

## **The Prevention of Sexual Violence Against Women Based on Minangkabau Local Wisdom**

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### **ABSTRACT**

This paper aims to explain the local wisdom used in preventing sexual violence against women in West Sumatra Province. This type of research uses a PAR approach through management planning, actuating, organizing, and reflecting. Data were analyzed descriptively using data reduction, display, and verification. The findings of this study show that Aisiyah organization used the local wisdom to change people's mindsets in seeing victims of sexual violence as figures that need to be strengthened together. The Minangkabau traditional order, which is based on customs and religion, is a comprehensive guide to governing people's lives,

particularly in the Minangkabau community. Minangkabau customs' philosophical values of *adat basandi syarak-syarak basandi kitabullah* place women to a noble position. Women are the *limpapeh rumah nan gadang*, or the pillars of *rumah gadang*, which symbolize honor and glory. Women, as *bundo kanduang*, become symbols both physically and personality because they know how to behave in good manners and how to dress appropriately.

**Keywords:** Gender, Minangkabau Local Wisdom, Violence, Women.

## A. Introduction

In Islam, the equality of men and women is clearly stated in surah al Hujurat (49) verse 13. Furthermore, the equality of one's ethnicity, nation, and descent is the core of the Quran's teachings. The only distinction between men and women is their devotion to Allah SWT (Shihab, 2002). Tawheed (oneness of Allah) refers to two things: faith in Allah SWT and recognizing the equality of men and women before Him. The *rahmatan lil 'alamin* vision of Islam necessitates a *mubadala* relationship between men and women. *Mubadala* is a two-sided relationship between men and women based on equality, mutuality, and cooperation (Faqihuddin, 2021). Prophet Muhammad SAW explained that the intensity of a person's faith is measured by his ability to love his fellow believers as much as he loves himself (Abu Abdillah, t.t.: no 13). A similar hadith was narrated by Imam Ahmad which reads that it is not true for any of you to believe except that he loves for others what he loves for himself (Ahmad, 1990: 14083).

The equality of men and women is also acknowledged by all nations that are members of the United Nations. This provision refers to the General Declaration of Human Rights in the preamble in paragraph 5. This article states that the nations that are members of the Association for Human Rights affirm their belief in human rights, dignity, and the worth of

their personality. Everyone, men and women alike, has equal rights and is committed to promoting social progress and a higher standard of living in greater freedom (Hakim, 2006). In addition, the Indonesian state emphasizes that men and women are equal before the law and the government. The principle of equality in law and government is emphasized in Article 27 of the Constitution of the Republic of Indonesia, which states that every citizen has the same position in law and government and is obligated to uphold law and government without exception. The state guarantees a sense of justice and peace for all Indonesian people to avoid arbitrariness by both the state and fellow citizens.

The reality of sexual violence against women is becoming more prevalent by the day (Boxall & Morgan, 2020). The state has affirmed the protection and partiality of women, as well as the abolition of all forms of discrimination. This form of protection refers to Law No. 7 of 1984, which states that all forms of discrimination against women must be abolished. Similarly, Law Number 23 of 2004 emphasizes that the state guarantees women's protection from all forms of violence, takes firm action against perpetrators of violence, and protects victims of violence. The state's commitment is also seen in the regulation of the President of the Republic of Indonesia number 65 of 2005 concerning the National Commission on Violence against Women, which emphasizes that efforts to prevent violence against women must be realized in accordance with state principles based on law.

The World Health Organization defines sexual violence as a forced sexual act, which involves any sexual act, attempted sexual act, sexual comment, or act directed against a person's sexuality by coercion, by anyone regardless of their status, relationship with the victim, in any setting, including home and work. Sexual violence is a serious issue that affects millions of people each year. Victims face a high risk of being persecuted again, and perpetrators are at a high risk of repeating their actions. Sexual violence that does not involve physical contact is defined as

sexual harassment, while those that involve physical contact are defined as sexual assault. Muhammeda emphasized that there has yet to be an Egyptian epidemiological study that accurately assesses the magnitude of the problem of sexual violence against women and its impact on women's sexual function. According to the findings of this study, all participants experienced sexual violence in the form of verbal abuse, pornography, sexual contact, or rape, and of the 46 sexually active participants, 33 had sexual dysfunction (Mohammed & Hashish, 2015).

Sexual violence against women occurs not only in Indonesia but also in other countries in various forms. Ulrika et al., (2018) discovered that Somali women expressed a desire to protect their own and their families' dignity. This study emphasizes the importance of raising awareness about the dilemmas that unmarried women who have been victims of sexual violence may face. The state, society, and family must all work together to provide comprehensive support for women who face sexual violence.

