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Portrait of Sexual Harassment Victims and Religious Support of the Parents in Aceh

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PORTRAIT OF SEXUAL HARASSMENT VICTIMS AND RELIGIOUS SUPPORT OF THE PARENTS IN ACEH

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Abstract

Parental religious education is the most important thing in educating and raising children. The religious education that parents have will influence the norms and behavior of children to be educated and mature individuals. But now, even though parents understand the religious values, it is still difficult to implement these values in the family, especially in controlling the interaction of their children. This study investigated the religious value of parents in raising their children and the solution they offer to solve the problem related to sexual harassment issues faced by the children. This study used interviews, documentation, and observation, conducted in three locations namely in Bireuen district with four families, in North Aceh with three families, in Pidie Jaya with seven families, a total of all 14 families. The survey results in Bireuen showed even though their children suffered sexual harassment and rape but the parents were still able to hold their emotions because they had a strong religious education. They were happy to have children because it was assumed that they came from intact families. There is a stigma of society that their children are victims of sexual violation, whereas their parents have a good religious education. Complete intact families that still have both parents, can bring happiness, comfort, protect, and communicate well with their children. Otherwise, incomplete families whose children suffered sexual abuse victims are difficult to solve the problems being faced, especially to cheer up their children.

Keywords: *Victims of Sexual Harassment; Religious Support; Parents.*



A. Introduction

Man is born into the world through several phases of life, ranging from the natural womb, baby, child, teen, adult to senior called with life span development, (Santrock, 2011). Child phase is a natural continuation of the womb and the baby who grows and develops into a child up to the age before 18 years, (Undang-Undang Republik Indonesia No. 35: 2014), Children born is as a consequent natural on the biological processes of their parents. Some parents are highly expecting the birth of children, in the hope as successor descent, look at them in the functional level, and can provide significant value in the family. There are also some parents set the spacing of giving birth depending on the economic, social, and psychological conditions (Tromsdroff G, 1999).

Government cares for children's rights as can be seen in Law No. 35 of 2014, namely the protection of children is any activities to ensure and protect the children and their rights in order to live, grow, develop, and participate optimally based on human dignity, and to receive protection from any kinds of violence and discrimination, Child protection is also written in Law No. 35 of 2014 (Undang-Undang Republik Indonesia No. 35: 2014). The law has been amended for a second time through Government Regulation No. 1, 2016. The pressure point in this second change is the weighting of punishment against perpetrators of sexual violence against children to provide a deterrent effect and can comprehensively prevent sexual violence against children which in recent years have increasingly happened.

In Islam, a child is a tremendous gift from Allah that must be maintained, protected, raised, and educated, because it will be accountable before Allah. The existence of the child causes a vertical relationship with God (*hablun min Allah*) and horizontal relationships with parents and the community (*hablun min annas*). Children born in the sacred state *ketauhidan* pass values to tend to the right path, according to human nature to love Allah. In the economic context, Islam forbids parents who do not want to have children for fear of poverty, socially Islam encourages us to settle the family, reproduce offspring, to have a

strong family structure. Psychologically Islam forbids us to live the children in a weak condition physically and mentally. Similarly, in the context of Acehnese tradition, the people of Aceh have put the child in a high position. It can be seen from the various steps being taken by the large family when the presence of a child in the womb until the age of adolescence. The people of Aceh have stages in the realization of gratitude when they want to welcome the birth of a child.

There is a customary tradition at the time the mother is pregnant, among others; *ba boh kayee* (bringing fruits), *jak me bu* (bringing rice) and *peuramin* (go on a picnic). But for rich families, this ceremony was held also in second pregnancies. The tradition done after birth is *Koh Pusat* (cutting cord) *azan* and *iqamah*, *tanom adoe* (planting placenta), *peucicap* (feeding a baby with sweet things like honey or dates), *cukoe oek* (haircutting), *boh nan* (naming), *peutron aneuk* (bring the baby outside the house and let the baby's feet touch the ground) and *aqiqah* (sacrificing the goat, cooking it and giving it to the poor people and the relatives). Some of these traditions have been disappeared like *peugot tangkai* (making fetish) before the child is born, *peutroen dapu* (getting down the mother from the warm high bed after several days of giving birth), and *ikat ayon* (binding swinging) in the period after childbirth. This is due to the changing mindset, times and the development of science and technology (Sri Astuti, 2015).

