

***The Importance of Community  
Empowerment in Supporting Child  
Protection in Aceh Qanun Number 11 of  
2008 concerning Child Protection: Case  
Study of the MEUSEURAYA Programme in  
Aceh***

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**ABSTRACT**

*Children are assets that have an influence on the progress of a country or community in the future. However, children are often targets of violence which makes them very vulnerable to various acts of violence including abuse and exploitation. Increasing children's understanding of child protection laws through capacity building programmes is considered capable of increasing children's participation in the community and encouraging them to voice their aspirations as an effort to prevent violence. This research aims to explore how the capacity building programme "MEUSEURAYA" is able to empower children to anticipate violence in Aceh. Aceh is a special place because child protection laws apply not only from the state but also from the region (Qanun law). The PAR method was used to collect data by involving programme participants. The results of the activities show an increase in participants' understanding of child protection law and aspects related to it. This shows that the capacity building programme has an effect on increasing children's understanding of applicable laws.*

**Keywords:** *Child Protection, Community Empowerment, Child Protection Qanun, Violence Against Children, MEUSEURAYA Programme.*

## INTRODUCTION

MEUSEURAYA is an abbreviation for Encouraging Children's Participation to Speak and Create. In the culture Acehese community, *Meuseuraya* is a term used to refer to an activity which is a manifestation of a general characteristic of people living in Indonesia namely mutual cooperation (*gotong royong*). It is a form or product of the culture that is concrete because it is visible in its form, where all activities embodied within this cultural value indicate the sense of humanity including helping each other and working together for the common good. The empowerment values contained in *Meuseuraya* itself cannot be separated from the role of Acehese customary law which according to Hidayat, et al (2020) has strengthened the social life of the community, which is long standing and acts as an asset for community development. Therefore, Hidayat et al (2020) emphasise the importance of the normative elements of customs being strengthened and developed so that customary law brings wider benefits to society, especially for achieving sustainable development.

The MEUSEURAYA programme offers a range of empowerment activities including education related to protection, capacity building and advocacy on the issue of anti-violence education against children at the community level. The main objective of this programme is to increase the understanding of children in the community level regarding sex education and anti-violence against children, where after participating in this activity, they are targeted to be able to disseminate the knowledge gained from the community in their respective schools while contributing to the prevention of violence in the school environment and their community. Overall, the MEUSEURAYA programme is expected to be a contextual intervention in

fulfilling children's rights at the community level, especially the rights to protection and participation. For this reason, efforts to promote the fulfilment of rights and protection of children must reach an ecology of protection down to the community level as one of the smallest systems to produce quality, competitive and self-reliant Indonesian human resources. Children's participation in the national development process is considered crucial. This is in line with the commitment to the 2030 Sustainable Development Goals (SDGs). Governments throughout the world are obliged to respond to the specific needs of children because children are assets for the future of all nations but often become targets of violence because of their vulnerability.

Children are assets and the next generation of young people for the sustainability and development of a nation in the future (Fitriani, 2016). As we know, children are assets and successors of the nation's ideals which are an integral part of the nation's future progress, where the fulfilment of rights and protection for children needs to be an important concern and theme in sustainable development. The results of the 2020-2023 Interim Population Projection show that the number of children (aged 0-17 years) in Indonesia in 2021 will be 79,486,424 people or 29.15 percent of the total population. The number of girls reached 38,701,446 (48.69%) and boys 40,784,978 (51.31%). East Nusa Tenggara Province is the province with the highest percentage of children, namely 34.87 percent. Meanwhile, the smallest population of children is in the Yogyakarta Special Region Province, namely 24.49 percent.<sup>1</sup>

According to a report from the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, from 2021 to

