



***Dayah Diniyah Darussalam: Protecting and economic empowering women and children's victims of violence***

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**ABSTRACT**

*Dayah Diniyah, led by Ummi Hanisah, is concerned with the issue of protecting women and children's victims of violence. The purpose of this study is to determine how Dayah Diniyah Darussalam maintains its existence as a center for protection, economic empowerment, and handling of women and children's victims of violence and to know the challenges and obstacles faced by Dayah Diniyah Darussalam, West Aceh in providing protection, treatment, and economic empowerment to women and children victims of violence. This study uses a qualitative method with a descriptive analysis approach. Data collection was carried out using observation, interviews, and documentation. The results of the study show; In addition to religious knowledge, Dayah Diniyah Darussalam also teaches economic independence through gardening, catfish and bee farming, bamboo crafts and screen printing so that survivors become independent and self-sufficient. The challenges faced include, firstly, the negative stigma against Dayah, which is considered a place to accommodate people with problems. Secondly, bullying is still experienced against economic empowerment activities carried out because it is considered a dayah for growing vegetables, not a dayah for reciting the Koran. Thirdly, there is not yet maximum support from the government regarding ecological-based economic empowerment activities. Fourthly, the desire to introduce an Ecological Curriculum or Environmental Fiqh in the Dayah curriculum has not been realized. Fifthly, there is no permanent psychologist available to handle the victims. Sixthly, there is no fixed budget, as most of the funding comes from donations and charity given by generous people.*

**Keywords:** Women and Child Protection; Economic Empowerment, Gender-Based Violence; Islamic Boarding School (*Dayah*); Community-Based.

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## ABSTRAK

*Dayah Diniyah yang dipimpin Ummi Hanisah khawatir terhadap isu perlindungan perempuan dan anak korban kekerasan. Adapun tujuan penelitian ini untuk mengetahui bagaimana Dayah Diniyah Darussalam mempertahankan eksistensinya sebagai pusat perlindungan, pemberdayaan ekonomi serta penanganan perempuan dan anak korban kekerasan dan bagaimana tantangan dan kendala yang dihadapi Dayah Diniyah Darussalam, Aceh Barat dalam memberikan perlindungan, penanganan, dan pemberdayaan ekonomi terhadap perempuan dan anak korban kekerasan. Penelitian ini menggunakan metode kualitatif dengan pendekatan analisis deskriptif, penghimpunan data dilakukan dengan menggunakan observasi, wawancara dan penelusuran dokumentasi. Hasil penelitian menunjukkan bahwa selain ilmu agama, Dayah Diniyah Darussalam juga mengajarkan kemandirian ekonomi dengan berkebun, berternak lele dan lebah, kerajinan bambu serta sablon agar penyintas menjadi manusia mandiri dan berdikari. Adapun tantangan yang dihadapi adalah pertama, masih terdapat stigma negatif terhadap Dayah yang disebut sebagai tempat menampung orang-orang bermasalah; kedua, masih menerima bullying terhadap kegiatan pemberdayaan ekonomi yang dilakukan karena dianggap sebagai dayah tempat menanam sayur, bukan dayah untuk mengaji; ketiga belum maksimalnya dukungan dari pemerintah terkait kegiatan pemberdayaan ekonomi berbasis ekologi; keempat, belum terwujudnya keinginan menghadirkan kurikulum ekologi atau fiqh lingkungan dalam kurikulum dayah; kelima, belum memiliki psikolog tetap untuk penanganan korban; dan keenam, belum memiliki anggaran tetap, sebagian berupa hibah dan sedekah dari para dermawan.*

**Kata Kunci:** Perlindungan Perempuan dan Anak; Pemberdayaan Ekonomi, Kekerasan Berbasis Gender; Pesantren (*Dayah*); Berbasis Komunitas.

## 1. INTRODUCTION

The Office of Women's Empowerment and Child Protection in Aceh (DPPPA) recorded 1,227 cases of violence against women and children in Aceh throughout 2024. This figure consists of 571 cases of violence against women and 656 cases against children. The number increased from 1,098 cases in the previous year. According to data from the National Commission on Women and Children in 2020, Aceh ranked ninth in Indonesia with 298 reported cases, rising from the sixteenth position in 2019 with 167 cases.