Decker et al., (2014) argued that adolescent girls worldwide are at risk of experiencing gender-based violence, including sexual violence and family violence. Those who are economically disadvantaged are thought to be particularly vulnerable to violent treatment. Violence has a negative impact on health, which is also linked to drug use, sexual and reproductive health, and mental health. Harassment can put women in danger of future violence. Furthermore, the experience of gender-based violence instills fear and undermines gender equality, causing women to be undervalued and limiting their participation and engagement in education, work, and general social mobility. Multi-sectoral responses are required to prevent gender-based violence against women, reduce the health consequences for victims, and hold perpetrators accountable.

Violence against women occurs not only during times of peace but is even more prevalent during times of conflict. Rehatta,

(2014) explained that around 1992 in Foca, Yugoslavia, a sports complex was used as a place for systematic rape and slavery. Bosnian and Croatian Muslims who suffered injuries as victims of violence were left without medical treatment. Sexual violence has a tragic and painful impact on victims. Throughout their life, the victims bore the consequences of cruelty and barbarity. Various illnesses, such as HIV/AIDS, fertility, forced pregnancy, and social isolation, added to the victim's long-suffering. Based on the findings of this study, the societal perspective that views women as property rights is the root cause of the emergence of such cruelty and violence.

In Indonesia, (Noviani P., Arifah K, Cecep, & Humaedi, 2018) acts of sexual violence against women show a high number. This figure represents only a small percentage of the many cases of actual sexual violence. In reality, many women victims of violence decide not to report their abuse to the police or service organizations such as the National Commission on Violence against Women. Patriarchal culture, such as privileges for men and permissiveness, is a dominant factor as a cause of sexual violence towards women. This study showed the main reason why women victims of sexual violence did not report their case was society's negative stigma toward victims of sexual violence. According to Utami, assertive training can help women and victims of sexual violence have the courage to refuse and express themselves appropriately. This study suggested that men and women should have mutual respect and care for one another. Sexual violence against women is frequently thought to be solely related to personal factors, with no bearing on social or cultural phenomena; however, sexual violence against women is linked to a variety of factors that can have a negative impact on the victim, her family, society, and the country. The negative impact that victims will face is directly related to women's health. Violence against women can result in death, suicide attempts, and HIV/AIDS infection.

Furthermore, Fu'ady, (2011) discovered several factors that contribute to sexual violence, including parental neglect, perpetrators' low morality, mentality, and economic factors. Fu'ady emphasized that the common impact on victims of violence is post-traumatic stress, manifesting as low self-esteem, self-neglect, mood changes, and sleep disturbances. Sumera believed that violence and sexual harassment against women are the results of a value system that views women as weak and inferior beings in comparison to men (Sumera, 2013). Women are still subordinated and marginalized, and they must be controlled, exploited, and enslaved by men. In addition, women are still considered second-class citizens. Crimes of decency and sexual harassment are already so complex, upsetting, and distressing to the community that they cannot be viewed from a micro level. If we want to get to the bottom of the problem, we must be willing to investigate various aspects of life that influence human behavior, such as decency crimes and harassment. Human behavior does not emerge spontaneously but rather develops as a result of environmental influences such as the natural environment, sociological, political, economic, and cultural factors (religion is included).

Sexual violence is not limited to unmarried women. According to Raharjo, sexual violence against women is common within the family institution (Raharjo, Shafira, & Fathonah, 2019). He stated that approximately 90% of women had experienced violence, including domestic violence. The importance of focus group discussion (FGD) and socialization cannot be overstated. Regularly, headlines about women become the selling point of the news, despite the fact that it goes beyond the bounds of free expression. Frequently, the issue of harassment, infidelity, and other negative conditions becomes a hot topic of news coverage (Salma & Jarudin, 2018).

There are several actions in dealing with women who have been victims of violence. Nafisa explained that these

actions include counseling, legal assistance, medical assistance, psychological assistance, economic strengthening, and socialization of women's rights (Nafisah, 2017). The handling of victims from the perspective of Islamic counseling guidance has also been carried out. Handling from a curative standpoint entails assisting victims in dealing with problems. From a prevention perspective, it aims to prevent cases of violence through socialization and education, whereas handling from a presentational viewpoint aims to provide victims with safe-havens. Victims are empowered by improving their lives through economic recovery and strengthening.

