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**MUSLIMAH PARTICIPATIVE DAKWAH ON HANDLING DOMESTIC VIOLENCE IN THE COVID-19 PERIOD**

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| ***Keywords*** | ***Abstract*** |
| Muslim, participative, da'wah, domestic, violence | *This study explores the participatory da’wah of the female da’i ‘Aisyiah in Bogor Regency in dealing with domestic violence which increased significantly during the Covid-19 period. The main factor in the emergence of violence, both verbal and physical, is the lack of understanding in applying intersexual communication in solving economic, health, and educational problems for children. The study approach is participatory da’wah and gender communication with participatory methods to observe as well as encourage action and collaboration between female preachers ‘Aisyiah Bogor Regency and volunteers with in-depth observations and interviews. Analysis of data processing using field analysis. The findings of this study show that more domestic violence is carried out by husbands against wives during the Covid-19 period due to the degradation of gender communication patterns due to emotional dominance and a lack of understanding of Islamic values ​​between partners. Therefore, it is necessary to approach gender communication based on the Qur’an and hadith to foster married couples so that they can find peace in life* |
| ***Kata kunci*** | ***Abstrak*** |
| *muslimah, dakwah, partisipatif, kekerasan, domestik* | *Tujuan kajian ini adalah untuk mengeksplorasi dakwah partisipatif para da’i perempuan ‘Aisyiah di Kabupaten Bogor dalam menangani kekerasan domestik yang meningkat secara signifikan di periode Covid-19. Faktor utama munculnya kekerasan baik itu verbal maupun fisik adalah ketidakpahaman dalam menerapkan komunikasi interseksual dalam memecahkan masalah ekonomi, kesehatan, dan pendidikan anak. Pendekatan kajian yaitu dakwah patisipatif dan komunikasi gender dengan metode partisipatif untuk mengamati sekaligus mendorong aksi dan kerjasama antara da’i perempuan ‘Aisyiah Kabupaten Bogor dan relawan dengan observasi dan wawancara mendalam. Analisis pengolahan data menggunakan analisis lapangan. Temuan penelitian ini menunjukkan kekerasan domestic lebih banyak dilakukan suami terhadap istri selama periode Covid-19 disebabkan oleh degradasi pola komunikasi gender karena dominasi emosional dan kurangnya pemahaman tentang nilai-nilai Islam di antara pasangan. Oleh karena itu, perlunya pendekatan komunikasi gender berlandaskan Al-Qur'an dan hadits untuk membina pasangan suami istri agar dapat menemukan kedamaian dalam kehidupan.* |

Introduction (12 pt bold)

From the past until the millennial era, efforts Da'wah on violence in the domestic space never stops, but according to Raditya et al.'s research, during the Covid-19 pandemic, violence increased, and there are also more patterns and types of practices in oppressing women (Radhitya, Nurwati, and Irfan 2020). The perpetrators of violence in the domestic space during the Covid-19 period, the majority of which were carried out by husbands against their wives or children, apart from being shaped by a patriarchal perspective, plus economic factors operated through painful communication between men and women: body shaming, catcalling, bullying, beatings, even to the point of loss of life.(Kandedes 2020)

Bellizzi et al (2020) reported that in conditions of living in a house that should be a safe place for families, it turns out that there are still many women and children who experience violence, both physically and verbally, from the head of the family. Research in Italy says there has been a “horrific wave of domestic violence on a global scale, also in China. The number of women in various countries also requesting protection services has doubled from February-April 2020: 2,867 women have visited 80 service centers. LBH Apik Jakarta, before the pandemic, received an average of 60 reports of violence every month. Since physical and social restrictions were imposed on (16 March-19 April 2020), there have been 97 cases: domestic violence accounted for the largest number with 33 cases, followed by online gender-based violence with 30 cases, 8 cases of sexual harassment, 7 cases of violence in courtship, 6 cases of general criminal violence, and 3 cases of rape (Hamdi 2020). While data is scarce, reports from the UK and other countries show a 30 percent increase in domestic violence since the Covid-19 outbreak began.(Roesch et al. 2020)

