

Psychological impact and the effort of *da'i* handling victims of sexual violence in adolescents

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Abstract

Purpose - The purpose of this study is to determine the psychological impact of victims of sexual violence and the *da'i* efforts carried out by the preacher, in this case, the counselor with an individual approach to dealing with victims of sexual violence.

Method - This research uses qualitative research using a case study approach. The research subjects were 2 supervisors who handled 14 victims within 3 months. In addition, observations of the subject, and interviews with counselors and psychologists outside the LRC-KJHAM (Legal Resource Center- Keadilan Jender Hak Asasi Manusia) legal aid division were also carried out, while documentation was taken from the client record or counseling status of the research subject.

Result - The results of this study indicate the psychological impact that appears on victims of sexual violence: experiencing emotional disturbances, behavioral disorders, and cognitive disorders. Counselors' efforts in dealing with victims are in the form of individual counseling and group counseling in the form of support groups, and if necessary, there are interventions carried out by counselors and psychologists in handling follow-up related to handling victims.

Implication - This research suggests the importance of improving the performance of *da'i* in this case counselors which is a *da'wah* effort carried out to overcome the problem of victims of sexual violence.

Originality - This research is a study of how preachers try to provide awareness and motivation so that victims of violence can accept this situation as fate and find the best solution to live their daily lives.

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Kata kunci:

Kekerasan seksual, dampak psikologis, upaya konselor, konseling.

Abstrak

Tujuan – Tujuan dari penelitian ini adalah untuk mengetahui dampak psikologis korban kekerasan seksual dan upaya da'i yang dilakukan oleh da'i dalam hal ini konselor dengan pendekatan individual dalam menangani korban kekerasan seksual.

Metode – Penelitian ini menggunakan penelitian kualitatif dengan pendekatan studi kasus. Subjek penelitian adalah 2 orang supervisor yang menangani 14 korban dalam kurun waktu 3 bulan. Selain itu juga dilakukan observasi terhadap subjek, wawancara dengan konselor dan psikolog di luar divisi bantuan hukum LRC-KJHAM, sedangkan dokumentasi diambil dari catatan klien atau status konseling subjek penelitian.

Hasil - Hasil penelitian ini menunjukkan bahwa dampak psikologis yang muncul pada korban kekerasan seksual: mengalami gangguan emosional, gangguan perilaku, dan gangguan kognitif. Upaya konselor dalam menangani korban berupa konseling individu dan konseling kelompok berupa support group, dan bila perlu ada intervensi yang dilakukan konselor dan psikolog dalam penanganan tindak lanjut terkait penanganan korban.

Implikasi - Penelitian ini menyarankan pentingnya peningkatan kinerja da'i dalam hal ini konselor yang merupakan upaya dakwah yang dilakukan untuk mengatasi masalah korban kekerasan seksual.

Orisinalitas – Penelitian ini merupakan kajian tentang bagaimana para da'i berusaha memberikan kesadaran dan motivasi agar korban kekerasan dapat menerima keadaan ini sebagai takdir dan mencari solusi terbaik untuk menjalani kehidupan sehari-hari.

Introduction

Humans are conflicting creatures (*homo konfliktus*), which are creatures who are always involved in differences, contradictions, and competition, both voluntarily and forced (Susan, 2019: xvii). This makes humans always experience social changes both in values and structure, revolutionary and evolutionary. These changes can be influenced by social movements or individuals and social groups that are part of society (Susan, 2019). The denser the population in a country, the more social problems such as poverty, environmental damage, and violence become more important issues to understand, explain, and find solutions for.

Bandura's theory of social learning (Bandura, 1977; Bandura, 1986) which is one of the concepts in the flow of behaviorism that emphasizes the cognitive components of thinking, understanding, and evaluation, suggests that most individual behavior comes from learning outcomes in their environment. This theory also reveals that it emphasizes how human behavior is influenced by the environment through reinforcement and observational learning. On the other hand, the occurrence of a problem is due to learning errors, and the treatment is using relearning.

One of the social problems that often occurs in Indonesia which has increased each year and is quite significant is the problem related to violence (Komnas Perempuan, 2020). The forms of violence that often occur in Indonesia include domestic violence (KDRT), violence against children (KPA), violence in courtship (KDP), gender-based violence (KBG), and sexual violence (KS). Areas of violence can occur anywhere and anytime, areas such as poor environmental conditions, emotionally immature families, and communities where violence can occur (Lubis, 2021).