According to Sujadmi, it is critical to disseminate information about sex education to related parties in family institutions such as parents and children in order to prevent sexual violence against children and adolescents in the family environment (Sujadmi, Febriani, & Herdiyanti, 2018). It is hoped that by providing sex education to children and adolescents who are vulnerable to sexual violence, as well as their parents, they will be able to recognize the different types of violence and protect themselves from acts of sexual violence. People still believe that sex education is for adults to consume, so there is no counter-knowledge from parents. As a result, children find information about sex through the media. Salma (2016) pinpointed many parties are hesitant to discuss sexuality issues for a variety of reasons including the belief that sexuality is taboo and dirty to discuss. Thoughts that consider this taboo connotation of sexuality to be simply sexual intercourse, so most of them find out in their own way. As a result, the meaning of sexuality is misunderstood. Most teenagers learn about sexuality from their peers by making fun of it, which leads to a distorted perspective. Joni and Surjaningrum demonstrated that sex education and socialization were effective in increasing participants' understanding of the issue (Joni & Surjaningrum, 2020). This study was conducted on teachers and parents to determine the importance of socialization and sex education

in preventing sexual violence. Joni concluded that there was a significant difference in the knowledge of teachers and parents before the training and after the training.

This research differs from previous studies on cases of violence because it employs the PAR method, which reveals public awareness and participation in efforts to prevent sexual violence against women based on Minangkabau local wisdom.

In fact, according to data on violence against women compiled by service provider partner institutions that are members of the National Commission on Violence against Women, the number of cases of violence in the public sphere has reached 1,731. As many as 962 cases of sexual violence were reported, including 166 cases of obscenity, 229 cases of rape, 181 cases of sexual harassment, 5 cases of sexual intercourse, and the rest attempted rape (KOMNAS PEREMPUAN, 2021). According to Yefni Hariani, the main Director of NGO Nurani Perempuan Women's Crisis Center (WCC) Padang, the most common cases in West Sumatra were sexual violence against women, with 54 cases reported. The most difficult challenge is not only the long recovery of victims but also the law enforcement process and other obstacles such as community perception. There have been numerous cases of sexual violence against women that have stalled in the middle of the legal process due to a peace deal carried out by the family but not in favor of justice, particularly for the victims. Another cultural challenge is that issues related to sexual violence in the community are perceived by the victim's family as an individual problem, rather than a social problem that violates human rights. As a result of the community's perspective, cases of sexual violence are frequently not revealed or hidden as a family disgrace, as revealed by the head of the Integrated Service Center for the Empowerment of Women and Children (P2TP2A) of West Sumatera (Nurut, 2019). Yefni Hariani also stated that cases of violence handled by NGO Nurani Perempuan were primarily caused by the community's



perspective, which was dominated by the patriarchal perspective. The patriarchal viewpoint is also legalized in society's existing laws (Hariani, 2019).

This is a participatory action research (PAR) study that was carried out in several stages, namely socialization, which includes planning, implementation (action), FGD (Focus Group Discussion), and reflection. The socialization aimed to explain various cases of sexual violence against women and efforts to prevent violence based on Minangkabau local wisdom, whereas FGDs were held to share knowledge by inviting participants to participate. The participants in this study were Aisyiyah members. Aisyiyah's organization has developed in West Sumatra and has been rooted for a long time as evidenced by the structure and strong institutional network of Aisyiyah from the regional to the branch level. The Legal and Human Rights Council of Aisyiah of West Sumatra region assists and resolves legal cases for victims of violence against women and children. This advocacy group is known as Paralegal. Paralegals are the subject of this research. The research was conducted in three different areas, namely Padang, Bukittinggi, and 50 Kota Regency. Padang was identified as the city with the highest rate of violence against women, with 151 reported cases. There were 73 cases of sexual violence against children in the 50 Kota Regency. Similarly, in the Bukittinggi area (Office of Women's Empowerment and Child Protection of West Sumatra Province, 2019). This service program used the Aisyiah organization's potential as a resource to educate, disseminate, and socialize efforts to prevent sexual violence against women based on Minangkabau local wisdom.