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<sup>1</sup> Profil Anak Indonesia Tahun 2022 dari Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia



maintain personal space/privacy at home and at school

Know Your Body & Rights	Learning about what kind of physical touch that is allowed and not allowed; Knowing the forms of harassment and our rights; Assertive way of communicating; How to report and protect yourself from sexual violence or harassment.
Power to Protect	Rights and legal consequences related to harassment cases.
Me and My Puberty	Puberty education and its urgency; Puberty and its characteristics; Traits or habits that children begin to experience during puberty.
Emotion Management and Trauma Healing	Children will be given knowledge about how to control emotions and apply trauma healing at any time they encounter a friend who is experiencing violence.
Period at Peace	Learning about menstruation and the menstrual cycle ( <i>menstrual hygiene management</i> ); Types of menstrual pads; Myths about menstruation; What can and cannot be done during menstruation according to Islam.
Public Speaking and Facilitation Techniques	Children will learn how to grow their confidence in speaking in public. Apart from that, they are provided with practical knowledge related to techniques for facilitating training for other teenagers their age.

The syllabus that has been prepared in table 1 is the result of discussions and initial assessment conducted by the YSAP Foundation Team involving children protection actors from Lhokseumawe and North Aceh, represented by the Women's Empowerment Service, Child Protection, Population Control and Family Planning

(DP3AP2KB), the Social Service, the Social Worker's Department of the Ministry of Social Affairs, Protection Activists Children from various NGOs, psychologists and academics. These topics are the main topics as a first step in the attempt of preventing violence against children. The education activities were conducted by YSAP Foundation Facilitators who had previously been involved in several programmes on child protection issues in the community. Apart from that, the facilitators also received extensive training for three days before being directly involved in the programme.

The approach applied in anti-violence education is *fun learning* method, where this approach is considered the best choice for creating a warm and enjoyable atmosphere in learning. This method also allows children to be more active and interested in being involved in the learning process because it uses a holistic approach. As stated by Mokhtar et al (2023), fun learning is effective since it allows students to think critically and to involve practically in fun learning activities which contributes to achieving thoroughgoing understanding and practice of the concept. Mokhtar et al also contend that fun learning can be adjusted to student's specific needs and their preferences which leads to student's enjoying studying and resulting in students acquiring a lifetime impact of learning.

The total number of children participating in this programme reached 90 people from various school age groups. Apart from being aimed at preventing educational efforts, children are also expected to be able to protect themselves and support the implementation of protection based on applicable law. This programme focuses on secondary prevention efforts. Secondary prevention efforts are early interventions aimed at children who are at risk and vulnerable to violence. Apart from that, this programme also has the main aim of being a form of intervention in community empowerment.

## ***1.1. Child Protection Policy in Indonesia***

Every country guarantees protection for its citizens, including children as assets for the nation's future development despite the existence of a legal framework that applies internationally. State governments as *duty-bearers*, including in Indonesia, have the responsibility to provide guaranteed protection for their citizens, including children, as stated in the first pillar of Responsibility to Protect (R2P); the responsibility of every country to protect its population (Šimonović, 2016). This means that Indonesia must provide legal-based protection to ensure the fulfilment of children's rights so that they feel safe and protected in enjoying their lives and carrying out their activities. As a legal state, Indonesia guarantees constitutional rights through the 1945 Constitution, and is also regulated through derivative legal products which guarantee legal certainty for the protection of children in Indonesia. This can be seen from national legal products and regional laws which serve as references in the implementation of legal policies in the field of child protection, including:

- 1945 Constitution Article 28b paragraphs 2 and 28c;
- Law Number 4 of 1979 concerning Child Welfare;
- Law Number 39 of 1999 concerning Human Rights;
- Law Number 11 of 2012 concerning the Juvenile Justice System;
- Law Number 2 of 2015 concerning the 2015-2019 National Medium Term Development Plan (RPJMN);
- Law Number 17 of 2007 concerning National Long Term Development Plan (RPJPN) 2005-2025;
- Law Number 23 of 2014 concerning Regional Government;

- Law Number 35 of 2014 amendments to Law Number 23 of 2002 concerning Child Protection;
- Law Number 12 of 2011 concerning the Juvenile Criminal Justice System;
- Presidential Instruction Number 01 of 2010 concerning National Development Priority Programmes;
- Presidential Instruction Number 05 of 2014 concerning the National Movement "Anti Sexual Crimes against Children" (GN-AKSA).
- Presidential Instruction Number 05 of 2014 concerning the National Movement "Anti Sexual Crimes against Children" (GN-AKSA).

