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Application of Mohuntingo Philosophy as a Joint Protection of Children Victims of Violence (Study of Child Decent Cities in Gorontalo City)

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ABSTRACT

Sexual violence against children is part of a humanitarian emergency. Sexual violence continues to increase significantly, and even the relatives (family) of the perpetrators of sexual violence are part of the perpetrators of this violence. The research objective of this study is to reveal the role and involvement of local Mohuntingo traditions as a pathway to approach and resolve cases of sexual violence. This research method is descriptive-qualitative by providing descriptive descriptions related to sexual violence experienced by children. The results of this research show that the first several fundamental components, the involvement of the Mohuntingo tradition as a part of resolving sexual violence, are not accommodated properly, so the tradition ends up in the ritual aspect. Second, the government's policy of minimizing the practice of sexual violence against children is still passive, and the protection process is institutional-based. Mohuntingo's involvement is an uninvolved approach due to the government waiting for the results of complaints from people who have experienced sexual

violence, so in reducing sexual violence, the involvement of Mohuntingo's approach is important to accommodate community participation.

A. Introduction

Violence against children is widely rejected and recognized as a humanitarian emergency, both in the form of abuse and verbal and physical violence. A combination of factors (e.g., lack of standard definitions and tools to measure violence, a culture of stigma, limited resources, and capacity to conduct population-based surveys) makes it difficult to quantify the magnitude of violence against children in humanitarian emergencies.¹ However, according to a recent systematic review, many studies have documented alarming prevalence rates in settings as diverse as the eastern Democratic Republic of the Congo, Afghanistan, and Sri Lanka. Both girls and boys are victims of violence in humanitarian emergencies, although in different ways (girls are more likely to experience sexual abuse and boys are more likely to experience physical violence).² Furthermore, in many cases, the prevalence rates from the studies in the review did not include infants and young children, suggesting the true prevalence of violence against children is likely even higher than reported.³ Given the scale of exposure and harmful effects of violence against children on an individual's physical, emotional, and social development across the life course and the associated impact on national development potential, preventing and responding to violence against children is a global public health priority.

However, while the importance of addressing violence against children in humanitarian emergencies has become increasingly accepted by programmers and policymakers, most prevention and response work is informed by evidence from outside the humanitarian sphere.⁴ A recent systematic review found that there has

¹ Diana Yusyanti, "Perlindungan Hukum Terhadap Anak Korban Dari Pelaku Tindak Pidana Kekerasan Seksual," *Jurnal Penelitian Hukum De Jure* 20, no. 4 (2020): 619, <https://doi.org/10.30641/dejure.2020.v20.619-636>.

² E D Purbararas, "Problema Traumatik: Kekerasan Seksual Pada Remaja," *IJTIMAIYA: Journal of Social Science* ... 5, no. 2 (2018): 131–45, <http://journal.iainkudus.ac.id/index.php/Ijtimaia/article/view/4289>.

³ K K Lewoleba and M H Fahrozi, "Studi Faktor-Faktor Terjadinya Tindak Kekerasan Seksual Pada Anak-Anak," *Jurnal Esensi Hukum* 7, no. 1 (2020): 14–27, <https://journal.upnvj.ac.id/index.php/esensihukum/article/view/20>.

⁴ R Paradias and E Sopyono, "Perlindungan Hukum Terhadap Korban Pelecehan Seksual," *Jurnal Pembangunan Hukum* ... 3, no. 2 (2022): 110–22, <https://ejournal2.undip.ac.id/index.php/jphi/article/view/13545>.

been a surge in research on violence against children in humanitarian settings in the past five years, but overall, these studies still fail to measure and evaluate variables that adequately capture the rapidly changing contextual dynamics caused by conflict, migration, and/or natural disasters.⁵ As a result, very little is known about the specific patterns and mechanisms by which humanitarian emergencies may exacerbate violence against children or interact with risk factors for violence against children that precede the emergency. The dearth of information available from existing literature means that the humanitarian community is unable to identify or reduce these risks or to identify protective factors that may contribute to children's resilience.⁶ The basic assumption that humanitarian emergencies always increase violence against children is itself unproven and deserves critical evaluation.⁷ Therefore, this article aims to propose a framework for thinking about the impact of humanitarian emergencies on interpersonal violence against children, to consider the literature that supports this framework, and finally, to suggest future directions for research to fill the identified gaps within the framework.