## B. Discussion

### 1. Aisyiyah and Women Empowerment

The Aisyiyah organization was founded in Yogyakarta on 27 Rajab 1335 H/19 May 1917. Aisyiyah is a women's organization under Muhammadiyah. The birth of this organization was initiated by the Sapa Tresna association in 1914. Sapa Tresna was a group of educated girls from the Kauman area. In the past, K.H. Ahmad Dahlan educated and trained women in this organization. He believed that women should receive both formal and non-formal education, whereas society at the time believed that women did not need to be educated. The name Aisyiyah is derived from the name of the Prophet Muhammad's wife, Aisyah, who was known as an intelligent and tough woman. Members of Aisyiyah are also expected to have a fighting spirit in order to defend Islam in the same way that Aisyah did. At the suggestion of KH Fachrudin, it was decided to establish a Muhammadiyah women's organization called Aisyiyah at a meeting at KH. Ahmad Dahlan's house attended by KH. Mockhtar, Ki Bagus Hadikusumo, and female cadres consisting of Siti Bariyah, Siti Dawinah, Siti Dalalah, Siti Busjro, Siti Wadingah, and Siti Badilah (PP Aisyiyah, n.d.). Aisyiyah is a social and religious organization that follows the *amar ma'ruf nahi munkar* approach, which entails inviting for good and preventing evil with a focus on women. Aisyiyah is an autonomous organization from Muhammadiyah, which means that Aisyiyah, as an organization under Muhammadiyah, has the rights, obligations, and authority to govern its own household affairs to achieve the goals of the Muhammadiyah association.

Walidah, the wife of KH. Ahmad Dahlan, was the first to lead Aisyiyah. Currently, the Aisyiyah organization

has grown rapidly with 33 Aisyiyah regional leaders at the provincial level, 370 regional leaders at the city or regency level, 2332 Aisyiyah branch leaders at the district level, and 6924 sub-branch leaders at the sub-district or village level.

Aisyiyah's programs, which were originally focused on women's recitation forums, have now expanded to include various business charities. In the field of education, for example, it has educational institutions ranging from early childhood education, kindergarten, elementary school, to university. Aisyiyah has hospitals and medical centers in the health sector. Meanwhile, in the field of welfare, it has many orphanages. In economics, Aisyiah has also fostered communities in micro-enterprise. Then, related to community empowerment, this organization has a Women's Crisis Center. In the field of legal aid, Aisyiyah has a POSBAKUM (Legal Assistance Post). Aisyiyah also contributes to literacy through the *Suara Aisyiyah* magazine, which has been published since 1926 and continues to this day. This magazine is used to socialize the organization's programs as well as to educate and inform Aisyiyah members about their role as mothers in the family and the public sphere (KOWANI, n.d.). Aisyiyah has a brilliant vision for the establishment of Islam and the formation of a truly Islamic society. Lestari explained that Aisyiyah has been consistent in its efforts to empower women to be active and play a role in the development of advanced Indonesia since its inception until the time of Indonesia's independence (Lestari, 2019). Aisyiyah, along with other women's organizations, also participated in the KOWANI (Indonesian Women's Congress). UIN Imam Bonjol Padang's decision to use the Aisyiyah organization as an asset and partner in efforts to prevent sexual violence against women based

on Minangkabau local wisdom to be socialized in the community is considered very appropriate.

Aisyiyah West Sumatra as a social organization that is rooted in the community, utilizes the local wisdom which is well known as the philosophy of Adat Basandi Syara', Syara' Basandi Kitabullah to prevent and minimize cases of sexual violence. Aisyiah's routine meetings with its members, not only contains religious lectures such as tafsir, tauhid and fiqh. What is no less important is that it provides guidance, and increase awareness of the dangers of sexual violence in both families and children.

Among the efforts made are:

1. Increasing obedience to Allah SWT. Every family is encouraged to perform congregational prayers both at the mosque and at home. Obedience to Allah is the main stronghold in protecting oneself from bad deeds including sexual violence. In general, elementary school children are required to recite the Quran in the afternoon at the TPA (Taman Pendidikan Alquran)-a non-formal religious education unit which uses the Quran as the main material-after they study at public schools in the morning. On Sunday mornings the children attend dawn lessons at the nearest mosque or prayer room. Likewise, during the holy month of Ramadan, children from elementary to high school levels attend Pesantren Ramadhan- a religious activity held every month of Ramadan to motivate students by teaching some important religious subjects and giving religious lectures- where Aisyiyah's members become the speakers in the event.

