Communication Model of the Technical Implementation Unit for the Protection of Women and Children in Accompanying and Protecting Child Victims of Sexual Violence in Riau Province

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Abstract

This article aims to explore the implementation of the Communication Model by the Technical Implementation Unit for the Protection of Women and Children (UPT PPA) in assisting and protecting child victims of sexual violence in Riau Province. Given the increasing cases of sexual violence against children in Indonesia, this study highlights the importance of a comprehensive approach that integrates religious and cultural values to protect victims and support their recovery. Child sexual violence is an iceberg phenomenon in Indonesia, with many cases going unreported due to stigma and fear of social rejection. This study uses a qualitative approach to collect and analyze data on how UPT PPA Riau Province implements communication. The results show that the use of the Communication Model can increase the effectiveness of assistance, provide strong emotional support, and promote holistic recovery of victims. However, this study also identified several barriers, such as limited resources, lack of community understanding of Islamic values, and challenges in law enforcement. This article proposes strategies to overcome these barriers, including improving community education, strengthening institutional capacity, and using effective and empathetic communication in accordance with Islamic principles. This study contributes to the existing literature by showing how Islamic ethical and spiritual principles can be integrated into child protection practices to address and handle sexual violence.

1. Introduction

Sexual violence in Indonesia continues to increase every year, creating serious problems that require immediate attention (Latif & Novarizal, 2023; Suyadi & Selvi, 2022). Information from various media shows that the number of violent cases that occurred is like an iceberg phenomenon, where more cases occur than reported. To create a safe and conducive environment, cooperation from all parties, including the government, society, educational institutions, and non-governmental organizations is needed (A. R. Muhammad et al., 2023).

Safeguarding children's rights and their well-being through special attention to cases of sexual violence is an important step in building a safer and more sustainable society (Simon et al., 2020). Children who are victims of sexual violence need great support and protection, given the serious impact it has on their physical, emotional, and psychological health. Based on the principle of child protection, as explained in Q.S Al-Hujarat: 11, it is important for the public not to denounce or call them with bad nicknames, which can add to the psychological burden of the victim (Ministry of Religion of the Republic of Indonesia, 2022).

Paragraph 11 of Surah Al-Hujurat conveys important principles in social relations and the protection of the rights of relevant individuals to support victims of sexual violence. The interpretation by Ibn Abbas emphasizes the prohibition of reminding a person of past bad deeds after they have repented, which shows the importance of providing support without adding to the trauma. Hadith narrated by al-Bukhari and Muslim also emphasizes the importance of compassion and protection in the community, which is relevant in the context of protecting children from sexual violence (Baqi, 2017).

Research shows that sexual violence against children has serious long-term consequences, including impaired mental and emotional health (Afifi et al., 2016; Machisa et al., 2016). Examples of cases of sexual violence that have occurred in various regions, such as in Bengkalis and Pekanbaru Regencies, highlight the need for more effective actions in handling and preventing sexual violence against children. Data from the 2022 Ministry of PPPA Symphony shows a high number of cases of violence in Riau Province, with varying age ranges for victims, indicating the urgency of increasing reporting and handling efforts.

The reporting and prosecution system for child sexual violence cases needs to be strengthened to ensure that each case is handled properly. Public education efforts on the importance of reporting sexual violence are essential to increase awareness and understanding of sexual crimes (Bright et al., 2022). In many cases, shame and fear lead to cases of sexual violence going unreported, hindering the process of handling and recovering victims (Chae et al., 2021).

The communication model in assisting and protecting child victims of sexual violence at the Riau Province UPT PPA can provide an empathetic and active listening approach that is in accordance with Islamic values (Jones et al., 2020). The principle of child welfare in

Islam emphasizes the importance of paying special attention to children victims of sexual violence, as well as providing moral and spiritual support that can help in their psychological recovery.

The government's hard work in handling cases of sexual violence against children must be continued with comprehensive case handling management, from outreach to mentoring. With the existence of supporting regulations, such as Ministerial Regulations and Governor's Regulations, the establishment of UPT PPAs in various regions is expected to function effectively, although there are still operational challenges that need to be overcome.

