

## Gender-based *Dayah*: The Role of Female Ulama in Trauma Recovery Strategies for Sexual Violence Victims in Aceh

Fathayatul Husna,<sup>1\*</sup> Ainal Fitri<sup>1</sup>

<sup>1</sup>Department of Communication,  
Faculty of Social and Political Sciences,  
Universitas Teuku Umar, Aceh Barat –  
Indonesia

**\*Corresponding Author:**

email: fathayatulhusna@utu.ac.id -  
Jl. Alue Peunyareng Ujong Tanoh  
Darat, Meureubo, Aceh Barat,  
Aceh 23681, Indonesia

**Abstract:** This article delves into the escalating cases of sexual violence in Aceh and the imperative need for trauma recovery efforts. Umi Hanisah, an Acehnese female ulama and founder of Dayah Diniyah Darussalam, the sole gender justice-oriented Islamic boarding school in Aceh, is pivotal in addressing this issue. Employing a descriptive qualitative approach, this research explores Umi Hanisah's endeavors to heal the trauma of child victims of sexual violence. Data collection includes in-depth interviews, observation of the Dayah environment, documentation, and literature studies. Findings reveal Umi Hanisah's authoritative approach in accommodating and recovering victims through a religious lens. She contends that the Islamic religious approach can emancipate victims from the chains of trauma, supplemented by Aceh's local wisdom values as a foundation for trauma recovery, empowering victims to reintegrate into their communities.

**Keywords:** Dayah Diniyah Darussalam; gender equality; sexual violence; trauma recovery; Umi Hanisah

**Abstrak:** Artikel ini membahas tentang meningkatnya kasus kekerasan seksual di Aceh dan kebutuhan mendesak akan upaya pemulihan trauma. Umi Hanisah, seorang ulama perempuan Aceh dan pendiri Dayah Diniyah Darussalam, satu-satunya pesantren yang berorientasi pada keadilan gender di Aceh, memiliki peran penting dalam mengatasi masalah ini. dengan menggunakan pendekatan kualitatif deskriptif, penelitian ini mengeksplorasi upaya Umi Hanisah dalam menyembuhkan trauma anak korban kekerasan seksual. Pengumpulan data dilakukan dengan wawancara mendalam, observasi lingkungan *dayah*, dokumentasi, dan studi literatur. Temuan menunjukkan pendekatan otoritatif Umi Hanisah dalam mengakomodasi dan memulihkan korban dengan pendekatan agama. Ia berpendapat bahwa pendekatan agama Islam dapat membebaskan korban dari belenggu trauma, dilengkapi dengan nilai-nilai kearifan lokal Aceh sebagai landasan pemulihan trauma, memberdayakan korban untuk berintegrasi kembali ke dalam komunitas mereka.

**Kata Kunci:** Dayah Diniyah Darussalam; kesetaraan gender; kekerasan seksual; pemulihan trauma; Umi Hanisah

## A. Introduction

In recent years, the issue of sexual violence has often been reported in several media throughout the world, including in Indonesia. Until 2023, the 10 highest of sexual violence cases in Indonesia, included Riau Islands 1,129 cases, Jakarta 740 cases, Central Java 702 cases, Bengkulu 561 cases, West Papua 541 cases, Southeast Sulawesi 538 cases, South Sumatra 480 cases, Kalimantan East 439 cases, Aceh 429 cases and Banten 414 cases.<sup>1</sup> These areas show that sexual violence cases are needed to be handled as quickly as possible by various parties.

Based on a series of data, Aceh is one of the Indonesian's provinces with the highest number of sexual violence cases. Cases of sexual violence are not only experienced by adult women, but also by young girls.<sup>2</sup> Sexual violence against females in Aceh did not only occur in the 2000s. This incident has a long history of several tragedies in Aceh, such as the Military Operation Area (DOM) conflict and Rumoh Geudong tragedy.<sup>3</sup> This history is one of the bitter experiences experienced by adult women and young girls in Aceh. However, as of January 1, 2023, cases of sexual violence against females in Aceh have reached 442 cases and 477 victims.<sup>4</sup> Compared with cases in 2022, the current number is still relatively low. In 2022, there were 745 cases and 780 deaths.<sup>5</sup> However, this number will tend to increase until the end of 2023. It will certainly have a big impact on Aceh.

---

<sup>1</sup> Simfoni-PPA, "Perbandingan Jumlah Kasus Kekerasan Seksual," [Kemenpppa.go.id](https://kekerasan.kemenpppa.go.id/ringkasan), 2023, <https://kekerasan.kemenpppa.go.id/ringkasan>; Simfoni-PPA, "Peta Sebaran Jumlah Kasus Kekerasan menurut Provinsi, Tahun 2023," [Kemenpppa.go.id](https://kekerasan.kemenpppa.go.id/ringkasan), 2023, <https://kekerasan.kemenpppa.go.id/ringkasan>.

<sup>2</sup> Tri Wahyuni and Silvano Hajid, "Kisah Anak Perempuan Aceh yang Diseksi dan Diperkosa Sejumlah Laki-Laki," *BBC News Indonesia*, July 24, 2023, <https://www.bbc.com/indonesia/articles/cgr80r6yjjgro>; Simfoni-PPA, "Peta Sebaran Jumlah Kasus Kekerasan menurut Provinsi, Tahun 2023"; BBC, "Rumah Aman Penyintas Kekerasan Seksual di Aceh: Pernah Diusir dari Kampung Namun Tetap Berjuang 'Karena Cinta,'" *BBC News Indonesia*, October 20, 2022, <https://www.bbc.com/indonesia/articles/ck7e12kxnxno>.

<sup>3</sup> BBC, "Rumoh Geudong: 'Saya Disetrum dan Digantung dengan Kaki di Atas', Trauma Anak Muda Aceh," *BBC News Indonesia*, June 23, 2023, <https://www.bbc.com/indonesia/indonesia-65845473>; KontraS, "23 Tahun Peringatan DOM Aceh: Status Dicabut, Kasus Tak Kunjung Diusut," *KontraS*, August 7, 2021, <https://kontras.org/2021/08/07/23-tahun-peringatan-dom-aceh-status-dicabut-kasus-tak-kunjung-diusut/>.

<sup>4</sup> Simfoni-PPA, "Peta Sebaran Jumlah Kasus Kekerasan menurut Provinsi, Tahun 2023."

<sup>5</sup> Simfoni-PPA.

Based on the data that the authors have presented above, the authors are interested in exploring the issue of sexual violence in Aceh because this ranked 9th with the number of cases 442 cases of sexual violence in 2023 and 477 female victims. Even though it is ranked 9th, Aceh is one of the 10 provinces with the highest number of sexual violence in Indonesia. If we refer to the history and the autonomy rights legitimation, Aceh has implemented the rules of Islamic law in the way of *kāffah* or completely in every social activity. In fact, Islamic sharia rules have also been applied in the form of legal regulations called *Qanun*. On this basis, the authors argue that Aceh should be very careful in committing violations of Islamic law. Furthermore, the rules regarding sexual violence have been detailed in Aceh Qanun Number 6 of 2014 about Jinayat Law Parts Six and Seven.

Referring to the conditions above, victims of sexual violence need attention, assistance, and efforts to recover their psychological condition.<sup>6</sup> According to Judith Lewis Herman, three dimensions are needed in trauma recovery, which are establishing safety (giving a sense of security), remembrance and mourning (repeating recorded events), and reconnection (connecting socially with the environment).<sup>7</sup> So far, response to victims of sexual violence in Aceh has only been limited to providing education and psychological approaches.<sup>8</sup> However, the efforts made have not been fully optimal, even though there are still many victims of sexual violence who have not reported or made complaints regarding the sexual violence they experienced because it is considered a shame.<sup>9</sup> Academically, efforts to recover the trauma of victims of sexual violence have been studied by previous researchers. Ni Putu Rai Yulianti et al. explained that apart from providing legal protection to victims of sexual violence, trauma recovery efforts, and counseling services are needed to recover the trauma of victims of sexual violence. However, the research only stated that efforts to recover victims were carried

---

<sup>6</sup> Maria Novita Apriyani, "Implementasi Restitusi bagi Korban Tindak Pidana Kekerasan Seksual," *Risalah Hukum* 17, no. 1 (2021): 1–10.

<sup>7</sup> Judith Lewis Herman, *Trauma and Recovery* (New York: Basic Books, 1992).

<sup>8</sup> Safrina, "KemenPPPA-DP3A Aceh Cegah dan Tangani Kekerasan terhadap Perempuan," <https://www.acehprov.go.id/berita/kategori/pemerintahan/kemen-pppa-dp3a-aceh-cegah-dan-tangani-kekerasan-terhadap-perempuan>; "Qanun Aceh Nomor 9 Tahun 2019 Tentang Penyelenggaraan Penanganan Kekerasan terhadap Perempuan dan Anak," 2019.