Hart et al. (2020) said that family-centered relationships are at risk during the Covid-19 pandemic. The participation of family members who were supposed to protect and care for each other was destroyed because of the difficulty of finding a center service or activity participatory effective. Large-scale disasters exacerbate stress and the basic human need to need humans sincere who can provide a sense of security, connectedness, calm, usefulness, and hope. The pandemic has made intimate communication dangerous. Although participatory ways for The handling of violence during the Covid-19 pandemic by female activists and volunteers have been extensively studied for their effectiveness in various methods, patterns, and approaches and strategies, both individually and in networks, in handling violence in There are also many da’wah approaches, but there is still no reduction in violence in the domestic space, even more so. In practice, da’wah activists in handling violence also subjectively often feel unsure of the approach they take. In addition, the handling of violence is applied differently with no external supervision, which leads to an inconsistent da’wah approach. In the da’wah scheme like that, observing the action participatory is often not noticed, because the views and focus of the preachers are too focused on the location (at the mihrab, mosque, Islamic boarding school, etc. ), the media, and too selective.

Through literature and empirical research on violence domestic, this article describes the experiences of the preacher’s woman which focuses on tackling violence against women and explores whether participatory approaches through Gender communication can solve violence in the domestic space during the Covid-19 period. This is because, according to a report from Rayani (2021), the problem of poor communication in the family affects the individuals who are members. This study mostly focuses on da’i women which seek to advocate for victims of violence due to chaotic gender communication in the domestic sphere (a group comprising stay-at-home parent) during the Covid-19 period. Handling violence by da’i women through da’wah participatory in the family room is important to study because of the da’wah perspective participatory still rare built-in complete action patriarchy which is still clearly embedded in domestic life (Sharma 2014). Geertz (1985:39)said that through participatory methods as a pro-marginal approach,  trying to uncover the handling of da’i women against domestic violence during the Covid-19 period through advocacy and transformation of gender communication to achieve equality for all family members, as community participants.

Da’wah participatory is thinking fundamental from the experts about what da’wah target, namely behavior participatory inhabitant in activity da’wah. Focus involvement targets da’wah inside projects’ transformation society. With that what was studied is a transformative and participatory program Public based on a da’wah program that is designed, formulated, and determined together by the subject da’wah and object da’wah for strengthening or changing various aspects of his life (Nasor et al. 2010). Yanti (2012) also explained that the participatory approach requires the target of Islamic da’wah to be involved in planning da’wah, even in finding problems and needs. The achievement of the success of da’wah, effectiveness, and efficiency in carrying out Islamic da’wah must be considered and processed through the established da’wah strategy. The development of Islamic da’wah is an interconnection of a series of religiosity. Humanity and equality include an understanding of Islam as a whole, religious insight, appreciation, and experience. As a process, the basic demand is a change in attitude and behavior that is oriented to the source of Islamic values.

One study about da’wah participatory reported Nasor et al. (2010:2) 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) confesses the preachers must become Khaira ummah who can show themselves in the middle and for the community ( ukhrijat li al -naas ). This means the perpetrator da’wah ( da’i ) must have the ability to answer at a time apply answer on the question of what, who where, and when he be. The ability this can grow awareness will potency himself, his position, current, and future situations and conditions he faced. then he is capable use choices application the method of wisdom, mau’dhah hasanah , mujadalah bi ihsan and others that are appropriate and support the da’wah strategy.  What’s more again, in times of multidimensional crisis now this has deserved and deserve da’i woman showing a role for making Islamic teachings as solution alternative the only one who can improve life 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”. Central to this definition is the term “about and between and men and women”. The term “about” speaks of how gender specialization is “discussed, referred to, or explained, either verbally or nonverbally.” While the term “between” focuses on how members of each gender communicate interpersonally with people of the same sex and with people of the opposite sex (Ivy and Backlund 2007). In terms of gender communication, various studies and arguments from experts provide an understanding of the absence of human communication in the space of human life, teachings and sources of misogynistic bias from religious groups or orthodoxy institutions, and ignorance or indifference to various intersexual aspects. communication, and human standpoints (Ivy and Backlund 2007). However, none of these arguments and studies explain the importance of moral values around human communication, especially between genders. The space of religion, wrong references, and lack of understanding in raising the root of the most basic problems, namely spiritual values towards humans, especially gender, have caused objectification and discrimination against humans to continue (Spivak 1999). The male-dominated communication paradigm then became another social standard (point of view) that still exists in various socio-cultural layers to this day.(Kramarae 2005)