2. Increasing harmony in the family. The harmonious relationship between father and mother is the main foundation in education in the family. Family is the first and foremost source of values for children. The basic values of religion and custom are internalized in the family, such as: Everyone, especially men, is required to read greetings before entering the house in a slightly loud voice so that the occupants of the house can hear them, so that the family members can wear appropriate and polite clothing when receiving guests. Children who are already married must have their place of residence separated from the nuclear family, especially if the family has many unmarried children. This anticipates the interaction of new family members with the female family. Building good and open communication between families by always asking about where they are going and whom they are going with. When travelling, the family members have to return home before maghrib. Every family member who is in a productive age, must have an activity or work to avoid laziness which is strictly prohibited by both religion and custom. If the children and grandchildren spend the night at their grandmother's house, the son sleeps with his grandfather or brother while the daughter sleeps with the grandmother and other sisters.
3. Aisyiyah participates in promoting a child-friendly environment both in schools, homes and other public facilities to prevent sexual violence from occurring. Aisyiyah cooperates with the local government through counseling and placing awareness posters in public spaces.

## 2. Minangkabau Local Wisdom

Local wisdom is a noble habit that has been passed down from generation to generation in society. Amir MS said that the basis for thinking, values in life, norms in society, and philosophy of life are called Minangkabau customs, which are also Minangkabau local wisdom (MS, 2006). Minangkabau local wisdom must be obeyed by Minangkabau people. Minangkabau custom is a way of life that was developed by the Minangkabau people's ancestors in order to achieve a happy and prosperous life in this world and the hereafter. Thus, local wisdom is a set of values containing messages and advice that develops and grows within a society. Sartini mentioned that there are at least five characteristics of local wisdom (Sartini, n.d.). First, it can withstand foreign cultures. Second, it has the ability to accommodate outside cultures. Third, it is capable of integrating elements of foreign culture with indigenous culture. Fourth, it has the ability to control. Fifth, it can provide direction for cultural development. Furthermore, Sartini said that there are several functions of local wisdom, such as to maintain and preserve natural resources, to develop human resources, to develop culture and science, to serve as a source of advice, literature, and taboos, to teach social meaning, namely the integration of communal society, and to become the source of ethics, morals, and politics.

One of the Minangkabau local wisdom in defending negative attacks from outside culture is to maintain a balanced position of men and women. A man manages his clan with all of his rights. Minangkabau men play a variety of roles both within and outside of their community. As a father, a man in Minangkabau is the leader of his small family, but he also serves as a *mamak*, caring for his nephew and niece (his sister's children) and

the child of his clan or tribal sister, so the number is quite large. *Mamak* is responsible for guiding and nurturing all of his nieces and nephews (Munir, Mustansir, & Supartiningsih, 2015). In the customary *mamangan*, it is stated that *tagak badunsanak, mamaga dunsanak* means that when someone is with his siblings, he must defend his siblings. *Tagak basuku, mamaga suku*, which means when someone is with his tribe, he must defend his tribe. *Tagak ba kampuang, mamaga kampuang* which implies when someone is in his village, he must defend his village, and *tagak ba nagari mamaga nagari*, means when someone is in his *nagari*, he must defend the *nagari*.

If a Minangkabau man meets the requirements of the custom, he can be appointed as a *penghulu*. *Penghulu* is a *ninik mamak* in the clan who is assigned as the top leader of a tribe in the *nagari*. *Penghulu* is given the honorary title of *Datuak*. A *penghulu's* main responsibility is to uphold the integrity of his people, manage inheritance, protect the honor of children and nephews, and so on. Men in Minangkabau play an important role, and so do the women. The matrilineal system is one of the distinctive features of Minangkabau culture. Nashroen explained that the matrilineal system is a type of authentic Minangkabau custom that is practiced by only a few communities around the world (Nashroen, 1971). The matrilineal kinship system prioritizes women, known as *bundo kanduang*, as the focal point of life's activities. *Bundo kanduang* serves as a *limpapeh rumah nan gadang*, or a pillar in a building that acts as a foundation for all other pillars. *Bundo kanduang* is the *rumah gadang's* main moral pillar. *Rumah gadang* is an institution that upholds women's dignity while also controlling family ethics and morals. This value is also reflected in the position of *the rumah gadang*, which generally edges the road (parallel to

the road, not facing the road). This position is intended to ensure that all women's activities in the *rumah gadang* are not visible from the road, and thus are unknown to the majority of people. Moral teachings that aim to guide the attitudes and behavior of Minangkabau women are contained in the teachings of *sumbang duo baleh*.

Iskandar & Putra explained that *sumbang duo baleh* is a concept of value, namely ethical and aesthetic values that govern Minangkabau women both politeness and manners in life (Iskandar & Putra, 2014). *Sumbang* refers to something that is wrong or unusual, unpleasant to see or hear or violates customary norms. According to the Minangkabau, the ideal woman is *parampuan*, which means having good character, having faith in Allah, and being polite and respectful to others. This *sumbang duo baleh* norm aims to prepare Minangkabau women who will later become *bundo kanduang* by instilling manners and attitudes. The overall norms contained in the *sumbang duo baleh* are norms for Minangkabau women who are preparing to become *bundo kanduang* who play a major role in their clan.

