

## Muslimah Participative Dakwah in Handling Domestic Violence in The Covid-19 Period

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### Keywords

'Aisyiah,  
participative da'wah,  
domestic violence

### Abstract

*This study investigates the participation in da'wah by female preachers of 'Aisyiah in Bogor Regency to address the significant increase in domestic violence during the Covid-19 period. The lack of comprehension in the application of intersexual communication to solving economic, health, and educational problems for children is the primary factor in the emergence of both verbal and physical violence. Participatory methods to observe and encourage action and collaboration between female preachers of Aisyiah in Bogor Regency and volunteers, as well as in-depth observations and interviews, comprise the study's approach to da'wah and gender communication. Field analysis of data processing analysis. This study demonstrates that husbands committed more domestic violence against their women during the Covid-19 period as a result of deteriorating gender communication patterns due to emotional dominance and a lack of comprehension of Islamic values between partners. Therefore, it is necessary to approach gender communication based on the Qur'an and hadith in order to assist married couples in achieving inner balance.*

### Kata kunci

'Aisyiah, dakwah  
partisipatif,  
kekerasan domestik

### Abstrak

*Penelitian ini mengkaji partisipasi dakwah perempuan oleh da'i 'Aisyiah di Kabupaten Bogor untuk mengatasi peningkatan kekerasan dalam rumah tangga yang signifikan selama periode Covid-19. Kurangnya pemahaman dalam penerapan komunikasi interseksual untuk memecahkan masalah ekonomi, kesehatan, dan pendidikan bagi anak menjadi faktor utama munculnya kekerasan baik verbal maupun fisik. Metode partisipatif dilakukan untuk mengamati dan mendorong aksi dan kolaborasi antara mubaligh perempuan 'Aisyiah Kabupaten Bogor dan relawan, serta observasi dan wawancara mendalam, terdiri dari pendekatan kajian dakwah dan komunikasi gender. Analisis lapangan analisis pengolahan data. Studi ini menunjukkan bahwa suami lebih banyak melakukan kekerasan dalam rumah tangga terhadap isteri mereka selama masa Covid-19 sebagai akibat dari memburuknya pola komunikasi gender karena dominasi emosional dan kurangnya pemahaman nilai-nilai Islam di antara pasangan. Oleh karena itu, perlu dilakukan pendekatan komunikasi gender yang berlandaskan Al-Qur'an dan hadits yang bermanfaat untuk membantu pasangan suami istri dalam mencapai keseimbangan batin.*

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## Introduction

Efforts of dakwah on violence in the domestic space never ceased from the past until now. According to Raditya et al.'s research, violence increased during the Covid-19 pandemic, and there were also more patterns and types of practices in oppressing women (Radhitya et al., 2020). In addition to being shaped by a patriarchal perspective and economic factors, the perpetrators of domestic violence during the Covid-19 period, the majority of which were carried out by husbands against their wives or children, operated through painful communication between men and women: body shaming, catcalling, bullying, and even fatal beatings (Kandedes, 2020).

Bellizzi et al (2020) reported that despite residing in a home that should be a secure haven for families, many women and children continue to experience physical and verbal abuse from the family's head. According to Italian research, there has been a global surge of domestic violence, including China. From February to April 2020, the number of women requesting protection services in various countries has doubled, with 2,867 women visiting 80 service centers. Before the pandemic, Indonesian Legal Aid (LBH) Apik Jakarta received an average of sixty allegations of violence per month. Since the imposition of physical and social restrictions on (16 March-19 April 2020), there have been 97 cases: 33 cases of domestic violence, 30 cases of online gender-based violence, 8 cases of sexual harassment, 7 cases of violence in courtship, 6 cases of general criminal violence, and 3 rapes (Hamdi, 2020). Since the emergence of the Covid-19 outbreak, reports from the UK and other countries indicate a 30% increase in domestic violence (Roesch et al., 2020).

