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# STRATEGIES FOR PROTECTION OF VIOLENCE AGAINST CHILDREN THROUGH THE AISYIYAH LOVE OF CHILDREN (GACA) MOVEMENT IN ABA BRANCH KINDERGARTEN, MAMAJANG, MAKASSAR

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## ABSTRACT

Children are the age group that needs guidance and teaching from adults. Furthermore, the growth and development of children must be protected from aspects of violence, especially "child predators", because children are a nation's asset towards progress and prosperity. This study aims to analyze the strategy for protecting violence against children through the Aisyiyah Cinta Anak (GACA) movement in Makassar City. This research is a qualitative research that aims to produce more powerful and in-depth data that can be obtained at the research location (field). This research was conducted in Mamajang District, Makassar. The results of the research are expected to find formulations of strategic concepts that can be implemented by Aisyiyah in protecting children from violence. The government provides the widest possible opportunity for the community to play a role in realizing child protection. The government continues to encourage the formation of community-based Integrated Child Protection in all regions, including Makassar City.

**Keywords:** Aisyiyah, Character Education, Child Development, Child Protection.

## ABSTRAK

Anak merupakan kalangan usia yang membutuhkan bimbingan dan pengajaran dari orang dewasa. Lebih lanjut, pertumbuhan dan perkembangan anak harus dilindungi dari aspek kekerasan, terutama "predator anak", karena anak adalah aset bangsa menuju kemajuan dan kesejahteraan. Penelitian ini bertujuan untuk menganalisa strategi perlindungan kekerasan terhadap anak melalui gerakan Aisyiyah cinta anak (GACA) di Kota Makassar. Penelitian ini merupakan penelitian kualitatif yang bertujuan untuk menghasilkan data yang lebih kuat dan mendalam yang dapat diperoleh dilokasi penelitian (lapangan). Penelitian ini dilaksanakan Kecamatan Mamajang, Makassar. Hasil penelitian diharapkan dapat menemukan formulasi konsep strategi yang dapat diimplementasikan oleh Aisyiyah dalam melakukan perlindungan kekerasan terhadap anak. Pemerintah memberikan kesempatan seluas-luasnya kepada masyarakat untuk berperan dalam mewujudkan perlindungan anak. Pemerintah terus mendorong terbentuknya Perlindungan Anak Terpadu berbasis masyarakat di semua daerah, termasuk Kota Makassar.

**Kata Kunci:** Aisyiyah, Pendidikan Karakter, Perkembangan Anak, Perlindungan Anak.

## A. INTRODUCTION

Aisyiyah is an autonomous organization of the Muhammadiyah organization, and is a women's organization committed to being an Islamic Movement and Da'wah Amar

Ma'ruf Nahi Mungkar based on the Qur'an and As-Sunnah. As in Al-Quran surah An-Nisa: 9 the translation is, "And let fear Allah those who, if they leave behind them weak children, they are worried about

*their (well-being). Therefore, let them fear Allah and let them speak the truth.”*

Aisyiyah as an organization is always engaged in advancing the Indonesian nation, various kinds of business charities were established by Aisyiyah as a solemn effort to advance the nation to become a progressive Indonesian nation. One of the problems faced by the government that is of concern to Aisyiyah is the protection of children. Child protection can be divided into two parts, namely juridical child protection covering protection in the field of public law, and in the field of civil law. A child is someone who is not yet 18 (eighteen) years old, including children who are still in the womb (Article 1 of Law No. 35 of 2014 concerning Child Protection).

Every child has the same right to fulfill all his rights. Children's rights are grouped into 5 clusters as follows: cluster 1 Civil rights and freedoms, cluster 2 Family environment and alternative care, cluster 3 Basic health and well-being, cluster 4 Education, leisure and cultural activities, cluster 5 Special protective measures ( UN Convention on the Rights of the Child, 1989). Aisyiyah as a women's organization initiated the protection of children through the Aisyiyah Cinta Anak Movement (GACA) program, all stake holders are trying to be involved in the program which was launched for the first

time by Aisyiyah in 2018. Aisyiyah feels the urgency to protect violence against children so that they are called to make breakthroughs in programs proclaimed.