Focusing on one of the problems above, cases related to sexual violence in Indonesia are one of the most concerning and important issues to be faced and handled by the Indonesian government, considering the impact on victims is not something that can be underestimated and ignored. Citing an internal epidemiological study, the World Health Organization (WHO, 2012) estimates that approximately 20% of girls and 10% of boys worldwide experience acts of sexual violence (Goessmann et al., 2020). Komnas Perempuan stated that in 2020-2021 related to cases of sexual violence that had occurred in Indonesia, there were 299,991 cases, which when compared to 2019-2020 alone, there were 431,471 cases. According to Komnas Perempuan, although it still looks small, this is because there are still many cases of sexual violence that occur in Indonesia that have not been recorded by institutions that assist and also reports related to cases of sexual violence to the authorities (Komnas Perempuan, 2021)

Sexual violence is an act that leads to sexual solicitation/urging and performs other actions that are not desired by the victim, such as forcing the victim to watch pornographic products, sexual jokes, and degrading and harassing remarks that lead to aspects of gender/sex. victim's sex, forcing to have sex without the consent of the victim with physical violence or not, and forcing to do unwanted sexual activities accompanied by demeaning, hurting, or injuring the victim.

Yusuf and Erlinda mention that 9 factors cause sexual violence, including 1) families who experience a broken home, 2) unhealthy parenting patterns, 3) easy access to pornographic content, 4) high poverty rates, 7) the tendency of victims of sexual crimes that have not been handled, 8) the low deterrent effect, and 9) the deterrent effect of norms and laws. These factors have a negative impact as well as a negative effect on the victim. The effect that occurs on victims of sexual violence

is certainly not something that can be underestimated, because someone who has become a victim, of course, needs the help of an expert in helping him either in the form of legal assistance, as well as physical and psychological recovery assistance that can be handled by a psychologist or counselor, and the most important thing is the support of the closest people (Anindya et al., 2020).

Legal Resources Center-Gender Justice and Human Rights (LRC-KJHAM) Semarang City is one of the institutions that collaborate with Komnas Perempuan in helping to deal with cases of violence. The scope of its performance covers the entire Central Java region. This institution is a reference for victims of violence to get assistance, both legally and for the treatment of victims. From the data compiled by Komnas Perempuan or LRC-KJHAM about victims of sexual violence, almost all of the victims were women. A person who has been a victim of sexual violence certainly really needs help both physically and psychologically, as well as legal assistance to provide a deterrent effect to the perpetrators (LRC-KJHAM, 2017).

The efforts made by the LRC-KJHAM are *da'wah* efforts carried out to overcome the problems that arise in victims of sexual violence so that they realize that this is a destiny that must be lived by the victim. They are helped to solve their problems so that they can return to their normal daily lives. Efforts are being made to invite victims to survive after the violence that has befallen them. Efforts to invite victims and help victims solve the problems they are experiencing is a *da'wah* activity. *Da'wah* activities are not only used verbally but the whole action activity is carried out in fostering a tendency and interest in Islam. *Da'i* can carry out all aspects of communication activities such as guidance, counseling, teaching, giving instructions, and appreciation as a means of practical guidance for *mad'u* in applying Islamic teachings and morals.

Da'wah is an important part of helping the community to overcome the problems that occur within them. In psychology, the process of helping individuals solve problems is called counseling. In the realm of *da'wah*, counseling is identical to *irsyad*. The derivations of these words include *tawjih*, *ta'lim*, *maw'izhah hasanah*, *istisyafa*, and *nashihah* (in the context of psychotherapy). Islamic *irsyad* is a process of assisting individuals, both themselves (*irsyad nafsiyah*), individuals (*irsyad fardiyah*), and small groups (*irsyad fi'ah qalilah*) to solve problems in realizing a safe, peaceful life, in getting the pleasure of Allah SWT. in the world and the hereafter in the form of internalizing and transmitting God's messages.