Hart et al. (2020) stated that during the Covid-19 pandemic, family-based relationships are at peril. Due to the difficulty in locating an effective participatory center service or activity, the participation of family members who were expected to protect and care for one another was thwarted. Large-scale catastrophes exacerbate anxiety and the fundamental human need for genuine humans who can provide a sense of safety, connectedness, calm, usefulness, and hope. The pandemic has rendered interpersonal communication perilous. While participatory methods for the management of violence by female activists and volunteers during the Covid-19 pandemic has been extensively studied for their efficacy in various methods, patterns, approaches, and strategies, both individually and in networks. Even though there are a variety of *da'wah* approaches, there is still no reduction in domestic violence. In practice, *da'wah* activists frequently feel uncertain of their approach when confronting violence. In addition, there is no external oversight of the management of violence, which results in an inconsistent approach to *da'wah*.

Through literature and empirical research on domestic violence, this article describes the experiences of the preacher's woman, whose work focuses on violence against women, and investigates whether participatory approaches through gender communication can resolve domestic violence during the Covid-19 period. It is because, according to a report from Rayani (2021), the problem of inadequate communication within the family has an effect on each member. This study concentrates primarily on

many female *da'i* who, during the Covid-19 period, advocated for victims of domestic violence due to chaotic gender communication in the domestic sphere (a group that includes stay-at-home parents). Handling violence by many female *da'i* through *da'wah* participatory in the family room is an essential topic to study due to the *da'wah* perspective's still uncommon built-in complete action patriarchy, which is still obviously embedded in domestic life (Sharma, 2014). Geertz (1985, p. 39) said that participatory methods as a pro-marginal approach to uncovering the treatment of *many female da'i* against domestic violence during the Covid-19 period through advocacy and transformation of gender communication in order to achieve equality for all family members as active community members.

*Da'wah* participation is fundamentally based on the experts' understanding on *da'wah's* aim, namely the participation of people in *da'wah* activities. Consequently, what was examined is a transformative and participatory public program based on a *da'wah* program that is designed, formulated, and determined jointly by the subject *da'wah* and object *da'wah* in order to strengthen or alter various aspects of his existence (Nasor et al., 2010). Yanti (2012) also explained that the participatory approach necessitates that the target of Islamic *da'wah* participate in planning *da'wah*, including the identification of problems and requirements. Through the established *da'wah* strategy, the success, effectiveness, and efficiency of Islamic *da'wah* must be evaluated and processed. The evolution of Islamic *da'wah* is the result of a network of religions. Humanity and equality necessitate a comprehensive comprehension of Islam, along with religious insight, appreciation, and experience. As a process, the fundamental requirement is a shift in attitude and conduct that is aligned with the origin of Islamic values.

One study about *da'wah* participatory reported Nasor et al. in construction inhabitant fostered at Class II Women's Correctional Institution in Way Hui Bandar Lampung who are not just to do study but also involves inhabitant built for join plan models and strategies for awareness and reinforcement morals they going to liberate life and the happiness of the. Mahfudh (2004) confessed that preachers must become *Khaira ummah* members who can demonstrate themselves in the center and for the community (*ukhrijat li al-naas*). This indicates that *da'wah* preachers (*da'i*) must be able to provide a timely response to the questions of what, who, where, and when he is. This capability will enhance his awareness of himself, his position, current and future situations and circumstances he faced. Then he is able to use application choices such as the method of wisdom, *mau'dhah hasanah*, *mujadalah bi ihsan*, and others that are suitable and support the strategy for *da'wah*. Moreover, in times of multidimensional crisis, it is imperative that many female *da'i* play a role in promoting Islamic teachings as a viable alternative to better the life of Indonesian society and state (Pambayun, 2013).