The problem worsened during the pandemic. Increased stress also triggered violence, both from people closest to the victims and from those in a wider social circle. These facts clearly show that handling and protecting the rights of women and children who are victims of violence must be taken seriously. In addressing this issue, not only the government and related institutions but also *dayah* (Islamic boarding schools), as one of the key pillars in society, play an important role in protecting the victims, especially women and children.

Basically, a *dayah* is a place where students (*santri*) learn knowledge, especially religious knowledge. Since the past, *dayah* has existed as part of the civilization of Muslims. It is known as a place to produce Muslim scholars, religious leaders, and even political figures who spread across the nation.

Over time, *dayah* has adapted to the conditions in which it grew. During the conflict in Aceh, *dayah* became a pillar of protection and comfort, a place where people could share their worries. When the conflict subsided but its scars remained, *dayah* was also present to accompany the community's healing process. One remarkable example is Teungku Bulqaini Tanjungan, who established Markaz Al-Ishlah Al-Aziziyah. Therefore, he established a special *pesantren* for children who lost their parents in the conflict. There, he taught them how to make peace with themselves and with reality.

The tsunami that devastated Aceh in 2004 also left deep trauma. Once again, *dayah* demonstrated its existence. For example; *Dayah* Mudi Samalanga, *Dayah* Kut Krueng, *Dayah* Daruz Zahidin, *Dayah* Islah Al Aziziyah, etc. It provided protection for tsunami survivors and helped them rise from their suffering, both through religious sermons and by turning *dayah* into a shelter. Among the many *dayah* in Aceh, there is *Dayah* Diniyah Darussalam, founded by Ummi Hanisah, which has been particularly concerned with the protection of women and children who are victims of violence. This *dayah* functions as a Safe House for survivors, especially women and children. Despite the challenges, Ummi Hanisah and the teachers strive to ensure that survivors of violence, whether male or female, can find a safe place to heal their wounds.

Therefore, it is important to study how *dayah* functions as a center for the protection of women and children who are victims of violence, especially when it is led by a woman, known in Aceh as Teungku Inong. It is interesting to examine how she continues her struggle within a male-dominated environment and against negative social stigma towards victims. For this reason, the writer is interested in raising the theme "The Existence of *Dayah* as a Center for the Protection of Women and Children Victims of Violence". While many studies focus on *Dayah* as traditional educational institutions, little research has explored their role as a primary refuge and economic hub for victims of violence.

## 2. LITERATURE REVIEW

### 2.1. Existence

The term *existence* comes from the English word "existence," which in turn derives from the Latin word *existere*, meaning to appear, to be, to arise, or to have an actual presence. Existence is understood as being, presence, or the state of existing (Anwar, 2003). According to Abidin Zaenal, existence is a dynamic process, something that comes into being. This is similar to the word *existere*, which means to come out of, to transcend, or to overcome. Therefore, existence is not rigid or static, but rather flexible and developing. On the other hand, it may also experience decline, depending on the ability to actualize the potentials within it (Tanjung & Pardede, 2019).

### 2.2. Dayah

According to Hurgronje (1906), *Dayah* is the oldest educational institution in Aceh. The term *Dayah* originates from the Arabic word *zawiyah*. Literally, *zawiyah* means a corner or side of a mosque, as the Prophet Muhammad used to provide education to his companions in the early days of Islam (Marzuki, 2011). The term *zawiyah* was first known in North Africa during the early development of Islam. At the time, *zawiyah* referred to a corner of the mosque that served as a gathering place for Sufi circles. They would usually assemble there to share

experiences, engage in discussions, perform dhikr (remembrance of God), and spend the night in the mosque (Saby, 2004). Within the educational system of Acehnese society, *Dayah* served as a continuation of *meunasah* and *rangkang* education (Inayatillah, 2020).

In the medieval period, *zawiyah* was understood as a religious and mystical center for followers of Sufism. Therefore, it was largely dominated by scholars from abroad who were brought into the community (Marzuki, 2011). To understand the true meaning of *Dayah*, one must also look back to the time of the Prophet Muhammad (peace be upon him), since during that era the term *zawiyah* referred to a corner of the mosque that was often used for teaching and discussions about the welfare of the Muslim community. The interpretation of *Dayah* itself has led to various definitions among scholars; however, they all share the same general idea that it is a place to study Islamic education (Mirsal, 2017).

