



# Implementation Of Public Information Campaigns To Support Women's Rights And Children's Protection From Sexual Harassment In The Labuhanbatu Regency (Islamic Communication Perspective)

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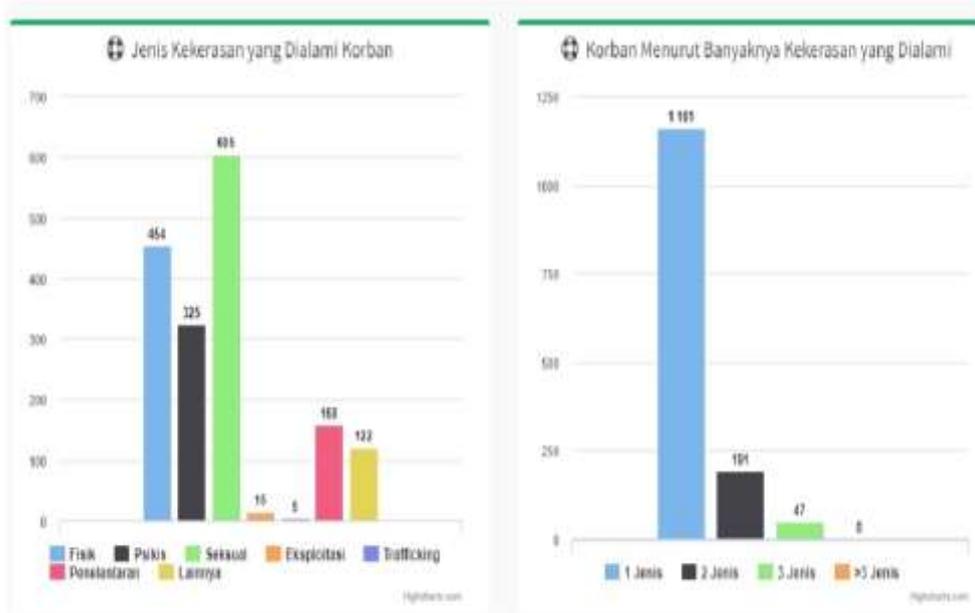
**Abstract.** The study's conclusion is that when it comes to managing cases of sexual assault, DP3A Kabupaten Labuhanbatu is not performing as effectively as it might. Two aspects of DP3A's Islamic communication activities are being examined in this study: (1) how well are they treating incidents of sexual assault; and (2) how effective are they in addressing cases of sexual assault? The approach used in this study is deskriptif qualitative, with an emphasis on phenomenon analysis. Deep interviews, observation, and documenting are all used in the data collection process. Triangulation of technique, member check, and triangulation of sum are the methods used to verify data integrity. Data redaction, data analysis, and data prediction are used in this data analysis technique. The research findings show that: (1) The core principles of Islamic communicationdivinity, humanity, ethics, science, and moderation have been applied to DP3A communication; (2) The study's findings in the crisis communication phase show that, when the victim is unable to make amends based on their needs, DP3A offers social rehabilitation, health care, legal support, community outreach, and disaster relief. The practice of Islami communication centers on building rapport and empathy.

**Keywords:** Communication of Public Policy, Planning, and Sexual Practices

## 1 Introduction

Harrasment is one single issue that continuously arises in many countries, whether they are developing or developed. Many mechanisms that continuously occur and are then caused by social constructs that exist in society, such as feudalism, eventually result in the development of knowledge that is mostly related to the gender differences between men and women [1].

Approximately half of all women and children have korban kekerasan. Both of these parties frequently engage in discriminatory behavior when it comes to legal matters and frequently have disagreements from various parties, whether they are private or public. The most frequently discriminated against legal subjects are women and children. Within the confines of the tangga house, both of them are treated with non-senonoh, sometimes harsh, and with keasan by women who are regarded as sisters and mothers to their own kind [2]. In addition, about the type of kekerasan and numerous kekerasan against women and children in the United States, as shown in Figure 2.