Besides *da'wah* participatory, the perspective used is gender communication as defined by Ivy and Backlund (2007) as "communication about and between men and women". The essence of this definition is the term "about and between on men and women". The term "about" refers to how gender specialization is "discussed, referred to, or explained, either verbally or nonverbally." While the term "between" concentrates on

how members of each gender communicate interpersonally with individuals of the same and opposite sexes (Ivy & Backlund, 2007). Regarding gender communication, numerous studies and arguments from experts explain the absence of human communication in the space of human life, the teachings and sources of misogynistic bias from religious groups or orthodoxy institutions, and ignorance or indifference to various intersexual aspects. communication, as well as human perspectives (Ivy & Backlund, 2007). Nonetheless, none of these arguments and studies explain the significance of moral values in human communication, particularly between the sexes. The empty space of religion, incorrect references, and lack of comprehension in addressing the root of the most fundamental problems, namely spiritual values towards humans, notably gender, have led to the continuation of objectification and discrimination against humans (Spivak, 1999). The male-dominated communication paradigm subsequently became an additional social standard (point of view) that persists to this day in numerous sociocultural strata (Kramarae, 2005).

This study analyzes the reality of violence due to the failure of gender communication in public spaces domestic handled by many female *da'i* from '*Aisyiah (Muhammadiyah)*' during the Covid-19 period in Bogor through the *da'wah* approach participatory. Therefore, *da'wah* participatory can be an approach and method in the movement and advocacy of preachers women so that they find the focus of the problem and solutions to the root cause of violence, namely poor gender communication (Rakow & Wackwitz, 2004). Still rare research on *da'wah* participatory about the violence that implements methods of advocacy against domestic violence through many female *da'i*. There is little published research on *da'wah* participatory, however, it is not also related to context, especially gender communication and special lift *da'i* activities for females. *Da'wah* participatory here is very important to assist advocacy programs, transformation, and handling violence against women and other humanitarian actions (Harding, 2004).

## Method

This research employed the participative method, which, according to Pambayun, aims to collaborate on various analyses for the correct definition of a social community problem and for investigating public action on extant social form change (Pambayun, 2013, p. 343). Contextually, this researcher with the presenters that are many female *da'i* from '*Aisyiah (Muhammadiyah)*' Bogor Regency and the volunteers (survivors) did effort participatory through the Domestic Violence (Violence Handling Program In House Stairs) in 3 months (January 2022-April 2022), review, implement, and evaluate the program until could found appropriate mechanism and stimulation for organization *Muhammadiyah* Bogor Regency and life family community during this Covid-19 For field observation and in-depth interviews (Denzin & Lincoln, 2012) carried out at the *Muhammadiyah* Branch Office Bogor Regency and the territory of the preachers, women '*Aisyiah*' and clients or pilgrims be.

## Results and Discussion

This article addresses *woman participative da'wah of 'Aisyiah (Muhammadiyah)* in Bogor Regency in implementing domestic violence treatment programs during the Covid-19 period through the gender communication approach. Female *da'i* focuses on fostering communication between the husband and wife in a troubled family through method advocacy, consulting, and the establishment of relationships based on humanity, justice, and transcendence. In the first stage, begin negotiations with spouses who are more receptive and cooperative than men (husbands). According to Tannen, women use negotiation to develop relationships, whereas males use it to gain power (Tannen, 2003)

The participation of *da'wah* in addressing domestic violence during The Covid-19 period through gender communication can be explained using elements such as rapport talk versus report talk, privacy talk versus public talk, storytelling, listening, questioning versus interrupting, and conflict.

The first stage is understanding rapport talk (female-typical conversational style) versus report talk (male-typical conversational style) (Tannen, 1990) for married couples in Bogor was identified by a female *da'i* in 'Aisyiah that violence in the family during the Covid-19 period, especially in Bogor Regency, continued to occur between husband and wife, due to drastic changes in aspects of life, especially household problems, such as the cost of the kitchen and children's schooling. However, insufficient knowledge of Islam has consequences for communication style. As family heads, males have increased responsibilities and roles in the management of the family. Excessive authority will result in physical and verbal violence against companions, especially children.