Protection of children from acts of violence by "child predators" which make the future of children gloomy and dark is a very urgent need. Child protection is all activities to guarantee and protect children and their rights so that they can live, grow, develop and participate optimally in accordance with human dignity and dignity, and get protection from violence and discrimination (Article 1 of Law No. 35 of 2014 concerning Child protection).

As a reference for providing protection for children using a system-based approach. The system here means the child and family protection system as mandated by the Convention on the Rights of the Child (CRC) which has been established by the United Nations. The aim of the systems-building approach is to respond to the need to: 1) Recognize that harassment and violence is widespread in society and occur everywhere, 2) Recognize that child protection issues are complex and interconnected. While the objectives of the next system building approach are to: 1) Know that there is a relationship between various actions and activities needed to develop a protective

environment, 2) Understand that a comprehensive approach is needed to provide proactive and reactive services to meet all the needs of children child (Kemensos RI, 2010).

The concept of a system-based approach to child protection is actually quite comprehensive, it only remains to be seen how each stakeholder, according to their main duties and functions, carries out child protection in a comprehensive, professional and integrated manner. Child protection is a big task that cannot be carried out by one agency alone, but must be carried out jointly between the state, government and society in accordance with the mandate of the Child Protection Act Number 35 of 2014 article 20 which states that the State, Government, Regional Government, Community, Family, and Parents or Guardians are obliged and responsible for the implementation of Child Protection. The steps for implementing Child Protection must race against time so that problems of violence against children can be responded to quickly. Steps to maximize the results to be achieved include, among others:

First, prevention of child abuse. Strategies for handling and preventing violence against children and protecting children are just a matter of

implementing them according to conditions on the ground as compiled by UNICEF as follows: 1) Supporting parents, caregivers and families. 2) Helping children fairness manage risk and challenges. 3) Changing attitudes and social norms that encourage violence and discrimination. 4) Promoting and providing support services for children. 5) Implement laws and policies that protect children. 6) Carrying out data collection and research (Hasanah & Triraharjo, 2016).

Second, social advocacy. Based on social work literature, advocacy can be grouped into two types, namely case advocacy and class advocacy (Setiawan, 2010). Case advocacy is an activity carried out by social workers to help clients to be able to reach social resources or services to which they are entitled. Meanwhile, what is meant by class advocacy refers to activities on behalf of a class or group of people to guarantee the fulfillment of citizens' rights in reaching resources or obtaining opportunities (Pramudyani & Asmorjati, 2020).

Promotion of child protection and rehabilitation for victims of violence against children is a priority that is approved by the regional government (regional head and DPRD) to become a policy. In advocating for program policies,

according to the systems approach, the continuum of prevention must be a priority over rehabilitation for victims, because prevention is better than cure. The scenarios for the process of implementing social advocacy include: 1) Selecting strategic issues, 2) Building opinions and facts, 3) Understanding the system, 4) Building coalitions, 5) Designing goals and strategies, 6) Influencing policy makers, 7) Monitoring and assessing movements (Risma, *et al.*, 2019).

*Third*, community empowerment. In line with the systems approach in child and family protection systems that the first continuum in building a protective environment is to empower people across the country through education, communication and sensitization about child protection. This activity should be carried out continuously and sustainably, the Indonesian Ministry of Social Affairs in empowering communities to be literate in child protection using a social work perspective (Assingkily & Putri, 2022).

Based on the basic assumptions about community empowerment as initiated by Septiani (2021) above that in its implementation a social assistant/social worker is needed who will facilitate the community. The companion's role here is as a facilitator, not to patronize. The community will still decide to determine itself. Therefore, it

requires awareness from all citizens without exception.

*Forth*, social assistance. Children who are victims of acts of violence are in a helpless condition. Therefore, to overcome this condition, it is necessary for people to act quickly to save the victim's child. One such person is a social companion (social worker). Social assistants according to Suharto (2006) are agents or someone whose job is to assist people with social well-being problems (PMKS) who are powerless due to internal and external obstacles. While the child is in a safe house, the social assistant works together with other professionals to provide physical, medical, psychological, mental and social rehabilitation services. While the rehabilitation process is ongoing, social assistants make efforts to carry out reunification and reintegration with families and communities with children who are victims of violence.