<sup>9</sup> Abdullah Abdullah, Nawir Yuslem, and Hafsah Hafsah, "Perlindungan Hukum terhadap Anak Korban Kekerasan Seksual di Kabupaten Aceh Utara," *Istinbath* 21, no. 1 (2022): 27–56, <https://doi.org/10.20414/ijhi.v21i1.485>.

out only through an emotional approach and did not explain a stage of trauma recovery efforts clearly.<sup>10</sup> Then, Temmy Andreas Habibie et al., explained that rehabilitation and trauma healing efforts were needed to recover the trauma of victims. This effort is also carried out by involving parents.<sup>11</sup> Furthermore, Atikah Rahmi and Hotma Siregar also explained that one of the steps that can be taken to help recover from trauma in victims of sexual violence is to use community-based methods, also known as community-based trauma recovery services.<sup>12</sup> This community-based is considered to have a significant impact on the progress of trauma recovery for victims. This explanation is also supported by Erica Koegler et al. According to him, community-based really helps victims of sexual violence to be able to fight for their lives again and to restore their mental health.<sup>13</sup> Different from this strategy, Kelsey Hegarty et al. explained that the most promising step to try to recover trauma in victims of sexual violence is by holding regular nurse visits to intervene with victims and carry out psychological treatment, such as cognitive behavioral therapy.<sup>14</sup>

Based on several studies above, this article finds different efforts in handling trauma recovery. Regarding the victim's recovery process, the authors discovered a unique method used by local Acehese people. In Aceh, there is one Acehese female ulama who has a big influence in handling cases of sexual violence against females. Umi Hanisah is one of the Acehese ulama who now has an Islamic boarding school as a safe house for victims of sexual violence. Apart from that, as a female ulama, the authors see that Umi Hanisah has the authority to be a female leader in Aceh. Umi Hanisah carries out other social

---

<sup>10</sup> Ni Putu Rai Yuliantini and Dewa Gede Sudika Mangku, "Perlindungan Hukum terhadap Anak Korban Kekerasan Seksual," *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 6, no. 2 (2021): 342–49, <https://doi.org/10.17977/um019v6i2p342-349>.

<sup>11</sup> Temy Andreas Habibie and Qurotul Uyun, "Model Intervensi Islam dalam Penanganan Gejala Gangguan Stress Pasca Trauma pada Orang Tua yang Memiliki Anak sebagai Korban Kekerasan Seksual," *Journal of Islamic and Contemporary Psychology (JICOP)* 3, no. 1s (2023): 221–30, <https://doi.org/10.25299/jicop.v3i1s.12363>.

<sup>12</sup> Atikah Rahmi and Hotma Siregar, "Community-Based Recovery for Sexual Violence Victims: The Case of Hapsari," *Ahkam: Jurnal Ilmu Syariah* 20, no. 1 (2020): 1–18, <https://doi.org/10.15408/ajis.v20i1.13520>.

<sup>13</sup> Erica Koegler et al., "Understanding How Solidarity Groups—A Community-Based Economic and Psychosocial Support Intervention—Can Affect Mental Health for Survivors of Conflict-Related Sexual Violence in Democratic Republic of the Congo," *Violence Against Women* 25, no. 3 (2019): 359–74, <https://doi.org/10.1177/1077801218778378>.

<sup>14</sup> Kelsey Hegarty et al., "Interventions to Support Recovery after Domestic and Sexual Violence in Primary Care," *International Review of Psychiatry* 28, no. 5 (2016): 519–32, <https://doi.org/10.1080/09540261.2016.1210103>.

activities besides carrying out her duties as a housewife. Umi Hanisah took part in activities of tolerance, religious moderation, and gender equality.

The authors found that the uniqueness of Umi Hanisah was that she made other contributions apart from being a female ulama. Umi Hanisah is active in protecting victims of sexual violence and takes care of *Dayah Diniyah Darussalam*.<sup>15</sup> She developed this *dayah* not only as a place to learn Islamic religious knowledge deeper and formal education but also to protect and provide guidance for young girls as victims of sexual violence.

Based on the description above, several Islamic boarding schools in Indonesia also have the same awareness of accommodating the issue of sexual violence. These Islamic boarding schools are also managed by females religious figures. One of them is Kempek Islamic Boarding School located in Cirebon, which is managed by Hj. Afwah Mumtazah. Under her leadership, this Islamic boarding school resettle victims of sexual violence who are rejected in their social environment. Apart from that, Hj. Afwah Mumtazah also facilitates various community interests, such as social issues and other female issues,<sup>16</sup> Nyai Sinto at the Al-Hidayat Islamic Boarding School, Magelang, and Nyai Ernawati Siti Syaja'ah at Nurul Huda Islamic Boarding School, Garut. These two Islamic boarding schools also advocate for victims of sexual violence using various methods. However, specifically, Nyai Sinto recovers the self-confidence of her students, who were victims of sexual violence, by giving them responsibility and involving the students in various duties and activities at the Islamic boarding school.<sup>17</sup> Al-Ihya Ulumaddin Islamic Boarding School in Cilacap is also doing the same thing. Under the authority of Nyai Hanifah Musyarah, this Islamic boarding school also actively assists victims of sexual violence and domestic violence (KDRT). By forming Balai Perempuan Annisa, Nyai Hanifah Musyarah provides assistance in cases of violence and accommodates females to learn and strengthen community-based economic independence programs.<sup>18</sup>

---

<sup>15</sup> *Dayah* is Acehnese term for *pesantren* or Islamic boarding school.

<sup>16</sup> Maulana Ihsan, "Book Review: Sketsa Perjuangan Ulama Perempuan dalam Menegakkan Kemanusiaan," *Musawa: Jurnal Studi Gender dan Islam* 13, no. 2 (2014): 207–12, <https://doi.org/musawa.2014.132.207-212>.

<sup>17</sup> Yusuf Yusuf, "Daftar Empat Pesantren Pro-Korban Kekerasan Seksual di Pulau Jawa," *IBTimes*, May 5, 2022, <https://ibtimes.id/daftar-empat-pesantren-pro-korban-kekerasan-seksual-di-pulau-jawa/>.

<sup>18</sup> Hanifah Muryassarrah, "Balai Perempuan Annisa: Ruang Partisipasi bagi Perempuan Cilacap," *Swara Rahima*, June 20, 2022, <https://swarahima.com/2022/06/20/balai-perempuan-annisa-ruang-partisipasi-bagi-perempuan-cilacap/>.

The presence of Islamic boarding schools based on gender equality is a good sign of the victims' decisions and companions in Indonesia. Although the methods used by several pro-gender-based justice Islamic boarding schools still need to be studied further, the preventive and protective actions that initiated them contributed greatly to this issue, especially for victims. Likewise, in Aceh, even though the method used by Umi Hanisah to recover victims did not use popular methods. According to her, victims need to be brought closer to the rules of the Islamic religion and need to be involved in activities so that they can control themselves. Umi Hanisah has a different view regarding psychology, theoretically and practically.

Therefore, in this research, the authors discuss in more depth how the development of the practice of sexual violence in Aceh is seen based on history and the current era. How does Umi Hanisah's role as a female Acehnese ulama support gender equality? How does Umi Hanisah operate Dayah Diniyah Darussalam's activities as a 'safe house' for victims of sexual violence and her progress in recovering the victims' trauma? Therefore, through Umi Hanisah's study, this article will contribute to academic discourse on gender equality, authority, and trauma recovery.

## **B. Methods**

To answer some of the questions above, the research was carried out using a qualitative descriptive approach and supported by data collection methods in the form of in-depth interviews, observation, documentation, and literature study. In this research, the authors conducted an in-depth interview with Umi Hanisah, the caregiver for Dayah Diniyah Darussalam, and also an Acehnese female ulama who plays a very active role in overcoming cases of sexual violence in Aceh. The authors also made observations on the interactions of several female students, specifically, around 4-6 students in elementary and junior high school who were victims of sexual violence. Besides, we even took data from one victim of sexual violence who has now become an Islamic teacher (*ustadzah*) and involved several *ustadzah* (teachers) who had served at Dayah Diniyyah Darussalam. Researchers interviewed them all in-depth to find the root of the problem from various perspectives.<sup>19</sup> Also, in-depth interviews

---

<sup>19</sup> S. Brinkmann, "Unstructured and Semi-Structured Interviewing," in *the Oxford Handbook of Qualitative Research*, ed. P. Leavy (Oxford: Oxford University Press, 2014), 277–99.

can help understand Umi Hanisah's trauma recovery practices or strategies. These considerations inspired the authors to look at the integration of the trauma recovery process both practically and theoretically. Then, the researchers analyzed the data using several stages: data management, reading memory, describing, classifying, interpreting, and representing visualizing.