In order to create quality Indonesian human resources that have competitiveness and are able to lead and maintain national unity within the framework of the Unitary State of the Republic of Indonesia based on Pancasila, continuous guidance is needed for the survival of children based on human rights. Mental, physical and social growth and development protect them from all possibilities that threaten them (Said 2018).

### *1.1.1 Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection.*

Policies regarding child protection have been issued in accordance with the needs of the situation and conditions of society in Indonesia. The role of the international community in monitoring the fulfilment of children's rights based on the Convention of the Right of a Child also has a positive effect on the development of child protection in Indonesia (Said 2018). On August 25<sup>th</sup> 1990 Indonesia ratified the Convention on the Rights of the Child through Presidential

Decree Number 39 of 1990 which later became valid law and is implemented to date. The Convention on the Rights of the Child consists of 54 articles which list 41 children's rights which are then grouped into four main parts, namely:

- Right to live;
- The right to growth and development;
- The right to obtain protection, and;
- Right to participate.

In relation to the MEUSEURAYA programme, there are two children's rights that are the main focuses of the YSAP Foundation, namely the Right to Protection and the Right to Participate. This is in line with a study conducted by Said 2018, which explains that child protection can be interpreted as an effort to prevent, rehabilitate and empower children, so that children are free from abuses, exploitation and neglect. The definition of the Right to Protection is that every child must be protected from violence, torture, cruel treatment, exploitation, abandonment, abandonment, life imprisonment, and protected from emergency situations or situations or other wrongful treatment. This means that every child must not experience violence whether intentional or not, which causes physical and mental injury, let alone loss of life. Meanwhile, the Right to Participation can be understood to mean that every child has the right to participate, express opinions and initiatives, and be involved in the decision-making process regarding himself. (Muslim, 2018).

Apart from the state's responsibility, this law also provides mandates, responsibilities and obligations to the community in terms of protecting children so that the community can also contribute, including participating in child protection activities by involving community organizations, academics and child observers. They can involve directly in the field to carry out prevention by providing education, so that cases of crimes against children (especially sexual crimes) which have recently been soaring can be minimised.

We believe that all children can voice their opinions anywhere if it concerns them, and MEUSEURAYA is a platform that can support the provision of child participation in child protection, especially at the community level.

### 1.1.2. Qanun Number 11 of 2008 concerning Child Protection

Islam has a clear legal basis regarding child protection in many verses of the Koran and hadith. This includes issues regarding education and childcare. This has been conveyed many times both in the form of God's Word in the Koran or the Hadith of the Prophet. This shows that Islam really pays attention to children's issues. In a hadith the Prophet said:

لَمْ يَلَمْ يُولَدْ أَحَدٌ حَتَّى يُولَدَ فِى فِطْرَةٍ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ أَوْ مَجْزِيٍّ

*Meaning: No one is born unless he is born according to his nature (Islam). It was his parents who made him Jewish, Christian or Magian. (HR. al-Bukhâri and Muslim).*

Zainuddin (2018) states that there are several children's rights in Islamic law which are explained through verses of the Koran and hadith, including the following:

#### 1. The right to live and grow

Islam teaches that maintaining the survival and growth and development of children is a must, while underestimating or relaxing the implementation of these basic principles is considered a major sin. According to the following verses from Al-Qur'an:

وَاللَّهُ نَزَّلَ عَلَيْكَ فِي الْقُرْآنِ آيَاتٍ لِّتُذَكَّرَ بِهَا ۚ وَمَا يَزِيدُ فِي كِبَرِكَ إِلَّا كِبْرًا ۚ وَسُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ وَاللَّهُ نَزَّلَ عَلَيْكَ فِي الْقُرْآنِ آيَاتٍ لِّتُذَكَّرَ بِهَا ۚ وَمَا يَزِيدُ فِي كِبَرِكَ إِلَّا كِبْرًا ۚ وَسُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ وَاللَّهُ نَزَّلَ عَلَيْكَ فِي الْقُرْآنِ آيَاتٍ لِّتُذَكَّرَ بِهَا ۚ وَمَا يَزِيدُ فِي كِبَرِكَ إِلَّا كِبْرًا ۚ وَسُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۚ

*Meaning: Say, O Prophet, "Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him in worship. Do not fail*



*children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a human life—made sacred by Allah—except with legal right. 1 This is what He has commanded you, so perhaps you will understand.* The right to receive protection and protection from the torment of hellfire.

