



Raising Awareness to Prevent Sexual Violence for Mosque Teenager

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Abstract

This article was conducted in the form of community service “training of trainer”. The goal of this activity is to improve youth knowledge, understanding, skills and roles in preventing sexual violence. This research involves the committee and members of mosque youth who trained in preventing sexual violence. Adult education methods are used in community service as well as legal research to analyze participation of mosque youth in preventing sexual violence at worship place use a legal, case and conceptual approach. The research found: (1) The number of sexual violence cases increases every year in susceptible locations such as public spaces, terminals/stations, roadsides/sidewalks, public transportation, mass or social media, residential areas, workplaces/offices and campuses. (2) The absence of worship place on susceptible locations list does not mean sexual harassment against women and children has not existed. It could be happened to anyone regardless of gender, age, religion or social background. (3) knowledge, understanding, ability and role to prevent sexual violence among mosque youth increased after participated and practice through "Let's Practice Being a Trainer/Facilitator on Sexual Violence Prevention ". As conclusions: (1) mosque youth have an important role to reduce the number of various forms of and/or prevent of sexual violence, (2) the Indonesian Mosque Youth Communication Agency (BKPRMI) has capacity and roles to improve the knowledge, ability and role of mosque youth in preventing sexual violence, especially in the mosque/prayer room area.

Keywords: prevention, sexual violence, youth

I. Introduction

The number of sexual violence continues to increase every year and occurs both domestic and public areas including places of worship such as mosques. Actually, it is not clearly stated in some studies that the sexual harassment occurs at a place of worship. For example, the results of research conducted by the Coalition for Safe Public Spaces (*Koalisi Ruang Publik Aman / KRPA*).

The results of the Sexual Harassment Survey in Public Spaces during the COVID-19 Pandemic were carried out at the end of 2021 involving 4.000 respondents from 34 provinces in Indonesia.¹ It found that that Respondents' experience of sexual harassment occurred in the 5 highest locations, namely public spaces such as public streets or parks (70% of respondents), residential areas (26% of respondents), public transportation, including its facilities and infrastructure (23% of respondents), shops, malls and shopping centers (14% of respondents) and workplaces (12% of respondents). Furthermore, the Indonesia Judicial Research Society, there are seven locations which has high risk become locations of sexual violence.² First, public places such as malls, parks, stadiums and others often occur cases of sexual harassment which reached 62.4 percent. Second, the terminal or station is the second location that also often occurs sexual harassment, even reaching 61.5 percent. Third, on the side of the road or sidewalk reached 59.4 percent as a place at risk of becoming a location of sexual violence. Fourth, public transportation, this location has a risk of reaching 57.1 percent, Fifth, mass or social media which turned out to be the most frequent place of sexual violence in the form of harassment with cases reaching 45.7 percent. Sixth, residential areas or in complexes that reach 29.0 percent. Seventh, the workplace or office is 23.8 percent. An article that makes reference to the research results of the Indonesia Judicial Research Society adds an eighth location, namely the campus. This is based on a survey conducted by the Ministry of Education and Culture in 2020, reaching 77 percent. Again, it appears that the location of worship is not explicitly a location. Currently, the location of sexual violence may not be limited to the public places mentioned in the two studies above. This is due to the growing variety of sexual violence such as catcalling.³

In an article titled "Catcalling Phenomenon as a Form of Verbal Sexual Harassment against Women in Jakarta" written stated that Catcalling usually occurs in public places and is carried out by strangers who do not know each other.⁴ It is known that places of worship as public places that also have the possibility of sexual violence refer to the increasingly diverse forms of sexual violence. This finding is supported by the results of research discussed concerning sexual harassment that occurred to female journalists in Indonesia. It is known that the sexual harassment experienced by informants is verbal to physical which occurs in public places such as elevators, restaurants, cafes and offices. This study needs to be expanded since the assumption that sexual violence in public places is something that naturally occurred.

A Legal Aid Organization (*Organisasi Bantuan Hukum / OBH*) in Medan stated that in 2021, there were 3 cases of sexual violence that occurred at mosques, while in 2022, there were 7 cases of sexual violence. The OBH faced difficulties in obtaining information on the perpetrator due to the community's closure considering that the perpetrator is a respected person or the location of the incident is a place of worship. The findings of the OBH assisting sexual violence in Medan City were also found by as stated in the article "Recognizing Institutional Betrayal in the Issue of Sexual Violence in Educational Institutions". It found that sexual violence occurs in religious institutions such as churches and Islamic boarding schools, as well as campus institutions due to the abuse of power and teachings that intimidate their victims. Apart from the pattern of sexual violence that occurs, one interesting finding and corroborates the OBH data in Medan City, it is clear enough that the worship place such as mosque(s) could be potential location for sexual violence.