## C. Results and Discussion

### Historical Line of Sexual Violence against Females in Aceh

Cases of sexual violence against females often occur in various regions in Indonesia; one of them is Aceh. By date of January 1st, 2023, Aceh was ranked as the 11th region with the highest number of sexual violence cases, 537 cases.<sup>20</sup> This case consists of 129 male victims and 470 female victims. The number of sexual violence cases could potentially increase or decrease, according to reports and data found in the future. However, if it is compared with the cases recorded in 2022, the number of sexual violence cases in Aceh in 2023 tends to decrease. In 2022, the number of cases of sexual violence in Aceh reached 904 cases, with 191 male and 780 female victims.<sup>21</sup> This comparison also needs to be reviewed by recording the number of other cases until the end of 2023. Therefore, comparing the number of cases can be seen accurately until the end of 2023.

Regarding the number of sexual violence cases in Aceh, the authors is interested in studying it in depth. As a province with the legitimacy of Islamic law and special autonomy, Aceh has full authority to implement Islamic rules in totality (*kāffah*).<sup>22</sup> It means that the rules of Islamic law are applied to every society and in all contexts of social problems, one of them is regulating interactions between males and females.<sup>23</sup> Let's look at the complete authority to implement Islamic sharia rules in Aceh. The authors imagine that the Aceh government should have implemented these rules well and tried to carry out its

---

<sup>20</sup> Simfoni-PPA, "Perbandingan Jumlah Kasus Kekerasan Seksual."

<sup>21</sup> Simfoni-PPA.

<sup>22</sup> R Michael Feener, "State Shari'a and Its Limits," in *Islam and the Limits of the State: Reconfigurations of Practise, Community and Authority in Contemporary Aceh*, ed. R Michael Feener, David Kloos, and Annemarie Samuels (Leiden: Brill, 2016), 1–23.

<sup>23</sup> Dedy Sumardi, Ratno Lukito, and Moch Nur Ichwan, "Legal Pluralism within the Space of Sharia: Interlegality of Criminal Law Traditions in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (2021): 426–49, <https://doi.org/10.22373/sjhkv5i1.9303>.

mission to minimize deviant acts in Aceh. However, several data related to crime cases were found in Aceh; one of them was cases of sexual violence.<sup>24</sup> It shows that the rules of Islamic law that apply in Aceh and the practices that occur in society are imbalanced.

Starting from the authors' concern of the imbalance between the application of Islamic shari'a rules and its practice in society, the authors suspect that victims of sexual violence in Aceh are not only seen as the imbalance of the application of Islamic shari'a. The authors assume that cases of sexual violence in Aceh have a strong connection with the long history that occurred in Aceh, such as the conflict between the Free Aceh Movement (*Gerakan Aceh Merdeka* - GAM) and the Republic of Indonesia (RI), the Rumoh Geudong tragedy and continuing to the current tragedies which happen in the contemporary era. Apart from that, if we look from the victim's perspective, this case not only harms male and female victims but also attracts children as victims. This allegation arose because underage victims experienced many cases of sexual violence in regions of Indonesia.<sup>25</sup> Therefore, these two allegations are the basic reasons for the authors to study in depth the cases of sexual violence in Aceh.

Historically, the people of Aceh have deep wounds related to the prolonged conflict between Aceh and Indonesia. The local Acehnese community remembers this case as the Military Operations Area (*Daerah Operasi Militer* - DOM). This period of conflict not only as a war and armed fighting but also many victims experienced cases of sexual violence.<sup>26</sup> At this time, victims of sexual violence are dominated by females, both adult women and young girls.<sup>27</sup> Many Acehnese females are victims of abuse and sexual violence perpetrated by security actors. This sexual violence was carried out as

---

<sup>24</sup> Nashriyah Nashriyah, Alfiatunnur Alfiatunnur, and Tya D. J. Hermawan, "Examining the Efforts of the Aceh Government in Dealing with Child Victims of Sexual Violence," *Gender Equality: International Journal of Child and Gender Studies* 7, no. 2 (2021): 273–87, <https://doi.org/10.22373/equality.v7i2.10903>.

<sup>25</sup> LPSK, "Banyak Korban Kekerasan Seksual Takut Melapor," *lpsk.go.id* (17, 2016), <https://lpsk.go.id/berita/detailpersrelease/2473>.

<sup>26</sup> Haura Atthahara, "Perempuan dan Kekuasaan: Studi Kasus Kekerasan terhadap Perempuan oleh TNI di Aceh pada Masa Darurat Militer dan Darurat Sipil Tahun 2003-2005," *Jurnal Politikom Indonesiana* 3, no. 2 (2018): 104; Sentiela Ocktaviana and Suraiya Kamaruzzaman, "Examining Women, Peace, and Security Agenda in Local Concept Case Study: Aceh, Indonesia," *Jurnal Masyarakat dan Budaya* 23, no. 2 (2021): 127–40, <https://doi.org/10.14203/jmb.v23i2.1403>.

<sup>27</sup> KontraS, "23 Tahun Peringatan DOM Aceh: Status Dicabut, Kasus Tak Kunjung Diusut"



a way to destroy the next generation of Aceh.<sup>28</sup> This is supported by data obtained from 103 cases of sexual violence that occurred in Aceh during the DOM period.<sup>29</sup> This data represents 12 regions in Aceh, which include Aceh Tamiang, North Aceh, East Aceh, Aceh Jaya, Great Aceh, Southwest Aceh, Bener Meriah, Bireuen, Pidie, Lhokseumawe, Central Aceh and Langsa.

Furthermore, during this DOM period, many cases of sexual violence in Aceh occurred in 1998.<sup>30</sup> During that period, there were 3 groups of victims based on the age group: they are underage, 18-27 years old, and 28-37 years old.<sup>31</sup> Females dominate victims who experience sexual violence. The form of sexual violence he experienced was dominated by cruel treatment targeting females's vital organs.<sup>32</sup> It shows that females are very vulnerable to becoming victims of violence during the DOM period than males. Apart from the DOM conflict, cases of sexual violence were also found in the Rumoh Geudong tragedy. In this tragedy, females experienced a lot of torture, such as being shocked with electricity, being held captive in underground prisons, being killed, and experiencing sexual violence.<sup>33</sup>

After the conflict in Aceh, cases of sexual violence also seem to be common in the contemporary era. Based on the Ministry of Women Empowerment and Child Protection shows that cases of sexual violence against females in Aceh are increasingly being discovered.<sup>34</sup> In the number of cases that occurred, most sexual violence practices occurred in the household area and were often experienced by children.<sup>35</sup> Then, cases of sexual violence against females in

---

<sup>28</sup> Safrida Safrida and Desi Maulida, "Kebijakan Pemerintah dalam Menanggulangi Kekerasan Seksual Anak di Bawah Umur (Studi di Kabupaten Aceh Utara)," *Jurnal Public Policy* 6, no. 1 (2020): 45-50, <https://doi.org/10.35308/jpp.v6i1.1765>.

<sup>29</sup> Atthahara, "Perempuan dan Kekuasaan: Studi Kasus Kekerasan terhadap Perempuan oleh TNI di Aceh pada Masa Darurat Militer dan Darurat Sipil Tahun 2003-2005."

<sup>30</sup> Mely G. Tan, "Dimensi Sosial dan Kultural Kekerasan Berdasarkan Jender di Indonesia: Dari Penjulukan ke Diskriminasi ke Kekerasan," *Antropogi Indonesia*, 2003, 46.

<sup>31</sup> Atthahara, "Perempuan dan Kekuasaan: Studi Kasus Kekerasan terhadap Perempuan oleh TNI di Aceh pada Masa Darurat Militer dan Darurat Sipil Tahun 2003-2005."

<sup>32</sup> Tan, "Dimensi Sosial dan Kultural Kekerasan Berdasarkan Jender di Indonesia: Dari Penjulukan ke Diskriminasi ke Kekerasan."

<sup>33</sup> BBC, "Rumoh Geudong: 'Saya Disetrum dan Digantung dengan Kaki di Atas', Trauma Anak Muda Aceh."

<sup>34</sup> Safrina, "KemenPPPA-DP3A Aceh Cegah dan Tangani Kekerasan terhadap Perempuan."

<sup>35</sup> Simfoni-PPA, "Perbandingan Jumlah Kasus Kekerasan Seksual"; Safrina, "KemenPPPA-DP3A Aceh Cegah dan Tangani Kekerasan terhadap Perempuan."