Based on this background, further research on the communication model of UPT PPA in assisting and protecting children victims of sexual violence in Riau Province is urgently needed. This study aims to understand how communication management in UPT PPA Riau Province can facilitate dialogue and analysis of the governance process of mentoring and protecting child sexual violence, which is very important considering the increasing number of cases.

Sexual violence remains a significant and growing problem in Indonesia, which is deeply rooted in cultural and religious contexts. Istiadah et al. (2020) highlights cultural and religious challenges in handling cases of sexual violence in Indonesian Islamic institutions. Their research reveals that although religiosity is often seen as a deterrent to sexual violence, religious and cultural aspects can also be an obstacle in seeking justice for victims. Social and religious norms often discourage victims, especially women, from reporting incidents for fear of social stigma and distrust of institutional support. This study emphasizes the need for educational efforts to reduce the risk of sexual violence and provides recommendations on handling cases of sexual violence in Islamic institutions in Indonesia.

Farah et al. (2022) explores the role of the state and religion in protecting children from sexual violence through the National Movement Against Sexual Crimes Against Children (GN-AKSA). This research, using a sociological approach and resource mobilization theory, informs about the definition of violence, Islamic views on children, and child protection efforts through GN-AKSA. The conclusion of this study shows that Islamic values that advocate good parenting are very important in efforts to protect children from sexual violence.

Muhammad (2020) highlighted the importance of assistance to child victims of sexual violence by the Integrated Service Center for Women and Children Empowerment (P2TP2A) in Bireuen Regency. Based on Article 23 paragraph (1) of the Child Protection Law number 35 of 2014, the state, government, and local governments are responsible for ensuring the protection, maintenance, and welfare of children.

However, in Bireuen Regency, there are many cases of sexual violence against children that require more effective assistance from P2TP2A. Internal barriers such as a lack of support for families and minor victims, as well as external barriers such as a lack of human resources, especially psychologists, hinder optimal protection efforts. This study

recommends increasing the number of psychologists and increasing the capacity of P2TP2A personnel to support better mentoring.

Guggisberg & Botha (2021) in their systematic review of strategies to prevent child sexual abuse by parents, identified a variety of protective measures used by mothers and fathers. This study emphasizes the importance of the role of parents in protecting children from the risk of sexual abuse, including through education about sexual violence, monitoring and supervision, and the creation of a safe environment.

The results of the review suggest that parental protective behaviour should be recognised and supported as part of wider prevention efforts, along with school-based programmes. Further studies are needed to evaluate and understand the differences in protective strategies between mothers and fathers. Overall, this literature shows that sexual violence in Indonesia and the broader context is heavily influenced by cultural, religious, and social factors. A comprehensive approach involving education, changes in social norms, and supportive policies is needed to address these issues effectively.

2. Research Method

This study uses a type of naturalistic research that is identical to field research , which studies the natural environment and phenomena that are considered real based on the definition of situations and socially constructed meanings (Weyant, 2022). The approach used is grounded theory, a type of qualitative research in which researchers can draw inductive generalizations from observed data, developing abstract theories about processes, actions, or interactions that occur in a particular context (Mohajan & Mohajan, 2022). This research aims to develop or explore the idea of situations in which people interact with each other, act or engage in a process in response to an event, and develop theories that fit the context of the event being studied.

The research was conducted at the Riau Province PPA UPT located on Jl. Diponegoro No 36 A, Komp. Pekanbaru Women's Building, Riau Province. The research activities took place from June 2022 to October 2023, with a schedule that is subject to change due to various constraints and obstacles. During the research, the stages carried out include proposal preparation, proposal improvement, proposal seminar, proposal revision, observation, interview, documentation, analysis, results and discussion, as well as conclusions and suggestions.

The selection of informants is carried out through purposive sampling, where informants are selected based on research interests and the need for relevant information (Creswell & Poth, 2018). The informants in this study consisted of nine individuals who were considered competent, including the head of the PPA UPT, counselors, investigators, academics, and the victim's parents. The data collected consisted of primary data and secondary data (Flick, 2022). Primary data is obtained through direct observation, in-depth interviews, and surveys, while secondary data is obtained from literature, articles, journals, and websites related to the research topic.