Besides, the position of children is important in Acehnese society. It can be seen from the nickname given to them. The nickname is usually very different from the original name noted on the birth certificate. The parents usually call their children by ca the noble names like *Raja Ubit* (The Small King), *Ulee Balang* (the important person appointed by the Dutch Colony to be the leader in Acehnese society), *Teungku* (The Religious Person), *Putroe* (The Princess), *Aneuk Meutuah* (The very kind person), and so on. Besides, the song that is sung while lullabying the baby indicates the child has a high value in front of the parents. This is also showed by the result of Saifullah Idris & Syahril research that traditional process of swing (*dodaidi*) was still



carried out in Acehnese family. Saifullah Idris & Syahril (2019: 369-382) mentioned that while doing *dodaidi* the mothers in Aceh transmit and present advice guidance and moral message to the children. But the reality now shows that there is a shift in cultural values and traditions of the Acehnese people in understanding the existence of the children and violence experienced by them. At this time the child problems in Aceh are very complex and unresolved thoroughly and comprehensively. There are so many cases of violence against children committed by the biological parents or even extant relationships are, like neglecting, exploitation of children, trafficking, beatings, humiliation, sexual harassment, rape, incest, early marriage, and a number of other problems faced by the children which are not exposed by the media.

Although the government of Aceh has made efforts to reduce violence against children by constructing the Child Protection (Qanun No 11 Aceh, 2008) but recorded cases of violence against children are still high. The data found at Women Empowerment in Aceh in 2013, there were 1,326 cases of child abuse occur evenly in 23 districts/cities, where the perpetrator of violence are those who are closest to the victim. Among them, 27 cases of incest attack children in the family, (Jurnal Perempuan, 2013) meanwhile, the data in 2015 show that cases of violence against children in North Aceh take the first position (185 cases). The next rank is Banda Aceh with 122 cases, Pidie Jaya 98 cases, Central Aceh 82 cases, and Langsa 71 cases. While the data on violence against children until March 2017 show 704 cases; Banda Aceh is the first rank with 217 cases, Aceh Besar has 115 cases and North Aceh has 102 cases (Source P2TP2A Aceh Province). Therefore, the researchers are interested in exploring the value of children in the Acehnese family at present. This study needs to be done because of the increasing number of cases of violence against children in the family environment in Aceh. It is predicted that this condition is related to the value of children in the Acehnese family. This study will see a shift in the value of children from the aspect of religion and psychology.

B. Method

This research method uses qualitative research methods using the results of data from structured observations and interviews in three districts in Aceh namely Bireuen, Pidie Jaya and North Aceh. In Bireuen there are 4 research subjects, in Pidie Jaya there are 7 research subjects, and in North Aceh there are 3 research subjects, so the total number of research subjects is. Research subjects are families who have children who are victims of sexual harassment and victims of sexual violence.