According to volunteers' 'Aisyiah in Bogor Regency concerning cases of husband violence against women wives in the household during the Covid-19 pandemic, they are very powerful in influencing attitudes and patterns of relationships in the family, advocacy in a month typically appears about 15 cases, but now nearly over 20 cases report cases of domestic violence. During this Covid-19 period, the majority of women report that their husband's conduct has changed. They become increasingly angry and irritable when discussing domestic matters, such as spending money, medication, and school expenses for their children. Wives are also frequently beaten for trivial reasons. Women, females, and people of various genders, who are disproportionately affected by the Covid-19 pandemic, have been identified as having multiple emotional and psychological disorders, according to previous research by Mukhtar in Pakistan. In addition to economic pressures, there is also domestic violence because the function of the family's head is not optimal. Preachers, activists, and psychologists play a crucial role in helping women and their families return to normal psychologically (Mukhtar, 2020). Instilling gender perspectives and Islamic communication (*shari'a*) in all activists' approach to clients and communities affected by Covid-19 is crucial. Unfortunately, this study does not examine communication as a source of significant family violence issues.

The second stage is identification public talk versus private talk when giving consultation (Tannen, 1990) during the Covid-19 period. A female *da'i* explained that there is a stay-at-home parent in the Cibinong Bogor area who, during the Covid-19

period, had a distinct relationship with her spouse at home and outside the home. The domestic spouse is frequently furious and irritable. Despite still being responsible for domestic matters. It even assists with assignments for online school students. My spouse appears relaxed and pleasant in the open air. As if there were a problem. In the meantime, as mothers, the majority sequester themselves away at home, and due to social isolation, it is difficult to discuss family issues openly.

According to a report by female *da'i 'Aisyiah* in Bogor Regency, private and public communication behavior between men and women during the Covid-19 period revealed that husbands were more active because 70 percent of spouses in Bogor Regency worked outside the household. 40 percent of married women labor outside the home, while the remainder are stay-at-home mothers or conduct business from home. Especially in the age of online retailers. Importantly, however, fathers typically speak less at home because they are exhausted from work. Meanwhile, women are eager to converse because they are knowledgeable about domestic issues. However, the husband's attitude is less receptive, resulting in frequent conflicts. Violence characterized by frequent strikes. Because the need and desire to communicate are not effectively satisfied.

Previous research from Permatasari et al. (2020) reported that before and after Covid-19, intimate communication was vastly different, and conflicts between husband and wife were more frequent, leading to the death of children. Due to the inability to comprehend each other's roles, comprehend oneself, and effectively convey and translate messages, intimacy is uncommon.

The third stage is storytelling method (Tannen, 1990) to get an explanation through cases of domestic violence during the Covid-19 period. A female *da'i 'Aisyiah* discovered through community members (stay-at-home parents) in the Bogor area how to give mothers the opportunity to be more open, close, and connected with one another. According to the data collected, the spouse enjoys telling jokes and stories about his friends at work, at home, in his club, and even on the street. It's fortunate that he is teasing. During this Covid pandemic, however, their spouse rarely discusses it; instead, he complains, grumbles, and becomes furious. It is sad to see. Children sense it too. In contrast to when he was teasing, when he was serious he simply smiled or feigned not to see.

Similarly, a volunteer (survivor) opined that the burden of Covid -19 rendered stories and quips rare and dry. More entertainment is seen in the media, particularly on mobile devices. For concern that her spouse would not respond to her conversation, the wife who has no acquaintances also communicated with her husband via cellphone. The wife desired to tell a narrative, but time and circumstances prevented her from doing so. Eventually, wrath becomes emotive and leads to frequent crying.

According to Kuswanti's research et al. (2020), The Covid-19 pandemic features a sequence of occurrences. In addition to being able to live closely together, families can also maintain a higher level of communication for longer. Despite the fact that communication differences always lead to problems, families can manage their communication during the Covid-19 pandemic by telling each other stories, being able to

listen, and expressing their emotions privately. The incapacity to manage family communication will only result in conflict and not in harmony. The findings of this study provide insight into how to create harmony and health in family communication during the Covid-19 period, but there is no gender-sensitive perspective on communication, despite the fact that it is crucial to embrace a comprehensive perspective in the family context.