From a historical and cultural perspective, *Dayah* in Aceh can be regarded as both a training center and a cultural hub of Islam that was institutionally recognized by Acehnese society (Marzuki, 2011). The existence of *Dayah* in the development of Islamic education in Aceh can be traced from various historical sources. In fact, many historical sites provide evidence of *Dayah* as a center of Islamic education in Aceh. M. Isa Sulaiman (1997), as cited by Marzuki (2011), explained that *Hikayat Pocut Muhammad*, written by Teungku Lam Rukam, a scholar and literary figure, serves as another authentic proof of the role of *Dayah* in Aceh. This *hikayat* was translated into English by the Dutch scholar W.G.J. Drewes in 1979, who specifically wrote about the condition of education in Aceh (Marzuki, 2011).

The existence of *Dayah* in Aceh, according to James T. Siegel as cited by Hamdiah, has been present since the era of the sultanate. It has significantly influenced community life as a whole and played an important social role, especially in the field of religious knowledge. The Acehnese community, particularly the youth, often practiced *meudagang* (studying at Islamic boarding schools away from home) in order to acquire knowledge and religious education (Mashuri, 2013).

*Dayah* holds an important role in Acehnese society. Based on historical facts, *dayah* has not only functioned as an educational institution for the Acehnese people, but also played a major role in shaping and advancing Acehnese civilization. Its roles can be categorized as follows: (1) *Dayah* as a center for religious learning and the birthplace of scholars; (2) *Dayah* as an institution with a significant role in resisting colonialism; (3) *Dayah* as an agent of change and development. This third factor represents the general role of *dayah* throughout history. In the case of violence against women and children, *dayah* also plays a crucial role and holds an important position in carrying out its function as an agent of change. Teungku Inong (female religious leaders) plays an important role in the existence of *dayah* and the sustainability of the institution

### 2.3. Violence Against Women and Children – Types of Violence

Lardellier states that violence refers to an act carried out based on power, thereby imposing one's will on another party without consent (Haryatmoko, 2007). In this context, violence can refer to any action that results in harm to the victim, whether physically, psychologically, or in various other forms. Several key points implied in this definition include:

- a. Violence involves the strength and authority of the perpetrator.
- b. Violence is unwanted, which gives rise to the notion of victims and perpetrators.

- c. Forms of violence may include physical, psychological, sexual, mental, moral, and other types of abuse.

Violence includes threats, coercion, and deprivation of power that occur both in public spaces and private settings. It constitutes verbal and non-verbal behaviors committed by individuals or groups against others, resulting in adverse consequences for the victims—ranging from physical harm, including injury and even death, to psychological harm such as trauma, mental distress, and emotional suffering.

In this study, the term violence refers to physical, psychological, verbal, non-verbal, economic abuse, neglect, exploitation, and even sexual violence, including cyberbullying, experienced by women and children, which often leaves profound trauma on the victims.

#### *2.4. Protection of Violence Victims*

The Protection of Women and Children, hereinafter abbreviated as PPA, refers to efforts to safeguard and fulfil the rights of women and children from all forms of violence, discrimination, special protection needs, and other related issues. Relevant international conventions include CEDAW. Indonesia has ratified two major international conventions to combat violence against women and children: CEDAW (1984) on the elimination of discrimination against women and the Convention on the Rights of the Child (1990). Its implementation is reflected in the Domestic Violence Law (2004), the Women's Empowerment and Child Protection Law (2022), and its commitment to the SDGs, which focus on protection, prevention of violence, and rehabilitation of victims.

Therefore, comprehensive social protection is required to achieve the rights of society. Such protection may take the form of social assistance, social insurance, or community-based social protection schemes. Based on this theory, this study focuses on community-based social protection, namely *Dayah* as a center for protecting women and children who are victims of violence.

The Child Protection Law in Indonesia is currently regulated in Law No. 35 of 2014 (an amendment to Law No. 23 of 2002) and has been made more stringent in sanctions through Law No. 17 of 2016. This law requires the state, government, society, and parents to protect children's rights, ensure their growth and development, and protect them from violence, exploitation, and discrimination.