¹ Sutiani Choirunnisa, "Legal Protection Against Women Victims of Sexual Harassment Through Social Media (Cyberporn)," *The Indonesian Journal of International Clinical Legal Education* 3, no. 3 (2021): 367-80, <https://doi.org/10.15294/ijicle.v3i3.48266>.

² Fransisco Luis Soares and Nathanael Bagas Setyawan, "Protection of Victims of Sexual Harassment in Indonesia: A Legal and Victimological Aspect," *Semarang State University Undergraduate Law and Society Review* 3, no. 1 (2023): 27-46, <https://doi.org/10.15294/lsr.v3i1.53761>.

³ I.G.A Bela Indah Komala Yusianadewi, I Nyoman Putu Budiarta, and Made Minggu Widiantara, "Sanksi Pidana Terhadap Tindak Pidana Pemalsuan Surat Pada Data Polis Asuransi," *Jurnal Analogi Hukum* 2, no. 3 (2020): 341-45, <https://doi.org/10.22225/ah.2.3.2523.341-345>.

⁴ Harly Clifford et al., "Catcalling Sebagai Bentuk Kekerasan Seksual Non Fisik," *Jurnal Kreativitas Mahasiswa Hukum* 2, no. 44 (2022): 44-56, <https://fhukum.unpatti.ac.id/jurnal/sanisa/article/view/1208/pdf>.

II. Research Problems

Based on the above background, there are two problem formulations in this writing, likes how does lack of knowledge lead to sexual violence and how is the occurrence of sexual violence, understanding, and efforts to prevent young people from the crime of sexual violence.

III. Reserch Methods

This research uses descriptive normative research methods. Normative legal research is legal research that places legal law as a building system of norms. The system of norms in question is about principles, norms, rules from laws and regulations, court decisions, agreements and doctrines (teachings). This research is a process to find legal rules, legal principles, in order to answer legal problems, normative legal research is conducted to produce new arguments, theories, or concepts as prescriptions in the problem at hand.⁵ Normative research materials based on library materials by raising awareness to prevent sexual violence for mosque teenagers. Literature study is the study of data from various reference books and the results of previous research relevant to the research to obtain a theoretical basis for the problem to be studied. Literature study is referred to as library research.⁶ The limitations of this activity only lead to the production of articles, journals, and library collections without requiring field research. Based on normative studies, a method used to compare two or more entities, such as theories, models, or phenomena. The purpose of this method is to find the best formulation or idea about the problem, namely efforts to raise awareness to prevent sexual violence for mosque teenagers in Indonesia.

IV. Result And Discussion

1. Lack of Knowledge on Sexual Violence

Similar findings of the research and assistance in sexual violence cases also found in the results of a survey conducted by the Community Service Team of the Faculty of Law, Universitas Sumatera Utara in 2023. The survey was conducted for 4 days in the form of spreading G-form to 167 adolescents in and out of Medan (56.9 percent male and 43.1 percent female) aged between 15-26 years. The Survey aims to figure out the Adolescents' Knowledge of Sexual Violence Prevention in Medan City. As results, All respondents who were adolescents (100%) stated that they knew what sexual violence was. However, the answer that can be used to conclude that respondents have knowledge about sexual violence can be questioned when among the respondents said that they did not know that sexual harassment is a form of sexual violence. This is reinforced by the fact that 13.8% of the respondents said that touching someone without permission is not sexual harassment.

Furthermore, it founded that sexual violence occurred in the environment of houses of worship (mosques/churches/viharas/temple). The finding figures out that houses of worship are at risk of sexual violence was reported by 37.7 percent of respondents. This research finding was further traced through electronic newspaper reports that found news about mosques as locations of sexual violence.⁷ The Service Team noted that until 2023, sexual violence located in mosques continued to occur and even went "viral" due to the presence of Closed-Circuit Television (CCTV) at the mosque location.