The fourth stage is listening versus interrupting (Tannen, 1990) in the family related to cases of violence during the Covid-19 pandemic revealed by many female *da'i* in Bogor. In numerous consultations and advocacy efforts, they have found that eighty percent of cases of domestic violence occur because one partner is unwilling to be a good listener. They hear from clients (wives) that modern spouses tend to avoid discussing life issues or burdens such as salary, the future, and health insurance funds, particularly in lower-income families. Numerous female *da'i* and volunteers (survivors) approached and counseled spouses who were frequently reactive, recommending that wives be listened to. Even though residing in the twentieth century is challenging, the wife should also establish a permanent residence there. Be calm and avoid conflict.

During the Covid-19 period in the Bogor region, a stay-at-home mother reported that the spouse is poor listener and frequently interrupted her conversation. Particularly if they speak a bit loudly. However, their spouses are rarely furious, much less violent. Female *da'i* discovered during the seven months of the Covid-19 pandemic, there was a wife who received two strikes from her husband for refusing to purchase furniture, lactation issues.

The fifth stage is conflict solution (Tannen, 1990) as a part that is always present in the lives of married couples that often leads to violence, especially during the Covid-19 period. During this pandemic, a reverend woman in Bogor relayed this information from the wife's report to us. She presume males are accustomed to conflict and that its resolution is typically swift and simple. They will not serve if there is no need. Depending on the situation. A spouse who is a member of the congregation is calm and patient, but because his wife is picky, she demands that he purchase something that is unnecessary and beyond his financial means, causing him to become furious and beat her as well. In the era of Covid-19, the husband's income has significantly decreased.

According to volunteers (survivors) in Bogor Regency, the challenges of conflict that frequently arise between married couples in the home and frequently lead to verbal and physical violence began with a minor disagreement that, because one party refused to back down, escalated into a fight. Approximately 70% of those who sustained injuries were female. Conflict is a challenge for males, but they can overcome it because they are physically stronger, particularly if the husband is wealthy and unattached. The solution provided by the female *da'i* lessens the burden of conflict and encourages parties to exit the conflict without clinging to one another's attitudes and traits.

The Covid-19 period demonstrated an increase in domestic violence (KDRT). It was imperative for preachers to the women and the community to care for one another in reducing or resolving family conflicts. Consequently, the Islamic perspective is highly

applicable and effective for activists coping with family conditions that are prone to conflict as a result of the effects of Covid-19. This is a muamalah and social transformation initiative as recommended by Allah and His Messenger (Hidayah, 2020). Despite the fact that this study focuses on violence in Islamic families during the Covid-19 pandemic, it lacks specific methods and approaches for resolving gender conflict.

## Discussion

Dakwah activity by three females *da'i of 'Aisyiah* and three volunteers (survivors) in handling domestic violence against partner husband-wife in Bogor Regency during the Covid-19 period was as an effort to respect Islam as a source of collective value. In the research report, it is stated that women who preach through active participation in Indonesia, such as *'Aisyiah/Nasyiatul Aisyiah* and *Muslimat/Fatayat*, especially those with longer memberships, show transcendence as the dominant motivation in doing transformation and empowerment in Muslim women's organizations (Bintari, 2019). In particular, when preaching about the complete rise in domestic violence. *Women of 'Aisyiah* in Bogor Regency stated in to develop a work program, specifically addressing domestic violence in accordance with Central *Muhammadiyah* work programs such as fortifying the economy, increasing health services, and improving Islamic education. *'Aisyiah* must be in the midst of society because this issue involves a work program that interacts directly with society and must be coordinated with the Bogor Regency Government and other institutions (Female Preacher Aisyiah, 2022).

According to Islam, family problem is a trial from God, as He says in Quran surah 64:14-15, which means: “ *O believers, indeed among your wives and your children something to be an enemy for you so be careful you to them and if you forgive and not scold as well as forgive ( them ) then verily Allah is Forgiveness again great merciful. Truly your property and your children just trial (for you), and with Allah great reward.*” Mujahid stated, "That is "plunge they for determine to rope companionship or engage in immoral acts to Allah SWT." He is incapable of doing anything due to his affection for them, so he follows their whims” (Katsir, 2021).