*Bundo kanduang* has the right to protect her people's high inheritance. *Bundo kanduang* serves at least four functions. Those are, as a *limpapeh rumah gadang*, as a household regulator, as a member of society, and as a symbol of pride and glory that is raised, respected, and nurtured. The balance of the positions of men and women in Minangkabau can be seen during decision-making within a clan that must be decided by deliberation. The final decision taken by the *ninik mamak* must be considered and approved by the women or *bundo kanduang*. The concern of *bundo kanduang*, *ninik mamak*, *alim ulama*, and *cadik pandai* in preventing sexual violence against women reflects the functioning of *tigo tungku sajarangan*



in Minangkabau. *Tigo tungku sajarangan*, which consists of *ninik mamak*, *alim ulama*, and *cadiak pandai*, is a symbol of potential leadership in Minangkabau. The values of customary and religious wisdom that exist in Minangkabau are always explained, understood, and practiced by children who are in their tribes and village or *nagari*. The concern of all parties will be able to prevent and suppress the development of cases of sexual violence against women in the community.

In the structure of the Minangkabau society, which is matrilineal, there is a motto which said “Anak dipangku kamanakan dibimbiang” which literally means “Children is on the lap, nephews is to be guided”. Meaning that a Minangkabau man is not only responsible for his children but also for his nephews. In the old customary arrangement, the role of the Mamak was very large, but over time, the role of Mamak was replaced by that of the father. Thus the term Baki family appeared, which consist of father, mother and children. Even so, the basic matrilineal structure remains in the mother’s lineage, which often called in Minangkabau as “saparuiik” which refers to the siblings on the maternal line descended from the female grandmother. Mamak or the mother’s eldest brother plays an important role in maintaining the dignity and honor of his tribe. In matrilineal kinship, the Bako or father’s sisters, play an important role in building a relationship with her anak pisang (children of her brothers). This communal kinship relationship is a form of collective care for the growth and development of children from the main family (father, mother and siblings) as well as protection from the Bako family or the father’s extended family. The preservation of matrilineal kinship values is perpetuated by meeting families at festivities, funerals and other family events.

Children are taught to deliver food on special days for their Bako family. This aims at building good emotional relations between the nuclear family or Baki and their father's family and strengthen solidarity within the tribe (Latief, 2002). Harmonious relationships and strong solidarity can prevent sexual violence from occurring.

Strong solidarity and harmony in the relationship between the Baki and Bako families is also social capital that can help when problems occur in the family, such as economic problems. The tribe has Pusako assets that can be used by women in the tribe or their people, as well as the Mamak can take advantage of them as long as they manage these inheritance assets. This is what is called Pusako Tinggi, you cannot sell it, because it is an asset for the continuity and honor of a tribe.

Likewise with the Badoncek tradition, namely collecting funds as a form of solidarity and mutual cooperation to ease the burden on family members. This tradition is in line with the motto "Berat sama dipikul, ringan sama dijinjing". Mutual cooperation as social capital is also a value that lives in society and has the potential to help prevent sexual violence (Zurwanti, Fatmariza, & Dewi, 2020).

### **3. Promoting Minangkabau Local Wisdom as Prevention of sexual violence against women in West Sumatra.**

This service activity was completed in 6 months, beginning with preparation and ending with reporting. It lasted from June to November of 2021. The service team coordinated with the regional Aisyiyah organization of West Sumatra during the planning stage to determine the location and date of the socialization. The service model employed consists of a presentation from resource

persons, focus group discussions, and administering pre- and post-activity tests. The resource persons for this service consisted of academics, leader of the Legal and Human Rights Council of Aisyiyah of West Sumatra, the Integrated Service Center for the Empowerment of Women and Children (P2TP2A) of West Sumatra, and the NGO Nurani Perempuan of Padang. The service team also created a questionnaire in the form of a pre-test to assess participants' knowledge, understanding, and attitudes. The service team then held a dialogue to solicit responses and feedback from participants, and following socialization, a post-test was administered to determine the effectiveness of the service activity as well as a description of the participants' attitudes when they returned to the community.