*Fifth*, national movement for child protection. The government provides the widest possible opportunity for the community to play a role in realizing child protection. The government continues to encourage the formation of community-based Integrated Child Protection in all regions. According to the State Minister for Women's Empowerment and Child Protection, Yohana Yambise, that Community-Based Integrated Child

Protection (PATBM) must be a joint movement that is carried out massively, starting from the level of neighborhood associations, community units, villages/kelurahan, sub-districts, districts/cities, up to the province (Juliana & Arifin, 2019).

Child protection is all activities to guarantee and protect children and their rights so that they can live, grow, develop, and participate optimally in accordance with human dignity, and get protection from violence and discrimination, the implementation of child protection is a joint responsibility of the government (Government central, provincial and district governments as well as municipal governments) and the community (community organizations, Community Social Institutions/NGOs).

## B. METHOD

This research uses a qualitative approach with an analytical descriptive study method to reveal phenomena and facts in the field. The background of this research took place at TK Aisyiyah Busthanul Athfal (ABA) Mamajang Makassar Branch. Obtaining research data through interview techniques, observation, and document study. Furthermore, the researcher carried out data reduction as a process of sorting and simplifying data. The sorted data is then presented in the

form of narrative text, to then draw conclusions. The research data is considered valid or has validity after being tested with a triangulation technique (Assingkily, 2021).

## C. RESULTS AND DISCUSSION

### *History of the Establishment of Aisyiyah Makassar City*

The 'Aisyiyah (Makassar City) office, which coincides with Jalan Landak, is one of the branch offices in Makassar as a center for coaching and cadre formation, for 'Aisyiyah cadres and as a center for religious activities. The building area is 336 meters and the length of the building is 400 meters. So this office is also the center for recitation and meetings between 'Aisyiyah administrators, throughout Makassar City. 'Aisyiyah Makassar branch was established in (1926), a year after Muhammadiyah was founded in Makassar, in the midst of the obstacles it faced, Muhammadiyah increasingly showed its activities.

In July 1926, Muhammadiyah members among women formed the Makassar branch of 'Aisyiyah which was chaired by Hajjah Daeng Rainpu. The presence of 'Aisyiyah at that time was in her distinctive dress, namely a wraparound scarf that covered her head. As for the 'Aisyiyah administrators' who are illiterate, they are also actively participating in a

course called the "repentant school" 'Aisyiyah Makassar branch pioneered by St. Maemunah Daeng. Mattiro and Hj. Fatimah Abdullah, namely in 1926. 'Aisyiyah Makassar branch is also the forerunner to the establishment of 'Aisyiyah in South Sulawesi. However, it is very unfortunate because there is no continuation of the struggle of the late Hj. Fatimah after she died at the Makassar Branch, but her descendants, namely from ST. Wahbah, namely Hj. Ir. Wafiyah Salman Safo became a member of 'Aisyiyah PDA Maros. Hj. Fatimah adopted a child who is none other than her own nephew who is also an orphan, namely Hj. St. Rabia Muhtadi. this is what she fostered so that she became the first female missionary preacher, especially in the Makassar Branch and in South Sulawesi in general.

The growth of 'Aisyiyah is a good growth among women, this growth has the aim of improving the quality of education for women in Indonesia, both in the field of understanding religion as well as in the educational and social fields. This growth in 1917 in the city of Yogyakarta, officially this growth was named Aisyiyah, was an Islamic movement and the preaching of good and forbidding evil, which was based on Islam and was sourced from the Koran and as-sunnah. So that today, the development of 'Aisyiyah's

growth has expanded its paradigm to cover all regions in Indonesia, and the branch in South Sulawesi is arguably getting more successful and covering almost all areas in South Sulawesi. The most prominent activity is providing Kindergarten schools across South Sulawesi. Apart from that, this development also has a typical daughter's cottage which is named "Pondok Ummul Mukminin 'Aisyiyah South Sulawesi". This growth also oversees the activities of caring for orphans and the poor, namely as many as 8 units. There is also a hospital or birth center.