**Figure 1.** Graphic Sum of Penalties for Women and Children Based on Types of Penalties and Penalties for Many Penalties Faced in the United States

**Source:** *Information System for Gender and Child Provinciality of Southeast Asia The year 2022 ends on May 14, 2023, at 21.00.*

Based on the statistics in Figure 1, it can be inferred that by 2022, there will be three types of sexual harassment and numerous related korbans, including sexual, physical, and psychological harassment. Thus, increasing the number of cases of sexual assault against women and children or, more accurately, reducing the number of cases is a critical issue for all relevant authorities, not just the government. Communities, LSM, and the general public are also required to be actively involved in efforts to prevent, detect, or lessen sexual assault incidents involving women.

The phenomenon of child and adolescent abuse is not a new one. Comparable to the rise in crime and health problems that accompany human development, child abuse has long since become a part of human society that cannot be represented. In accordance with Law No. 23 of 2004 on the Protection of Women from Domestic Abuse, domestic abuse refers to any form of abuse directed towards an individual, particularly a woman, that may result in physical abuse, psychological abuse, or domestic violence. In a traditional home, violation also encompasses the capacity to alter, repair, or modify a person's possessions inside the boundaries of a conventional home.

Both Presidential Decree No. 39 of 2008 regarding the National Assembly and Presidential Decree No. 47 of 2009 regarding the Executive and Legislative Assembly of the Nation provide better protection for women and children at the head of state. However, the existence of laws and organizations does not guarantee that women and children may live well. This is due to the fact that only one phase of a policy's implementation is really implemented.

One of the main causes of the problems with women is another issue, which is repressed women's feelings. Childrens school dropout teenagers, who need to pay close attention in SMP and SMA classes. The term "juvenile delinquency" here refers to more than just drug and alcohol abuse it also includes free association. Pornographic social media has had a detrimental impact on their lives. Free association that ends with pregnancy outside of marriage is often a driving factor for child marriage. Child marriage that is carried out without adequate knowledge about the essence of commitment and household, then ends in violence, neglect, and divorce.

As a result, rape, molestation, and other acts of violence against women and children in Labuhanbatu Regency typically take place in and around homes and schools. (The outcomes of the October 5, 2023, interview with the Head of UPTD). The hadith that is discussed in Sahih Muslim and is thought to be pertinent to the study's issue of violence against women is hadith that discusses violence against women [3] The following hadith number 6766 appears in chapter 23 of the 46th book on doing

good, preserving ties, and manners, which discusses the virtue of gentleness:

حَدَّثَنَا حَزْمَلَةُ بْنُ يَحْيَى النَّجَبِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ أَخْبَرَنِي حَيُّوَةَ حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عَمْرَةَ - يَعْنِي بِنْتُ عَبْدِ الرَّحْمَنِ - عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ - أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ « يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُتْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

*has informed us Yahya bin Harmalah at-Tujibi: Reported to us by 'Abdullah bin Wahb: Has informed me, Haiwah: Has informed me, through Ibn Al Haddari Abu Bakr bin Hazmdari 'Amrah, that the Messenger of Allah, salallaahu 'alaihiwasallam, said: "O Aisyah, indeed Allah is the Most Gentle." 'Abdur Rahman's daughter from 'Aisyah is the Prophet's bride. He adores a kind disposition. Allah will provide something to a soft-hearted attitude that He does not provide to a hard-hearted attitude, as well as something that is not provided to anybody else."*

At-Tirmidhi also reports hadith number 2013, which is like [4]. This can be found in the book Doing Good and Connecting Friendships:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ يَعْلَى بْنِ مَمْلَكٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ﷺ - قَالَ « مَنْ أُعْطِيَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ وَمَنْ حَرَّمَ حَظَّهُ مِنَ الرَّفْقِ فَقَدْ حَرَّمَ حَظَّهُ مِنَ الْخَيْرِ ». قَالَ أَبُو عِيسَى وَفِي الْبَابِ عَنْ عَائِشَةَ وَجَرِيرِ بْنِ عَبْدِ اللَّهِ وَأَبِي هُرَيْرَةَ. وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