2. The right to earn a living and welfare
3. The right to education and teaching
4. The right to justice and equality
5. The right to love
6. Right to play

Apart from that, in the context of legal policy at the regional level, Aceh Province has special regulations regarding the existence of Qanun as a legislative product on a regional scale which is commonly referred to as Sharia Regional Regulation which was born through Law Number 11 of 2006 concerning the Government of Aceh. Article 1 point 21 states that the Aceh Qanun is a statutory regulation similar to a provincial regional regulation which regulates the administration of government and the lives of the people of Aceh. There are three types of Aceh Qanun that formulate child protection policies, namely:

1. Qanun Number 11 of 2008 concerning Child Protection;
2. Qanun Number 6 of 2009 concerning Women's Empowerment and Protection;
3. Qanun Number 9 of 2019 concerning Implementation of Handling Violence Against Women and Children.

Apart from Qanun, there are also other applicable policies in Aceh in the form of Governor's Regulations regarding child protection. Due to the limitations of research in the realm of prevention, the author will only discuss Qanun Number 11 of 2008 concerning Child Protection. In Qanun Number 11 of 2008 concerning Child Protection, it is stated that the

implementation of child protection is carried out by paying attention to religion, customs, social culture of the community by prioritizing the basic principles of children's rights, which are based on 4 principles, including:

1. Non-discrimination;
2. The best interests of the child;
3. The right to life, survival and development, and;
4. Respect for children's opinions.

In Article 52 in Chapter 12 Children's Participation and Aspirations, it states that, "Every child has the right to have their aspirations heard and be given the opportunity to participate in every activity or plan related to the child's interests."

Apart from that, article 55 Chapter 13 Community Participation also states that:

[1] The community has the right to have the opportunity to participate as widely as possible in child protection activities;  
[2] Community participation as intended in paragraph (1) *is carried out by individuals, child protection institutions, social and traditional institutions, non-governmental organisations, educational institutions, religious institutions, business entities, professional institutions, mass media and others.*"

Article 56 paragraphs (1) and (2) also states:

[1] Community participation as intended in Article 55 is realized through efforts to prevent violence, trafficking and exploitation of children.

[2] Actions as intended in paragraph (1) *are carried out by providing information and/or reporting acts of violence, trafficking attempts and exploitation of children to law enforcement or institutions that handle children's problems.*

Based on the explanation of Articles 55 and 56 above, it can be understood that Qanun Number 11 of 2008 concerning Child Protection strongly supports and encourages the community to participate in preventing



violence against children wherever and whenever. This can be done by individuals or groups who are members of official institutions or communities, and this is in line with the MEUSEURAYA programme carried out by the YSAP Foundation.

However, if we investigate further, there is a slight difference in the meaning of 'violence' between Law Number 35 of 2014 concerning Amendments to Law Number 23 of 2002 concerning Child Protection and Qanun Number 11 of 2008.

Article 1 paragraph (15a) in Law 35/2014 states that violence is any act against a child that results in physical, psychological, sexual, and/or neglect, misery or suffering, including threats to commit acts, coercion, or deprivation of liberty against the child. law. Meanwhile, the definition of violence according to Qanun Number 11 of 2008 concerning Child Protection, is all forms of physical, mental and sexual violence which result in disabilities or injuries affecting the body and mind.

However, in the context of responsibility for prevention, both the Law and Qanun agree that all sectors are responsible for full involvement in relation to child protection, starting from the family environment, school environment, friendship environment, wider community environment, to the government environment in preparing appropriate policies side with the child.