Based on previous studies, the formulation aims to reveal Mohuntingo's involvement in minimizing the practice of sexual violence against children who are still minors. In addition, it reveals the integration of the Mohuntingo tradition into government policies and regulations related to protecting and minimizing sexual violence practices faced by children. Therefore, this research asks questions: (1) How is the Mohuntingo concept involved in preventing sexual violence in Gorontalo City? (2) How do government policies and regulations involve the Mohuntingo concept in overcoming child sexual violence in Gorontalo?

The involvement of the Mohuntingo tradition in preventing the practice of sexual violence is an important indicator, whether in the form of activities and/or involving the community directly. Therefore, due to the importance of the role of community traditions, the contribution of this study contains two fundamental

⁵ L Arliman, "Reformasi Penegakan Hukum Kekerasan Seksual Terhadap Anak Sebagai Bentuk Perlindungan Anak Berkelanjutan," *Kanun Jurnal Ilmu Hukum* 4, no. 1 (2017): 1–20, <https://jurnal.usk.ac.id/kanun/article/view/7983>.

⁶ Charlene Coore Desai, Jody Ann Reece, and Sydonnie Shakespeare-Pellington, "The Prevention of Violence in Childhood through Parenting Programmes: A Global Review," *Psychology, Health and Medicine* 22 (2017): 166–86, <https://doi.org/10.1080/13548506.2016.1271952>.

⁷ Mercilene T. Machisa, Nicola Christofides, and Rachel Jewkes, "Social Support Factors Associated with Psychological Resilience among Women Survivors of Intimate Partner Violence in Gauteng, South Africa," *Global Health Action* 11, no. sup3 (2018), <https://doi.org/10.1080/16549716.2018.1491114>.

aspects, namely the conceptual aspect, which means the involvement of community traditions and culture in formulating policies as a form of direct community involvement, and the empirical aspect of packaging activities carried out with the process of involving community traditions in the form of symbols and ancestral messages regarding the importance of the position of children.

B. Method

This research design uses descriptive qualitative research by describing factual incidents related to sexual violence against children that are dominated by people closest to them (relatives) in Gorontalo City. In this study, the data collection techniques used were direct interviews and a study of the annual documents (reports) of the Gorontalo DP3A-KB for 2020, 2021, and 2022. The data analysis technique in this study was used by sampling fundamental points related to sexual violence against children and connecting the Mohuntingo tradition as a conceptual framework for protecting sexual violence that occurs in Gorontalo.

C. Finding and Discussion

1. Child Violence in Gorontalo: The Closest People (Family) to the Main Perpetrators

Several factors cause acts of violence against children to cause parents or families to commit acts of violence against a child. Gongon & Irma show that the causes of this violence include (1) factors from children who do not understand and ignore their parents' advice; (2) family factors that have power and play an important role in the family environment; and (3) social factors carried out by children outside so that children's behavior has an impact on the family.⁸ This form of violence is a pattern of family (parental) upbringing carried out on children. However, these patterns are inappropriate and can threaten a child's long-term mental future.

Child violence is perpetrated by family members (parents) and/or those closest to them.⁹ Based on a collection of data regarding violence from the last three years in Gorontalo, it shows the following:

⁸ Gomgom TP Siregar and Irma Cesilia Syarifah Sihombing, "Tinjauan Yuridis Tindak Kekerasan Orang Tua Terhadap Anak," *JURNAL RECTUM: Tinjauan Yuridis Penanganan Tindak Pidana* 2, no. 1 (2020): 75, <https://doi.org/10.46930/jurnalrectum.v2i1.758>.