This study analyzes the reality of violence due to the failure of gender communication in public spaces domestic handled by da’i women 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 and Wackwitz 2004). Still rare research on da’wah participatory about the violence that implements methods of advocacy against domestic violence through da’i females. 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 (12 pt bold)

Study this use method participatory which, according to Pambayun, seeks to collaborative  To do various analysis for definition [right? problem social](https://dosensosiologi.com/pengertian-masalah-sosial-bentuk-faktor-dampak-dan-contohnya-lengkap/) community and for exploring action Public on [form change existing social](https://dosensosiologi.com/bentuk-perubahan-sosial-dan-contohnya-lengkap/) (Pambayun 2013:343). In context, this researcher with the presenters that is da’i woman 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 proper mechanism and stimulation for organization Muhammadyah Bogor Regency and life family community during this Covid-19 pandemic. For observation field and interview deep (Denzin and Lincoln 2012) carried out at the Muhammadyah Branch Office Bogor Regency and the territory of the preachers, women ' Aisyiah and clients or pilgrims be.

Results and Discussion

Results

This article explains about da’wah participatory da’i woman ‘ Aisyiah ( Muhammadiyah ) Bogor Regency in carrying out treatment programs violence domestic violence (KDRT) during the Covid -19 period through the approach gender communication. da’i woman focuses on building communication with the husband-wife in something a troubled family with method advocate, giving consulting, and opening relationships based on humanity, justice, and transcendence. In the stage start the program by negotiations with wives who are more open and cooperative, compared to male (husbands). As Tannen emphasized, women use negotiation to build relationships, whereas man negotiates because of power.(Tannen 2003)

 Da’wah’s participation in handling domestic violence during The Covid-19 period through gender communication can be explained through elements, such as rapport talk vs report talk, privacy talk vs public talk, storytelling, listening, asking questions vs interrupting, and conflict.

1. Stage understanding rapport talk (female-typical conversational style) vs. report talk (male-typical conversational style) (Tannen 1990) for married couples in Bogor was identified by a da’i girl ‘ Aisiyah 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, because the understanding of Islam is not strong enough, it has implications for communication style. In particular, men, as heads of families have greater responsibilities and roles in managing the family. Excessive authority will lead to violence, both physically and verbally toward partners, especially children.

According to a volunteer ‘ Aisyiah in Bogor Regency regarding cases of husband violence against women wives in the household during the Covid-19 pandemic revealed they are very strong in influencing attitudes and patterns of relationships in the family, advocacy in a month usually appears about 15 cases, now almost over 20 cases report cases of domestic violence. The majority of women report that their husband’s behavior has changed during this Covid-19 period. They get more and more angry and irritated when they talk about household matters: spending money, medicine, and school fees for their children. Beatings also often occur in wives because of trivial matters. Previous research from Mukhtar in Pakistan also showed that women, girls, and people of different genders — who are disproportionately affected by the COVID-19 pandemic — were identified as experiencing multiple emotional and psychological disorders. Besides economic pressures, there is also violence in the family, because the function of the head of the family is not optimal. The role of preachers, activists, and psychologists is very important in psychologically caring for women and their families to return to normal (Mukhtar 2020). Gender perspectives and Islamic communication ( shari’ah ) are very important to be instilled in all activists in their approach to clients and communities affected by Covid-19. Unfortunately, this study does not focus on communication as a source of crucial problems in family violence.

1. Stage identification public talk vs private talk when giving consultation (Tannen 1990) during the Covid-19 period, an explanation was obtained from da’i woman that there is a stay-at-home parent in the Cibinong Bogor area who they felt during the Covid-19 period, the relationship between wife and husband was different at home and outside. The husband at home is often angry and irritable. Although still responsible for household affairs. It even helps with homework for children who go to school online. Outdoors, my husband looks relaxed and friendly with elegance. Like no there is a problem. Meanwhile, as a mother, most of them lock themselves at home, because of social distancing there are also difficulties in being able to openly talk about household problems.

Report da’i woman Aisyiah in Bogor Regency, private and public communication behavior between men and women during the Covid-19 period was revealed in the public sphere that husbands were more active because in Bogor Regency 70 percent of husbands worked outside the home. Meanwhile, 40 percent of married women work outside the home, the rest being stay-at-home parent and selling from home. Especially now in the era of online stores. However, husbands usually talk less at home because they are tired from work, which is important. Meanwhile, women want to talk a lot because they know a lot about household matters. But the husband’s attitude is less accepting, so conflicts often occur. Violence as frequent blows happens. Because the desire and need to speak are not achieved effectively.