C. Research Finding

Based on the interview, the data gathered can be presented as follow:

Parents already provide religious education to their children. However, it is still less internalized in them, resulting in rape, murder, delinquency, etc. If it were so, the children do not make the parents happy, but to burden them with problems in the family, especially families who come from lower socioeconomic. This research was conducted in three locations namely Bireuen with 4 families, North Aceh 3 families, and Pidie Jaya 7 families, a total of all 14 families. The survey results in the Bireuen show even though their children are victims of sexual abuse and rape, but the parents are still able to hold their emotions because they have a strong religious education. They are happy to have children because it is assumed that they came from intact families. In North Aceh, parents pay less attention to the religious education of their children despite their parents understands religious values. This can cause cases of rape of siblings. They come from poor families, are not whole, and feel unhappy to have children because of the heavy burden of raising them. In Pidie Jaya, although their children are victims of the violation they are still happy even though sometimes they are sad to see their children and thinking about their future. There is a stigma of society that their children are victims of sexual violation, whereas their parents have a good religious education. Complete intact families that still have both parents can bring happiness, comfort, protect, and communicate well with



their children. Otherwise, incomplete families whose children suffered sexual abuse victims are difficult to solve the problems being faced, especially to cheer up their children.

Factors causing a shift in the value of children in Acehese society, in addition to economic factor, are lack of parental attention, less supervision, less protected, as well as the lack of communication between children and parents. This can put the children in free relationships that resulted in prone to incest, abuse, fights, drugs, prostitution, early marriage, and others.

Excerpt 1

We, as parents, are still happy with children and have never felt children become a burden even after this incident that happened to our child. Sons of sustenance. I am happy to have children. Hope my child will be happy in living life".

Excerpt 2

Actually, I am happy for my child because my economic condition is difficult to raise, whether it is feeding and so on. Moreover, my husband abandoned us, we often eat rice or bananas only once a day. I was not burdened when they were little but after they grew up they made me feel burdened. I was happy when they were little. I am happy that my children pay attention to me and help me.

Excerpt 3

As parents like the child while the child does not do problems. Sons of sustenance. Happy. Hoping my child to do good to both parents.

Excerpt 4

Factors causing the shift in values of children in Aceh society are due to lack of supervision, lack of communication within the family and inadequate housing conditions, my house is small, only one room, no



rooms. I think also because of lack of religious education. The problem of marriage at an early age if it is ready is not an important issue that is responsible, I myself married at the age of 22 years.

Excerpt 5

Religious values is very important, and controlling always for our children, Ask the child when leaving the house where he wants to go. Not always obeying the wishes of children depending on economic conditions.

D. Discussion

Research on the value of the child has been done by some previous studies. The study entitled Values of Children in Sundanese People in 2002, done by Gisel Tromsdorff from Germany, carried out in collaboration with the team of the Graduate Faculty of Psychology, the University of Padjadjaran in 2002, (Ikatan Psikologi Perkembangan Indonesia, 2002) This study describes how the parents looked at the whole child, how the value of the child in the aspect of psychological benefits and aspects of the costs of raising and educating children (psychological cost). There is also a further research thesis entitled "Relationship Level of Education, Children Values, Social and Cultural Status (Customs), Socio-Economic Status With Responsibility of Parents on Children In Family Planning". Another research was done by Nasriah entitled Explanatory study on couples of childbearing age in District Manyak Payed, East Aceh district at the University of Indonesia, (Nasriah, 2013). The result of this research shows that the level of socioeconomic of parents is very little to do with the responsibilities of parents to their children. This means that the high socio-economic status of parents does not necessarily guarantee the magnitude of the responsibility of parents to children.

There is another study in the International Journal of Springer on behalf of the Population Association of America, (Debra Friedman, 1994). The study concluded that every behavior is influenced by the value that in social research is interesting to be discovered. Similarly, the dynamics of



marriage, divorce, and career strongly influenced by the value. Couples who have been married have to prepare for things that are not unexpected in a marriage, like a career that would have a negative impact if it is not able to set up properly, the financial and emotional also sustain the integrity of marriage in order to be able to face things that uncertainty reduction in a family. Furthermore, there is another study conducted by SyamsulBahri relating to children entitled "Nature of Children and Their Relevance to the Theory of Convergence to Develop the Potential of Children in Islamic Educational Perspective, (Bakhri, 2016).