Since its establishment, 'Aisyiyah has been concerned about children's issues as the nation's future generation. Along with the times, problems related to children's issues are increasingly complex. What is the strategic role of 'Aisyiyah in responding to children's issues, following an interview by Suara 'Aisyiyah magazine with Shoimah Kastolani, Chair of the 'Aisyiyah Central Executive who is in charge of the Social Well-being Council.

### ***What is the History of 'Aisyiyah's Concern for Children?***

Not long after its establishment, 'Aisyiyah has established Frobel School as the forerunner of the 'Aisyiyah Bustanul Athfal Kindergarten, to improve children's access to education which has continued

until now. At that time, 'Aisyiyah activists saw children playing alone without getting the attention of their parents because their parents worked as batik laborers and it was not easy for children to get educational services because during the Dutch East Indies colonial period only nobles had access to education. Apart from that, Aisyiyah's concern for children in instilling Islamic values was carried out, among others, by a group of children named Dirosatul Banat (Education for girls). In addition, there are many other 'Aisyiyah programs related to children's issues.

***What are the mainstay programs of 'Aisyiyah related to Children's Issues at this time?***

Currently, the Central Leadership of 'Aisyiyah for the 2015-2020 period has launched the GACA program ('Aisyiyah Cinta Anak Movement'). The GACA program was launched by the 'Aisyiyah Central Leadership in 2016 when the PP 'Aisyiyah National Working Meeting was taking place. Furthermore, GACA became the main program at the Social Well-being Council after Tanwir I took place.

This program is an organizational program, so that in its implementation the Aisyiyah Central Leadership mandates the Social Well-being Council to become the leading sector in running this program.

However, in practice it needs to be synergized with each assembly.

***Understanding Parents Learners Understand the Urgency of Protecting Violence Against Children in ABA Kindergarten Branch Mamajang***

The parents' understanding of violence against children must be changed and given an explanation because of the view that children are the wealth of parents or the view that children must obey their parents as if they are a tool of justification for acts of violence against children. If the child is deemed negligent, fussy, disobedient, and against the will of the parents, he or she will receive sanctions or punishments, which can then turn into violence.

Structural factors result from an unequal (asymmetrical) relationship, both within the family and in society. Here, children are in a weaker position, inferior because physically, they are indeed weaker than adults and still depend on the adults around them.

As a result, structural discreditation and distortion of children often occurs, both consciously and unconsciously. Therefore, it is our joint responsibility, especially parents, to ensure that children's rights are fulfilled so that they can live, grow, develop, participate optimally in accordance with human dignity and



receive protection from violence and discrimination.

The paradigm that children belong to their parents must be changed immediately. For this reason, government participation and community awareness are needed. The assumption that children belong to their parents, so that parents have the right to do anything with their children, clearly cannot be fully justified. Because in principle, children are entrusted by God to parents to be loved, cared for, and raised. With the paradigm that children belong to their parents, when parents are depressed or stressed because they face life's problems, children become an outlet for disappointment.

Therefore, to overcome this problem, there needs to be maximum law enforcement. Because, it is not impossible that the facts about the tribulations and hardships of children's lives will result in very complicated problems in the future. The concrete steps that must be taken are campaigning for the elimination of violence against children, such as placing stickers, training mothers, and requesting support from the local government so that children's rights need to be protected.

#### ***Understanding of Students' Parents about the 'Aisyiyah Cinta Anak Movement***

There are still some parents who think that Gaca activities are the same as

WACC. Child protection programs have actually been carried out since previous periods. 'Aisyiyah has a WACC (Center for the Protection of Women and Children), but the program has not been implemented nationally and has not been established as a charity business. However, in this period with GACA we realized how important it is to take the child protection movement seriously. If you look at 'Aisyiyah Bengkulu, it turns out that they can make their orphanage a child shelter. WACC can be further upgraded to become a charity business such as Rumah Sakitah as a home for the protection of women and children victims of violence. It's just not easy, it's not as easy as setting up an orphanage because sometimes you have to deal with the police and so on. Privacy must also be maintained.