*The Prophet sallallaahu 'alaihi wasallam said: "Whoever is given a share of part of gentleness, then indeed he has been given a part of goodness." This is what Ibn Abu Umar has taught us, as has Sufyan bin Uyainah from Amru bin Dinar from Ibn Abu Awalkah from Ya'labin Mamlak from Umm Darda~ from Abu Darda'. And it is true that someone who is prohibited from obtaining the part of gentleness has also been prohibited from obtaining goodness." This significant hadith was also related by Aisyah, Jarir bin Abdullah, and Abu Hurairah, according to Abu Isa. This hadith is genuine in its character.*

According to the two hadiths mentioned above, the key to ending violence against women and in all spheres of life is to adopt a compassionate attitude. Al-Qurthubi, Ahamd ibn 'Umar, in the book Al-Mufhim [5] shows that having a soft disposition is a reflection of Allah's nature, which is to be Most Forgiving to His people. Even in the hadiths presented in Sahih Muslim by Aisyah [6] according to hadiths number 6195 and 6196, the Messenger of Allah never struck a woman.

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ - شَيْئًا قَطُّ بِيَدِهِ وَلَا امْرَأَةً وَلَا خَادِمًا إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ إِلَّا أَنْ يَنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ. وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا حَدَّثَنَا عَبْدُ وَكَيْعٍ ح وَحَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا أَبُو مُعَاوِيَةَ كُلُّهُمُ عَنْ هِشَامِ بِهَذَا الْإِسْنَادِ يَرِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

*Abu Kuraib has informed us that Abu Usamah from Hisham, his father from 'Aisha, has informed us that Rasulullah shall Allahu 'alaihi wasallam has never struck a woman or his servants with his hands outside of jihad. In the path of Allah, he never took revenge on someone for a mistake; instead, he only took revenge when Allah 'azzawajalla's prohibitions were broken. And has informed us that Ibn Numair and Abu Bakr bin Abu Syaibah both said: 'Abdah and Waki' has informed us: Similarly, it is told from a different perspective, And has informed us, Abu Kuraib: Has informed us, Abu Mu'awiyah in full, from Hisham along this path, with each of them added.*

This hadith demonstrates that in his everyday life, the Prophet Muhammad SAW never physically harmed anyone servants or ladies included. This demonstrates his mild, patient, and compassionate demeanor. The only occasion in which violence is acceptable is during a lawful battle, not in casual social encounters, as demonstrated by the previously cited exception jihad in Allah's way. When someone else made a personal error, the Prophet SAW did not correct them unless Allah's commands were broken. This demonstrates that his actions were never motivated by feelings or resentment but rather by the idea of fairness. In the case of violence against women, this indicates that all decisions must be made in light of justice and Allah's commands, not because