The data collection techniques used in this study include observation, interviews, documentation, and literature reviews. Observations are carried out carefully and planned, while interviews use a pre-prepared list of questions to ensure consistency of answers. Documentation includes recording events in the form of photographs or images, and literature review is done by reading and evaluating relevant documents. In data analysis, an interaction model is used that includes data reduction, data presentation, and conclusion drawing (Miles et al., 2020). The validity of the data is tested through the extension of the research time, more diligent observation, triangulation, member checking, and the use of reference materials to ensure the credibility of the research results (Flick, 2020).

3. Results and Discussion

Overview of Child Sexual Violence in Riau

The data presented is data on violence against women and children in Riau Province in 2022, which has been verified by the Online Information System (SIMFONI) of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia. This system provides data that can be accessed in real-time and accurately by service units at the national, provincial, and district/city levels, to support data-driven decision-making.



Figure 1. Cases of Violence in Riau Province

According to SIMFONI, Riau Province recorded 827 cases of violence in 2022, with 153 male victims and 772 female victims, spread across 12 districts/cities. Most of the violence occurred in households (536 cases), followed by other categories (174 cases), public facilities (64 cases), and workplaces (8 cases). No cases of violence have been reported at the school. The most reported types of violence were sexual violence (396 cases), followed by psychological violence (252 cases), other categories (227 cases), physical violence (54 cases), neglect (6 cases), trafficking (6 cases), and exploitation (1 case).

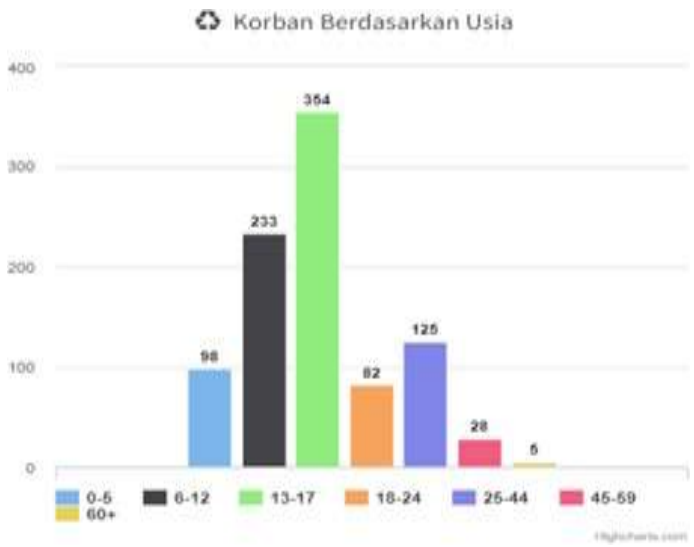


Figure 2. Victims of Violence Based on Age

In terms of demographics, the most victims of violence came from the age group of 13-17 years (354 cases), followed by the age group of 6-12 years (233 cases), 0-5 years old (98 cases), 25-44 years old (125 cases), 18-24 years old (82 cases), 45-59 years old (28 cases), and 60 years and older (5 cases). Based on education, the most victims of violence came from elementary schools (230 cases), high schools (231 cases), junior high schools (209 cases), universities (34 cases), non-schools (87 cases), and kindergartens (1 case).

The most perpetrators of violence were men (484 cases), while women were recorded as perpetrators in 74 cases. Violence is most often committed by husbands/wives, girlfriends/friends, parents, family/siblings, neighbors, employers, and co-workers. Domestic violence is a serious problem that needs to be addressed immediately, given its impact on all family members, especially children.



Figure 3. Victim Data Based on Education

This data shows that sexual violence ranks first in the type of violence reported, followed

by psychological and physical violence. It emphasizes the need for a comprehensive and collaborative strategy between governments, communities, and non-governmental institutions to address and prevent violence against women and children. It is also important to improve victims' access to health services, legal assistance, and psychosocial support.

This data analysis underscores the need for more effective and sustainable policies. Accurate data helps in designing and implementing more targeted protection programs, better allocating resources, and evaluating the effectiveness of existing programs. In addition, solid data also supports advocacy and raising public awareness about the importance of reporting and preventing violence. In conclusion, the data presented is a very important tool in supporting efforts to protect women and children, as well as in creating a safer and fairer environment.