In this modern era, gender-related issues are issues that have spread and have become an interesting discussion for some researchers and educational practitioners. The emergence of attention to gender issues is in line with the shift in the development paradigm. Gender welfare can be seen from several indicators including access, participation, control and benefits. Thus, if the four indicators are problematic, it means that there is still gender discrimination in education (Ch, 2011)

In general, gender differences in education can be described as follows. *First*, there are limitations for women to become workers at the high school and even university level. This phenomenon certainly shows that the learning process is not oriented towards gender equality. Due to the view that women are not suitable for choosing basic science majors such as physics, agrotechnology, industry and biology, women feel that they are dwarfed in the process of accepting new students at universities. The system managed by universities is not responsive to the

rights of women who want to learn. *Second*, women's participation in the learning process at school is still influenced by gender stereotypes that consider one gender, especially women, to characterize living beings who are not entitled to form creative expressions within themselves. Women are often viewed negatively because some men think they are weak and do not have any power. In terms of sports skills, there are still a lot of people who do not write teaching materials, but there are still a lot of men, only a few women. *Third*, those who have the authority to make decisions in education units are still dominated by men. The function of supervision and evaluation in learning programs in Islamic educational institutions is still carried out by men. *Fourth*, because of the difference in access to each participation between men and women, it is not yet equal. Owners of positions, structures, access and participation to increase the quantity and quality of teaching staff also take on more male teachers.

During the action stage, the service team took several steps, the first of which was to collect participant data in each region. The criteria for service participants were the orphanage manager and the educational institution manager. Data collected by orphanage managers and educational institution managers revealed numerous cases of sexual violence against women. Each location had a total of 30 participants. The service activity was officially opened by the Aisyiyah regional leader of West Sumatra, Dra. Hj. Meiliarni Rusli. Prior to the program, the participants filled out the consent form and completed the pre-test, after which they received materials from resource persons.

Following the resource persons' presentations, there was a question and answer session. Participant A

questioned how the concepts of religion and Minangkabau customs could help to prevent various forms of violence against women in society. The resource person explained that both religion and custom are mutually reinforcing to protect and guide women. In the Qur'an Surah An Nisa (4): 23 it is explained that there are 7 women who must be protected and forbidden to be married by a man, namely mother, daughter, sister, paternal aunt, maternal aunt, daughters of brothers, and daughters of sisters. These seven women are close relatives to a man, therefore he must protect them. Meanwhile, in Minangkabau custom, female cousins (*saparuik*) must also receive protection and are forbidden to marry. They live in one *rumah gadang*. The customary principle is that men become *mamak* in their *paruik* and tribes. *Saparuik* means being in a big family in one *rumah gadang*, while *sasuku* means being in one clan led by a *mamak*. Protection and responsibility from *mamak* to niece and nephews will prevent women from any acts of violence. Thus, both Adat and Islam are extremely protective of women. These values must always be instilled in all children in Minangkabau. Another value that protects women in religious and customary rules is that marriage with a close family is prohibited and not recommended. It is feared that the marriage will result in poor offspring, defects, and other problems.

Participant B asked that during the pandemic, children studied online from home. Sometimes, parents had no control over their children's use of android cellphones. Parents thought their child was studying, but he or she was actually watching inappropriate content that could harm the child. The resource person explained that the internet is a tool that facilitates communication, information, and other benefits, but it can also be harmful, much like a double-edged sword. Nowadays, the internet

should be used for useful purposes. Parents should monitor their children's use of the internet. Parents must engage in intense communication with their children to foster openness between children and parents, allowing them to control what their children see and hear. This change necessitates that we become wise people. Being aware of the information presented in online media is part of our effort to protect future generations from the negative effects of the internet.

Participant C asked, when there was a case of sexual harassment in the neighborhood such as a neighbor, she was afraid to report the case due to threats from the perpetrator and his family. The resource person explained that Aisyiyah has a facility called the legal assistance post (POSBAKUM). POSBAKUM is one of the institutions under the Aisyiyah Legal and Human Rights Council that works to help victims of violence, witnesses, and their families to obtain their rights, and seek justice. The POSBAKUM party is obliged to maintain confidentiality so that the victim feels comfortable and does not feel traumatized by the condition she is experiencing. The resource person emphasized that the reporter or witness should not be afraid because the rights of the victim, witness, and victim's family are protected by law. The authorities, such as the police, are obliged to carry out statutory orders in protecting victims, witnesses, and their families.