In transmitting God's messages, LRC-KJHAM also carried out mentoring activities. Mentoring activities in the form of counseling at LRC-KJHAM are evidence of the seriousness of the institution in handling and combating cases of sexual violence. The application of counseling methods at LRC-KJHAM itself is general because they accept all types of clients without discriminating their ethnicity, nationality, race, and religion. The assistance provided by the *da'i*, in this case, the counselor is a new hope for victims of sexual violence to be able to recover from the fears they are facing, become a safe place for victims to tell everything, and of course the assistance that will be provided. Counselor for the victim so that he can recover back to how he used to be before he became a victim. As the facilitating party, of course, all final decisions remain in the hands of the client.

Counselors' efforts in helping victims of sexual violence carried out by LRC-KJHAM can be used as an example in treating victims of sexual violence. Providing good treatment and applying the principles of *akhlaqul karimah* will help the victim to recover quickly from the psychological impact that has befallen him.

Research Methods

This study uses qualitative research using a case study approach. Best in Hardani (2020) states that case studies are concerned with everything meaningful in the history or development of cases that aim to understand the life cycle or part of the life cycle of an individual unit (individuals, families, groups, social institutions of society). The research subjects were 2 supervisors who handled 14 victims within 3 months. In addition, observations of the subject, and interviews with counselors and psychologists outside the LRC-KJHAM legal aid division were also carried out, while documentation was taken from the client record or counseling status of the research subject.

Data was collected using non-participant observation techniques, interviews, and documentation of the counseling status (treatment history). After the data is collected, data validation is carried out using triangulation. The process of data analysis uses the theory of Milles and Huberman which is divided into three streams of activities that occur simultaneously. The three paths are data reduction, data display, and conclusion drawing (Hardani, et al. 2020).

Results and Discussions

The concept of sexual violence used in the process of documenting data on sexual violence that occurred refers to a concept that has been issued by the Inter-Agency Standing Committee (IASC) which was published in 2005, then the Rome Statute of 1993 and other forms of sexual violence that have been identified by Komnas Perempuan (LRC-KJHAM-FPL, 2016). The following are the findings when conducting interviews with assistants at LRC-KJHAM.

Forms of Adolescent Female Sexual Violence in LRC-KJHAM

WHO defines sexual violence as any sexual act, and the attempt to obtain an unwelcome sexual act, comment or sexual advances, or an act of trafficking in, or directed against, a person's sexuality through coercion, by anyone regardless of their relationship to the victim, under any circumstances, whether at home or outside the home (World Health Organization, 2012).

According to counselors and assistants who handle cases of sexual violence at LRC-KJHAM they stated a report related to the forms of sexual violence that occurred to victims, including victims of rape, forced abortion, sexual harassment both verbally and physically, sexual exploitation, violence against CSWs, as well as sexual slavery (Interview with Nihayatul Muharomah, on October 05, 2021).

Table 1. Number of Victims of Sexual Violence Handled by LRC-KJHAM 2018-2021

Years	Number of Victims
2018-2019	232
2020	120
2021	89

According to table 1, although there has been a decrease in the number of cases of sexual violence, it is believed that there are still many cases that have not been seen and recorded by the institution. There are still many cases of sexual violence that have not been reported and managed by institutions such as LRC-KJHAM and others and this is what is still being evaluated every year regarding the search and data collection of victims of sexual violence out there.

Psychological Impact on Victims of Sexual Violence

The condition of the victim when experiencing sexual violence certainly causes physical and psychological impacts on the victim. According to the counselor's confession as the victim's companion, they said that those victims who came to LRC-KJHAM were still not fully open when they told them what had happened. Many of them are still in trauma and are afraid to believe especially in strangers.

Psychological impacts that arise on victims of sexual violence according to the companion's narrative include victims' anxiety when they see people who resemble the perpetrators of the sexual violence, scared and disbelieve in men, feeling ashamed to meet other people, experience prolonged trauma, suicidal desire, needing and taking sedatives, feeling dizzy, nauseated, sleeping disturbances, frequent nightmares, and withdrawing from the environment. (Interview with Nihayatul Muharomah, on October 5, 2021).

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Sexual violence that occurs to the victim causes many psychological impacts that arise and are suffered by the victim. The impact of violence is in accordance with the results of the research conducted by Anindya, et al. (2020) regarding the psychological impact that appears on victims of sexual violence, which can be in the form of emotional disorders, behavioral disorders, or cognitive disorders.