Lack of knowledge about sexual violence can be a major factor in the occurrence of sexual violence among adolescents. Sexual violence is an act that degrades, humiliates, harasses, and/or

⁵ Margie Gladies et.al Deassy J.A. Hehanussa, *Metode Penelitian Hukum*, ed. Elan Jaelani, *Jurnal Widina Bhakti Persada*, vol. 4 (Bandung: Widina Bhakti Persada Bandung, 2023), <https://medium.com/@arifwicaksanaa/pengertian-use-case-a7e576e1b6bf%0Ahttps://doi.org/10.1016/j.biteb.2021.100642>.

⁶ Muhaimin, *Metode Penelitian Hukum* (Mataram: Mataram University Press, 2020).

⁷ Willis Klein, Sherry Li, and Suzanne Wood, "A Qualitative Analysis of Gaslighting in Romantic Relationships," *Personal Relationships* 30, no. 4 (2023): 1316-40, <https://doi.org/10.1111/per.12510>.

attacks a person's body and/or reproductive function. Furthermore, an article discussing the research findings by Putri JE, Nirwana H, Ahmad R, Firman F, Syahniar S, Bentri A. (2018) states that basically, cases of sexual harassment are caused by lack of attention, supervision, and awareness, so they can be harmful to themselves. Sexual harassment committed by someone who is not expected and not liked by the victim will result in negativity, namely having shame, humiliation, anger. Sexual harassment such as jokes, flirting, pinching, caressing, hugging and cuddling.⁸

The results of this study are consistent with the results of the focus group discussion that was conducted as a first step in implementing community service activities. It was found that: (1) BKPMRI, in this case the management, still faces problems in socializing the issue of sexual violence among mosque youth and other communities due to the "taboo". Discussions related to sexual violence are still a topic that is not discussed because it violates the norms of modesty; (2) BKPRMI, as a forum for youth activities, is still exclusive, the administrators and members who join are people who have the desire and/or knowledge of good religion. Therefore, BKPRMI is not attractive as an activity forum for teenagers; (3) Sexual violence is considered as an individual problem, considering that if a witness or victim reports an incident related to sexual violence that they have seen, heard, or even experienced, they will be considered as "people who spread their brother's shame" because the perpetrator may be a person who is respected and known as a person who has good religious knowledge. This problem will then be intensively discussed through community service activities conducted by the community service team in partnership with Indonesian Mosque Youth Communication Agency (BKPRMI) Medan City.

E. Yunianti's research discusses sexual violence by analyzing the factors that influence sexual violence against children.⁹ It is stated that violence related to socio-economic factors, parental education, parenting type, playmates/peers affect the incidence of sexual violence against children in the community. This study does not specifically mention the place where children play outside the home, but it can be assumed that the place where children play outside the home is included in the house of worship.

This finding is certainly a reference for community empowerment activists, including community service programs which are one of the Tridarma (3 activities which a lecturer needs to do; teaching, research and community services) of higher education. It is realized that community service on the basis that one role in preventing sexual violence can be carried out through the mosque as a religious institution. The reason mentioned why mosques are important institutions is that mosques organize religious and learning activities that educate their people. Furthermore, the mosque can act as a place for handling, preventing as well as forming character to prevent these cases. Another community service program is also the mosque and mosque youth, an organization as a comprehensive and progressive medium to provide understanding and learning to undergo adolescence in the midst of an era of disruption and rampant promiscuity.

2. Sexual Violence, Understanding and Preventive Role of Youth

Raising awareness to prevent sexual violence among mosque youth is an important step in creating a safe and peaceful environment. The strategy is to educate and provide training on sexual violence, individual rights, human rights, and the importance of respecting others.¹⁰ This

⁸ Putri, J. E., Nirwana, H., Ahmad, R., Firman, F., Syahniar, S., & Bentri, A. (2018). Development of guidelines for bibliotherapy in counseling on increase religiosity in preventing sexual harassment of students. *Internasional Journal of Research in Counseling and Education*, 1(1), 1-9.

⁹ Erny Yuni Yanti, Ari Yuniastuti, and Sri Ratna Rahayu, "Analysis of Factors Affecting The Incidence of Sexual Violence toward Children at Semarang City Integrated Service Center," *Public Health Perspective Journal* 5, no. 3 (2020): 242-50, <https://journal.unnes.ac.id/nju/index.php/phpj/article/view/25091>.

¹⁰ David Paton, Stephen Bullivant, and Juan Soto, "The Impact of Sex Education Mandates on Teenage Pregnancy : International Evidence," *Health Economics*, no. August 2019 (2020): 790-807, <https://doi.org/10.1002/hec.4021>.

training will certainly involve interfaith leaders, psychologists, and legal experts who will collaborate in providing a comprehensive educational view.

