. Again, future success can be achieved through religious and moral education that is instilled early on.

Children are the "most expensive gift" given by Allah SWT. for the two people who have built a household. As a mandate, all the child's interests must be fulfilled, be it physical, psychological, intellectual, rights, dignity, or life values. Islam gives serious attention to children. Because, children have begun to be considered starting from infants to adults. Every parent must nurture (*hadanah*), maintain, give a good name, circumcise, and educate with love. The obligations between a father and mother are undoubtedly different; the mother has a responsibility to breastfeed her child (*rada'ah*) for two years, while the father has to fulfill and guarantee all the child's needs. Fathers and mothers are responsible for loving, caring for, and educating their children (Zaki, 2014).

Islam is very supportive and concerned about children's rights since they are in the mother's womb. Before the presence of a child in the mother's womb, Islam has paid attention to the child's character (Febriyani, 2019). Because, there is a recommendation in Islam for every woman to choose a husband with good morals. On the other hand, there is a recommendation for every man not to be tempted by the appearance or physical appearance of a woman, but also to pay attention to her character (Lisawati, 2019)

Children are said to be indeed a gift when their parents succeed in shaping them into filial children. However, if the child has been educated but does not have good behavior, then it will be a disaster for his parents. Therefore, Allah SWT, reminds Muslims that children are evidence or reflections of their parents. Thus, several rights and obligations (Fahimah, 2019) need to be considered. In the view of Islam, the rights of children are as follows:

- a. Children must have a clear lineage. Children born in legal marital status will be recognized. Clarity of lineage must be owned by every child born to be disabled in the state government system. In Indonesia, issues regarding the blood relationship between a child and their parents, date of birth, time of birth, and the name given by the parents are included in the Birth Certificate. Where this Birth Certificate will later be useful for children in the interests of state administration.
- b. The mother must give newborn children until the age of 2 years milk (*rada'ah*). Because, Mother's Milk is a source of nutrition for babies.
- c. Children must be cared for (*hadlanah*) well by people. The form of maintenance can be done by maintaining mental condition, taking care of food, and protecting the environment around the child. In addition, their emotional needs must also be nurtured by being loved and cherished by their parents.
- d. Children must be given a good and lawful livelihood. Children who are supported by a good and lawful livelihood are believed to grow up to be good and devoted children. Meanwhile, children who are supported by non-halal livelihoods are believed to grow up as children who are not filial to their parents.

- e. Children must be given education, both spiritual, physical and scientific education. The purpose of these three educations is so that children can gain knowledge and have knowledge that is useful for their lives. Spiritual education will lead him to become someone who will always be in the way of Allah SWT. While physical education will make him a person who grows up healthy and can protect himself. As for science education, it is useful to make him a knowledgeable person. With his knowledge, he can build his own life and overcome the life problems he is facing.

When his rights have been granted, then he should serve both parents, considering how much love his parents have given since he was in the womb until he was born into this world. Devotion to parents is a noble act and is favored by Allah SWT.

The era of globalization has made many social, cultural, and religious changes, including changes in values for children. Parents are obliged to educate children from an early age to avoid things that can damage the minds and morals of children in the future. Through the education provided by the family, it is possible for children to grow as great people who can accept all kinds of life problems and filter out all changes that arise in society (Taubah, 2015).

### c. Islamic View of Violence Against Children

In Islam, the term violence is not found in the Qur'an or hadith or anti-violence. However, the Qur'an rejects the occurrence of acts of violence in any form. Because the purpose of the violence is to destroy. Regarding the prohibition on doing deep-seated damage, Q.S Al-A'raf: 56. The definition of crime (*jarimah*) in Islam is all actions that the Shari'a forbids. Allah SWT prevents the occurrence of criminal acts by dropping *hudud* or *ta'zir*. This is an important standard for judging whether the act is a crime or not. Thus, in Islam, illness caused by a person's weakness or strength, or the problem of equalizing the rights of the weak or strong, is a core problem. Equality of rights between fellow human beings is always associated with nobility's interests and does not care about enslaved people or the poor. In Islamic teachings, humans are seen as equal, not separating the nobles and enslaved people between the weak and the strong. Islam teaches equality and mutual help to each other.

In addition, all religions reject it as a principle in carrying out an action because violence is immoral and requires coercion on other parties, which is contrary to freedom in social interaction. Q.S Al-Qasas: 77 gives an understanding that humans are prohibited from making mischief on this earth. Damage is anything that can cause harm to others, so Allah does not like the perpetrators of damage. This destructive act can happen to anyone and in any form, such as other heinous acts and deeds.