The results of that research show that the nature perspective analysis of children in Islam and the theory of convergence in education that includes children in the Islamic nature equations with convergence theory in the educational process of children, and children nature difference in Islam with the theory of convergence in the process of education of children, is very contrast. The *fitrah* of children in Islam contains values that frame the child's personality that radiates from the value *Ilahiyah*, *Malakiyah*, *Qur'āniyah*, *Rusulī*, *Taqdīriyah*, and a reflection of the personality of the Muslim (*Syahadatain*, *Muṣalli*, *Ṣā'im*, *Muzakki*, and *Hajj*). While the convergence theory, personality development of children is determined by heredity (natives) and the environment (empiric) which is antropocentrism. This dissertation uses Implications Studies (Research) which include: the implications of metaphysical *fitrah*, the implications of epistemological *fitrah*, the implications of ethical *fitrah*, the implications of the psychological *fitrah*, and implications for the volitional *fitrah*. Specific implications for this author are the repertoire of *fitrah* as the root of Divine guidance and the gleam of the truth.

From some researches above, it indicates that the study saw children from the aspects of cultural traditions, economic, social, marriage, and fertility, while the religious aspect is not included in one of the aspects that affect the understanding of the community (parents) on children. The above studies also do not see the connection between a child with an increase in cases of violence against children by parents. Yet for

the Muslim community children are very influenced by their religious level. So an increase in cases of violence against children by parents is associated with the religious condition of the elderly. Therefore, this study will look at the understanding of parents about children in Aceh from the religious aspect. In addition, this study will also look at the relation between the increases in cases of violence against children that parents do with the quality of their religiosity.

Bakir Yusuf Barmawi (1993), The son as a mandate of God formed a 3-dimensional relationship. First, the relationship of his parents with God motivated by their children. Second, the child's relationship (which still requires a lot of guidance) with God through his parents. Thirdly, the relationship of the child with both parents under the guidance of God.

A happy and harmonious family life, both for the believers and unbelievers, is an absolute necessity. Everyone who gets married definitely required creating the best family. Allah considers that children are the jewels of the world. This is as stated in the Qur'an Surat al-Kahfi verse 46 (Wealth and children are the jewelry of the life in this world, but the endless and best works are more eternal rewards from your God and are better to be your hope).

In relating to the responsibility of the parents to the children, Allah mentioned in *Surat al-Tahrim* verse 6. The meaning of the ayah is "O ye who believe, protect yourselves and your families from a Fire". Thus to educate and to teach the children about Islam is the desired way by Allah so that our children can be protected from the Fire. The way to protect yourself from hellfire is to obey all the commands of Allah. There is also the hadith from Muhammad peace upon Him related to love and appreciate the children. That is "Not part of us the people who do not love a child among us, and not glorify the greater between us". (HR. Abu Dawud and Tirmidzi).

There is also another theory on the value of children prosed by a western researcher. Gisel Tromsdorf, a researcher from Germany had done research and compiled the value of children in several countries, including Taiwan, Japan, Thailand, the Philippines, and Indonesia.



Indicators of child values consist of things that are beneficial or harmful, (Ikatan Psikologi Perkembangan Indonesia, 2002), The details are as mentioned below:

1. A positive Value (The advantage of having a child)

- a. Emotional benefits, namely children bring joy, happiness into the lives of the parents, including the following:
 - 1) Togetherness will release lonely
 - 2) Love
 - 3) Playing with the children will be free from boredom
 - 4) Relieve the burden of the problem, the emotional tension is reduced
 - 5) Happiness for a mom and dad
 - 6) Happiness for families
 - 7) Relationships between parents and children are unique and privileged.
- b. Personal development for parents, including the following:
 - 1) The development of character, responsibility, maturity, and morality
 - 2) Supplement success, strive to meet the needs of children
 - 3) Satisfaction ourselves, as human perfection
 - 4) Self Actualization
 - 5) Learn from the experience of raising children
 - 6) Motherhood, fatherhood, manhood
 - 7) Evidence of fertility, masculinity, femininity
- c. Satisfaction raising children which includes:
 - 1) Pride in the achievement of children
 - 2) The satisfaction of the growth, the development of children
 - 3) Children realize the hopes and aspirations of parents
 - 4) he opportunity to teach, guide keep the value of
 - 5) Satisfaction on the ability to raise a child
 - 6) Satisfaction in fulfilling the needs of children.
- d. Gains on Economy and Security, which includes:
 - 1) Economic assistance in old age
 - 2) Togetherness, comfort, there are cared for in their old age,
 - 3) Getting help in the household