Female *da'i* of *'Aisyiah* in Bogor Regency assumes it is very important to accompany and serve families in Bogor to follow *maqashid shari'a*. Imam Al-Ghazali mentioned that maintaining and safeguarding religion (*hifz ad-diin*), reason (*hifz al-aql*), soul (*hifz an-nafs*), offspring (*hifz an-nasl*) and property (*hifz al-maal*) are important to create *khairu ummah*. The awareness of female *da'i* of *'Aisyiah* for participation in achieving harmony, humanity, and prosperity (*Falah*) is noble or *mashlahah* for all humanity. The ratification of Law No 23 in 2004 (Undang-Undang Republik Indonesia Tentang Penghapusan Kekerasan Dalam Rumah Tangga, 2004) concerning Removal Violence in Household is umbrella movement *da'wah* participatory at *'Aisyiah* in Bogor Regency. Activity advocacy, consultation, training, seminar or public discussion, and observation done female *da'i 'Aisyiah* in realizing protection and comfort Public from violence, both verbal and physical.



Female *da'i 'Aisiyah* as a change of agent, the people of Bogor Regency, the pious as the servant of Allah SWT, and the caliph appointed by Him (Al-Baqarah [2]:30) to create justice, equality, and peace among man by comprehensive, necessary fully involved in handling violence in help Ministry Women's Empowerment, National Commission on Human Rights, National Commission on Violence against Women, KPAI and institution other for doing services, advocacy, consultation, and service related community with women and children, at the same time capable grab the girls for voiced and independent, or becomes subject that can also empower woman other.

In draft Islamic (Peribadi & Bauto, 2022) participatory, during the Covid-19 period, people in Bogor Regency are invited to evangelize, socialize, and take action against domestic violence, thereby creating a tranquil and robust religious community. Thus, through the participatory movement of *'Aisiyah* in advocacy and service in administration The community in Bogor Regency is accustomed to domestic violence, so there is no need to travel to the city or to expensive institutions to address the issue. As stated in Quran Surah. Al-Maidah [3]:2, humans required each other's assistance in kindness/piety regardless of race, education, social class, or religion with mutual *ridlo (an-taroddin minkum)*. According to Syam's research, Non-Governmental Organizations (NGOs) or Non-Governmental Organizations (NGOs) carry out *da'wah* and public participation activities to solve public problems through direct action (Syam, 2010). So, focus *da'wah* in *mihrebs*, mosques, Islamic boarding schools, and closed buildings.

*Da'wah* participatory female *da'i* in *'Aisiyah* in Bogor Regency implements gender communication as an alternative problem-solving strategy deemed appropriate for addressing domestic violence, including report talk versus rapport talk, private talk versus public talk, storytelling, listening, questioning, and conflict resolution. For instance, a female *da'i* observes and identifies the manner of conversation between a husband and wife in a private chamber (family) as the source of violence; she then invites the couple to share a story, provides them with a briefing method, and then invites them to share another story. Conflict resolution based on the limitations of each partner in an atmosphere of equality and happiness. Rakow states that one of the most important aspects of women's emancipation is the search for connections between concepts and life experiences, observation and knowledge, and thought and action (Rakow & Wackwitz, 2004). So that today women are able to interpret the perspective of a few troubled families seeking a solution based on an Islamic perspective.

As explained in surah Ali Imron:159, which means: “ *Then “ caused grace from Allah you apply weak gentle to them. If you behave hard again be careful and rude, of course, they keep away self from you. Because of that excuse me them, please sorry for them, and consult with them in affairs it. Then, if you have round-up determination, put your trust in God. Verily, Allah loves those who put their trust in him .”*