The three psychological impacts proposed by Anindya, et al. (2020) if it is included with the results of the interview with the counselor are: 1) Psychological impacts that appear in the form of emotional disturbances to the victim can be seen from the victim's unstable emotions, feelings that get worse every day, anxiety and fear, stress, and experience trauma and even depression. Palupi, et al. (2020) state that emotional disturbance in the Victim will be filled with feelings of revenge, anger, and hatred which were previously directed at the person who abused them and then spread to other objects or people around them. After experiencing sexual violence against the victim, various feelings of sadness, discomfort, tiredness, irritation, and confusion emerge. 2) Behavioral disorders can be seen from changes in the victim's behavior such as withdrawal from the surrounding environment, distrust, fear of meeting strangers, and feeling low self-esteem. Hester, (2018) also argues that victims of sexual violence may experience behavioral disorders in the form of having difficulty establishing relationships with new people or maintaining positive relationships with those closest to them. 3) Cognition disorders can be in the form of victims thinking that they are responsible for what happened to them and blaming themselves, as in the research conducted by Jaffe et al., (2021) which states that victims of sexual violence will blame themselves for the events that have happened to them, so they have a small percentage to report sexual violence that happened to them.

Factors Causing Differences in Psychological Impact on Victims of Sexual Violence Victims

The psychological impact experienced by the victim will differ from one victim to another. The preacher in this case acts as a companion and also as a counselor stating that the difference in psychological impact is based on the age of the victim, the severity of the violent incident, the resilience and capacity of coping with stress on the victim, who is the perpetrator of the violence, and how the victim's environment responds to the victim.

Each individual will certainly have a different response when they experience violence because each individual has different resilience and coping with stress. Lazarus (1984) defines coping as realistic and flexible thoughts and actions that solve problems to reduce stress levels in the person, so it would be very reasonable if one victim to another has different psychological impacts that appear on them. Resilience and coping with stress are also influenced by the age of the victim.

The difference in the psychological impact on the age of the victim is in line with the results of research which states that the age of the victim at the time of sexual violence can affect the difference in the psychological impact that appears on the victim. The research carried out took the object of research from victims who were children, teenagers, and adults. The result is that the impact that occurs on each victim is different, especially if the victim is still a child, the psychological impact that appears will be longer in duration compared to victims who are teenagers and adults.

The existence of stigma and an environment that does not support the victim can also affect the psychological impact of the victim. Those who have a positive environment in viewing the victim will certainly have a positive impact on the victim's condition, and vice versa. According to research conducted by Verelst et al. (2014), the victims of sexual violence and its social consequences (such as getting ostracized in society and stigma) will make girls who are victims of violence more vulnerable to trauma when compared to those who do not get ostracized and negative stigma in their environment.

Without realizing it, the psychological impact that occurs on the victim will certainly affect the development of the victim's teenage years. Adolescence, especially for women who are getting ready to enter adulthood with millions of dreams and hopes will easily become difficult to go through. This happens because of the impact of the violence they have experienced. Feeling stressed, depressed, and deep trauma also affects their adolescent development, another impact is feeling hopeless and feeling low in self-esteem which also makes them end up blaming themselves (Utami, 2020).

Moreover, during adolescence, they are experiencing a transition period from children to adolescents, as well as from adolescents to adults which of course will find many problems during their development and in the process of maturation. Other effects on women victims of sexual violence also cause them to distrust and are scared of men and strangers. Their experiences of sexual violence can also destroy victims' assumptions about life itself, such as their belief in the goodness of others and the belief that the world is safe and fair for them. Negative changes that occur in victims also sometimes attack the belief system they believe in (Basile, 2011).

The impacts mentioned above can also cause an initial obstacle in conducting individual counseling. The dishonesty of the victim when telling stories caused by distrust of strangers and trauma to them becomes an obstacle for the assistant as a counselor when carrying out the individual counseling process as the first treatment for the victim. A study conducted (Figueira et al., 2021) stated that some victims denied sexual assault at their first visit, but reported being victims at follow-up visits, especially when talking to their counselor, where they felt more comfortable sharing this experience. This, of course, must be sought by a counselor so that the victim gets the treatment, either psychologically, medically, or other assistance that is required by the victim.