⁹ Reni Dwi Septiani, "Pentingnya Komunikasi Keluarga Dalam Pencegahan Kasus Kekerasan Seks Pada Anak Usia Dini," *Jurnal Pendidikan Anak* 10, no. 1 (2021): 50–58, <https://doi.org/10.21831/jpa.v10i1.40031>.

Table 1. Case Data of Victims of Violence against Children in Gorontalo City Year 2020-2022

NO	YEAR	GENDER		TOTAL
		L	P	
1	2020	19	14	23
2	2021	10	14	24
3	2022	7	29	36

Source: DP3A-KB Gorontalo City, August 2023

Based on the Gorontalo DP3A-KB report, it is explained that violence occurs not only against girls but that boys are also objects of violence. The emergence of this violence is inversely related to the award that Gorontalo received as a child-friendly city, which is the city's identity. Maureen Murphy et al. also confirmed the existence of child violence and that many factors can trigger it, including the temperament and psychological pressure of the people around them and an inadequate environment.¹⁰ The influence of violence often arises because household relationships are less harmonious, so children are used as an outlet for anger, which results in violence.¹¹

Violence against children is familial abuse carried out by people closest to them who are related by blood to the victim. The crime of family abuse has an impact on the pregnancy of minors by committing violence, criminal acts of rape, and coercion carried out by their own closest family.¹² The emergence of these crimes shows that violence against children and women is the latest form of humanitarian emergency because the main actors are the family itself.

Based on the data in Table 1 above, the number of cases of victims of violence against children in the last 3 years in Gorontalo City has increased. This can be seen in 2020, when there were 23 cases of victims of violence against children, with 19 males and 14 females. In 2021, the number of victims of child violence was 24 cases, with 10 male victims and 14 female victims. In 2022, the number of victims of child violence will be 36, with 7 male victims and 29 female victims.

¹⁰ Maureen Murphy et al., "Gender-Norms, Violence and Adolescence: Exploring How Gender Norms Are Associated with Experiences of Childhood Violence among Young Adolescents in Ethiopia," *Global Public Health* 16, no. 6 (2021): 842–55, <https://doi.org/10.1080/17441692.2020.1801788>.

¹¹ Murphy et al.

¹² Selviyanti Kaawoan, "R. Abdussalam H. and Adri Desasfuryanto, Hukum Perlindungan Anak," *Jurnal Al-Himayah* 3, no. 2 (2019): 189–208.

¹³ Rina Abdullah, "Kepala Bidang P3A" (n.d.).

Likewise, the Gorontalo City DP3A-KB informed us about sexual violence committed against children, showing that:

“The incidence of sexual violence occurs in children on average carried out by the closest family (has blood ties) and/or there is family dominance of the child so that there is pressure and coercion from the victim.¹³

Departing from the incident of sexual violence as an effort made by DP3A-KB Gorontalo City to protect children, victims of sexual violence should accompany victims by reporting the incident to the National Police and trying to make children talk about the case they experienced. DP3A-KB has also collaborated with Gorontalo City Police, in this case the PPA Unit, in responding to the case. In addition, it also examines children's needs in the form of clinical assistance in the form of mental health and also assists psychologists. DP3A-KB has also provided facilities as a forum to be used as a place for counseling people who want to express their problems. As for the halfway house facility itself, it does not yet exist but is currently being facilitated by the social service.¹⁴

However, the process of solving the problem of sexual violence is not strong enough to reduce the crime rate. Moreover, institutions provide passive protection without making other efforts as an alternative. Sexual violence has an impact on individuals related to human morals and ethics, so the mapping of the problem is certainly the process of managing the problem, at least related to ethical and moral recovery, and awareness needs to be increased from the beginning and as early as possible.¹⁵

2. Application of Mohuntingo Philosophy in the Implementation of Protection for Child Victims of Violence in Gorontalo City

Mohuntingo's philosophy regarding the position of children places it as an urgency to ensure their survival. Children have the hope of getting the same and widest opportunities naturally in spiritual, physical, and social life.¹⁶ Mohuntingo has an implicit message to human life (children) to coexist in community life in the long term.