Furthermore, strengthening religious values, especially increasing the teaching of religious knowledge according to Islamic sharia and emphasising the importance of maintaining the honour of self and others. The Quran and hadith are certainly very important to be taught to Indonesia's golden generation of youth in the future. In addition, the creation of policies and procedures regarding sexual violence in the mosque environment.¹¹ This includes the aspect of safe and confidential reporting for victims. This is a kind of security guarantee for witnesses and victims who report the incidents of sexual harassment they suffer. In addition, supervision and assistance involving adults, religious leaders, local leaders, and law enforcement officials such as noncommissioned officer of Indonesian Army posted in village (Babinsa) and noncommissioned officer of Indonesian National Police posted in village for security and public order (Bhabinkamtibmas). Meanwhile, on the one hand, it is necessary to provide education and awareness campaigns through social media about the dangers of sexual violence in the short, medium and long term. In addition, there should be *tausyiah* and more community activities that contain youth to hold positive activities, especially the prevention of sexual violence. In addition, legal academics must provide constructive criticism to the government regarding the issuance of Government Regulation Number 28 of 2024 concerning the Implementing Regulations of Law Number 17 of 2023 concerning Health. Article 103 Paragraph 3 explains that this education can be provided through teaching and learning activities at school and outside school. Article 103 Paragraph 3 reads that the provision of communication, information and education as referred to in paragraph 2 can be provided through teaching materials or teaching and learning activities at school and other activities outside school. Article 103 Paragraph 4 explains that reproductive health services as referred to in paragraph 1 include at least: a) Early detection of disease or screening; b) Treatment; c) Rehabilitation; d) Counselling; e) Provision of contraceptives.

The regulations created do not prevent sexual intercourse among teenagers, but only prevent pregnancy. This is a new idea that there is a need to strengthen regulations to prevent sexual practices at an early age among students. The current concept in Indonesia is different from some countries in the world. So, this is ironic and different from the concept in developed countries such as the United States. The United States imposes strict rules for children in behaviour. Sexual education is taught from an early age to prevent deviations. Parents will look happy if their adult children have shown maturity. It is different if the child does not show maturity even though they have reached productive age. So early sexuality education is also needed to prevent deviant behaviour among teenagers.

Law Number 12 of 2022 concerning the Crime of Sexual Violence (*Tindak Pidana Kekerasan Seksual/TPKS*) is a complement to existing laws and regulations in tackling the crime of sexual violence.¹² Based on Article 1 Point 1, it explains that Criminal Acts of Sexual Violence or abbreviated as TPKS are all acts that fulfil the elements of criminal offences as regulated in this law and other acts of sexual violence as regulated in the law to the extent specified in this law. Furthermore, it is stated that crimes of sexual violence not only occur directly in the real world but also occur in cyberspace. Sexual violence occurs when there is coercion, without the consent of both parties (consent), and inequality in power relations and gender. This will position the victim as a powerless party.¹³

¹¹ Salamah, Noorhidayati, Thoriqul Aziz, and Dkk, "Hadith Studies In Indonesia: Vernacularization And Teaching Methods Of Sahih Al-Bukhari In Traditional And Contemporary Islamic Educational Institutions," *European Journal For Philosophy of Religion* 15, no. 3 (2023): 60-80, <https://doi.org/https://doi.org/10.24204/ejpr.2023.4182>.

¹² Prianter Jaya Hairi and Marfuatul Latifah, "Implementasi Undang-Undang Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual," *RESWARA: Jurnal Pengabdian Kepada Masyarakat* 4, no. 1 (2023): 332-39.

¹³ Nur Khalimatus and Umi Enggarsasi, "International Journal of Current Science Research and Review Analysis of the Crime of Sexual Violence in the Study of National Criminal Law Indonesia," *International Journal of Current Science Research and Review* 07, no. 07 (2024): 4768-77, <https://doi.org/10.47191/ijcsrr/V7-i7-19>.