Da'i's Efforts in Handling Victims of Sexual Violence in LRC-KJHAM

Da'wah in dealing with victims of violence committed by *da'i* is performed by providing spiritual guidance and counseling. In carrying out guidance and counseling for victims of sexual violence, the specific target is spiritual. Islamic spiritual guidance is an alternative approach in Islamic *da'wah* as well as an important media in helping individuals create peace of mind and soul (Aryanto, 2017). This is because Islamic spiritual guidance is an activity that facilitates the process of spiritual guidance to implement medical and spiritual treatments. The position of spiritual guidance in *da'wah* is a *da'wah bi al-Irsyad* to provide peace of mind, inspiration, and motivation for individuals. With the calmness that is obtained, the individual becomes more patient and feels confident that the problem will be resolved. With this calmness, individuals can perform prayers, be patient, and believe that God's help will always be there. As Allah says:

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وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ وَأِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

"And ask for help (to Allah) with patience and (do) prayer. And verily, that is very hard, except for those who are humble." (Al Baqarah 45)

Spiritual guidance which refers to the spiritual improvement of the client will have a significant impact on influencing the client's healing process. This is directly proportional to several studies that have been carried out by experts. High spirituality makes a positive contribution to recovery (Fallot, 1998).

Other studies have shown that religion plays a positive role in reducing clients' stress. Spirituality also affects the client's coping style or perceived locus of control. Spiritual and religious resilience is required to avoid anxiety, worry, stress, and negative emotions. Several studies have shown a link between spirituality, religion, and physical and mental health. Religious/spiritual beliefs and practices overcome illness and stressful life changes to better mental health and more quickly adapt to health problems, both physical and psychological. Therefore, counseling and psychotherapy make it easier for counselors to deal with patients during therapy through alleviation of problems.

On the other hand, (Sari, 2014) states that spirituality can help heal mental disorders, namely by reducing the symptoms of mental disorders other than taking medication. It is also useful for treating symptoms, behavioral changes, emotional changes, and future awareness. In *da'wah*, guidance (*irsyad*) can take the form of *nafsiyah* and *fardiyah*. It is called *irsyad nafsiyah* when the supervisor guides himself. *Irsyad Fardiyah*, the supervisor guides clients or individuals other than himself. In other words, *irsyad fardiyah* is individual guidance. Another term in *irsyad da'wah* is *istisyfa* or psychotherapy, which is the process of assisting clients to solve the problems at hand. In this case, Islamic psychotherapy emphasizes the spirituality of the client. Methods, techniques, models, and everything related to psychotherapy are based on an Islamic approach that refers to the Qur'an and Hadith (Kusnawan & Syamsul, 2021).

Islamic spiritual guidance (*irsyad*) which includes guidance and counseling (*irsyad wa tawjih*) and Islamic therapy (*irsyad wa isytisyfa*) to provide spiritual support as a form of mental resilience in achieving peace of mind. In this case, Islamic spiritual guidance aims to realize the individual into a complete human being to achieve happiness in the world and the hereafter.

Guidance and counseling services as *tariqatud da'wah* or *da'wah* methods carried out by LRC-KJHAM are one of the programs of the legal aid division. The forms of counseling carried out at LRC-KJHAM itself are assistance in the form of individual counseling and group counseling in the form of support groups. The implementation of counseling at LRC-KJHAM itself is carried out by professional counselors or helpers. The assistants here utilize the individual counseling stages in approaching the victim so that the victim feels comfortable in its implementation. Victims in the counseling process are referred to as partners who are considered partners in alleviating the problems that are befalling them. The counselor in this session only acts as a lighter and the final decision is determined by the victim.

The counseling sessions conducted at LRC-KJHAM were carried out by assistants from the legal aid division. When the process of implementing counseling guidance, of course in practice also applying the guidance process to victims, then the counselor will apply the stages in the counseling process as expressed by Mrs. Nihayatul Muharomah:

"Efforts made by the counselor, in this case, start from the initial stage, the transition stage, the problem identification stage, the evaluation stage, and the final stage of counseling" (Interview with Nihayatul Muharomah, on October 5, 2021).

In assisting, the assistants carry out professional counseling. They apply guidance and counseling techniques when conducting the initial stages for victims. The stages of counseling proposed by Mulawarman, et al. (2019) have been implemented by facilitators in assisting victims, these stages can be in the form of building a relationship with the victim, identifying and assessing the problems that appear in the victim, facilitating therapeutic changes that appear in the victim during the mentoring session, and conducting evaluation and termination of the victim. Techniques in approaching victims for the first time of course require effective communication to help victims who experience psychological impacts carried out by assistants as counselors with an approach that prioritizes approaches through feelings and emotions (Dulwahab et al., 2020).