### **3. METHOD**

This study employs a qualitative method with a descriptive-analytical approach. Used Miles and Huberman's model (Data reduction, display, and conclusion drawing). The main focus of this research is on the existence of *Dayah* as a center for the protection and handling of women and children who are victims of violence. The data sources of this study are divided into two types: (a) Primary data, obtained through in-depth interviews using structured interview techniques (guided interviews), as well as a seminar attended by *Dayah* leaders, activists, and women and children's victims of violence. In addition, primary data were also collected through reports and documents issued in relation to the issues under study; (b) Secondary data, collected through literature review from journals, books, mass media, and

reports issued by *Dayah* or other related institutions concerning *dayah* and the protection of women and children's victims of violence.

The techniques of data collection include: (a) Interviews with the leader of *Dayah* Diniyah Darussalam, teachers, and *santri* (students) of the *dayah*; (b) Observation, conducted through direct field visits to observe the activities of *Dayah* Diniyah Darussalam, especially regarding the handling of women and children victims of violence; (c) Documentation, obtained from books, newspapers, online news, journals, official websites, as well as other related sources connected to the research theme.

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Data analysis was carried out continuously from the moment the researcher began collecting the necessary information. The steps of data analysis included reviewing data relevant to the study, editing, and verification, in order to produce accurate and accountable findings.

## 4. FINDINGS AND DISCUSSION

### 4.1. *The Role of Dayah Diniyah Darussalam in Protection and Economic Empowerment of Violence Victims*

Following the development of education in Indonesia under the influence of globalization, *dayah* as one of the educational institutions and agents of community empowerment is expected to improve its role. For a long time, *dayah* has been recognized as an institution that guides the young generation and helps shape good character. At the same time, it is also expected to prepare students to master science and technology as essential skills to face globalization (Puteh, 2013). Historically, *dayah* already has the foundation to play a role in social change, especially when applying Islamic preaching (*dakwah*) through wisdom (*bi al-hikmah*), good advice (*mau'izhah hasanah*), and discussion (*mujadalah*) (Hamdan, 2018).

For more than a thousand years, *dayah* has been part of Acehnese society and has contributed to the development of knowledge. History shows that *dayah* has taught various

fields of study, including religion, society, politics, and even technology. Because of this, *dayah* alumni in the past were highly respected, not only in Aceh but also internationally.

Since its beginning, *dayah* has grown together with Acehnese civilization. From *dayah*, many scholars and intellectuals emerged who influenced civilization in Aceh, the archipelago, and even the world. It cannot be denied that *dayah* has played an important role in creating change, especially in educating the next generation in religious and scientific knowledge. History also records its role during times of war, when *dayah* stood against colonialism. In the modern era, *dayah* continues to play a significant role in educating Acehnese youth and acting as a filter against the negative impact of modernization. Despite challenges, the existence of *dayah* remains strong until today.

This is also reflected in the work of Umami Hanisah and other teachers at *Dayah Diniyah* Darussalam. They try to bring benefits to the community around the *dayah*. In addition to holding regular religious gatherings, the economic empowerment programs of *Dayah Diniyah* Darussalam have started to gain attention from local residents. The *dayah* was founded by a woman with strong determination to protect women and children from violence and injustice. Functioning also as a safe house, *Dayah Diniyah* Darussalam has survived more than two decades, facing many challenges but still showing its existence.

The leader of the *dayah* actively participates in promoting the institution and engaging in various activities. The *dayah* is open to changes and criticism. It supports survivors until they can continue their education or build their families. Some students even return to serve at the *dayah*. The institution also functions as a safe home for survivors who lost their houses or were stigmatized by society. Furthermore, *Dayah Diniyah* Darussalam actively organizes programs such as training for 100 religious leaders on responding to violence against women and children in collaboration with Islamic Relief, the development of environmental modules, and other community activities.