Sexual violence is a problem as a community disease that has become a chronic problem in society. Article 1 Paragraph 1 of Law Number 12 of 2022 Concerning the Crime of Sexual Violence explains that the crime of sexual violence is any act that fulfils the elements of a criminal offence as regulated in this Law and other acts of sexual violence as regulated in the law to the extent specified in this law. Article 4 Paragraph 1 of Law Number 12 Year 2022 on Criminal Acts of Sexual Violence explains the division of criminal acts of sexual violence, namely non-physical sexual harassment, physical sexual harassment, forced contraception, forced sterilisation, forced marriage, sexual torture, sexual exploitation, sexual slavery, and electronic-based sexual violence.¹⁴

Reflecting on the theory of social control conveyed by Roscoe Pound which means that law is tools of social engineering and social control which means that law is social control and social engineering tools.¹⁵ This means that the law is able to change people's behaviour by making the law a tool to guide people's lives in a certain direction. Based on this theory, sexual violence that occurs in society must be controlled by law as a regulator of public order in society.¹⁶

National laws and regulations must be able to accommodate the rights of every human being and guide society towards goodness.¹⁷ Laws must be able to bring order to every human activity and make every aspect of social society to guide human life in the future.¹⁸ In addition, the law must be able to provide educational tools to foster public understanding of the dangers of sexual violence and the importance of prevention.¹⁹ Especially in overcoming cases of sexual violence among young people as the nation's young generation who must be guarded through the existence of law as a means of social control. The number of sexual violence in Indonesia has greatly increased, which has led to the need to improve human life with the existence of law as an instrument.

In the previous sections it was mentioned that several studies have found that sexual violence continues to occur and even increase day by day. National Coalition of Women stated in its report of 2023 recorded 457,895 cases of violence against women in Indonesia in 2022. Various violence shows that Gender-Based Violence (GBV) occupies the highest number, which comes from personal 99 percent or 336,804 cases. Here, the closest people who have personal relationships become the perpetrators.²⁰ Psychological violence followed by sexual violence both in the real and virtual worlds amounted to 29 percent, physical 19 percent, and economic 12 percent.

Questions arise about the relationship between the high incidence of sexual violence and adolescents' knowledge of sexual violence.²¹ Sardaniah dan Nurlaili conducted using a cross-sectional approach and taking samples using the proportion estimation formula with the number of samples followed by data analysis using the Chi-Square test showed a significant relationship between knowledge about sexuality and anticipation of the risk of sexual violence in adolescents

¹⁴ Satriadje Abdee Yossafa, "Pengaturan Pembebanan Restitusi Terhadap Pelaku Anak Sebagai Bentuk Pertanggungjawaban Kerugian Terhadap Korban Tindak Pidana," *Verstek*, 2023, <https://doi.org/10.20961/jv.v10i3.70430>.

¹⁵ R. Pound, "Social Control Through Law (1st Ed.)," *Routledge*, 1997, <https://doi.org/10.4324/9781315129495>.

¹⁶ Ismail Rahimah;Koto, "Perlindungan Hukum Anak Usia Dini: Studi Kasus Tentang Implementasi Kebijakan Undang- Undang Di Lembaga Paud," *Seminar Nasional Hukum, Sosial, Dan Ekonomi* 2, no. 3 (2023): 188-94.

¹⁷ Sri Rahayu Bapino, Noldy Mohede, and Nixon Wulur, "Perlindungan Hak Asasi Mantan Narapidana Terhadap Stigma Negatif Masyarakat Ditinjau Dari UU No. 39 Tahun 1999 Tentang Hak Asasi Manusia," *Lex Administratum* 10, no. 5 (2022).

¹⁸ Andini Salma Hapsari and Riska Andi Fitriyono, "Hambatan Pemberian Restitusi Bagi Anak Korban Pencabulan Dalam Putusan Nomor 133 / Pid . Sus / 2023 / PN . Skt," *Jembatan Hukum: Kajian Ilmu Hukum, Sosial Dan Administrasi Negara* 1, no. 3 (2024): 101-13, <https://doi.org/https://doi.org/10.62383/jembatan.v1i3.430>.

¹⁹ Monaria Hasna Salsabila, "Tantangan Restitusi Sebagai Perlindungan Terhadap Anak Korban Kekerasan Seksual Di Indonesia" 13, no. 1 (2024): 2024.

²⁰ Klein, Li, and Wood, "A Qualitative Analysis of Gaslighting in Romantic Relationships."