Previous research from Permatasari et al. (2020) reported that differences in intimate communication before and after Covid-19 were very different, conflicts were more common between husband and wife which led to the death of the child. Intimacy is rare, due to the lack of ability to understand each other’s roles, understand oneself, and convey and translate messages well.

1. Stage method storytelling,(Tannen 1990:95) to get an explanation through cases of domestic violence during the Covid-19 period, da’i girl ‘ Aisyiah obtained from the way storytelling from community members (stay-at-home parent) in the Bogor area, how to this give opportunity moms for open, more close and connected one with the others. The data obtained was that the husband likes to joke and tell stories, about friends at work, at home, at his club, and even on the street. It’s good that he’s joking. However, during this Covid pandemic, their husband rarely talks about it, he complains, grumbles, and gets angry. Sad to see it. Children feel it too. Whereas when joking, he said he was not funny, he often just smiled a little or pretended not to see.

Meanwhile, the opinion of a volunteer ( survivor ) also said that the pressure of Covid -19 made stories and jokes dry and rare. Entertainment is seen more in the media, especially on mobile phones. The wife who has no friends to talk to also channeled it via cellphone, for fear that her husband would not respond to her conversation. The wife wanted to tell a story but was limited by time and circumstances. Eventually, anger becomes emotional. Cry often.

Kuswanti’s research et al. (2020) The COVID-19 pandemic presents a series of events. Besides being able to be closer to each other, the intensity of communication between families can also last longer. Although problems always arise because of differences in communication, therefore, family communication management strategies during the COVID-19 pandemic can be done by telling stories to each other, being able to listen, and sharing feelings privately. The inability to manage family communication will only cause suffering, not harmony. The findings of this study have the value of how to create harmony and health in family communication during the Covid-19 period, but there is no gender-sensitive view in communication, even though it is very important to be adopted as a comprehensive perspective. in a family setting

1. Stage listening vs interrupting (Tannen 1990:98) in the family related to cases of violence during the Covid-19 pandemic revealed by da’i women in Bogor that in several consultations and advocacy they do, 80 percent of cases of violence occur because one partner does not want to be a good listener. They hear from clients (wives) that today’s husbands often avoid talking about life problems or burdens, such as salary, the future, and funds for health, especially in lower-class families. da’i women and volunteers ( survivors ) approached and advised husbands who were often reactive, and suggested that a wife should be heard. Even though living in Century is difficult, the wife should also permanent Be patient and avoid fights.

Meanwhile, related to gender relations with listening patterns, the stay-at-home parent during the Covid-19 period in the Bogor area said that husbands were not good listeners, often interrupting their conversation. Especially if they talk a little louder. However, their husbands rarely get angry, let alone hit. Da’i girl finds During the 7 months of the Covid-19 pandemic, there was also a wife who got two slaps from her husband because they refused to buy furniture, breastfeeding problems, and so on.

1. Stage solution Conflict (Tannen 1990:101) as a part that is always present in the lives of married couples that often leads to violence, especially during the Covid-19 period, a preacher woman in Bogor said that from the wife’s report to us during this pandemic, she assumes men are used to conflict, its resolution is usually quick and easy. If there is no need, they will not serve. Depends on the circumstances. There is a husband who is a member of the congregation who is quiet and patient, but because his wife is fussy, demands to buy something that is not needed and beyond his ability until he finally gets angry and beats him too. In the era of Covid-19, the husband’s income has dropped drastically.

According to volunteers ( survivors ) in Bogor Regency, the challenges of conflict that often occur between married couples in the household which often lead to violence, both verbal and physical, responded that most of those who came to them to call for advocacy started with a small conflict, but because one person didn’t want to give up, turned into a fight. About 70 percent of those who suffered injuries were indeed women. Conflict for men is a challenge, they can face it because they are physically stronger, especially if the husband is rich and is a single seeker. The solution given by the da’i woman reduces the burden of conflict, invited for getting out of conflict with no hold on to each other’s attitudes and traits.