Aceh today are slightly different from the forms of violence experienced during the conflict. Currently, sexual violence cases dominantly occur in the household area, are carried out by the family, and even involve technology, such as the use of social media. In the household, cases of sexual violence are also experienced by wives due to their husbands' treatment.<sup>36</sup> Apart from sexual violence, other violent treatment is received, such as harsh words and physical violence. Then, in social media, the practice of sexual violence is also seen online or known as Online Gender-Based Violence (*Kekerasan Gender berbasis Online* - KGBO). The KGBO case also has great potential to occur in the media world and trap females into becoming victims.<sup>37</sup> It is likely to be experienced by females in all parts of the world regardless of demographics. So, it is very likely that Acehese females are very likely to become victims of KGBO on social media. A case of online sexual violence experienced by an Acehese female student has been discovered.<sup>38</sup>

Regarding cases of sexual violence against females in Aceh, the Aceh Regional Technical Implementation Unit for the Protection of Women and Children recorded 885 cases in November 2022.<sup>39</sup> This data was obtained after recording for 11 months or from the beginning of 2022, with details of 395 adult female victims and 490 child victims.<sup>40</sup> When compared with the previous year's data, the number of cases in 2022 has decreased. In 2020, the number of cases of sexual violence against females in Aceh was 905 cases, and in 2021 it is 924 cases. In addition, the number of cases 2023 recorded since January 2023 has reached 475 cases of sexual violence against females, and this data is still tentatively adjusted to subsequent recording results.<sup>41</sup>

---

<sup>36</sup> Siti Sahara, Yuni Elisdawati, and Auliaurrahman Auliaurrahman, "Kajian Viktimologi terhadap Kekerasan dalam Keluarga di Aceh," *Jurnal Hukum Samudra Keadilan* 18, no. spi (2023): 174–82, <https://doi.org/10.33059/jhsk.v18iKhusus.8184>.

<sup>37</sup> Nora, "Kekerasan Berbasis Gender Online Marak Terjadi Sejak Dua Terakhir, Ini Datanya," *Dialeksis.com*, December 11, 2021, <https://dialeksis.com/aceh/kekerasan-berbasis-gender-online-marak-terjadi-sejak-dua-terakhir-ini-datanya/>.

<sup>38</sup> Kathryn Kirsten Voges, Toar Neman Palilingan, and Tommy Sumakul, "Penegakan Hukum Kepada Pelaku Pelecehan Seksual terhadap Perempuan yang Dilakukan Secara Online," *Lex Crimen* 11, no. 4 (2022): 5.

<sup>39</sup> Cut Nauval, "855 Kasus Kekerasan Perempuan dan Anak di Aceh Hingga November 2022," *Waspada Aceh*, December 13, 2022, <https://waspadaaceh.com/855-kasus-kekerasan-perempuan-dan-anak-di-aceh-hingga-november-2022/>.

<sup>40</sup> Nauval.

<sup>41</sup> Simfoni-PPA, "Perbandingan Jumlah Kasus Kekerasan Seksual."

Apart from adult females, children are also victims of sexual harassment, and this condition is also found in Aceh. In 2021, the number of victims of sexual violence against children in Aceh reached 275 victims; in 2022, it reached 373 victims; and in 2023, there were around 257 victims. If we look at the comparison of each year's data, child victims tend to decrease compared to 2021 and 2022.<sup>42</sup> Furthermore, it is estimated that the number of child victims in 2023 will also increase until the end of 2023, but it is not sure whether the number of victims in 2023 will increase or decrease compared to 2022.

### Forms of Handling Sexual Violence Cases in Aceh

Looking at the various cases of violence experienced by Acehnese females during the conflict period up to the current contemporary era shows that this case of violence is a case that needs to be given better attention by parties, especially the government. Society, especially females, have experienced trauma due to the violence they experienced during the Aceh conflict until now, both physically and psychologically.<sup>43</sup> Especially during times of conflict, this trauma is not only related to the loss of family members but is also related to the violence they experience, one of which is sexual violence against females. The trauma felt by female victims has a major impact on their lives. Victims of sexual violence dominantly experience traumatic disorders such as *post traumatic syndrome disorder* (PTSD).<sup>44</sup> This traumatic disorder can be felt by someone who has directly experienced serious events, such as natural disasters, accidents, sexual harassment, and other types of violence.<sup>45</sup> When conflict occurred in Aceh, males experienced the highest cases of physical violence compared to females, while females experienced the highest sexual violence compared to males.<sup>46</sup> When compared with contemporary life, females still dominate as victims of sexual violence, and males dominate as perpetrators of sexual violence.<sup>47</sup> Even though many females have become

---

<sup>42</sup> Simfoni-PPA, "Peta Sebaran Jumlah Kasus Kekerasan menurut Provinsi, Tahun 2023."

<sup>43</sup> Muhammad Yunus, "Menjadi Janda di Kampung Janda: Narasi Historis Perempuan Korban Konflik di Pidie Jaya," *Jurnal Adabiya* 23, no. 2 (2021): 177, <https://doi.org/10.22373/adabiya.v23i2.10265>.

<sup>44</sup> Marty Mawarpury, "Analisis Koping dan Pertumbuhan Pasca-Trauma pada Masyarakat Terpapar Konflik," *Psikohumaniora: Jurnal Penelitian Psikologi* 3, no. 2 (2018): 211-22, <https://doi.org/10.21580/pjpp.v3i2.2818>.

<sup>45</sup> Mawarpury.

<sup>46</sup> Mawarpury.

<sup>47</sup> Simfoni-PPA, "Perbandingan Jumlah Kasus Kekerasan Seksual."

victims of sexual violence, there are still many of them who do not dare to report what they experienced because of the stigma that has formed in society and is believed to be a disgrace.<sup>48</sup>

Reflecting on the number of cases from 2022 to 2023, the data still shows that cases of sexual violence against females are still quite active, and the government and several parties still need special attention to handle it wisely. Besides, seeing the large number of women and children in Aceh who are also victims of sexual violence shows that there are still many Acehnese residents who do not have more ethics and education regarding the prevention of sexual violence, especially against children. Education on the prevention and handling of sexual violence has been carried out well by the government.<sup>49</sup> So far, apart from carrying out education on the handling and prevention of sexual violence, the government has also implemented strategies to handle victims of sexual violence.<sup>50</sup> In terms of handling victims, the Aceh Government through the P2TTP2A Institute, has carried out special forms of handling victims, such as reporting the incident experienced by the victim to the police, carrying out checking on the victim's body, such as post-mortem, at the hospital, mediating with community leaders at the location of the incident, and conducting a psychological review.

Then, Qanun Aceh in Number 9 of 2019 about the Implementation of Handling Violence Against Women and Children, also explains the process for handling victims. In detail, article 6 states that the stages of handling violence against females include prevention, service and protection, and empowerment and rehabilitation.<sup>51</sup> *First*, prevention is carried out by forming a working network, coordinating with various community partners, socializing regarding empowerment programs, providing comfortable facilities for females, building an integrated security system, and strengthening coordination with the family. *Second*, service and protection is carried out by providing complaints,

---

<sup>48</sup> Jayanti Sari, Neni Sriwahyuni, and Susniwati Susniwati, "Kolaborasi Aktor pada Penangan Kekerasan terhadap Perempuan di Kabupaten Aceh Tamian," *Asketik: Jurnal Agama dan Perubahan Sosial* 5, no. 1 (2021): 30–42, <https://doi.org/10.30762/asketik.v5i1.95>.

<sup>49</sup> Nora, "Kekerasan Berbasis Gender Online Marak Terjadi Sejak Dua Terakhir, Ini Datanya."

<sup>50</sup> Nashriyah, Alfiatunnur, and Hermawan, "Examining the Efforts of the Aceh Government in Dealing with Child Victims of Sexual Violence."

<sup>51</sup> Qanun Aceh Nomor 9 Tahun 2019 tentang Penyelenggaraan Penanganan Kekerasan terhadap Perempuan dan Anak.

recording, reporting, consulting, assistancing, safe housing, legal aid, health, psychological recovery, spiritual, social rehabilitation and repatriation services. *Third*, empowerment and rehabilitation. Empowerment is carried out by holding training in the economic, political and social fields. Meanwhile, rehabilitation is carried out in the form of medical and social rehabilitation. Besides, handling of perpetrators is carried out by giving special sanctions as stated in Law Number 35 Year 2014 about Children Protection and Elimination of Sexual Violence (*Undang-Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak dan RUU-PKS*).<sup>52</sup>

However, behind the efforts that have been made there are several obstacles, from society, bureaucracy, and the government.<sup>53</sup> An obstacle among the society is the lack of public knowledge in understanding and handling cases of sexual violence. This is because there is still an opinion spreading in the community that cases of sexual violence are personal cases and are an unethical disgrace to report. Then, the obstacle in the bureaucratic field is that there is a series of administration that must be completed by the victim and family. This bureaucratic process is considered to coerce and burden the victims. So, it shows that the bureaucratic process does not make it easier for victims to make complaints. Furthermore, obstacles in the administrative sector relate to the lack of integration between the governments, so that information does not seem open and transparent, and there is a lack of professional personnel to handle this case. If these obstacles are not overcome, it is feared that the handling efforts that have been designed will not work consistently and will not be effective.<sup>54</sup>

Apart from the handling efforts of the P2TP2A Institution, the Aceh Government also has other ways to handle cases of sexual violence.<sup>55</sup> In *Qanun Jinayat* it is explained that handling cases of sexual violence can be done by giving the perpetrator of sexual violence a caning sentence. However, according

---

<sup>52</sup> Nashriyah, Alfiatunnur, and Hermawan, "Examining the Efforts of the Aceh Government in Dealing with Child Victims of Sexual Violence."