¹⁴ Abdullah.

¹⁵ T Solehati et al., "Intervention for Parents in Preventing Child Sexual Violence in Indonesia: Scoping Review," *Journal of Obsession: Journal ...* 6, No. 3 (2022): 2201–14, <https://www.academia.edu/download/80804142/pdf.pdf>.

¹⁶ Mutia Cherawaty Thalib, "Reflections on the Protection of the Rights of 'Children Need Love' in Gorontalo City," *Journal of Early Childhood Education* 5, no. 1 (2021): 566–75.

Mohuntingo culture is a custom jointed with sharp, meaning that these cultural values are in line with Islamic life and teachings, so that the cultures in Gorontalo are used as guidelines and norms for the community as a form of belief, trust, benefits, and their impact on the future of their children. The relationship between culture and sharia law in Gorontalo revolves around the phrase "Adati hula-hula to Sara'a, Sara'a hula-hula'a to Kuru'ani" which is used as the philosophy of life of the Gorontalo people.

Mohuntingo culture is a mandatory religious ritual carried out by the Gorontalo tribe when a husband and wife have been blessed with a child. Mohuntingo, in the context of Islamic teachings, is known as aqiqah, or hair scissors. Where gratitude is a form of appreciation for a child, Mohuntingo in Gorontalo community life is a form of obligation to be carried out when having offspring.

Information from Gorontalo traditional leaders reveals that the existence of the Mohuntingo ritual in the community shows the following:

"The Mohuntingo ritual is carried out only as a complement and obligation to the people of Gorontalo. However, the meaning and meaning in his daily life are not applied so that the ceremonial end is temporary".¹⁷

The meaning of the Mohuntingo ritual is that every community (family) has children and certainly has hopes for their descendants in the future. So Mohuntingo meant that he had an implied message that his children would later avoid marabaya and be able to behave well toward their families and fellow human beings. However, Mohuntingo's philosophy about sexual violence crimes taking place in Gorontalo must be a reference both customarily and policyfully as a form of solving the problem of crimes against children.

Based on this fact, if you examine more deeply about the Mohuntingo custom, some messages are obligations from parents to their children, namely guarding, caring for, and educating children from early to adulthood, and this is not done because it can be seen from the rampant cases of violence where the victims are children and even carried out by the closest family who are supposed to protect children but instead make them victims of violence. With cases of violence that occur in the family environment, of course, the meaning of the implementation of the traditional Mohuntingo ritual, which is identified with coconuts hollowed out in a triangular shape, means the need to maintain family

¹⁷ Traditional Leader, "Gorontalo" (n.d.).

¹⁸ Abdul Rahmat, "Gorontalo (Hunding) Haircut Tradition," *IBDA' : Journal of Islamic and Cultural Studies* 13, no. 2 (2015): 86–96, <https://doi.org/10.24090/ibda.v13i2.663>.

harmony between father, mother, and son and take care of each other is not within his expectations.

If it is related to Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection with Mohuntingo custom, the moral messages contained in the Law in Article 16 are in harmony, where the obligations of parents include nurturing, maintaining, protecting, and educating children so that by carrying out Mohuntingo traditional rituals. Actually, the community has indirectly socialized child protection carried out by parents.

3. Mounting as a Moral Reflection on Child Sexual Violence

The Mohuntingo ritual of cutting hair is not difficult to find because hair cutting is a religious teaching.¹⁸ The tradition of Mohuntingo, or cutting hair, is not only a religious commandment but a reference that a child is a trust and a generation to develop in the future as an escape. In addition, such rituals also show that one of the dangers that can be avoided is violence against children, both sexual and other forms of violence. So local rituals are not only interpreted as their implementation, but also daily implementation is the main topic.