²¹ Syahraeni Andi, "Pembentukan Konsep Diri Remaja," *Jurnal Bimbingan Penyuluhan Islam* 7 (2020): 1-16.

with (p-value: 0.000).²² Good sexual knowledge is essential for adolescents to avoid the risk of sexual violence. Adolescents are advised to remain vigilant and not be afraid to report immediately to parents, teachers, and the police so as to avoid the negative impact of sexual violence.²³

The community service carried out adopted community empowerment-based service steps which were taken through surveys, interviews and direct observations in the field which were then described descriptively.²⁴ The results of the survey conducted to obtain an understanding related to the implementation show that all respondents who are teenagers (100%) know what sexual violence is. This knowledge was obtained from social media as much as 89.8%, teachers as much as 56.3%, parents as much as 38.3%, print media as much as 37.1%, friends as much as 34.1%, relatives as much as 19.8%, others as much as 0.6% such as internet schools, movies, or series. Knowledge of what sexual violence is began to be questioned when one respondent said that she did not know sexual harassment was a form of sexual violence.²⁵ This is reinforced by 13.8% of respondents saying that touching someone without permission is not sexual harassment.

Previously, 100% of respondents stated that they knew what sexual violence was and had experienced unpleasant actions such as whistling 53.3%, winking 43.1%, being teased 41.9%, being stared at intensely 35.9%, being touched 22.2%, poked 15.6%, embraced 9.6%, groped 9%, peeked at in private locations such as public toilets, hugged 3%, and visited directly by asking unpleasant questions 0.6%. The fact of ignorance of the forms of sexual violence is justified when 53.9% of respondents stated that they had never seen sexual violence occur around them.²⁶ So, it is natural that 59.3% of respondents have never shared their experiences of seeing sexual violence that occurred around them with others, regardless of whether or not they have seen sexual violence in various forms.²⁷ In addition, only 58.1% of victims would tell someone about their experience of sexual violence. Respondents also chose friends (52.1%) as the favorite choice for a place to tell the experience of sexual violence, followed by parents 34.7%, followed by younger siblings / brothers / sisters 17.4%, relatives 8.4%, teachers 0.6%. From the survey results, it is ironic that adolescents in Medan city chose teacher as a believe person who talked about sexual violence experienced is one respondent even though adolescents' daily activities are generally at school.

The findings of the survey carried out to obtain an understanding related to the implementation of the service Training on the prevention of sexual violence to youth requires the role of various parties. This is due to various obstacles in obtaining justice in the enforcement of justice in cases of sexual violence, including: a) The absence of harmonization of policies and law Number 12/2022 concerning criminal acts of sexual violence; b) The absence of law no. 1/2023 concerning the criminal code; c) The lack of public understanding of law 11/2012 concerning the child criminal justice system which regulates actions committed by children including juveniles who are not yet 18 years old.

²² Aginta Haryani; Putri and Putri; Azzahroh, "Analysis Of Sexual Orientation In Adolescents At Junior High School Jakarta," *International Journal of Midwifery and Health Sciences* Vol. 1, Issue 1 (2023) 1, no. 1 (2023): 30-38.

²³ Fenny Etrawati, "Identification of Risk Factors and Consequences of Sexual Violence in Children," *Jurnal Ilmu Kesehatan Masyarakat* 11, no. 01 (2020): 1-9, <https://doi.org/10.26553/jikm.2020.11.1.1-9>.

²⁴ Jufrina Mandulangi, "Maximizing of Local Community Empowerment Based on Social Capital Coordination Action in Tourism Development," *Proceedings of the International Conference on Applied Science and Technology on Social Science (ICAST-SS 2020)* 544 (2021): 1-5, <https://doi.org/10.2991/assehr.k.210424.001>.

²⁵ Dylan Aldianza Ramadhan and Charina Putri Besila, "The Phenomenon of Sexual Violence among Adolescents in the Jurisdiction of the West Jakarta National Police Resort and Its Prevention Efforts," *FIAT JUSTISIA: Jurnal Ilmu Hukum* 13, no. 2 (2019): 115, <https://doi.org/10.25041/fiatjustisia.v13no2.1574>.

²⁶ Muhammad Yusuf et al., "Urgensi Pendidikan Islam Dalam Menjaga Kesehatan Mental Remaja Di Lingkungan Sekolah Pada Era Media Sosial," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 5, no. 01 (2022): 1-17, <https://doi.org/10.37542/iq.v5i01.338>.

²⁷ Muthoharoh Muthoharoh, Yusri Yusri, and Suteja Suteja, "Menanggulangi Kenakalan Remaja Melalui Kegiatan Remaja Masjid," *At Tuots: Jurnal Pendidikan Islam* 4, no. 2 (2022): 191-208, <https://doi.org/10.51468/jpi.v4i2.111>.