<sup>53</sup> Nashriyah, Alfiatunnur, and Hermawan.

<sup>54</sup> Wahyuni and Hajid, "Kisah Anak Perempuan Aceh yang Dikecap dan Diperkosa Sejumlah Laki-Laki."

<sup>55</sup> Andi Rachmad, Yusi Amdani, and Zaki Ulya, "Kontradiksi Pengaturan Hukuman Pelaku Pelecehan Seksual terhadap Anak di Aceh," *Jurnal Hukum dan Peradilan* 10, no. 2 (2021): 315–36, <https://doi.org/10.25216/jhp.10.2.2021.315-336>.

to some parties, this form of treatment has not fully deter the perpetrators.<sup>56</sup> Apart from that, this *Qanun Jinayat* does not fully cover several things stated in the Law on Child Protection and the Law on Sexual Violence Crimes. In detail, *Qanun Jinayat* does not contain several types of sexual violence cases as stated in the Law on Sexual Violence Crimes, including, sex slavery, non-physical harassment, physical harassment, sexual torture, forced contraception, forced marriage, sexual exploitation, electronic-based violence, and forced sterilization.<sup>57</sup> Thus, this form of handling is still considered unwise and does not handle cases of sexual violence optimally in Aceh.<sup>58</sup>

Therefore, growth and developing institutions in Aceh are helping the government to handle cases of sexual violence, such as the Non-Governmental Organization Flower Aceh.<sup>59</sup> Not only that, there is one *dayah* or Islamic boarding school, which currently also functions as a 'safe house' and helps handle victims of sexual violence. This place is known as *Dayah Diniyah Darussalam* and is quite unique because it is different from other institutions in general. The place for treating victims of sexual violence uses the *dayah* learning method and the handling process is also carried out independently. Therefore, in the next subchapter, the authors discuss the function of *dayah* as a 'safe house' in handling victims of sexual violence.

### **Dayah-based Gender: Acehese Ulama Females and Trauma Recovery Strategies**

Because there are still many victims of sexual violence against females, especially children, one of Acehese females ulama is interested in being actively involved in taking care the victims. Umi Hanisah is an Acehese female ulama known in the public not only as a religious figure but also as a female

---

<sup>56</sup> Wahyuni and Hajid, "Kisah Anak Perempuan Aceh yang Dikekap dan Diperkosa Sejumlah Laki-Laki."

<sup>57</sup> Wahyuni and Hajid.

<sup>58</sup> Dara Maisun, "Generasi Milennial dan Qanun Jinayat Aceh di Media Sosial: Tanggapan terhadap Qanun Jinayat Pasal Kekerasan Seksual," *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 13, no. 1 (2022): 21–27, <https://doi.org/10.32505/hikmah.v13i1.3973>.

<sup>59</sup> Alkhanif Alkhanif, *Women, Islam, And Modern Family Construction in the Perspectives of Legal Pluralism in Indonesia*, *Petita: Jurnal Kajian Ilmu Hukum dan Syariah*, vol. 4, 2019, <https://doi.org/10.22373/petita.v4i2.24>; Dara Maisun, Inayah Rohmaniyah, and Hablun Ilhami, "Persepsi Masyarakat Tentang Kekerasan terhadap Perempuan dalam Rumah Tangga di Sigli Aceh: Analisis Wacana Kritis Kekerasan terhadap Perempuan dalam Rumah Tangga di Sigli Aceh," *Mukaddimah: Jurnal Studi Islam* 6, no. 1 (2022): 131–60, <https://doi.org/10.14421/mjsi.61.2869>.

activist who actively voices females' opinions and rights. Umi Hanisah often takes part in activities on religion, tolerance, humanism, females, and gender. However, currently she is focusing on educating minor victims of sexual violence at an Islamic boarding school called Dayah Diniyyah. Dayah Diniyah is located in West Aceh and is currently also called to as a "safe house" for victims of sexual violence.<sup>60</sup>

Umi Hanisah, as the leader of Dayah Diniyah has developed not only a 'safe house' for victims of sexual violence but also gives opportunities for poor local people to receive formal education and religious education at this Dayah. Umi Hanisah also opens opportunities for local parents to participate in Islamic religious studies at this Dayah. Because of her attention to the surrounding society, Umi Hanisah received sympathy from residents and had the opportunity to participate in various forums at regional, national and international events.<sup>61</sup>

However, there was a bitter history behind Umi Hanisah's success in establishing Dayah Diniyah. Several decades earlier, Umi Hanisah built *dayah* to shelter victims of conflict and tsunami. However, after several years, it also functioned as sheltering children who are victims of sexual violence and protecting their existence. Besides, the stigma embedded in people's minds is that children who are victims of sexual violence are a disgrace and do not deserve to be protected. Even, local residents criticized Umi Hanisah's actions because as providing free space for adulterers.<sup>62</sup> Furthermore, the residents expelled Umi Hanisah and rejected the existence of *dayah* on October 10, 2000.

Then, Umi Hanisah and several Dayah administrators decided to move to the Meunasah Buloh Village area, West Aceh. Umi Hanisah re-established *dayah* at that location and named it Dayah Diniyah Darussalam. This *dayah* functioned as a place for religious education, formal education and as a safe house for the victims of sexual violence. Through this Dayah, Umi Hanisah became more known to the public. Because of her caring actions, she was invited to various discussion forums on tolerance, religion, and gender equality.<sup>63</sup>

---

<sup>60</sup> BBC, "Rumah Aman Penyintas Kekerasan Seksual di Aceh: Pernah Diusir dari Kampung Namun Tetap Berjuang 'Karena Cinta.'"

<sup>61</sup> BBC.

<sup>62</sup> BBC.

<sup>63</sup> Eka Srimulyani, "Teungku Inong Dayah: Female Religious Leaders in Contemporary Aceh," in *Islam and the Limits of the State: Reconfigurations of Practise, Community and Authority in Contemporary Aceh2*, ed. Michael Feener, David Kloos, and Annemarie Samuels (Leiden: Brill, 2016),

Based on the data presented above, the authors assume that Dayah Diniyah Darussalam, which Umi Hanisah built, is not only a place for the operation of religious education and a safe house for victims of sexual violence but also a place for trauma recovery. Besides, the authors also assume that Umi Hanisah is protecting the victims and negotiating with various groups related to gender equality. Furthermore, Umi Hanisah, as Dayah Diniyah Darussalam's leader, has full authority and power over this *dayah*. So, through Dayah Diniyah Darussalam, this article will try to elaborate on the academic discourse regarding Umi Hanisah's authority as a female ulama who is seen based on gender equality and the trauma recovery practices that she carries out at the Dayah.

To see the academic discourse above in-depth, the authors explore several previous studies by academics. Several researchers explain that the authority and leadership of female ulama cannot be separated from the discourse on gender equality.<sup>64</sup> David Kloos explained that the authority of Muslim females currently cannot be separated from the issue of gender equality. According to him, they are negotiating very carefully to get a position in the public sphere.<sup>65</sup> Besides, Muhammad Khodafi explained that the development of Muslim females' authority in Indonesia involves not only the discourse of gender equality but also the impact of political policies after the New Order era. Females are considered to know more about society's problems and have greater influence than males.<sup>66</sup>

---

141; Inayatillah Inayatillah and Mellyan Mellyan, "Gendering Covid-19: The Role of Women in Strengthening the Family Economy," *Gender Equality: International Journal of Child and Gender Studies* 8, no. 2 (2022): 123–34, <https://doi.org/10.22373/equality.v8i2.13054>.

<sup>64</sup> Yusron Razak and Ilham Mundzir, "Otoritas Agama Ulama Perempuan: Relevansi Pemikiran Nyai Masriah Amwa terhadap Kesetaraan Gender dan Pluralisme," *Palastren: Jurnal Studi Gender* 12, no. 2 (2019): 397–430, <https://doi.org/10.21043/palastren.v12i2.5981>; Nur Kasanah, "Mursyidah Tarekat: Kesetaraan Gender dalam Otoritas Keagamaan di Madura," *Ansoruna: Journal of Islam and Youth Movement* 1, no. 2 (2022), <https://ansoruna.org/index.php/ansoruna/article/view/12>; Moh. Muhtador, "Otoritas Keagamaan Perempuan (Studi Atas Fatwa-Fatwa Perempuan di Perempuan Kauman Jekulo Kudus)," *Kafa'ah: Journal of Gender Studies* 10, no. 1 (2020): 39–50, <https://doi.org/10.15548/jk.v10i1.267>.