Communication Model of UPT PPA Riau Province in the Context of Child Violence

Model komunikasi di UPT PPA Provinsi Riau memadukan etika Islam dalam pendampingan victims of child sexual violence with high effectiveness. This approach utilizes accurate and reliable communication, emphasizing the truth of the substance, content, and message conveyed by counselors and officers with professionalism. This work not only builds trust but also minimizes misunderstandings between officers and victims. Communication carried out by UPT PPA officers is designed to be effective and on target. Avoiding complicated language, officers convey information clearly so that it is easy for victims and their families to understand, supporting recovery in the most acceptable way for those affected.

One of the main principles followed is the delivery of an easy-to-digest message. This includes the use of thoughtful language and a supportive approach, allowing victims to better understand and navigate their recovery process (Bourina & Dunaeva, 2019; Coventry et al., 2023). This approach also helps victims understand the steps they need to take to regain their strength. Officers also prioritize weighty and in-depth communication. The information provided about the negative impact of violence and the importance of protecting children is conveyed seriously to arouse the awareness of victims and the community. It aims to develop a deep understanding and increase broad awareness.

In every interaction, UPT PPA officers show respect and respect through Qaulan Karima, using soft and supportive language. This not only strengthens the relationship with the victim and his family but also supports the building of a positive image and trust in the institution. By using Qaulan Ma'rufa, communication is always carried out in a good and appropriate way. Officers are careful to always be polite and painless, which is crucial in helping victims express their experiences in a supportive and non-judgmental atmosphere.

Qaulan Laiyina became another important part, where the officers spoke in a soft voice and friendliness. This makes victims feel valued and safe, providing a space that allows

them to share their traumatic experiences without fear or shame. Furthermore, Ahsanu Qaulan, the officer communicates with only the most well-chosen words, which reinforces the importance of respecting the feelings of the victims without causing them guilt or blaming them.

This helps in the formation of positive relationships that facilitate further recovery. Then Qaulan 'Adzhima was implemented to provide motivation and inspiration. In the face of adversity, victims are encouraged with words that lift their spirits and give hope for a better future. This approach to Islamic communication significantly increases effectiveness in handling cases and strengthens public trust in institutions. It also supports the recovery of victims of child sexual violence with the integration of ethical values, empathy, and deep concern that are at the core of the principles of Islamic communication embraced by the Riau Province UPT PPA.

Referring to the book Islamic communication Kholil (2007), building communication science from an Islamic perspective helps to remind us of the importance of speaking honestly, empathizing, and avoiding slander, as well as respecting the rights of others in communicating. Good communication ethics in accordance with Islamic principles can help create better relationships between individuals and society. In general, it is stated that the ethical values of Islamic communication are: a). Be honest; b). Maintaining the accuracy of communication messages; c). Being free and responsible; d). Can provide constructive criticism. If Islamic communication is divided into these values, in this study, the distribution of Islamic communication principles can be seen as follows:

Table 1. Ethics and Integration of Islamic Communication in the Context of Handling Child Violence

Islamic Communication Ethics	Islamic Communication Indicators	Description
Be Honest	Qaulan Sadida	Correct and accurate speech, both in substance and material content. Example: UPT PPA officers who convey information correctly and accurately in activities such as socialization or technical guidance.
Maintaining Message Accuracy	Qaulan Baligha	The use of words that are effective, on target, and not convoluted. Example: The use of short, concise words that adapt to the situation.
	Qaulan Maysura	Speech that is easy to digest and understand by communicators. Example: Using words of wisdom in counseling services to ensure the message is easily received.
	Qaulan Tsaqila	The delivery of a message is weighty and requires reflection to understand it. Example: The service provider ensures that the message conveyed shows an attitude of care and deep concern.

Free and Responsible	Qaulan Karima	The words are noble, pleasant to hear, and well-behaved. Example: Creating a positive and supportive atmosphere in the victim's recovery process.
	Ahsanu Qaulan	Convey the best words in communication, which is polite and helpful. Example: Good communication principles in speaking and acting politely when interacting.
	Qaulan ‘Adzhima	Great and noble words. Example: Exemplary words, showing personality through good behavior.
Can Provide Constructive Criticism	Qaulan Ma’rufa	Kind, fast, and polite words. Examples: Conveying sensitive criticism or input in a polite and constructive way, understanding and educating without hurting feelings.