In addition to the stages that the counselor must be able to apply during individual counseling sessions, a counselor must also be able to know how to see and identify a problem and diagnose the victim's symptoms other than physical complaints. The counselor will let the client express the need for psychological intervention concerning symptoms that are related to and contain the violence and anxiety they are experiencing (Nurhayati, 2018). The use of therapeutic communication can help companions to approach the victim to ask relevant and required questions, dig up information, clarify, focus on information, assist self-disclosure, and assist victims in realizing inconsistencies in their feelings, attitudes, or beliefs at that time. (Sherko et al., 2013).

Counselors' efforts at LRC-KJHAM in helping victims of violence include individual counseling, group counseling in the form of support groups, and intervention by counselors/psychologists who have collaborated with LRC-KJHAM. The implementation of individual counseling carried out by the counselor prioritizes the comfort of the victim, for example, the implementation of individual counseling is carried out where the victim wants so that in this case the assistant as a counselor will follow the victim's wishes about where the counseling is carried out. According to the companion's narrative, the implementation of counseling at the place where the victim wants it is aimed at making the victim feel comfortable when telling stories and conducting the counseling process with the companion. The process of implementing individual counseling with victims is carried out in

more than one meeting and will be completed if the victim has experienced changes compared to the initial meeting, or intervention will be carried out if the impact that appears on the victim is severe and requires expert handling in dealing with the impact and of course, it has obtained the consent of the victim. The implementation of the intervention itself is still accompanied by a companion until the counseling process carried out with the third parties is complete.

In addition to counseling sessions conducted by assistants, LRC-KJHAM also provides other psychological services such as referrals to professional counselors or psychologists if the victim asks for it or feels the need to be referred to someone more expert in dealing with the trauma, this was revealed during an interview with Mrs. Nihayatul Muharomah :

"For example, the impact of trauma, or one that has a severe impact, usually we will access psychologists, both psychologists from the Government Hospital that we access free of charge to psychologists from paid universities" (Interview with Nihayatul Muharomah, on October 5, 2021).

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Although the victim has been referred to a psychologist and counselor, the companion will always accompany the victim in carrying out the counseling process. If the counselor allows the counselor to accompany the victim in the counseling room, the counselor will accompany the victim, but if the counselor needs privacy when counseling the victim, the counselor will ask for medical records obtained by the counselor during the counseling session. In addition to individual counseling assistance, LRC-KJHAM also assists in the form of group counseling in helping victims. Group Counseling is given When the victim has shown positive changes, the next step is that the assistant as the counselor will advise the victim to take part in group counseling activities in the form of a support group.

The form of Group Counseling taken in this counseling session is the form of a Support Group Empowerment for Survivors. The support group itself is intended as Group Counseling for the psychological recovery of survivors, strengthening survivor organizations is also intended to strengthen solidarity (sisterhood) and their capacity to seize sovereignty over themselves and their lives, including all government policies related to women (LRC-KJHAM Profile). The support group itself is intended so that victims can start interacting with other people so that they will be ready to plunge back into society. The implementation of Group Counseling in the form of a support group should be carried out with full commitment by group members. This is crucial considering the stages that have been described at the beginning of the meeting must be passed by each member until it is felt to be complete. The support group itself can be very influential in helping victims if they can follow each of the existing stages and have been agreed upon by each member and can commit to following the counseling session to completion (Saputri et al., 2018).

After the victim has attended individual counseling, the companion as the counselor will direct the victim to take group counseling in the form of a support group when they feel they are ready to meet new people, basically, members of the support group also come from fellow victims who have experienced violence. The purpose of holding a support group itself is to help victims in regaining their self-confidence, and so that they can return to their normal activities without being overwhelmed by fear.

The formation of a support group at the LRC-KJHAM itself is one of the ideas of the victims who have been completed accompanied by assistants through individual counseling. After the mentoring period was over, it turned out that they still often visited the LRC-KJHAM office, because they felt they had been in the victim's position and understood what they felt, finally they proposed to the facilitators to form a support group to help victims interact and help them restore their confidence (LRC-KJHAM Profile). In practice, of course, the members are accompanied by a counselor as their companion, where the counselor is in charge of leading the group. Victims can share their experiences with other members in turn, while they can provide input, motivation, and encouragement to fellow group members.