<sup>65</sup> David Kloos and Mirjam Künkler, "Studying Female Islamic Authority: From TopDown to Bottom-Up Modes of Certification," *Asian Studies Review* 40, no. 4 (2016): 482, <https://doi.org/10.1080/10357823.2016.1227300>.

<sup>66</sup> Muhammad Khodafi, "Dinamika Otoritas Ulama Perempuan Indonesia di Ruang Publik (Kebangkitan Nyai dalam Komunitas Muslim Tradisional Nahdlatul Ulama)," in *Islam Indonesia Pasca Reformasi* (Surabaya: Imtiyaz, 2015), 122.



In line with previous research, this article sees that Umi Hanisah's involvement as a female ulama in Aceh is a form of active participation that has long history in Aceh. Aceh has several female heroes, such as Cut Nyak Dhien, Cut Meutia, Malahayati, etc. It shows that there is no social gap between females and males. In this matter, Umi Hanisah's position as *teungku inong* (females ulama) is part of the struggle.

On the other hand, this article also has differences from previous research. This article found the involvement of females ulama in voicing gender equality and their contribution to sheltering victims of sexual violence. Umi Hanisah, as a female ulama figure in Aceh, has become an icon for female ulama and has contributed to various discussions on gender equality. Based on the interviews that the authors obtained, Umi Hanisah believes that females are viewed with suspicion and only take care of domestic household issues, but also need to take full part in society. She puts forward this statement as a form of her struggle and concern for females who were victims of conflict, tsunami victims, and victims of sexual violence.

Umi Hanisah acts as the leader of *Dayah Diniyah Darussalam* and is known as *teungku inong*. *Teungku inong* has different powers compared to *inoeng teungku*. The term *teungku inong* in Aceh symbolizes the struggle carried out by Acehnese females to defend Islam, while *inoeng teungku* is the wife of a ulama/Islam religious teacher/*teungku* in Aceh and her position is only as a wife who carries out domestic work. *Inoeng teungku* is rarely even involved in decision-making and in carrying out the actions carried out by *teungku*. Thus, the term *teungku inoeng* attached to Umi Hanisah symbolizes the struggle and 'heroic' actions that she carried out. This struggle was based on religious struggle and sheltered victims of sexual violence.

The interesting thing about Umi Hanisah is the steps she took as *Teungku Inong* to protect victims of sexual violence. Her action by building a 'safe house' for victims of sexual violence in the form of *dayah*. This *Dayah* is not only limited to accommodate and protect victims but also helps victims to recover from the trauma they feel. So far, many victims of sexual violence have been guided in this *Dayah*. They are still young or can be confirmed to be under 17 years. Some of them have decided to leave *dayah* because they feel that they have recovered from the trauma they felt.

Based on the information the authors obtained, Umi Hanisah does not use special concepts in handling victims of sexual violence. She feels there is no

need to form concepts and practices that are based on psychological science. So far, Umi Hanisah is very confident that the trauma recovery process can be carried out by giving knowledge of Islamic religion, hiding the identity of the students as victims of sexual violence, and allowing the victims to mingle with other students.

Based on these strategies, one of the strategies strengthened by Umi Hanisah is Islamic learning as the primary method for recovering from the trauma of victims of sexual violence. According to the Indonesian Women's Ulama Community (KUPI), the verses of al-Quran are a basic and very appropriate reference for improving understanding of gender justice, and this perspective can be given to victims of sexual violence.<sup>67</sup> Apart from that, women also need to be guided to understand their involvement in the country's development.<sup>68</sup> Thus, inequality in power relations in the name of gender will slowly decrease, and women can be more empowered.<sup>69</sup>

However, behind the independent practice carried out by Umi Hanisah, the authors found data that the trauma recovery practices carried out by Umi Hanisah are closely related to the concept of Trauma and Recovery, which Judith Lewis Herman created. According to Herman, someone who experiences deep wounds because of a certain incident needs coaching to recover the trauma they have felt.<sup>70</sup> Regarding this, Herman explained that there are 3 important dimensions of trauma recovery: establishing safety, remembrance and mourning, and reconnection.<sup>71</sup> *First*, establishing safety is the first step taken to recover the trauma. This step is taken as an effort to provide a sense of security to victims. In this step, there are 2 focuses must be considered: providing a sense of security and physical and mental calm for the victim and giving them security by providing a safe location and environment. It means

---

<sup>67</sup> Akhmad Arif Junaidi, "Kongres Ulama Perempuan Indonesia (KUPI) and Mubādalāh Approach in Interpreting the Gender Biased-Qur'anic Verses," *Sawwa: Jurnal Studi Gender* 18, no. 1 (2023): 1–24, <https://doi.org/10.21580/sa.v18i1.17269>.

<sup>68</sup> Ulfatun Hasanah and Najahan Musyafak, "Gender and Politics: Keterlibatan Perempuan dalam Pembangunan Politik," *Sawwa: Jurnal Studi Gender* 12, no. 3 (2018): 409–32, <https://doi.org/10.21580/sa.v12i3.2080>.

<sup>69</sup> Muhammad Rifa'at Adiakarti Farid, "Kekerasan terhadap Perempuan dalam Ketimpangan Relasi Kuasa: Studi Kasus di Rifka Annisa Women's Crisis Center," *Sawwa: Jurnal Studi Gender* 14, no. 2 (2019): 175–90, <https://doi.org/10.21580/sa.v14i2.4062>.

<sup>70</sup> Herman, *Trauma and Recovery*.

<sup>71</sup> Herman.

that victims of sexual violence have the right to control their own lives or what is called a sense of self.

*Second*, remembrance and mourning are the second steps taken to give victims the opportunity to leave all bad memories out and free them to express their feelings or what is known as (grieving the experience). *Third*, reconnection is the final step in the concept of trauma recovery. This step encourages the victim to slowly participate in creating their new life. Then, victims also need a form of connection with other people who are more supportive of creating a new meaning in life.

Based on the three trauma recovery steps above, Umi Hanisah did not explicitly mention the use of trauma recovery steps in the 'safe house' she built. However, based on the interviews and observations, the authors found that the steps taken by Umi Hanisah included the three steps of trauma recovery initiated by Judith Lewis Herman. In detail, the authors describe the interviews and observations found based on Herman's version of the three steps to trauma recovery. *First*, at this stage of establishing safety, several victims of sexual violence were accompanied by their family members to *Dayah Diniyah Darussalam* to be given safe protection. In this phase, Umi Hanisah gives freedom to the victims, firstly, to control themselves and ready to accommodate the victims to give them protection and a sense of security.

*Second*, in holding remembrance and mourning, Umi Hanisah took an approach by inviting the victims to talk intimately (only Umi Hanisah and the victims) in a room. Umi Hanisah provides space for the victims that *dayah* as a safe friend for them and allows them to 'heartfelt story' or tell about the events they experienced and expressed of their feelings. However, at this stage, Umi Hanisah decided to not share the stories of the victims with other people, even students at *dayah*. According to Umi Hanisah, stories from the memories of victims must be protected and not become public consumption.

*Third*, at this reconnection stage, Umi Hanisah encouraged the victims who were also students at *dayah* actively participate in activities of *dayah*, such as attending Al-Qur'an learning, studying with students and teachers, participating in the practice of *muḥāḍarah* (speeches), etc. By carrying out activities like these, victims automatically connected with their environment and slowly forgot the incident they experienced. Apart from that, at this stage, Umi Hanisah also gave the victims opportunity to stay at *dayah* for a long period. In fact, there are

victims who have graduated from school and went abroad to continue their education. Some of them also opened business and got married.

According to Judith Lewis Herman, a victim can be said that have not fully recovered. According to him, a victim who is considered to have recovered must live with a bit of illusion, but with a deep sense of gratitude. They were able to go through the entire recovery well process, and from this process, they learned to laugh again and understand how to organize a better life again. Slightly different from Herman, Umi Hanisah provides another view to claim that a victim is considered that have recovered, based on the results obtained by the victim. One example is that the victim can meet his or her own needs, open a business and have a job, get married, and continue his or her education to a higher level. Implicitly, it may seem similar to Herman's thoughts, but Umi Hanisah's view refers more to the material results obtained by the victim.

Apart from that, Umi Hanisah explained that victims of sexual violence do not need to be handled in depth by psychologists. According to her, from the experience that Umi Hanisah found, victims of sexual violence would be hypnotized again or experience the events they experienced again. This will worsen the victim's condition. Therefore, Umi Hanisah implemented steps that she thought were more effective than the concept proposed by psychologists, by allowing the victims to actively participate in all activities at *dayah* and to protect the victims by hiding their identities as victims of sexual violence.