Many phenomena are often seen about acts of physical violence that befall children in various forms. From baby dumping to murder by strangling or planting life almost daily in the newspapers and on television. The culture of ignorance began to live amid modern life, with different backgrounds. It is not uncommon for children to become impingement targets, which has even started to happen to children. Even more depraved, many rapes are often carried out by their biological parents. This is incompatible with a culture based on Islam that spreads love.

Therefore, this violence against children must be resolved by all elements of society. The government is the most essential element in tackling this sexual violence. There are many government efforts to prevent violence, one of which is through a national movement called the *Gerakan Nasional Anti Kejahatan Seksual Terhadap Anak* (GN-AKSA). The role of this movement is then analyzed in the next section.

### d. Child Protection Efforts Through GN-AKSA

The number of violence against children has increased recently. Therefore, GN-AKSA was formed, which stands for the *Gerakan Nasional Anti Kejahatan Seksual Terhadap Anak*. This movement is motivated by the high number of cases of violence against children. Data from the Indonesian Child Protection Commission (*Komisi Perlindungan Anak Indonesia*; KPAI) states that in 2019-2020 there were 7,065 cases of child violence, and 2,131 cases of which (30.1%) were sexual violence. Then based on

KPAI's complaints and monitoring until mid-April 2020, there were 459 cases of sexual violence against children.

One of the ways the government prevents the increase in cases of sexual crimes against children is by launching a national movement that involves all parties with a shared awareness that cases of sexual crimes against children are an essential issue that needs to be prioritized to be resolved. This movement is officially through Presidential Instruction Number 5 of 2014 concerning GN AKSA. The President instructed the ministers, the Attorney General, the National Police Chief, heads of non-ministerial government agencies, and regional heads to take steps according to their respective duties, functions, and authorities to prevent and eradicate and accelerate the process of handling child sexual crimes by involving all elements of society and the world.

To promote and prevent child sexual crimes, GN-AKSA is carried out starting in the family, school, and community environment. In the family environment, parents play an essential role in determining the attitudes and character of children. Parents must provide their children with the correct information and knowledge about sex. Sex education is given from an early age in the right way and at the right time according to the child's development and age of maturity. Thus, children can prepare themselves to face various threats that will harm their future. Two-way communication between parents and children is also necessary because children are now more vulnerable in dealing with problems. In addition, efforts to assist and filter children's viewing need to be carried out because the influence of television and the virtual world is huge.

Currently, many social movements are aimed at opposing or encouraging inappropriate changes to be implemented, starting on a local, national, and international scale. According to Tarrow (Tarrow, 2022), social movements aim to achieve certain goals through actions that oppose the existing authority and culture. Social movements are also interpreted as a group of people's efforts to promote or resist societal changes. Simply put, a social movement is an organized effort to create social change (Sukmana, 2016). Hence, a social movement is a group of people who take collective action in a loose and organized manner in a non-institutional way to produce a change in society so that it can be the result of social change and can deliver the next social transformation (Hapsari, 2016; Sztompka, 2004).

The context of this movement can be implemented into child protection practices in Indonesia. For example, in parenting the ideal is to avoid violence against children. Ideal parenting practices undertaken by parents usually refer to an understanding of what will be in the child's best interests. Every choice in parenting must prioritize the interests of the children rather than their own interests (parents) or the community's interests. However, the existence of a basis regarding the "best interests" of children is often used as a classic reason for parents to overestimate their power and legitimize all their actions towards children. In this context, it is clear that there is an abuse of parental power within the family or community (Ridho, 2015). So that all children's lives can be guaranteed and protected, parents, community institutions, and government institutions have an essential role in this effort (Santoso, 2016).

The problem of sexual violence in Indonesia is becoming a public concern in various circles. This is because, based on data from the National Commission for Child Protection, sexual violence is at the top of the list when juxtaposed with psychological and physical violence, which, if ignored, will put the lives of Indonesian children in danger (Sari et al., 2015). The emergence of the effects of sexual violence threatens the future of children. Thus, legal and non-judicial child protection efforts are needed. Non-judicially, child protection is carried out in health, social, and education fields. While judicially, efforts to protect children are carried out in the realm of public law and civil law. In essence, in addition to parents and the environment, the state contributes to handling sexual violence (Fitriani, 2016).