The table discussed illustrates how the principles of Islamic Communication Ethics are integrated into communicative practices, especially in the context of the Women and Children Protection Unit (UPT PPA). There are several communication ethics that are divided into various indicators of Islamic communication or "Qaulan," each of which has a specific description and provides an applicable example.

It starts with the ethics of "Be Honest," which is represented by Qaulan Sadida. It emphasizes the importance of correct and accurate talk, both in substance and material content (Ritonga et al., 2020; Tengku et al., 2023). For example, UPT PPA officers who provide correct and accurate information during socialization or technical guidance, show how honesty is the basis in conveying credible and trustworthy information.

Next is "Maintaining Message Accuracy," which includes three indicators: Qaulan Baligha, Qaulan Maysura, and Qaulan Tsaqila. Qaulan Baligha prioritizes the use of effective, targeted, and unconvoluted words, while Qaulan Maysura concentrates on deliveries that are easy to digest and understand by communicators. Qaulan Tsaqila, on the other hand, emphasizes the delivery of a message that is weighty and requires deep reflection, showing deep concern and attention to the content of the message.

For the ethics of "Free and Responsible," there are two indicators: Qaulan Karima and Ahsanu Qaulan. Qaulan Karima focuses on the use of noble, pleasant to hear, and well-behaved words, which are very relevant in the victim's recovery situation, while Ahsanu Qaulan emphasizes the importance of conveying the best words that are polite and helpful in every interaction (Solekhan, 2023). Qaulan 'Adzhima also falls into this category, highlighting the importance of great and noble words that can be exemplary through good behavior. This ethics is important in shaping a positive image and behavior in the eyes of the public and in building a strong moral character (Kambali et al., 2023).

The final category is "Can Provide Constructive Criticism," represented by Qaulan Ma'rufa, describing the importance of conveying sensitive criticism or input in a polite

and constructive manner. This ensures that criticism is delivered in a way that does not hurt feelings and provides constructive education (Putri et al., 2020). The table also lists the "Principles of Inclusive Communication," which do not have a specific Qaulan indicator but integrate Pancasila values, highlighting the importance of communicating in a way that pays attention to divinity, humanity, unity, populism, and social justice. It shows the importance of involving all aspects of society in dialogue and solutions, promoting social harmony and justice in every aspect of communication.

This study integrates the concept of Islamic communication with three communication models to assess the effectiveness of communication approaches in assisting and protecting child victims of sexual violence in UPT PPA, Riau Province. The first model, linear communication, is applied through one-way message delivery such as speeches and lectures (Efendi et al., 2023). This model emphasizes the importance of conveying information in an Islamic and useful manner, maintaining honesty and integrity, and using polite language and respecting the recipient of the message. The key to this model is to ensure that the message conveyed is clear and contains Islamic values without harming the feelings of others.

Furthermore, the rational communication model involves the exchange of ideas and arguments aimed at facilitating constructive and rational discussions (Sumers et al., 2021). This model fosters a deep understanding of the interlocutor's point of view, emphasizing the importance of empathy and active listening before responding. Islam teaches the importance of respecting differences of opinion, and this model applies these principles in the context of dialogue that opens up space for fruitful and inclusive discussion, thereby increasing patience and wisdom in debate.

Finally, convergent communication highlights the importance of two-way interactions that take place in a conversation or dialogue (Grunig & Grunig, 2013). This model underlines the need to communicate with Islamic intentions, such as building good relationships or providing support. The communication process should consider the feelings and views of all parties, reflecting honesty, courtesy, and patience. In the face of tension or conflict, this model emphasizes the importance of avoiding ghibah and practicing patience, in line with Islamic teachings to avoid talking about others behind their backs and strengthen harmonious social relationships.