The 46 million youth in Indonesia are a potential group to develop Indonesia, but on the opposite side, they are vulnerable to being involved in criminal acts of sexual violence. Indonesia is a country with diverse religious adherents, Islam is the religion of the majority of the population in Indonesia. An article related to the existence of teenagers and mosques states that the public perception of the Indonesian Mosque Youth Communication Board (BKPRMI) is a Muslim youth organization that is responsible for guiding and providing role models to the community, especially in the community where they live.²⁸ The existence of BKPRMI should be able to prevent sexual violence involving mosque youth as expected by the society.

Indonesian Mosque Youth Communication Board (BKPRMI) is an organisation that serves as a forum for communication and da'wah cadres for mosque youth in Indonesia. This institution was formed on 3 September 1977 at the Istiqamah Mosque, Bandung, West Java Province. This institution, of course, in addition to broadcasting Islam, but also acts as a forum in giving birth to young generations of Indonesia with good character who will be the foundation of the nation and state in the future. The social function of this institution will be very useful in moderating society and creating a civilised society and ahlu sunnah wal jamaah. In fact, a case that has occurred since 2013 was only revealed earlier this year or approximately 10 years. At least 20 children were victims of sexual abuse by AS, 28, the chief of the mosque youth in one of the mosques in *Kapanewon Gamping*, Sleman. AS has been committing his actions since 2013.

What about Medan as the capital of North Sumatra Province. It was found that LBH as a legal aid organization (LBH) found sexual violence committed by a congregation in one of the mosques in Medan to a child or young teenager who was a congregation at the mosque.²⁹ Other research has shown that religion plays a role in shaping the health of mosque youth; namely 1) can provide guidance in life; 2) as a refuge in the difficulties of life; 3) can reassure the mind, become a calming heart for a restless soul; 4) as a moral controller; 5) become a mental therapy because religion can fortify and avoid mental disorders; 6) as a preventive effort, and a strong protective factor to prevent negative actions, such as suicide; and 7) role in mental coaching.³⁰

Research by Mustaien in one of the districts in Indonesia has discovered several factors that influence the activities of mosque youth; First, the lack of adequate Human Resources (HR) and the difficulty of inviting mosque youth to participate in mosque youth activities, most youth prefer to hang out with their colleagues. Second; Funding that only gets support from the worshipers, the lack of public awareness in terms of Islamic activities is still low their lack of attention in prospering the mosque. Third, there are conflicts between community organizations and studies organizations. Fourth, internal problems occurred in the management such as when each member began to get busier with work, college assignments, or homework from teachers.

The explanation above was noted by the author while carrying out community service so that it collaborated with BKPRMI.³¹ It was established on September 3, 1977 at the Istiqomah Mosque in Bandung, West Java. In 1993, the Indonesian Mosque Youth Communication Agency (*Badan Komunikasi Pemuda Mesid Indonesia / BKPMI*) changed to the Indonesian Mosque Youth Communication Board (*Badan Komunikasi Pemuda Remaja Mesjid Indonesia/BKPRMI*). BKPRMI is an autonomous institution of the Indonesian Mosque Council (*Dewan Mesjid Indonesia/DMI*) organization. Additionally, under the board of BKPRMI, several Development and Guidance Institutions were formed, such as Da'wah and Islamic Studies (LPP-DPI), Human Resources

²⁸ Ahmad Ridwan, "Persepsi Dan Harapan Masyarakat Terhadap Badan Komunikasi Pemuda Remaja Masjid Indonesia (Bkprmi) Di Kecamatan Medan Johor," *Jurnal Pengabdian Kepada Masyarakat Indonesia (JPkMI)* 1, no. 3 (2022): 45-58, <https://doi.org/10.55606/jpkmi.v1i3.119>.

²⁹ Arie Elcaputera and Asep Suherman, "Pelaksanaan Bantuan Hukum Bagi Masyarakat Tidak Mampu Dalam Memperoleh Akses Keadilan Di Kota Bengkulu," *Jurnal Kertha Semaya* 9, no. 10 (2021): 1777-95, <https://doi.org/10.24843/KS.2021.v09.i10.p05>.

³⁰ Isnaini Lubis, ALfi Rahmatin Ulya, and Eva Latipah, "Peran Agama Dalam Kesehatan Mental Pada Remaja Mesjid," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 1 (2023): 1848-54.

³¹ Abdillah Abdillah et al., "The Position of Auxiliary Organ in Government System of West Java Provincial Government," *Journal of Contemporary Governance and Public Policy* 1, no. 2 (2020): 67-81, <https://doi.org/10.46507/jcgpp.v1i2.11>.