One of the movements carried out by the government in its efforts to overcome the increase in cases of sexual violence against children and to provide protection to children is to create the National Movement for Anti-Violence against Children. The movement was formed following Presidential Instruction Number 5 of 2014 (Wahyuni, 2014). This movement has a broad reach because it drags various people from government institutions (Salam et al., 2018). Prosecutors, ministers, governors,

regents/mayors, heads of police, and leaders of non-ministry government institutions take on a role and create strategies following their functions and duties to end sexual violence directed at children (Andari & Negara, 2017). GN-AKSA's efforts to protect children are manifested in the Ministry of Religion's policy which seeks to protect children from sexual violence through teaching religious values. On the other hand, the Ministry of Education and Culture has also contributed to the discussion regarding the dangers of sexual violence in the curriculum in schools.

Referring to the performance of GN-AKSA, commercial sexual exploitation of children (CSEC) is a type of human trafficking crime still ongoing and has many victims. Examination of CSEC cases cannot be carried out arbitrarily because CSEC is a complex problem affecting many social, cultural, political, economic, moral, and religious aspects (Rani et al., n.d.).

As a form of support for the performance of GN-AKSA, the Indonesian Ministry of institutions collaborated with the Ministry of Child Empowerment and Protection (*Kementerian Pemberdayaan dan Perlindungan Anak*; KPPPA) and also collaborated with several other Indonesian institutions such as KPAI, the Ministry of Communication and Information Technology, the Ministry of Health, the Ministry of Tourism, the Ministry of Social Affairs, and the Ministry of Education and Culture. Religion. In addition, the government also cooperates with institutions or foundations related to child exploitation to facilitate prevention through various means such as information dissemination, socialization, and others. Because children are creatures that still need guidance and are dependent on adults, these characteristics are why children are easily threatened not to tell the events that happened to them. The dominance of the reported cases informs that the perpetrator of the crime is a known person. However, anyone can be a perpetrator of sexual violence against minors. The controlling capacity of the perpetrator is usually through deception or threats and violence. This makes this crime can not be handled optimally (Noviana, 2015).

The role of the GN-AKSA movement is enormous, especially in providing several strategies that parents can apply in guiding their children regarding the rules for communicating, interacting, and touching with other people outside the nuclear family. This strategy is known as the underwear rule, namely: first, children are taught that their bodies are their own and no one should touch them without being open with young children about sexuality and personal areas; second, explaining to the child which parts of the body are allowed to be touched and which are not allowed to be handled by others; third, secrecy is the main tactic of sex offenders. Therefore, parents need to explain the difference between good and bad secrets. Any secrets that make them anxious, uncomfortable, afraid, or sad should be told to their parents; Fourth, when children become victims of abuse, children will feel ashamed, guilty, and scared. Parents should prevent it and pay attention to the child; fifth, children should be told about an adult they can trust for their safety because in most cases, the abuser is usually someone they know.

The quality of religious and character education materials in education units needs to be improved in the school environment. This is also part of the implementation and support of the GN-AKSA movement in the world of education. Therefore, issues concerning children's rights and obligations, reproductive health, and child empowerment need to be included in the education curriculum. Protecting children from sexual crimes is carried out by teaching staff and other parties in the school environment. Teachers must actively follow the development of their students. The negligence of teachers in carrying out this task needs to be given strict sanctions.

Meanwhile, in the community, the GN-AKSA movement supports efforts to protect children from sexual crimes by forming a child protection rapid reaction team. This team is tasked with preventing and detecting sexual crimes in their neighborhood early. Team formation can be at the village or neighborhood (RT) level by involving youth groups, RT heads, village heads, family welfare development activists, and local environmental security officers. They play a role in socializing, educating, and providing information on reproductive health, the impact of sexual crimes on children's growth and development, and child empowerment is provided regularly. The goal is to change the views of some people who still regard sexuality as a taboo subject. Finally, the issue of children is a cross-disciplinary issue. Therefore, it is necessary to have a common perception of the importance of



child protection and synergy in preventing and handling child sexual crimes between the government, the community, and the business world.

#### 4. Conclusion

Sexual violence against children has recently occurred in Indonesia. This is certainly dangerous for Indonesia's future. Islam as a religion also gives meaning to violence against children. In Islam, violence in any form is not allowed, including hurting children. Therefore, understanding and implementation of prevention for children must be carried out by all elements of society, especially the government. One of the government's efforts to prevent and tackle violence against children is through the *Gerakan Nasional Anti Kejahatan Seksual Terhadap Anak* (GN-AKSA). This movement, in practice, internalizes it in people's lives. Islamic values that advocate for good care of children can be merged with GN-AKSA as an effort to protect children from sexual violence. In the educational environment, GN-AKSA is embedded in values and character education in every learning curriculum. However, efforts to prevent and overcome sexual violence against children are not only the responsibility of parents or the government but also the task of all Indonesian people.

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