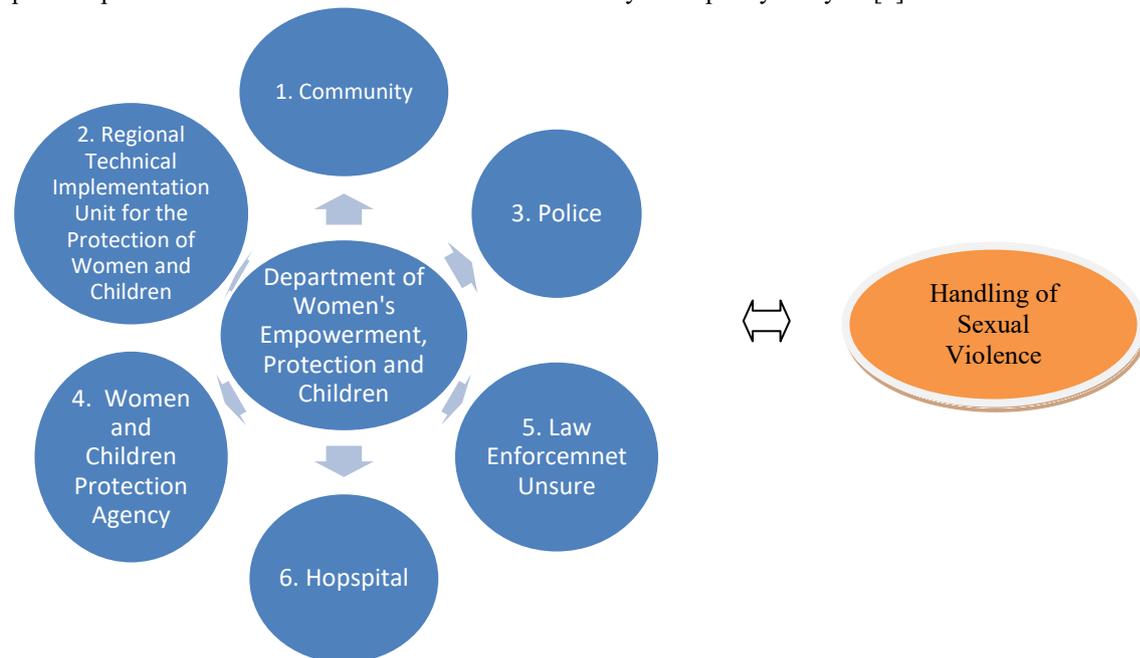
The process that leads to the actualization of a developed policy is known as policy implementation in the context of public policy. Implementing policies in the real world is famously challenging and frequently fraught with politics because opposing interests get in the way. Eugene

emphasized that developing a public policy proposal that appears good on paper is insufficient, underscoring the challenge of putting it into practice.

George Edward III in Widodo (2010: 96) listed four aspects that impact the success or failure of policy implementation: bureaucratic structure, resources, disposition, and communication factors. This list is based on one of the numerous implementation models put up by experts [7].

According to William N. Dunn (2003), the creation, critical evaluation, and dissemination of knowledge about and within the policy process are the goals of public policy analysis, which is a blend of intellectual and practical actions. Policy analysis is more practical in nature and intended to address issues and crises that the government faces than it is to develop or test theories in a scientific or academic setting. As a result, the goal of policy analysis is to generate knowledge regarding values and a range of options for actions that can be selected to address different public issues. Policy analysis can therefore be utilized to solve a variety of societal issues [8].

Therefore, the main output of policy analysis is a set of implementation-ready policy suggestions. Nonetheless, the process of policy analysis is one that is sustained over time; the policy proposals that are put into practice are assessed and fed back into the next cycle of policy analysis [9].



**Figure 2.** Public Policy's Inter-Institutional Relations Dealing with Violence Against Women and Children Through Communication

In addition to being implemented by one party, efforts to handle and end cases of violence against women and children require the cooperation and synergy of related parties. The central and regional governments, law enforcement, development partners, and civil society organizations must work together as a team to protect victims' rights, provide sanctions for offenders, and enforce the law.

## 2 Methods

The method used in this kind of research is descriptive qualitative. This study employs a phenomenological approach in its methodology. The goal of phenomenological study is to interpret and explain an individual's existence, including their interactions with other people and their surroundings. In-depth interviewing techniques, observation, and documenting are used in data collection procedures. Techniques for data analysis include data reduction, data visualization, and conclusion drawing.

### 3 Results and Discussion

#### A. Implementation of Department of Women's Empowerment, Protection and Children (DP3A) Public Policy Communication in Handling Victims of Sexual Violence in Labuhanbatu Regency

The DP3A Labuhanbatu Regency extension workers handle and prevent incidents of abuse against women and children by using the Islamic communication strategy. The core identity of Islamic communication is found in Allah. If there are no components of divinity, humanity, ethics, knowledge, and moderation in its study, then there is no such thing as Islamic or religious communication [10]. Researchers' firsthand observations of community activists and counselors working to prevent and address violence against women and children demonstrate the need for public policy communication to adhere to a number of Islamic communication principles, including:

**Divinity:** When conducting socialization and offering assistance for handling incidents of abuse against women and children, extension workers have applied the fundamentals of Islamic communication of public policy with Divinity ideals. This fundamental principle behaving in accordance with one's beliefs and religion forms the basis of the community. The community must recognize that God Almighty is the creator of the universe and everything in it, fostering awareness that, according to all major world religions, violence is forbidden since Allah SWT sees all we do. Applying divinity ideals involves religious education in a significant way. Through inclusive and balanced religious education, the younger generation is better equipped to comprehend and incorporate spiritual principles into daily life.