#### *4.2. The Approach Methods of Dayah Diniyah Darussalam toward Violence Victims*

Based on data from the SIMFONI-PPA application, Aceh is still recorded as a region with a relatively high number of violence cases. Data entered between January 1, 2025, and the present (real-time) indicate that there have been 668 cases across all regions of Aceh. Of these cases, 564 victims are women and 128 are men (SIMFONI-PPA, 2025). Referring to the types of violence, according to data from Komnas Perempuan and case reports collected by CATAHU partners in 2024, sexual violence accounts for the highest number of reports (26.94%), equal to psychological violence (26.94%), followed by physical violence (26.78%) and economic violence (9.84%). This year's data show a shift compared to 2023, when psychological violence was the most frequently reported. Specifically, CATAHU partner data record sexual violence as the highest with 17,305 cases, physical violence with 12,626 cases, psychological violence with 11,475 cases, and economic violence with 4,565 cases. Meanwhile, Komnas Perempuan data show the dominance of psychological violence with a total of 3,660 cases, sexual violence with 3,166 cases, physical violence with 2,418 cases, and economic violence with 966 cases (Komnas Perempuan, 2025).

Gender-based violence against women has significantly increased, with a rise of 14.17% in 2024 compared to 2023, reaching 330,097 cases according to Komnas Perempuan. This violence includes domestic violence, sexual violence, and violence in the workplace. The

number of Violence against Women (VaW) in Indonesia continues to grow. The 2024 Annual Report (CATAHU) on Violence against Women recorded 445,502 reported cases submitted to Komnas Perempuan and its partners, an increase from 401,975 cases in 2023. Meanwhile, data from the Online Information System for the Protection of Women and Children (SIMFONI PPA) of the Ministry of Women Empowerment and Child Protection (KemenPPPA) shows that between January 1 and April 21, 2025, there were 6,918 reports of violence, and 5,950 cases (86.01%) involved women as victims (Yamin & Susiana, 2025).



**Figure 1.** Violence Against Children in Aceh, 2024 (Source: DP3A).

A way to aid trauma recovery for survivors of sexual violence is by providing regular nurse visits. These visits aim to deliver appropriate interventions as well as psychological support. One of the methods used is cognitive-behavioral therapy (Hegarty et al., 2016). Meanwhile, Umi Hanisah has also actively participated in initiatives promoting tolerance, religious moderation, and gender equality.

The uniqueness of Ummi Hanisah lies in her contributions beyond her role as a female religious scholar. In addition to actively protecting victims of violence and ensuring that her *dayah* (Islamic boarding school) continues to benefit the community, she has developed the *dayah* not only as a place to study Islamic knowledge formally but also as a safe space that protects and guides young girls who are victims of violence, including sexual violence. Today, *Dayah* Diniyah Darussalam continues to develop in line with modern changes. According to Ummi Hanisah, the *dayah* is now moving towards an ecological-based model by applying the principles of environmental fiqh.

Ummi Hanisah's method of assisting victims does not rely on conventional approaches. According to her, victims need to be brought closer to Islamic teachings and involved in various activities so that they can learn self-control. Ummi Hanisah holds a different perspective on psychology, both in theory and practice (Husna & Fitri, 2023). She chooses a religious approach to help victims recover, believing that Islamic teachings can heal victims from trauma. This is

further reinforced by incorporating Acehese cultural values as a foundation for trauma recovery and victim empowerment.

*Women and children who are victims of violence are welcome with open arms here. Approaches them through religious guidance, keeps their experiences confidential from other students, and involves them in various activities. We also helps them become more independent by teaching life skills such as gardening, raising livestock, and other practical skills,*” Ummi Hanisah said.

In summarize, the following are some approaches used by Ummi Hanisah at *Dayah Diniyah Darussalam*. First, the religious approach, where victims are treated gently and involved in activities such as *dalail khairat* (religious recitations) that contain values of strength and motivation. Second, maintaining confidentiality about victims from other students and most teachers. Only one or two trusted teachers are informed, to protect the victims’ mental state and trust. This allows victims to interact freely with other students. Third, involving the victims’ families in the recovery process (if the perpetrator is not a family member). Fourth, teaching independence through gardening, fish farming, and waste management. These activities are designed to prepare students with life skills once they graduate from *Dayah Diniyah Darussalam*.