Results of the Implementation of the UPT PPA Communication Model in Assisting and Protecting Children Victims of Sexual Violence

The communication model adopted by the Women and Children Protection Unit (UPT PPA) has been an important foundation in their approach to mentoring and protecting children victims of sexual violence. This approach not only focuses on effective delivery of information and assistance, but also emphasizes on the moral and ethical aspects that are derived from Islamic values. Through practices such as Qaulan Sadida, Qaulan Baligha, and Qaulan Karima, UPT PPA seeks to integrate the principles of honesty, accuracy, and wisdom in every aspect of their communication. This creates a supportive and empathetic environment, essential for the recovery and empowerment of child

victims of sexual violence (Austin et al., 2022).

By implementing this model, UPT PPA develops an in-depth and continuous communication strategy that aims to build trust and strengthen the relationship between officers and victims. The choice of words and a sensitive approach to the victim's condition allow them to feel safer and more open when sharing their traumatic experiences. In addition, the application of inclusive and constructive communication principles, such as those inspired by Pancasila values, ensures that all parties involved are valued and involved in the rehabilitation process. This approach is not only effective in supporting victim recovery but also helps in educating and making people aware of the importance of protecting children's rights and combating sexual violence. The handling model is as follows:

Table 2. Handling with a Counseling Model in Handling Child Violence

Effects of Trauma	Counseling Approach	Description
Betrayal	Dynamic of Sexual Abuse Counseling	This counseling focuses on developing the victim's understanding that the incident of sexual violence is the fault and responsibility of the perpetrator, not the victim.
Sexual Trauma	Protective Behaviors Counseling	Children are trained to master skills that can reduce their vulnerability to sexual violence, adapted to their respective ages.
Powerless	Feeling Counseling	In this process, children who experience sexual violence are identified for their ability to recognize various feelings. They are assured that they have the right to have their own feelings and that they will not be judged as good or bad.
Stigma	Cognitive Therapy	Counseling is carried out by intervening in negative thoughts that arise due to sexual violence. This includes techniques for stopping negative thoughts.

The 'Dynamic of Sexual Abuse Counseling' approach addresses the trauma of betrayal in sexual violence, changing the child's perception that they are not the cause of the problem but rather the responsible perpetrator (Vázquez & Ging, 2020). This is important to restore a sense of self-esteem and reduce the psychological burden that is often mistaken for guilt in the victim. This counseling emphasizes on understanding that the perpetrator is the source of evil, which helps children process their experiences without feeling that there is anything wrong with them.

'Protective Behaviors Counseling' aims to increase children's resilience to future sexual violence, through the development of skills to recognize and avoid harm (Akram et al., 2017). This counseling empowers children with the knowledge and strategies to act when facing threatening situations, so that they not only learn about prevention but also feel more control over their own safety. In 'Feeling Counseling', children are taught to identify and articulate their feelings in a healthy manner (Stolper et al., 2021). This

approach validates their emotions as a natural response to trauma and teaches them that feeling entitled to react is part of the healing process. This helps reduce the feelings of helplessness that often follow traumatic experiences.

'Cognitive Therapy' focuses on overcoming stigmatization by intervening in negative thoughts that develop post-traumatically. This therapy supports children in replacing negative thoughts with a more positive and realistic view of themselves, which is vital to restoring a healthy self-image and minimizing the long-term damage of stigma. The integration of these four counseling methods demonstrates the need for a holistic approach to dealing with the trauma of sexual violence. Each method targets different aspects of trauma, underlining that recovery is a complex process that requires more than one strategy (Kurniyawan et al., 2024).

This holistic approach also broadens victims' understanding of how trauma affects them, providing tools to manage feelings and strengthening control over their own healing process. Education in counseling plays a key role, not only in empowering victims but also in building psychological resilience (Cicchetti, 2013). Lessons about resilience and coping are valuable skills that are transformative not only in the context of trauma but for wider life challenges. Consistent professional support from a trained counselor is essential. Their presence provides stability and trust, two elements that are often missing in the lives of post-traumatic victims (Hébert & Amédée, 2020).

In some cases, this approach is enriched through group therapy, where victims can meet and interact with others who have had similar experiences, which is very effective in reducing isolation and building support networks. This counseling model focuses not only on recovery from trauma but also on the development of stronger and more adaptive individuals. It prepares them not only to cope with the impact of sexual violence but also to face life with renewed courage and hope. In this way, the counseling model not only improves but also changes lives, bringing sustainable positive change to victims of sexual violence.