Based on the trauma recovery practice implemented by Umi Hanisah, it is known as a humanistic approach in psychology. Bau Ratu cited Carl Rogers' approach, explaining that this humanistic approach is a person's way of managing, guiding, and supervising themselves.<sup>72</sup> On the other hand, this humanistic approach slowly makes a person more confident. If viewed based on this approach, Umi Hanisah's implementation of the trauma recovery process aligns with a humanistic approach. Umi Hanisah gives victims of sexual violence the freedom to take part in a series of activities at *dayah* and gives them the freedom to adapt to their environment. Slowly, they will learn how to socialize again, plan their lives, and make the right decisions.

---

<sup>72</sup> Bau Ratu, "Psikologi Humanistik (Carl Rogers) dalam Bimbingan dan Konseling," *Jurnal Kreatif Tadulako*, 2014, 15.

## E. Conclusion

Trauma recovery efforts for victims of sexual violence are very necessary to re-regulate the victim's mindset and psychology. The authors' findings in this article are that there are other methods used to protect and recover the trauma of victims of sexual violence. This practice is carried out at a *dayah* or Islamic boarding school based in the West Aceh region, Meulaboh. This *dayah* is known as Dayah Diniyah Darussalam and is led by a female ulama named Umi Hanisah. In her daily life, Umi Hanisah does not only take care of the Islamic boarding school students at *dayah* and not only spread the message of Islam to the local society, she also protects and nurtures females who are victims of sexual violence. Umi Hanisah also as an important role in spreading tolerance issues, religious moderation, and gender equality. According to her, females are not always those who carrying out domestic household work but also have the freedom to empower themselves in public spaces. Umi Hanisah has been doing this all this time until she is known as one of *teungku inong* in Aceh.

In the gender equality corridor, Umi Hanisah contributes as the leader of Dayah Diniyah Darussalam. It means that as a female ulama, Umi Hanisah has the authority to convey Islamic preaching to the society. On the other hand, she also has the authority to operate Dayah Diniyah Darussalam. So far, she also has the authority to protect and develop the victims of sexual violence. According to her, victims of sexual violence have the right to hide their identity as victims and also to socialize with the environment. Thus, they will slowly recover from the trauma they experienced, even though the recovery efforts she applied did not adopt psychological science. However, if it referred to psychological science, the trauma recovery efforts that Umi Hanisah did align with a humanistic approach, giving victims the freedom to control and supervise themselves by getting involved in environmental activities.[s]

## References

- Abdullah, Abdullah, Nawir Yuslem, and Hafsa Hafsa. "Perlindungan Hukum terhadap Anak Korban Kekerasan Seksual di Kabupaten Aceh Utara." *Istinbath* 21, no. 1 (2022): 27-56. <https://doi.org/10.20414/ijhi.v21i1.485>.
- Alkhanif, Alkhanif. *Women, Islam, And Modern Family Construction in the Perspectives of Legal Pluralism in Indonesia. Petita: Jurnal Kajian Ilmu Hukum dan Syariah*. Vol. 4, 2019. <https://doi.org/10.22373/petita.v4i2.24>.

- Apriyani, Maria Novita. "Implementasi Restitusi Bagi Korban Tindak Pidana Kekerasan Seksual." *Risalah Hukum* 17, no. 1 (2021): 1–10.
- Atthahara, Haura. "Perempuan dan Kekuasaan: Studi Kasus Kekerasan terhadap Perempuan Oleh TNI di Aceh pada Masa Darurat Militer dan Darurat Sipil Tahun 2003-2005." *Jurnal Politikom Indonesiana* 3, no. 2 (2018): 104.
- BBC. "Rumah Aman Penyintas Kekerasan Seksual di Aceh: Pernah Diusir dari Kampung Namun Tetap Berjuang 'Karena Cinta.'" BBC News Indonesia, October 20, 2022. <https://www.bbc.com/indonesia/articles/ck7e12klxxno>.
- . "Rumah Geudong: 'Saya Disetrum dan Digantung dengan Kaki di Atas', Trauma Anak Muda Aceh." BBC News Indonesia, June 23, 2023. <https://www.bbc.com/indonesia/indonesia-65845473>.
- Brinkmann, S. "Unstructured and Semi-Structured Interviewing." In *The Oxford Handbook of Qualitative Research*, edited by P. Leavy, 277–99. Oxford: Oxford University Press, 2014.
- Farid, Muhammad Rifa'at Adiakarti. "Kekerasan terhadap Perempuan Dalam Ketimpangan Relasi Kuasa: Studi Kasus di Rifka Annisa Women's Crisis Center." *Sawwa: Jurnal Studi Gender* 14, no. 2 (2019): 175–90. <https://doi.org/10.21580/sa.v14i2.4062>.
- Feener, R Michael. "State Shari'a and Its Limits." In *Islam and the Limits of The State: Reconfigurations of Practise, Community and Authority in Contemporary Aceh*, edited by R Michael Feener, David Kloos, and Annemarie Samuels, 1–23. Leiden: Brill, 2016.
- Habibie, Temy Andreas, and Qurotul Uyun. "Model Intervensi Islam Dalam Penanganan Gejala Gangguan Stress Pasca Trauma pada Orang Tua yang Memiliki Anak sebagai Korban Kekerasan Seksual." *Journal of Islamic and Contemporary Psychology (JICOP)* 3, no. 1s (2023): 221–30. <https://doi.org/10.25299/jicop.v3i1s.12363>.
- Hasanah, Ulfatun, and Najahan Musyafak. "Gender and Politics: Keterlibatan Perempuan Dalam Pembangunan Politik." *Sawwa: Jurnal Studi Gender* 12, no. 3 (2018): 409–32. <https://doi.org/10.21580/sa.v12i3.2080>.
- Hegarty, Kelsey, Laura Tarzia, Leesa Hooker, and Angela Taft. "Interventions to Support Recovery after Domestic and Sexual Violence in Primary Care." *International Review of Psychiatry* 28, no. 5 (2016): 519–32. <https://doi.org/10.1080/09540261.2016.1210103>.
- Herman, Judith Lewis. *Trauma and Recovery*. New York: Basic Books, 1992.
- Ihsan, Maulana. "Book Review: Sketsa Perjuangan Ulama Perempuan Dalam Menegakkan Kemanusiaan." *Musawa: Jurnal Studi Gender dan Islam* 13, no. 2 (2014): 207–12. <https://doi.org/musawa.2014.132.207-212>.

- Inayatillah, Inayatillah, and Mellyan Mellyan. "Gendering Covid-19: The Role of Women in Strengthening the Family Economy." *Gender Equality: International Journal of Child and Gender Studies* 8, no. 2 (2022): 123–34. <https://doi.org/10.22373/equality.v8i2.13054>.
- Junaidi, Akhmad Arif. "Kongres Ulama Perempuan Indonesia (KUPI) and Mubādalāh Approach in Interpreting the Gender Biased-Qur'anic Verses." *Sawwa: Jurnal Studi Gender* 18, no. 1 (2023): 1–24. <https://doi.org/10.21580/sa.v18i1.17269>.
- Kasanah, Nur. "Mursyidah Tarekat: Kesetaraan Gender Dalam Otoritas Keagamaan di Madura." *Ansoruna: Journal of Islam and Youth Movement* 1, no. 2 (2022). <https://ansoruna.org/index.php/ansoruna/article/view/12>.
- Khodafi, Muhammad. "Dinamika Otoritas Ulama Perempuan Indonesia di Ruang Publik (Kebangkitan Nyai Dalam Komunitas Muslim Tradisional Nahdlatul Ulama)." In *Islam Indonesia Pasca Reformasi*, 122. Surabaya: Imtiyaz, 2015.
- Kloos, David, and Mirjam Künkler. "Studying Female Islamic Authority: From TopDown to Bottom-Up Modes of Certification." *Asian Studies Review* 40, no. 4 (2016): 482. <https://doi.org/10.1080/10357823.2016.1227300>.
- Koegler, Erica, Caitlin Kennedy, Janvier Mrindi, Richard Bachunguye, Peter Winch, Paul Ramazani, Maphie Tosha Makambo, and Nancy Glass. "Understanding How Solidarity Groups—A Community-Based Economic and Psychosocial Support Intervention—Can Affect Mental Health for Survivors of Conflict-Related Sexual Violence in Democratic Republic of the Congo." *Violence Against Women* 25, no. 3 (2019): 359–74. <https://doi.org/10.1177/1077801218778378>.
- KontraS. "23 Tahun Peringatan DOM Aceh: Status Dicabut, Kasus Tak Kunjung Diusut." KontraS, August 7, 2021. <https://kontras.org/2021/08/07/23-tahun-peringatan-dom-aceh-status-dicabut-kasus-tak-kunjung-diusut/>.
- LPSK. "Banyak Korban Kekerasan Seksual Takut Melapor." [lpsk.go.id](https://lpsk.go.id/berita/detailpersrelease/2473). 17, 2016. <https://lpsk.go.id/berita/detailpersrelease/2473>.
- Maisun, Dara. "Generasi Milennial dan Qanun Jinayat Aceh di Media Sosial: Tanggapan terhadap Qanun Jinayat Pasal Kekerasan Seksual." *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 13, no. 1 (2022): 21–27. <https://doi.org/10.32505/hikmah.v13i1.3973>.
- Maisun, Dara, Inayah Rohmaniyah, and Hablun Ilhami. "Persepsi Masyarakat Tentang Kekerasan terhadap Perempuan Dalam Rumah Tangga di Sigi Aceh: Analisis Wacana Kritis Kekerasan terhadap Perempuan Dalam Rumah Tangga di Sigi Aceh." *Mukaddimah: Jurnal Studi Islam* 6, no. 1 (2022): 131–60. <https://doi.org/10.14421/mjsi.61.2869>.
- Mawarpury, Marty. "Analisis Koping dan Pertumbuhan Pasca-Trauma pada Masyarakat Terpapar Konflik." *Psikohumaniora: Jurnal Penelitian Psikologi* 3, no. 2 (2018): 211–22. <https://doi.org/10.21580/pjpp.v3i2.2818>.