According to Hanisah, after leading the *dayah* for more than two decades, the trends of violence in Aceh have shifted over time. Initially, she mostly dealt with child victims of conflict, followed by tsunami survivors, then victims of sexual violence. Since 2023–2025, however, she has handled more cases of domestic violence (DV), with victims mainly being women and children.

Supporting her statement, the Office for Women’s Empowerment and Child Protection (DP3A) of Aceh reported that cases of domestic violence tend to increase each year. The Acting Head of the Women and Child Protection Division, Sutari said at reported DV cases at the Aceh UPTD PPA were 1,067 in year 2019, 905 in year 2020, 924 in year 2021, 1,029 in year 2022, and 1,098 in year 2023 (MC PROV ACEH, 2021). Domestic violence can take the form of physical, psychological, sexual, or verbal abuse. However, as with cases of sexual violence, many victims remain reluctant to report due to lack of information, fear of further threats, or lack of family support.

Ummi Hanisah hopes that the children and women in *Dayah Diniyah Darussalam* can become independent individuals, not relying on others’ pity. Therefore, in addition to a religious approach, the *dayah* has developed programs to strengthen students’ skills and provide them with practical knowledge, not only in religion but also in entrepreneurship with an ecological focus.

Since 2024, *Dayah Diniyah Darussalam* has implemented the *Meulampoh Aneuk Beut Ue Dayah (Meutuwah)* program. It consists of five activities: vegetable gardening, catfish farming, honey production, bamboo handicrafts, and waste management. According to Masni, one of the administrators, Islamic boarding schools have often been seen as less engaged in environmental issues such as waste management and conservation. The Meutuah program is part of *eco-Dayah* (ecological Islamic boarding schools), developed with five criteria: (1) environmental-based curriculum, (2) environmental fiqh, (3) land management, (4) human

resource and economic development, and (5) healthy living. The program not only supports daily needs of students but also provides income for their pocket money and savings, encouraging independence and productivity.

Each program has specific benefits. Beekeeping, for example, is valuable both environmentally and economically. Environmentally, bees support pollination, which is crucial for ecosystems and food production. Economically, honey production generates valuable products for food, beverage, and pharmaceutical industries. Waste management focuses on recycling plastics into planting media, eco-bricks, and reusable materials. Catfish farming is integrated with agriculture: pond water irrigates crops, while vegetable waste becomes fish feed and organic fertilizer. According to Ummi Hanisah, this ecological approach creates a system of mutual benefits.

The term “eco” comes from ecology, which refers to the environment (Arifah et al., 2022). Islamic boarding schools, or *Dayah* as they are known in Aceh, refer to a type of educational institution unique to Indonesia. These institutions specifically teach Islamic teachings through various branches of knowledge. Therefore, the concept of *eco-pesantren* or *eco-Dayah* can be interpreted as an environmental care initiative aimed at preserving and protecting natural resources, implemented within Islamic educational institutions.

An *eco-pesantren* is an environmentally oriented education model that serves as a concrete initiative within Islamic education. Its purpose is to mobilize the active role of Muslims in preserving the environment. Beyond that, an *eco-pesantren* focuses on shaping and developing younger generations with strong environmental awareness. This aligns with Islamic teachings that position humans as *khalifah* (stewards), whose primary duty is to care for the earth.

The programs already implemented at *Dayah Diniyah Darussalam* are in line with the directives of the Ministry of Religious Affairs (MoRA). The Ministry has high hopes that, with the collaboration of various parties, the Environmentally Friendly *Pesantren* Program (*Pesantren Ramah Lingkungan*) can succeed and continue sustainably. Moreover, it is expected to reach even more Islamic educational institutions across Indonesia. Steps planned within this program include environmental education campaigns, tree-planting activities, waste management based on a circular economy, and the integration of ecological values into the *pesantren* curriculum.

The strengthening of eco-theology holds an important position among the eight flagship programs of the Ministry of Religious Affairs. This is outlined in the Minister of Religious Affairs Decree (KMA) Number 244 of 2025, which contains the Ministry’s Priority Programs for the 2025–2029 period. As a concrete step, the Secretary-General of the Ministry of Religious Affairs issued Circular Number 182 of 2025. The circular contains the One Million Matoa Trees Planting Movement, organized to commemorate the 55th Earth Day. The implementation of this program is also designed to foster interfaith harmony while simultaneously preserving nature.