**Humanity:** Extension workers have utilized Islamic communication principles with humanitarian values to undertake socialization and provide services that address violence against women and children. The capacity to collaborate, form networks, and create dynamic systems through successful interactions with a variety of individuals and groups Awareness among extension workers entails giving back to and supporting the community. By providing for the less fortunate, individuals can demonstrate compassion and love, which is mirrored in the recognition of God's presence in everyone, fostering positive interactions with others and the environment. This entails being kind, supporting one another, protecting the environment, tolerant, not acting arbitrarily, and having the guts to stand up for justice and the truth. Organizations that bring about change are successful when they can

**Ethics:** Extension workers have applied the fundamentals of Islamic public policy communication with ethical standards by means of socialization and services for addressing violence against women and children. In essence, morality and ethics are applied in daily life and social interactions as part of ethical values. Communities and individuals are urged by religion to behave honorably, justly, and responsibly in all facets of life. Future success for extension agents will be determined by their capacity for clear, honest communication that facilitates ethical dialogues. This includes their capacity for information gathering and listening, their proficiency with oral and written communication techniques, and their use of technology and delivery strategies to support the DP3A program.

**Science:** When performing socialization and offering assistance for handling incidents of violence against women and children, extension workers have incorporated the fundamentals of Islamic communication of public policy with the value of science. The ability of a person to succeed in the workplace is defined as their core notion of science, which includes their knowledge, skills, attitudes, motivation, cosmopolitanism, education, areas of competence, and experience. The competencies required of extension workers in order to address the issue of violence against women and children while upholding the highest standards of morality and ethics. These abilities, which can differ based on their specific roles or professions, are crucial components of professionalism. In order to deliver high-quality services, they also need to continue learning and gaining the required knowledge and abilities.

**Moderate:** When it comes to socialization and dealing with incidents of abuse against women and children, extension workers have not applied the fundamentals of Islamic communication of public policy with Moderate ideals. It is crucial to preserve moderation, accept diversity, and abstain from extremist views in religious life as there is insufficient education. By putting Islamic moderation into practice, society will experience social harmony, social and economic progress, and improved peace. To favorably impact society and Muslims in general, it is imperative that everyone comprehends and incorporates these moderate ideals into their daily lives. Extension workers should keep encouraging and reminding individuals to practice Islamic moderation in their lives so that an increasing number of people experience the advantages and blessings.

## B. Results of the Implementation of DP3A Public Policy Communication in Handling Victims of Sexual Violence in Labuhanbatu Regency

The annual increase and decrease in the number of victims of cases of violence against women and children indicates that the implementation of Islamic communication by extension workers in reducing the number of acts of violence against women and children in Labuhanbatu Regency is still not significant. The researcher will then talk about:

DP3A Labuhanbatu Regency's curative activities encompass consulting, health services, legal, psychology, home, and victim aid for victims requiring further medical and mental attention. Furthermore, DP3A Labuhanbatu Regency has collaborated with a number of responsible parties and partners.

The following services are available to women and children who are victims of abuse, per the Minister of State's Regulation Number 01 of 2010 for Women's Empowerment and Child Protection [7]:

- a. Redress services
- b. Medical services
- c. Services for social rehabilitation
- d. Services for legal enforcement and support
- e. Social reintegration and repatriation assistance.