Islamic religious leaders and community leaders in Bogor Regency are asked to act as intermediaries on the public's opinion and criticism of *woman participative da'wah* through approach of gender-based communication in Islam in addressing domestic violence during the Covid-19 period. This information was then relayed to the leadership

of *'Aisiyah* and *Muhammadiyah* in Bogor Regency or directly to the Activity Implementation Team *Da'wah*. So that errors or deficiencies in the implementation of *woman participative da'wah* can be identified early and capacity can be enhanced accordingly. Additionally, female *da'i* in *'Aisiyah* in Bogor Regency has established a mentoring group trained by clients or pilgrims. Joins the built-for-could club Domestic violence service consulting and advocacy work. Mahmood stated that participation of women as piety addressed cooperation, negotiating methods, and actions with the community in accordance with their values, as an effort to price increase self, challenge the status quo, and equalize role, not to seize the position and power of the husband, but to escape objectification, marginalization, and discrimination (Mahmood, 2005). In addition, Sugito and Hasanah state that there are numerous examples of women at the time of the Prophet who preached with deed real or participatory, such as Khadija bint Khuwaylid, whose heart is glorious and who preached with treasure, the beautiful Aisyah bint Abu Bakr, who preached intelligently through knowledge, Asma bint Yazid, who is an intellectual and orator (*khatibatun niss*), Nusaibah bint Dead in holy war, Umm Sulaim or Rumaisha, the first teacher who vowed: " your Islam " is my dowry ", Umm'Athiyyah, a provider of logistics and physicians in holy war, Rayford bint Sa'ad, a nurse who supported the *da'wah* of the Prophet of Allah, and many others (Sugito & Hasanah, 2016).

Participation of women in proselytizing During the Covid-19 pandemic period, the people of Bogor Regency visit the site of consultation more frequently to submit a family problem and request a solution, which is then conveyed to the head of the implementation team or the many female *da'i*. However, honey service is still limited offline or face-to-face (even with social distance and disguise), and online service is still limited by technical and resource constraints. Kong's research demonstrates that participatory programs, such as Service User and Carer Participation, involving women who were formerly victims of violence to build relational co-participation between social work practitioners-researchers, female survivors, and their young sons/daughters will result in more effective development, implementation, and evaluation of domestic violence services (Kong, 2014).

Implementing participatortive, transformative, and emancipatory *da'wah* demonstrates that the majority of Bogor Regency residents during the Covid-19 period have faith in *da'wah*, as demonstrated by the presence of a large number of female *da'i* *'Aisiyah*, thereby making space and enthusiasm for proselytizing taller. Islamic values in *da'wah* participatory construct a community of action as a means of reconciling women-centered domestic violence services and child protection systems in the context of dignity deliberation. God said in surah Ash-Shura: 38, which reads: “*and (for) those who accept (obey) the call God and implement prayer, moderate affairs they (decided) with discussion Among them; and they donate part from the sustenance we give to them.*”

## Conclusion

Woman participative *da'wah* conducted by female preachers of *'Aisiyah* in Bogor Regency managed case of domestic violence at the time of Covid-19, which increase

more sharply is an essential movement. Islamic social organization in *Muhammadiyah* organization that encourages community participation from violence survivor create khairu ummah by transforming piety together. Combining a participatory approach with gender communication from an Islamic perspective, *Da'wah* provides a holistic approach to addressing domestic violence.

Implementation and evaluation of participatory *da'wah* through gender communication are carried out through consultation, advocacy, training, and partnerships in five stages: identifying rapport versus report talk, understanding public versus private talk, the storytelling method, learning to listen, permitting asking, and resolving conflict in troubled couples. In addition, the formation of team executor consulting and service complaint domestic violence from survivors affords them the opportunity to participate in formulating and shaping *da'wah* participatory institutions, which are based on the identification and analysis of problems, opportunities, and available resources.

The *da'wah* movement is participatory, which can be used emancipatory and transformatively in formulating and making joint decisions, particularly in addressing domestic violence as part of an effort to establish equality and harmony in Islamic society. Lastly, in addition to its novelty, an article with woman participative *da'wah* and gender communication by female *da'i* in addressing domestic violence can also significantly contribute to intellectual and spiritual growth through diverse perspectives on the structure of society and women's experiences. Through continuous participation in *da'wah* in society, reasonable Islamic values will inspire individuals, groups, and communities to open their minds and take action, so that the causes of disorder and violence crises can be resolved.

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