Covid the -19 period which showed an increase in the number of domestic violence (KDRT), it was necessary for preachers to the women and the community to care for each other in reducing or overcoming conflicts between family members. Therefore, the Islamic perspective is very appropriate and effective for activists in dealing with family conditions that are vulnerable to conflict due to the impact of Covid-19. This is an effort of social transformation and muamalah as recommended by Allah and the Messenger of Allah (Hidayah 2020). Although this research focuses on violence in Islamic families during the Covid-19 pandemic, it does not yet have methods and approaches that specifically resolve gender conflict.

**Discussion**

Activity da’i girl ‘ Aisyiah as much three people and members 3 volunteers ( survivors ) handling domestic violence against partner husband wife in Bogor Regency during the Covid-19 period as effort respect Islam as a source of collective value in development after the enactment of Law No. 6 of 2014 which subjects (actor) humans, not object. star in the research report 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 To do transformation and empowerment in Muslim women’s organizations (Bintari 2019). Specifically, in preaching about the complete increase in domestic violence increase. Woman ‘ Aisiyah Bogor Regency stated in to develop a work program, in particular, handling this domestic violence in line with Central Muhammadiyah work programs such as strengthening economy people, increase service health, improvement education is preaching Islamic other . ‘ Aisiyah must be in the middle society because that issue a work program that comes into contact direct to society and must synergize with Bogor Regency Government and institutions related other.(Anon 2022)

According to Islam problem family that trial from God, as He says in QS 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 said, “ That is “ plunge they for decide to rope friendship or engage in immoral acts to Allah SWT. He no capable do anything because of her love for them, so he follows their desire of them (who are astray ).”(Katsir 2021)

the toughest test for the Messenger of Allah was girl, then not amazed when He  said: “ Women are trial heaviest for men ”(Al Mubarakfuri 2001) In that arena, da’i girl ‘ Aisiyah Regency

Bogor assumes it very important to accompany and serve families in Bogor, to live they following maqashid shari’a following what Imam Al-Ghazali mentioned, namely maintaining and safeguarding religion ( hifz ad -d iin ), reason ( hifz al-aql ), soul ( hifz an-nafs ), offspring ( hifz an-nasl) and property ( hifz al-maal ). for realizing khairu ummah (Ali Imron [3]:110). Awareness da’i girl ‘ Aisiyah for participating in realizing harmonization, humanity, and prosperity (Falah) istiqamah is noble or mashlahah for all humankind. Passing Law Number 23 of 2004 (Pemerintah Pusat 2004) concerning Removal Violence in House Ladder be is umbrella movement da’wah participatory at ‘ Aisiyah in Bogor Regency. Activity advocacy, consultation, training, seminar or public discussion, and observation done da’i girl ‘ Aisiyah in realizing protection and comfort Public from violence, both verbal and physical.

Da’i girl ‘ 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, Komnas HAM, Komnas Perempuan, 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 and Bauto 2022) participatory, people in Bogor Regency are invited to preach, socialize, and take action against domestic violence during the Covid-19 period, so that creates a peaceful and strong religious community. Thus, through movement participatory ‘Aisiyah in activity advocacy and service in handling Domestic violence in Bogor Regency is expected by the community no need to go to the city or to institutions that pay dearly to solve the problem. As stated in QS. Al- Maidah [3]: 2 that humans required each other help in kindness/piety whatever race, education, class, and religion with mutual ridlo (an-taroddin minkum). Syam reported in the research that da’wah and participation active Public for solve problem Public by direct like carried out by Non - Governmental Organizations (NGOs) or Non - Governmental Organizations (NGOs) (Syam 2010:37). So, focus da’wah in mihrabs, mosques, Islamic boarding schools, and closed buildings.

Da’wah participatory da’i girl ‘Aisiyah Bogor Regency implements gender communication as an alternative solving problem considered appropriate in handling violence in the domestic area, such as report talk vs rapport talk, private talk vs public talk, storytelling, listening, asking questions, and conflict resolution. For example, da’i woman observes and identifies style conversation Among husband and wife in the room private ( family ) as root problem violence; invite the couple for storytelling, and given briefing method listen to a couple, after that invite for To do resolution conflict following the limitations of each partner in atmosphere equal and happy. Rakow state which is the strength of women’s emancipatory one of which is vital is sought relationships between concepts and life experiences, observation and knowledge, and thought and action.(Rakow and Wackwitz 2004:74) So that day women are capable interpret the perspective you have a couple of troubled families to look for a solution based on the Islamic approach.