According to the researcher's observations, social counselors have applied Islamic communication principles when disseminating information. These principles include saying "Assalamualaikum" and other pleasant words, inviting the client to sit down and introducing themselves, asking about their goals and intentions, and expressing good intentions to assist, lessen suffering, defend the rights of victims, and support them through the legal system and their physical and mental recovery. The client is requested to fill out a complaint form, provide their agreement to receive services, and finish the required paperwork once the officer has explained the types of services and rights acquired during the service supply procedure. In order to build a strong rapport with the client or family who accompany the complaint process, the service officer asks the victim or their companion if there are any words or sentences that they do not understand or fill in during the form-filling process. The service officer also acts and speaks gently (qaulan layyinan) and uses simple language (qaulan maysuran).

In essence, DP3A's community self-help movement is divided into multiple divisions, each of which plays a distinct role in carrying out its responsibilities. The five (5) fundamental tenets of Islamic communication Divinity, Humanity, Ethics, Knowledge, and Moderation. are integral to all of these endeavors. Since all roles are essentially interconnected and contribute to the realization of an enlightened and wealthy Labuhanbatu society.

**Table. 1** Recapitulation of the Number of Cases by Type of Violence Against Women and Children in Labuhanbatu Regency 2018-2023

Case Types	2018	2019	2020	2021	2022	2023
Physique	25	4	19	6	12	12
Psychic	-	-	2	-	2	5
Sexual	27	22	8	19	12	19
Exploitation	-	-	-	-	1	-
Neglect	9	13	1	11	9	3
Stealing/Child Custody, etc.	16	17	10	14	12	2
<b>Total</b>	<b>72</b>	<b>56</b>	<b>40</b>	<b>50</b>	<b>47</b>	<b>41</b>

The aforementioned table indicates that the incidence of sexual violence against women and children in Labuhanbatu Regency is rising annually. As a result, it is critical that DP3A intensify its socialization effort to end sexual assault. When addressing cases of sexual abuse against women and children, UPTD PPA service officers adhere to the following two principles at all of the aforementioned stages:

### a. *Empathy*

People who work with people to give services, such as nurses, psychologists, counselors, and counselors, need to have empathy. Ensuring effective communication with others is the aim. When it comes to counseling, empathy is anticipated to build a strong rapport with the client in the beginning. The German word *einfühlung* is the source of the English word empathy. It signifies "feeling inside" in its genuine sense.

The Greek word *pathos*, which means "empathy," denotes a propensity to feel intensely and viscerally toward suffering. In a broader sense, empathy is the ability to listen, feel, and confront another person's inner world in addition to viewing the world through their eyes. It's crucial to keep in mind, nevertheless, that the counselor does not become consumed by the client's emotions during the therapy session. "Feeling inside" is the first of the four stages. The counselor feels the same emotions as the client, such as hurt and rage. Second, a stronger focus on cognitive awareness that is, observing the client's reality from their point of view and then supporting a realistic perspective.

Vital details from counselors or nurses that are conveyed by saying, "I feel the sadness you are experiencing" These words alone are insufficient; they also need to match the facial expression and voice tone. When showing sorrow, a melancholy countenance and a quiet voice are also necessary. If the empathy is limited to conveying sadness, it is still ineffective, but the language is still "fiery". Furthermore, it is recommended that counselors and nurses "be good listeners" by nodding once every four minutes in order to develop empathy sensitivity [11].

According to information obtained from an interview conducted on October 9, 2023, with Kristina, the Head of UPTD PPA Labuhanbatu Regency, every service officer needs to have a high degree of empathy for victims, beginning with the initial encounter during the complaint or reporting phase. The capacity to inquire about the thoughts and feelings of the victim following a sexual assault is a sign of empathy. Indrawaty Sinaga, a psychologist and counselor, stated that it is critical to adapt to or put oneself in other people's shoes in order to give victims the assurance that there are others who can accept, understand, and assist them in resolving their issues. Psychologists make an effort to empathize with the victim, recognize their sentiments, and listen to them without challenging or isolating them. When a victim expresses sadness, psychologists do not attempt to stop them from crying because this is a necessary release of pent-up emotions that helps the victim feel better, more at ease, and relieved. Even the victim is confident that the psychologist can comprehend their predicament; as a result, the victim will open up to the psychologist about all of their suppressed emotions and provide detailed accounts of experiences that they had not before shared with anyone, not even their parents. The details given include the disarray of their emotions and ideas, the dates of the sexual assault, and the number of times the traumatic event has happened. This transparency arises not just from trust in.