Discussion

Data on sexual violence against children in Riau Province in 2022 recorded significant figures, underscoring the urgency of protection for this vulnerable group. Information from the Ministry of PPPA's Symphony is a crucial foundation in designing more effective intervention strategies and policies. The importance of cross-sector collaboration is becoming clear, where the combination of resources and expertise can strengthen preventive measures and responses to sexual violence.

Community involvement in supporting protection efforts is vital. Increasing public awareness, through education and campaigns, can strengthen social safety nets for children and women (Sari et al., 2023; Wulandari & Suteja, 2019). Data on crime scenes, types of violence, and victim demographics provide important clues for resource allocation and program design that targets the most at-risk areas and groups.

In order to assist victims of sexual violence, the Riau Province UPT PPA implements a

communication model, which combines spiritual aspects with effective communication techniques in handling cases. The use of friendly and empathetic language, as well as the delivery of messages in accordance with Islamic values, provide meaningful psychological and spiritual support for the victim and his or her family.

This model integrates the values of compassion, justice, and tolerance, in line with religious principles. In addition, mentoring also includes teaching positive values such as patience and sincerity, which encourage internal strength for the victim in dealing with trauma (Suarez & Yakupova, 2024). Counselors and companions from UPT PPA are trained to respect the privacy and emotions of victims, ensuring that the approach used is sensitive to the psychological conditions they are experiencing.

In addition to the spiritual approach, the application of modern communication techniques is also important. Linear communication models, such as the delivery of information through lectures or written materials, ensure that important messages related to the prevention and handling of sexual violence are conveyed effectively. The rational communication model is used in discussions or debates, appreciating each input and different perspectives, while the convergent communication model involves a two-way dialogue that allows for a more in-depth exchange of thoughts and feelings.

However, not all of these efforts run without obstacles. For example, differences in understanding of Islamic values and lack of resources can hinder the effectiveness of programs. Further efforts are needed to address these challenges, such as increasing the capacity of companions and counselors, as well as adjusting messages and communication methods that are more suitable to the local context of Riau Province. Coordination between agencies is also key. The synergy between UPT PPA and government agencies, non-governmental institutions, as well as religious leaders and local communities will strengthen the implementation of communication models in child assistance and protection (Dabić et al., 2023; Irayadi et al., 2022).

This multisectoral approach is expected to accelerate the recovery process of victims and prevent recurrence of violence. In the end, the achievement of the Riau Province UPT PPA in implementing the communication model not only improves the quality of assistance but also places Islamic values as the main framework in child protection efforts in Riau Province. Commitment to continuous improvement and adaptation of strategies according to actual needs is a priority in answering existing challenges.

This overall effort reflects the dedication of the Riau Province UPT PPA in protecting the rights of children and women, showing the importance of a holistic and inclusive approach in addressing the issue of sexual violence in Riau Province. All of these activities not only provide direct benefits to victims but also increase public awareness and understanding of the problem of sexual violence, thereby encouraging changes in attitudes and actions in the long term.

4. Conclusion

Sexual violence against children in Riau Province shows various challenges in law enforcement and victim protection. Despite the laws in place, case handling is often hampered by social stigma that considers sexual violence a taboo, as well as a lack of strong evidence and witnesses that often result in perpetrators receiving light sentences or getting away with punishment. In addition, victims often experience difficulties in accessing health services, legal assistance, and psychosocial support. Lack of understanding of law enforcement about the correct procedures in handling sexual violence cases also often results in errors in handling cases.

The communication model implemented by the Riau Province UPT PPA offers an approach that integrates religious and cultural values to support and protect victims, emphasizing the importance of creating a safe environment for children and upholding their rights. Although this model provides many benefits in dealing with cases of child sexual violence, there are still obstacles such as a lack of social understanding of Islamic values, limited resources, and gender inequality that requires joint efforts between the government, NGOs, religious communities, and the general public. Increased education, public awareness, and stronger law enforcement are vital in addressing these challenges and ensuring effective protection of children.

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