The initial emergence of the idea of the 'Aisyiyah Cinta Anak Movement was triggered by the occurrence of several incidents of violence or harassment of children. Second, incidents of violence and abuse against children are increasing every year. Meanwhile, 'Aisyiyah continues to think about how to achieve social well-being in Indonesia. This situation triggered 'Aisyiyah to pay attention to the 'Aisyiyah Cinta Anak Movement. The GACA program can also improve the performance of the Social Well-being Council (MKS) program. We are trying to change the

mindset that MKS is not only concerned with orphanages but also social protection issues; so in this case we need to move GACA. Violence against children is not only physical violence, it can be psychological violence, neglect, discrimination, as well as violence against children with disabilities. During this period, people with disabilities were also the focus of attention from the Social Well-being Council.

#### ***School Involvement in Educating Parents to Protect Violence Against Children***

There are many efforts that can be made to reduce cases of violence or bullying that occur in the school environment, including: (1) Understanding the Characteristics and Needs of Children; (2) Applying Character Strengthening Education in classroom learning activities; and (3) Making the parent-teacher relationship a partner.

#### ***The Concept of a Strategy for the Protection of Violence Against Children Through the Aisyiyah Cinta Anak Movement Program***

Society in general needs family guidance to manage their family in achieving the formation of a *sakinah* family and without violence against children, of course requires a family development both within the family itself and within the scope of 'Aisyiyah, seeing 'Aisyiyah in Makassar City is very

potential in solving various problems faced by 'Aisyiyah management, because through fostering, some of the problems faced by 'Aisyiyah management, such as problems related to household life, can finally be resolved through continuous dialogue and question and answer with the coaching process between the leadership and 'Aisyiyah management.

This means that 'Aisyiyah is able to provide religious guidance and constructive ideas, through spiritual cleansing given by the leadership and management of 'Aisyiyah, it is hoped that it will build psychological (soul) needs so that the administrators of 'Aisyiyah have high social awareness and also increase moral values, and piety to Allah SWT.

The existence of the 'Aisyiyah Regional Leadership in Makassar City has several assemblies, namely the Tabligh Council, the Education and Culture Council, the Cadre Council, the Health Council, the Economic Council and the Ummah Well-being Council. As for the assembly that is engaged in fostering a *sakinah* family, namely the Tabligh Assembly where in the coaching process, the Tabligh Assembly always leads to family development both within the scope of the 'Aisyiyah board and within the fostered village environment in Tallo Baru.

After knowing the outline of several Aisyiyah assemblies in Makassar

City, the following will explain the efforts to protect the concept of violence against children through the Aisyiyah Cinta Anak Movement program by fostering a sakinah family: first, the Qoryah Thooyibah Model as a forum for communication, hospitality, educational information, as well as a place activities to strengthen the village environment, the activities carried out in this village by holding religious guidance forums and discussions so that the community understands how to live a married life with a sakinah family model.

Second, The Authorizing Environment (Legitimacy and Environmental Support) Approval for the program to be carried out already has a clear basis, has received legality that is valid by the National Commission for Child Protection, but has not received legality from the Mayor of Makassar, but the Mayor of Makassar has supported the existence of the Child Protection Movement it's just a lack of good cooperation by the LPA.

Third, Anti-Violence Campaign. Conducting anti-violence campaigns is one way to prevent acts of violence. Solving Social Problems Wisely. Fair Law Enforcement. Creating Good Governance One of the efforts to reduce the use of violence by civil society is by upholding fair laws, thus increasing public trust in the

government in resolving horizontal conflicts.

#### <sup>18</sup> **D. CONCLUSION**

Based on the description above, it can be concluded that Aisyiyah's activity program in the strategy of protecting violence against children through the Aisyiyah Cinta Anak Movement (GACA), the case study at ABA Kindergarten, Mamajang District, is an organizational program, so that in its implementation the Central Executive 'Aisyiyah mandated the Social Well-being Council to become the leading sector in running this program. However, in practice it needs to be synergized with each assembly.

The GACA movement which focuses on efforts to protect children aims to ensure the fulfillment of children's rights so that they can live, grow, develop and participate optimally in accordance with human dignity and dignity, and receive protection from violence and discrimination, for the realization of quality Indonesian children. and have a noble character. Furthermore, the government also helps through the issuance of free birth certificates for children, education and socialization of child-friendly parenting patterns from the education and culture office, as well as free health services for children.

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