- 4) Sharing the financial responsibility and security guarantees
- 5) Helping family business
- 6) Helping taking care of other children, like a younger sister or brother.
- e. Advantages descent, include:
 - 1) Continuing family name
 - 2) Continuing the family tradition
 - 3) Improved family reputation
 - 4) Have offspring
 - 5) Children as heir, someone to inherit the family fortune
 - 6) Religious ritual, offerings to the ancestral
 - 7) To satisfy the desires of ancestors
 - 8) To satisfy other relatives.
- f. Religious Social influence, such as:
 - 1) Agreement on social norms
 - 2) Agreement on religious norms
 - 3) The child as a benefit for the community.
- g. Generally, the intrinsic Values of Children
 - 1) Children as property, wealth, assets
 - 2) Encouragement intrinsic, natural to have a child
 - 3) A common desire to have a child.

2. Negative Value (Negative side of having children)

- a. Financial Costs
 - 1) Cost of Education
 - 2) Financial Cost in general
- b. Emotional cost
 - 1) The responsibility of parents
 - 2) Discipline, moral attitude
 - 3) The health issues
 - 4) Attention to the future of the children success
 - 5) Fulfilling children's desire
 - 6) Busy, annoying, and negative behavior
 - 7) General parenting issues
 - 8) General emotional tension



- c. The physical needs of parents:
 - 1) Health risk during pregnant
 - 2) Tiredness because many works to do for the sake of children.
- d. Limited activities and time, including:
 - 1) Limited time to do some activities
 - 2) Limited time to do go anywhere
 - 3) Limited time for social life
 - 4) Limited time to work
 - 5) Limited time for personal life
 - 6) Limited time for private issues.
- e. Giving birth issues:
 - 1) Less time to interact with the spouse
 - 2) Disagreements in having Children.

If parents fail in rolling and functioning themselves well, in caring for and educating their children, the beloved ones will become the frightening ones and the parents are hated by God. Therefore, concerning the raising up and caring of the children, Islam as written in the Koran, the Hadith, and the result of *ijtihadulâma* (Islamic intellectuals) have explained in detail, both the pre-birth parenting children, as well as post-birth. Allah mentioned that children are the jewels of the world. This is as stated in the Qur'an Surat al-Kahf verse 46 (QS: Kahfi : 46), Treasures and children are the jewels of the life of the world but the righteous practices are better the reward by your Lord and better to be a hope". Therefore, on every Muslim, guarantees that every child in the family will get good care, fair, equitable and wise, is an obligation for both parents. If caring to these children once we ignore, then surely they will be damaged. Minimal will not grow and develop perfectly, (Abdur Razak Husain, 2000)

E. Conclusion

There are relations between the religious education of parents with an increasing number of violence against children in the Acehese family either positive or negative. There is still a lack of religious knowledge of parents, so they put full responsibility to the religious teachers who do not

know exactly the children's character. The parents who have good religious knowledge and value, take care of their children better to prevent and protect them from being victims of sex abuse.

A possible solution offered is to return the children in a Muslim family in Aceh to stronger religious values, supervise their interaction with the friends, to establish open communication between parents and children, guide them, and always give advice with gentleness. Besides, that all parents in the society, especially the neighbor, should be responsible to protect the children around them from sexual harassment although they are not their own children.

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