- Muhtador, Moh. "Otoritas Keagamaan Perempuan (Studi Atas Fatwa-Fatwa Perempuan di Perempuan Kauman Jekulo Kudus)." *Kafa'ah: Journal of Gender Studies* 10, no. 1 (2020): 39–50. <https://doi.org/10.15548/jk.v10i1.267>.
- Muyassarrah, Hanifah. "Balai Perempuan Annisa: Ruang Partisipasi Bagi Perempuan Cilacap." *Swara Rahima*, June 20, 2022. <https://swararahima.com/2022/06/20/balai-perempuan-annisa-ruang-partisipasi-bagi-perempuan-cilacap/>.
- Nashriyah, Nashriyah, Alfiatunnur Alfiatunnur, and Tya D. J. Hermawan. "Examining the Efforts of the Aceh Government in Dealing with Child Victims of Sexual Violence." *Gender Equality: International Journal of Child and Gender Studies* 7, no. 2 (2021): 273–87. <https://doi.org/10.22373/equality.v7i2.10903>.
- Nauval, Cut. "855 Kasus Kekerasan Perempuan dan Anak di Aceh Hingga November 2022." *Waspada Aceh*, December 13, 2022. <https://waspadaaceh.com/855-kasus-kekerasan-perempuan-dan-anak-di-aceh-hingga-november-2022/>.
- Nora. "Kekerasan Berbasis Gender Online Marak Terjadi Sejak Dua Terakhir, Ini Datanya." *Dialeksis.com*, December 11, 2021. <https://dialeksis.com/aceh/kekerasan-berbasis-gender-online-marak-terjadi-sejak-dua-terakhir-ini-datanya/>.
- Ocktaviana, Sentiela, and Suraiya Kamaruzzaman. "Examining Women, Peace, and Security Agenda in Local Concept Case Study: Aceh, Indonesia." *Jurnal Masyarakat dan Budaya* 23, no. 2 (2021): 127–40. <https://doi.org/10.14203/jmb.v23i2.1403>.
- "Qanun Aceh Nomor 9 Tahun 2019 Tentang Penyelenggaraan Penanganan Kekerasan terhadap Perempuan dan Anak," 2019.
- Rachmad, Andi, Yusi Amdani, and Zaki Ulya. "Kontradiksi Pengaturan Hukuman Pelaku Pelecehan Seksual terhadap Anak di Aceh." *Jurnal Hukum dan Peradilan* 10, no. 2 (2021): 315–36. <https://doi.org/10.25216/jhp.10.2.2021.315-336>.
- Rahmi, Atikah, and Hotma Siregar. "Community-Based Recovery for Sexual Violence Victims: The Case of Hapsari." *Ahkam: Jurnal Ilmu Syariah* 20, no. 1 (2020): 1–18. <https://doi.org/10.15408/ajis.v20i1.13520>.
- Ratu, Bau. "Psikologi Humanistik (Carl Rogers) Dalam Bimbingan dan Konseling." *Kreatif* 17, no. 3 (2014): 10–18. <http://jurnal.untad.ac.id/jurnal/index.php/Kreatif/article/view/3349>.
- Razak, Yusron, and Ilham Mundzir. "Otoritas Agama Ulama Perempuan: Relevansi Pemikiran Nyai Masriah Amwa terhadap Kesetaraan Gender dan Pluralisme." *Palastren: Jurnal Studi Gender* 12, no. 2 (2019): 397–430. <https://doi.org/10.21043/palastren.v12i2.5981>.



- Rogers, Carl R. "Some Questions and Challenges Facing a Humanistic Psychology." *Journal of Humanistic Psychology* 5, no. 1 (1965): 1–5. <https://doi.org/10.1177/002216786500500101>.
- Safrida, Safrida, and Desi Maulida. "Kebijakan Pemerintah Dalam Menanggulangi Kekerasan Seksual Anak di Bawah Umur (Studi di Kabupaten Aceh Utara)." *Jurnal Public Policy* 6, no. 1 (2020): 45–50. <https://doi.org/10.35308/jpp.v6i1.1765>.
- Safrina. "KemenPPPA-DP3A Aceh Cegah dan Tangani Kekerasan terhadap Perempuan." [acehprov.go.id](http://acehprov.go.id), 2023. <https://www.acehprov.go.id/berita/kategori/pemerintahan/kemen-pppa-dp3a-aceh-cegah-dan-tangani-kekerasan-terhadap-perempuan>.
- Sahara, Siti, Yuni Elisdawati, and Auliaurrahman Auliaurrahman. "Kajian Viktimologi terhadap Kekerasan Dalam Keluarga di Aceh." *Jurnal Hukum Samudra Keadilan* 18, no. spi (2023): 174–82. <https://doi.org/10.33059/jhsk.v18iKhusus.8184>.
- Sari, Jayanti, Neni Sriwahyuni, and Susniwati Susniwati. "Kolaborasi Aktor pada Penangan Kekerasan terhadap Perempuan di Kabupaten Aceh Tamian." *Asketik: Jurnal Agama dan Perubahan Sosial* 5, no. 1 (2021): 30–42. <https://doi.org/10.30762/asketik.v5i1.95>.
- Simfoni-PPA. "Perbandingan Jumlah Kasus Kekerasan Seksual." [Kemenpppa.go.id](http://kemenpppa.go.id), 2023. <https://kekerasan.kemenpppa.go.id/ringkasan>.
- . "Peta Sebaran Jumlah Kasus Kekerasan Menurut Provinsi, Tahun 2023." [Kemenpppa.go.id](http://kemenpppa.go.id), 2023. <https://kekerasan.kemenpppa.go.id/ringkasan>.
- Srimulyani, Eka. "Teungku Inong Dayah: Female Religious Leaders in Contemporary Aceh." In *Islam and the Limits of the State: Reconfigurations of Practise, Community and Authority in Contemporary Aceh2*, edited by Michael Feener, David Kloos, and Annemarie Samuels, 141. Leiden: Brill, 2016.
- Sumardi, Dedy, Ratno Lukito, and Moch Nur Ichwan. "Legal Pluralism within the Space of Sharia: Interlegality of Criminal Law Traditions in Aceh, Indonesia." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (2021): 426–49. <https://doi.org/10.22373/sjhk.v5i1.9303>.
- Tan, Mely G. "Dimensi Sosial dan Kultural Kekerasan Berdasarkan Jender di Indonesia: Dari Penjulukan ke Diskriminasi ke Kekerasan." *Antropogi Indonesia*, 2003, 46.
- Voges, Kathryn Kirsten, Toar Neman Palilingan, and Tommy Sumakul. "Penegakan Hukum Kepada Pelaku Pelecehan Seksual terhadap Perempuan yang Dilakukan secara Online." *Lex Crimen* 11, no. 4 (2022): 5.
- Wahyuni, Tri, and Silvano Hajid. "Kisah Anak Perempuan Aceh yang Disekap dan Diperkosa Sejumlah Laki-Laki." *BBC News Indonesia*, July 24, 2023. <https://www.bbc.com/indonesia/articles/cgr80r6yjgro>.

- Yuliantini, Ni Putu Rai, and Dewa Gede Sudika Mangku. "Perlindungan Hukum terhadap Anak Korban Kekerasan Seksual." *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 6, no. 2 (2021): 342-49. <https://doi.org/10.17977/um019v6i2p342-349>.
- Yunus, Muhammad. "Menjadi Janda di Kampung Janda: Narasi Historis Perempuan Korban Konflik di Pidie Jaya." *Jurnal Adabiya* 23, no. 2 (2021): 177. <https://doi.org/10.22373/adabiya.v23i2.10265>.
- Yusuf, Yusuf. "Daftar Empat Pesantren Pro-Korban Kekerasan Seksual di Pulau Jawa." *IBTimes*, May 5, 2022. <https://ibtimes.id/daftar-empat-pesantren-pro-korban-kekerasan-seksual-di-pulau-jawa/>.