The implementation of Group Counseling in the support group technique will certainly help victims in their recovery period. This is based on the fact that the victim is in a mutually supportive and mutually reinforcing environment among fellow members, and also the victim will share the same fate as other members so that they do not feel alone anymore. Environmental psychology views that the environmental setting of a society does not only affect physically but also psychologically and socially the people who inhabit it. If the environment in the support group where the victim participates is right, then this can have a good effect on the victim.

It is hoped that the presence of a counselor as a companion and a group leader can create a conducive atmosphere during the implementation of Group Counseling so that members can develop all their potential. Creation of a conducive atmosphere can be formed through effective communication among fellow members and good cooperative relationships among fellow members as participants in Group Counseling (Algifahmy, 2016)

Gladding in Saputri, et al. (2018: 98) stated that Group Counseling activities can help victims to help each other about what their needs are at that time because in the Group Counseling process there are group dynamics, mutual encouragement, listening to each other, healing each other, and mutual respect. Help from one member to another, from the Group Counseling process in the form of a support group, they can use the process as a provision to develop themselves in a better direction than before.

The purpose of implementing a support group is to prepare victims for social interaction with other people so that victims can return to their nature as social beings. Kartono explained that people who have a healthy mentality have distinctive characteristics, including the ability to act efficiently, have clear life goals, and have a healthy self-concept. Mentally healthy people, therefore, can adapt to their environment, easily being able to place themselves in social change. It is hoped that the victims can put themselves back into their surroundings again without having to withdraw from their environment.

There are indicators of the success of the mentoring and counseling sessions carried out by the companion to the victim according to Mrs. Nihayatul Muharomah who stated that the indicator of the success of the counseling session for the victim can be seen. When the victim gives good news after the mentoring session is over, they can move on from the impacts on themselves, they trust the LRC-KJHAM as a place to ask for help, and can tell everything in detail and then realize that they have rights that they can fight for as victims (Interview with Nihayatul Muharomah, on 05 October 2021).

The success of a companion as a counselor in a counseling guidance session certainly has a good indication of seeing the development of the victim. Some indicators of success in the counseling process are: 1) decreasing anxiety that arises in the victim, 2) after the counseling is complete the victim has a practical, pragmatic and useful life plan, 3) there must be an agreement on when the plan will be implemented so that at the next meeting the counselor can check the results of the implementation of the plan (Prayitno, 2015). If the indicators are visible in the victim, then the victim can be considered successful in participating in the Guidance and Counseling sessions conducted by LRC-KJHAM or partners working with LRC-KJHAM.

The quality of the counselor is all the criteria for excellence, personality, knowledge, insight, skills, and values that will certainly make it easier for him to carry out the Guidance and Counseling service process so that clients and counselors can achieve their goals successfully and effectively (Sholahudin, 2010: 193). If we look at the counseling sessions conducted by the counselor to the victim, the facilitators must have met the qualifications to become a good counselor supported by other competencies such as academic, social, and professional competencies (Putri, 2016).

Islam itself has instructed humans to advise each other when it is felt that something is wrong with that person. In this case, the companion will guide the form of good advice to the victim so that the victim can make the right decisions for their future as demonstrated by the Prophet who was a guiding figure who gave advice and warnings, where many lessons could be taken from the advice and speeches conveyed when he preached (Ghuddah, 2009). Just as *da'wah bil oral* which in practice calls for goodness to *mad'u* so that they are always on the right path, a counselor shares the same concepts in guiding his victims.

Conclusion

Based on the results of research conducted at LRC-KJHAM, it can be concluded that the victims experienced psychological impacts due to sexual violence that occurred them, the psychological impacts in the form of emotional disturbances, behavioral disorders, and cognitive disorders. Efforts made by the *da'i* who in this case as LRC-KJHAM counselors in helping victims of sexual violence are carried out through group support activities, which include guidance and counseling (*irsyad wa tawjih*) and psychotherapy (*isytiyfa*). Given that the impact is quite significant, systematic efforts, both theoretical and practical, are required to overcome the psychological impact it causes. There is also a need for further research efforts that are not only limited to the efforts of the *da'i* on the psychological side, but also efforts in the economic, social, and other fields as parts of the welfare of clients both psychologically and non-psychologically.

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