(LPP-SDM), Cooperative Economy (LPP-EKOP), and Family Welfare (LPP-KS). The Institute for Development and Development of Santri Resilience (LKS) was formed in a DPP plenary meeting after Sixth National Conference (MUNAS VI).

In addition, BKPRMI aims to carry out regeneration so that members have the expected skills/competencies, including:

- a. Being able to present the figure of a Muslim personality in daily life.
- b. Able to implement the Islamic teachings in daily life, and
- c. Able to establish harmonious relationships with fellow peers and the community in their surroundings.

BKPRMI has five management structures with five levels;

- a. The national level is called the BKPRMI Central Executive Board (*Dewan Pengurus Pusat / DPP*) and is located in Jakarta.
- b. Provincial level called the Regional Executive Board (DPW) of BKPRMI and domiciled in the capital city of the Province.
- c. District and city level called the Regional Executive Board (DPD) of BKPRMI and domiciled in the capital city of the district or city.
- d. Sub-district level. This organization is called the Sub-district Executive Board (*Dewan Pengurus Kecamatan / DPK*) of BKPRMI and is domiciled in the capital city of the sub-district; and
- e. The fifth level of sub-district or village is called the Sub-district or Village Executive Board.

The existence of BKPRMI conducts activities such as: (a) Conducting research activities, the results of which are used as input for; (b) Anticipating negative impacts arising from socio-religious changes; (c) Improving community dynamics in the success of national development. And; (d) Solving religious problems that arise in society, especially the problems of youth.

The information collected about the brief history and organization of BKPRMI is a good prelude to community service cooperation. This excellent point is added with the initial findings obtained from the management of BKPRMI Medan through Discussion Group Forums, namely:

- a. BKPRMI still faces problems to socialize the issue of sexual violence to mosque youth and other congregations due to "taboo";
- b. BKPRMI is still exclusive and unattractive as a place of activity for youth;
- c. Sexual violence is considered only an individual problem considering that if a witness or victim conveys an incident related to sexual violence that is seen, heard and even experienced, it will be considered as "someone who spreads his brother's shame" because it could be that the perpetrator is a person who is honored and known as a person who has good religious knowledge.

These studies confirmed that the mosque functions as a da'wah institution whose role is very crucial in the community will be improved through the BKPRMI's active role.³² Furthermore, it is mentioned that at the age of youth Mosque Youth activities have their own challenges such as:

- a. Lack of sufficient Human Resources (HR);
- b. It is challenging to invite mosque youth to participate in mosque youth activities;
- c. Mostly teenagers prefer to hang out with their friends.
- d. There are conflicts of opinion between the community organization group and the studies organization
- e. Internal problems occur in the management such as when each member starts to get busier with work, college assignments, or homework from teachers.

³² Andri; Nirwana and Dkk, "Sosialisasi Dan Konsolidasi Program Remaja Masjid /Remas Terhadap Transformasi Akhlak Remaja.," *Monsu'ani Tano Jurnal Pengabdian Masyarakat* 3, no. 1 (2020), <https://doi.org/https://doi.org/10.32529/tano.v3i1.480>.

These problems get worse when mosque youth are involved in sexual violence either as victims, witnesses or even perpetrators. Consequently, the participation of BPKPRMI is needed to prevent sexual violence in mosques, especially among teenagers in 21 sub-districts in Medan City. Therefore, it can be said that the Community Service program in conducting training on prevention of sexual violence by role-playing "Let's Practice Being a Trainer/Facilitator on Prevention of Sexual Violence for Adolescents in Medan City" is able to increase the knowledge, ability and role of youth in Medan City on prevention of sexual violence. Furthermore, this method of practicing with fellow peers provides confidence for youth to be able to organize a sexual violence prevention plan that starts with themselves, their families and the community.

V. Conclusion

Based on the description mentioned above, it is known that knowledge about sexual violence among youth is still weak. The knowledge owned is still not at the level of understanding that raises youth awareness about sexual violence. So that it is still necessary to strengthen the ability and role of youth in Medan City regarding the prevention of sexual violence. So that specifically youth who are active in the mosque area need the active role of various parties, especially BKPRMI Medan City to develop a sexual violence prevention plan starting from self, family and community. Recommendations are that BKPRMI develop programs to; (1) increase knowledge about the prevention of sexual violence in places of worship; and (2) a model of supervision of congregations who use mosques so that they are not involved in criminal acts of sexual violence.

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