Empathy can also be demonstrated by letting the victim seek comfort in accordance with their wishes and not pressuring them to talk or even just to communicate. In an interview on October 16, 2023, the UPTD PPA Foster Mother stated that the victim needed time to settle down because, in essence, he was attempting to forget what had happened. Indrawaty Sinaga, a psychological counselor, stated in a statement on October 13, 2023, that listening to the victim's and family's viewpoints even if they don't genuinely agree with what is said and letting them complete speaking are both important components of empathy. Following the victim's completion of their account, an attempt is made to determine what went wrong.

### b. *Building Rapport*

*Building Rapport* Contains two syllables in its etymology: rapport, which means "relationship," and building, which means "to build." It can be understood as a nice and fulfilling connection based on word order. A positive relationship is implied by rapport, which is the ability to foster understanding and trust. This skill also entails appreciating and comprehending the viewpoints and emotions of others [12].

The findings of the researcher's October 19, 2023, interview with Wiwy Pebriani showed that rapport-building had started as soon as the case under investigation was started. The victim was listened to by the service officials, and even if there were any parts that seemed illogical or cast doubt on the account, the victim had to be given the opportunity to finish it. The victim's account was verified by a police investigator or psychologist as true or false. The Head of the Case Follow-up Section, Kristina, reaffirmed the need of developing a rapport on the same day. She reasoned that if the victim already feels trusted, they will be more forthcoming in sharing their ideas and feelings, allowing the service to be customized to the victim's needs. Establish familiarity by talking about the victim's everyday activities,

such as games they enjoy if they are a youngster, in an effort to win their trust. Along with paying close attention and demonstrating strong empathy when the victim sobs or is depressed, service officers also listen intently and believe what the victim is saying. When the victim says something like, "Well, maybe you go out at night a lot, until you finally become a victim of sexual violence," or "Is what you said true, maybe you are lying," don't question what they are saying.

In an interview on October 23, 2023, psychologist Indrawaty Sinaga revealed a useful strategy for developing rapport: learn about the victim's preferences with the family beforehand so that, when meeting the victim, attitudes and language can be modified to facilitate productive communication. The idea is to find out what the victim feels comfortable with, starting with the topics that are discussed and the settings that they enjoy. This can involve taking the victim to a park or beach or inviting them to eat at their favorite restaurant. The rehabilitation process and the ease of disclosing the case are both enhanced when the victim knows and trusts the psychologist. Certain information are even concealed or not disclosed in. The message is gradual rather than hitting the nail on the head, as in the case of adult women who start complaining after asking for light and newsy things. The victim's option to reschedule the meeting for a later time is supported if they are uncomfortable and not ready to discuss. The psychologist makes an effort to persuade them that they genuinely want to assist and befriend the victim, nevertheless. When the victim sobs to communicate their sorrow, the psychologist demonstrates empathy, acknowledges that the occurrence was extremely distressing, does not hold back from sobbing, and makes an effort to listen intently so that the victim feels that someone is.

#### 4 Conclusion

Based on the study's findings, Labuhanbatu Regency's care of sexual assault victims through the application of DP3A public policy communication involves cooperation with a number of government agencies and stakeholders. DP3A uses Islamic communication ideas in a number of their handling activities. First, divinity is a crucial component in Islam. Second, communication based on the Qur'an as a guide, sincere and truthful language, and strong faith is the Humanitarian Element in Islamic communication. Third, Moral Being moral and excellent is ethical and good, according to the hadith and the Qur'an. Fourth, a moderate action lies in the midst of two extremes. Islam does not recognize al-ghuluw, or excessive faith. Fifth, knowledge of Islam, or that which

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