The aqiqah process for Listyani Widyaningrum's children revealed that all Muslims, especially Indonesians, have confidence in gratitude. Such aqiqah rituals are not only a matter of religious commandments but also part of a series of community customs (culture) that are integrated into aspects of the implementation of aqiqah.¹⁹ Thus, the implementation of aqiqah rituals according to customs can be a moral reflection on incidents of sexual violence that took place in Gorontalo.

A moral reflection of community customs related to the Mohuntingo Ritual is that government policy encouragement can be conceptually accommodating as a form of program implementation. The Mohuntingo ritual

¹⁹ Listiyani Widyaningrum, "Javanese Traditional Tradition in Welcoming the Birth of a Baby (Study on the Implementation of Jagongan Tradition in the Baby Market) in Harapan Harapan Jaya Village, Pangkalan Kuras District, Pelalawan Regency" *Jom Fisip* 4, no. 2 (2017): 1–15.

²⁰ Silvia Sayu Kardiyono, Bistari, "Exploration of Mathematical Concepts in the Procession of Hair Scissors and Soil Tinjak in Matanjaya," *Journal of Equatorial Education and Learning* 2, No. 1 (2020): 1–8.

²¹ Maureen Murphy et al., "The Effects of Conflict and Displacement on Violence against Adolescent Girls in South Sudan: The Case of Adolescent Girls in the Protection of Civilian Sites in Juba," *Sexual and Reproductive Health Matters* 27, no. 1 (2019): 181–91, <https://doi.org/10.1080/26410397.2019.1601965>.

does not only take place as a certain ritual in the community but is also a form of implementation, moral strengthening, and community acceptance of programs aimed at alleviating sexual violence. Kardiyono, Bistari, and Silvia Sayu emphasized that carrying out hair clippers (Mohuntingo) on babies (male or female) is a form of gratitude and rejection so that later a child grows up, can avoid bad luck, and gets peace from threats.²⁰

4. Mohuntingo is a conceptual policy and enforcement by the government on the position of children

Government policy on sexual violence against children needs to be done persuasively. Policies and regulations are not strong enough to realize and minimize the rate of sexual violence against children. Meanwhile, the goal of Gorontalo province is to implement a development system and mechanism based on children's rights through the integration of commitments and resources of the government, community, and business, which are planned thoroughly and sustainably through policies, programs, and activities to ensure the fulfillment of children's rights.

Elaborating local traditions on aspects of human resource development is not only a normative policy but also a conceptual involvement of community habits that were held in the past and echoed to this day.²¹ Therefore, there is potential to develop child-friendly cities after UNESCO's visit through the Growing up City program, which pays special attention to young children to be prepared for the long term.²²

Meanwhile, local culture and the transformation of the convention on children's rights from the legal and policy framework, as well as the development program of child-friendly cities, have been determined by the government as a form of compromise. However, the policy framework still needs evaluation related to achievements in terms of data on child criminalization and child crime. Child crime and criminalization are not only in the aspect of sexual violence against children committed by others but also by the family environment itself as the main actor.

In eradicating child crime and violence, normative approaches are not enough to address the ongoing problem of violence. As a representative of the government, the Women and Children Protection Agency must elaborate

between normative policies and policies related to existing laws or customary laws of local communities. Therefore, for sexual violence and/or child violence committed by the next of kin to optimize the policy framework of the city government, a customary law approach is needed so that acceptance can take place quickly and optimally.

The implementation of Mohuntingo as an approach gave birth to a conceptual formulation. Protection of children is not only about criminal acts and/or legal fines. But protection must begin with prevention as a form of collective consciousness. Building collective consciousness, the involvement and role of community traditions have an important role because it involves the concept of cultural transformation and its influence is much more massive than the formal and normative framework.

5. Policy Framework for Protection of Sexual Violence in Children in Gorontalo

The policy framework both nationally and globally indicates that the Gorontalo area has been awarded as a Child-Worthy City (KLA) for two consecutive years. However, this framework, if only limited to symbolism, cannot be a guarantee of breaking the chain of sexual violence and other violence against children. The implementation and role of the institution should be an indicator of achievement. ²³City bylaws, institutions, and direct community involvement still show that as a bureaucratic framework and related to economic problems it can be concluded that the emergence of violence is influenced by economic aspects.