Participant D inquired about the sexual violence sparked by hadiths that denigrated women. Misogynistic hadiths, according to the resource person, are hadiths that literally demean women. Misogynists are people who despise women (*Misoginis*, n.d.). The text seems to have legalized the society's perspective which considers women to be inferior to men. Men are superior and

women are always objects. Narrated by Abu Said Al Khudri, the Prophet when he went out to pray Eid al-Fitr and Eid al-Adha ordered women to give charity because the Prophet saw that most of the inhabitants of hell were women. When asked about the reason, the Prophet went on to state that women curse a lot and deny their husbands' gifts. It is also stated in the hadith text that women quickly lose their minds and have a weak religion. The indicator that women lack reason and lack of religion is the testimony of a woman half as much as men and a sign of lack of religion from women, namely having menstruation so that she cannot pray and fast.

Marhumah explained that misogynistic hadiths contain the message of hatred, are highly discriminatory, and regard men as superior to women, which is contrary to the spirit of Islam. Marhumah stated that misogynistic hadith texts have succeeded in reconstructing the Muslim mindset in order to strengthen men's hegemony over women, are extremely discriminatory, and pave the way for legalizing violence against women (Setiawan, 2019). This misogynistic perspective has a negative impact on the existence of women in society and necessitates a different way of reading it with a more equal and substantial approach. Sexual violence in any form is not permitted in the Qur'an. The Qur'an makes no claims about men and women being treated differently. It views both men and women have the same sexual characteristics. The Qur'an and Hadith view marital relations and sexuality with love and peace and they promote empathy and humanity. There is no mention of demeaning women, let alone violence against women (Husin, 2020).

The FGD session included discussions about efforts to prevent sexual violence against women, which frequently occurs in their own environments, such as

family and neighbors. In the focus discussions, it was found that the participants' knowledge of sexual violence against women was generally good. Participants stated that sexual violence does not only happen to women but also men. The majority of participants argued that women are particularly vulnerable to sexual violence during the pandemic. It corresponds to Sukmareni who found that job loss and high levels of stress as a result of layoffs triggered an increase in violence during the pandemic (Sukmareni, 2021).

The participants in this discussion were very enthusiastic about discussing the incidents of violence they witnessed in the field. Participants described the occurrence of violence in their family or neighborhood in a variety of ways. They generally stated that they had never experienced violence or that it had never happened to them, but one participant mentioned that she had experienced violence in her family due to economic factors, a lack of faith, and a lack of knowledge on the part of the perpetrators. One participant described a case of sexual violence against her cousin, who had been raped by her own biological father. Another participant revealed instances of violence against the underage child. Two participants did not respond to questions about violence that occurred to them, and the rest stated that they had never witnessed violence in their surroundings, such as from neighbors.

In general, participants argued that the primary causes of sexual violence were promiscuity, poor education, and a lack of understanding of religious teachings. Participants desired that the law be enforced and processed in accordance with applicable laws to deter the perpetrator. During the discussion, it was revealed that the victims did not want to file a report



because they were embarrassed and believed that the case of violence that had befallen them was a disgrace to the family. The perpetrators, if reported, will have an impact on the family's economy because there is no one to earn a living, so the family chooses to remain silent out of fear of economic shortages. Victims must be assisted in their physical and psychological recovery. They require an environment that provides a sense of security and comfort from violent acts, as well as the restoration of their good name and economic recovery.

After the entire series of activities were completed, the service team conducted an evaluation. The team considered that the socialization was very beneficial to the community, as evidenced by the post-test results, which revealed that the participants were very appreciative and enthusiastic. The participants found the socialization from UIN Imam Bonjol Padang to be very enlightening, and they hoped that similar activities would continue for a long time. Another factor that must be considered, in addition to the evaluation of this activity, is the awareness of all parties to declare war on sexual violence, the majority of which occur in the immediate family environment. The team is well aware of the research's limitation in that it has not been able to present follow-up data regarding participants' actions after the service activities were completed.

### C. Conclusion

The Minangkabau traditional order, which is based on customs and religion, is a comprehensive guide to governing people's lives, particularly in the Minangkabau community. Minangkabau customs' philosophical values of *adat basandi syarak-syarak basandi kitabullah* place women to a noble position.

Women are the *limpapeh rumah nan gadang*, or the pillars of *rumah gadang*, which symbolize honor and glory. Women, as *bundo kanduang*, become symbols both physically and personality because they know how to behave in good manners and how to dress appropriately. As time and technology progressed, the resilience of Minangkabau customs began to erode, giving rise to new issues such as sexual violence against women. The endurance of Minangkabau customs will be tested throughout the ages with various challenges according to the times, so at this time the consistency to preserve traditional and religious values is always maintained. The Minangkabau community has returned to being themselves in terms of practicing the philosophy of traditional and religious values.

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