#### 4.3. Challenges and Obstacles in the Protection and Economic Empowerment of Violence Victims

Efforts to protect and assist women and children who are victims of violence still face many obstacles and challenges. As discussed earlier, when Ummi Hanisah tried to provide

protection for rape survivors, her efforts were considered taboo. This situation even led to the expulsion of *dayah* leaders and students, forcing them to relocate and find new land where the community accepted their presence. In socio-cultural terms, this issue poses a significant challenge.

From a legal perspective, serious challenges also persist. Although regulations have been established to protect women and children, their implementation and enforcement remain weak. Lengthy and complicated legal procedures often discourage victims from pursuing their cases, leading to a decline in trust and confidence in the country's legal and justice system. Strong synergy between the government, civil society organizations, and various regional agencies is essential to ensure that victims receive the necessary support promptly and effectively (Tombokan & Firmansyah, 2024).

The presence of *Dayah* Diniyah Darussalam as a safe house for survivors brings hope in the struggle for protection and assistance for women and children's victims of violence. This *dayah* has taken a significant role in social change and protection of victims. Despite facing many obstacles, the *dayah* continues to protect, assist, and now also provide ecological-based economic empowerment for survivors as well as its students in general.

The Ministry of Women's Empowerment and Child Protection (KPPPA) stated in its press release that there are five major challenges for women's empowerment and child protection in the next five years. These include the low female labor force participation rate, high levels of violence against women and children, the family's role in child upbringing, the high number of child laborers, and the high rate of child marriage.

Ummi Hanisah also explained that in Aceh, especially in West Aceh, child marriage still happens frequently, particularly among those living in remote areas. Limited access to information prevents children from receiving their rights, especially in terms of education and personal development. Priority programs should focus on strengthening family quality and its role in preventing violence (including child marriage and child labor), promoting gender mainstreaming strategies, and improving human resource capacity. The government also prioritizes strengthening synergy and networks between ministries, local governments, village governments, community organizations, the private sector, and the media. In addition, the government is promoting the fulfilment of children's rights and special protection through the child-friendly city/district policy, stronger public campaigns, and mass movements involving many stakeholders. Relevant models for women's empowerment and child protection are also being developed. Protecting children and families is an effort to guarantee children's rights and create a safe and prosperous family environment. Ummi Hanisah further stated :

*“Most of the problems faced by women, children, and families, especially domestic violence, are rooted in economic difficulties. When women do not have access to economic resources, they become more vulnerable to social pressure, violence, and early marriage. Economic independence can also strengthen women's ability and confidence to make decisions about their own lives.”*

Despite surviving various challenges, *Dayah* Diniyah Darussalam still faces obstacles in protecting, assisting, and empowering victims of violence. Some of these challenges are: first, the existence of negative stigma that labels the *dayah* as a place for problematic people;

second, bullying towards its economic empowerment programs because they are seen as “a *dayah* for planting vegetables” rather than a traditional Islamic school; third, the lack of maximum government support for ecological based economic empowerment programs; fourth, the absence of an ecological or environmental fiqh curriculum in the *dayah* system; fifth, the lack of a permanent psychologist for victim assistance; and sixth, the absence of a fixed budget, with funding relying mostly on donations and charity from generous people.

The economic independence provided by *Dayah* Diniyah (catfish farming, etc.) aligns with the 'Empowerment Framework' In line with the empowerment framework referred to in this article, yet it offers a unique local wisdom approach that differs from state-run shelters.

## 5. CONCLUSION

To provide recommendations for the government to involve *Dayah* as a crisis center for women and children survivors of violence. To strengthen the role of *Dayah* as a center for prevention, handling, protection, and recovery for survivors of violence. To encourage other *Dayah* institutions, which have not yet functioned as shelters, to become centers of protection and support for victims of violence. To promote violence prevention for women and children by increasing religious teachings (*tausiyah*) and lessons on ethics and proper attitudes towards women and children, so that these issues are seen with greater seriousness. To return to religious values in guiding and healing the wounds of survivors. To highlight the uniqueness of this *Dayah*, which is led by a woman and is now developing into an eco-based *Dayah* that empowers its students economically.

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