Looking further at the existence of Child Decent City institutions, among others: (1) Civil rights and freedoms include child registration, child-appropriate information, and child participation. (2) Family environment and alternative care, including child marriage; availability of parent/family consultation agencies on parenting and child care; standardized alternative care institutions; and child-friendly infrastructure. (3) Basic health and welfare include childbirth in health facilities, nutritional availability, infant and child feeding, child-friendly health and services, drinking water and sanitation, and non-smoking areas. (4) Education, utilization of leisure time, and cultural activities include holistic and

²²Laura S. Martin et al., "Bringing inside out: Humour, Outreach, and Sexual and Gender-Based Violence in Sierra Leone," *Critical African Studies* 13, no. 3 (2021): 356–73, <https://doi.org/10.1080/21681392.2021.2005378>.

integrative early childhood development, a percentage of compulsory education of 12 years, a percentage of child-friendly schools, and a percentage of child-friendly creative centers. (5) Special protection includes victims of violence and exploitation, victims of pornography and emergencies, persons with disabilities, ABH, terrorism, and stigma.

In these indicators, policy and regulatory attention has been paid to minimizing violent practices. However, data on violent practices dominated by the family as perpetrators need to be evaluated regarding the implementation of the policy.²⁴ Policy implementation cannot only be measured by indicators of society in general, but the cultural involvement of the community can contribute positively to the response to violence experienced by every minor.

In practice, those policies lead and focus the institutional system by providing complaint services. This shows that the Children's Decent City institution is only waiting for complaints from people who experience sexual harassment and violence. So that it can be assessed that the cases of child violence shown in the DP3A-KB Gorontalo City are the results of complaints by the community and that there are still many similar cases not identified by the DP3A-KB Gorontalo City,

Similarly, the findings show that it is limited to accompanying victims experiencing sexual violence harassment, either through advocacy and/or reporting to law enforcement and counseling assistance. This is also done in India, limited to handling by the Asian and Pacific Islander Institute on Domestic Violence (API Institute) and the National Indigenous Women's Resource Center (NIWRC). However, optimizing the protection of sexual violence and ending the violence aspect is directly involved by DP3A-KB in the form of programs at every level of society.²⁵

Therefore, the protection of sexual violence against children that is conceptually related to *Mohuntingo* has been represented, but its direct

²³Moh Ilham A Hamudy, "Efforts to Realize Child-Friendly Cities in Surakarta and Makassar," *Journal of Bina Praja* 7, no. 2 (2015): 149–60.

²⁴E Nurisman, "Minutes of Law Enforcement Challenges for Sexual Violence After the Birth of Law Number 12 of 2022," *Indonesian Journal of Legal Development* 3, no. 2 (2022): 12–31, <https://ejournal2.undip.ac.id/index.php/jphi/article/view/13859>.

²⁵Ani Purwanti and Marzellina Hardiyanti, "Strategies for Resolving Sexual Violence," *Legal Issues* 47, no. 2 (2018): 141.

²⁵Auliya Hamida, "A Critical Analysis of Child Protection of Domestic Violence Victims: A Comparative Study of Law," *PHI* 4, no. 1 (2022): 73–88, <https://doi.org/https://doi.org/10.14710/jphi.v4i1.73-88>.

realization as a movement has not been maximized. Data on sexual violence, both committed by immediate family members and other people, is still a database of complaints. So that the practice of sexual violence will continue. Because the approach used is a formal approach (bureaucracy) that runs passively.

D. Conclusion

The application of the Mohuntingo philosophy in the implementation of the Protection of Children Victims of Violence in Gorontalo City is a series of customs that are by the joints of protection for children so that children grow by the expectations of customs, religion, and education, but realistically, there are still many cases of violence against children committed by the closest people. For this reason, the effort carried out by the government to protect children, victims of violence in Gorontalo City, is by assisting and restoring the mentality of children so as not to experience prolonged trauma.

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