As contained in QS Ali Imron [3] 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 become intermediaries on the opinion of the public and criticism of da’wah participatory through approach gender-based communication Islam in handling domestic violence in the Covid-19 period which was later conveyed to the leadership of ‘ Aisiyah and Muhammadiyah Bogor Regency or directly to the Activity Implementation Team Da’wah. So the error or shortcomings in implementing da’wah participatory can be identified early and improved capacity then. Besides, da’i girl ‘ Aisiyah Bogor Regency has also formed a mentoring team that is trained by clients or pilgrims ever Becomes a member built for could To do service consulting and advocacy with domestic violence. Mahmood stated participation of women as piety addressed cooperation, negotiating methods, and actions with the community following believed values, as an effort price increase self, challenge the status quo, and equalize role, not to seize the position and power of the husband but to get out of objectification, marginalization. , and discrimination.(Mahmood 2005)  Besides that, Sugito and Hasanah state if trace history already many examples of women at the time of the Prophet who preached with deed real or participatory, such as Khadija bint Khuwaylid who has a heart glorious preach with treasure, the beautiful Aisyah bint Abu Bakr intelligent preach through knowledge, Asma bint Yazid is an intellectual and orator ( khatibatun nisa ), Nusaibah bint Kaab called Islamic lion preaching with the sword, Umm Haram bint Milhan woman Salihah who crave Dead in war holy, Umm Sulaim or Rumaisha the first teacher who vowed: “ your Islam “ is my dowry ”, Umm ‘ Athiyyah provider logistics and paramedics in Holy War, Rayford bint Sa’ad is a nurse supporter the da’wah of the Messenger of Allah, and many again.(Sugito and Hasanah 2016)

Participation of women in preaching in the middle Public during the Covid-19 pandemic period attracts the people of Bogor Regency more and more often come to the place consultation for submitting a problem family them and ask for a solution, which then is delivered to the head of the implementation team or the da’i female. However, honey service is still limited offline or stare face ( even though with social distancing and wearing masks), in online service is still constrained by technical and resources. Kong’s research proves that participatory programs like Service User and Carer Participation (SUCP) involving women who were previously victims of violence to build relation co-participation between social work practitioners-researchers, female survivors and their young men/daughters will create development, implementation, and evaluation of domestic violence services to be more effective.(Kong 2014)

Implementing da’wah participatory transformative and emancipatory shows that most of the people of Bogor Regency in the Covid-19 period have faith in da’wah da’i women’ Aisyiah so that it gives space and enthusiasm more preaching tall again. N Islamic values in da’wah participatory build a community of action as a way of reconciling women-focused domestic violence services and child protection systems in dignity deliberation. God said in QS. [42] 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 (12 pt bold)

Da’wah participatory carried out from woman ‘ Aisiyah in Bogor Regency in handle case violence domestic in the time of Covid- 19 which the more increase sharp is a necessity movement Islamic social organization in Muhammadiyah organizations that encourage community participation from survivor violence for me transform piety together to create khairu ummah. Da’wah which combines approach participatory and gender communication from an Islamic perspective provides a holistic approach to handling domestic violence.

Implementation and evaluation of da’wah participatory through Gender communication are carried out through consultation, advocacy, training, and partnerships which are carried out in five stages:  identify rapport talk vs report talk, understand public talk vs private talk, storytelling method, learn to listen, allow asking, and resolve conflict in troubled couples. Furthermore, the formation of team executor consulting and service complaint domestic violence from survivors at a time given opportunity to take part in formulating and make shapes da’wah participatory institutions, which are based on identification and analysis of problems, potentials, and available resources.

Da’wah movement is participatory which in turn can be used emancipatory and trans-formatively in formulating and making joint decisions, especially in handling domestic violence as an effort to create equality and peace in Islamic society.

Finally, an article with da’wah participatory and gender communication by da’i woman in handling this domestic violence, apart from owning novelty can also contribute significantly towards intellectual and spiritual growth through different perspectives on the structure of society and women’s experiences. Through da’wah participatory continuously in society, will open thoughts and inspire action in individuals or groups, or communities through reasonable Islamic values, so that causes of chaos and crisis of violence could be resolved with the right.

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