### ***1.2. Community Empowerment as a Prevention Effort***

Community empowerment for children has an important role in supporting children's involvement in society and as a prevention effort for children. Community empowerment functions to reopen the function of the community which is the aim of community development itself, namely to re-establish the community as a place where significant human activity occurs and human needs are

fulfilled (Ife & Tesoriero, 2006, p. 209). Coy et al. (2021) also explain that community empowerment is nothing more than a form of increasing the capacity and strength of individuals or groups to achieve goals in the form of actions that bring about the impact of change.

Community empowerment is expected to be an effort to prevent violence against children. One of the approaches is to provide the community with an understanding of applicable child protection laws, including laws based on local wisdom. Previous research was conducted by Simbolon, Nasution & Lubis (2019) which focused on identifying normative values contained in local wisdom in the Toba Batak community in preventing child violence. The research results show that the values contained in the local wisdom of the community can become basic principles and solutions for preventing violence against children. Furthermore, Ife & Teserio 2006 explain that community development can be achieved effectively starting from the community level by respecting local wisdom, abilities, resources and community participation, not by imposing external values from the top level that conflict with the values and characteristics of that community. This means that empowerment programme that involve children as beneficiaries and main stakeholders in an empowerment programme must refer to local wisdom upheld by the community and facilitate them to be self-reliant in shaping their knowledge and abilities to prevent violence.

Community empowerment will change the situation and condition of a community, not only based on the issues worked on but also as the basis of the strength of the community itself. Community empowerment also improves the ability of a community collectively to make better decisions in using resources for common purposes, such as human resources and infrastructure. In community empowerment, there are also

indicators of community participation. Community Participation is a concept in community development that is used in common and extensively (Ife 2008) which concept is inseparable from the sense of human rights.

The spirit of community empowerment in the context of the Child Protection Qanun in Aceh Province is oriented towards efforts to increase children's participation in the community as well as the involvement of parents, community participation, traditional institutions, social institutions, religious institutions, NGOs working in the field of child protection and care. as an effort to anticipate that violence, trafficking and exploitation of children will not occur, this is in line with the spirit of the Aceh government when it issued Qanun Number 11 of 2008 concerning Child Protection in the context of efforts to prevent violence against children.

#### **METHODOLOGY**

The method used in this research is a descriptive qualitative research method. According to Lambert & Lambert (2012) qualitative descriptive research tends to draw from naturalistic investigations, which aims to study something as far as possible and in depth in its context. The literature suggests that qualitative methods are useful for research that aims to understand how important a group views a programme (e.g. community centers) because they produce a comprehensive view of what is important from the perspective of key participants in the aid delivery process (Berg, 2004). Qualitative methods are also consistent with empowerment and strengths-based approaches (Saleebey, 2002) which allow maximum power to remain in the hands of the participants, which is critical to supporting community participation.

This qualitative research is combined with the Participatory Action Research (PAR) model. Junaedi (2019) explains that Participatory Action Research is a type of research that aims

to integrate the research process into a process of social change in the form of empowerment and emphasises that this research is "research by, with and for people" not "research on people". Junaedy 92019) also emphasises that PAR (Participatory Action Research) is a population in research that is involved as the main actor and as an informant who can provide appropriate information about the social aspects that are being explored and they are involved in the design and implementation of future action plans that are based on the results. study.

To collect data based on the MEUSEURAYA project, several methods were used, including: observation, interviews, documentation, training consisting of pre and post-tests as well as several topics that have been arranged in a simple syllabus. The selection of research targets used total sampling. Locations were carried out in two community centres;; Rumoh Baca Hasan-Savvas in Lhokseumawe City and Rangkang Pustaka Community in North Aceh. Age groups are classified into three categories; Age classification; Elementary school aged 7-12 years, 6, middle school aged 13-15 years, and high school aged 16-18 years. The participants came from several schools around the community location. On average, 30 people visited Rumoh Baca Hasan-Savvas, while Rangkang Pustaka reached 60 people.

#### **RESULT**

The results sections are divided into two categories of findings: the findings obtained from observation, and interviews; the data were obtained from pre and post-tests. Based on the data gained from FGD and interviews involving.

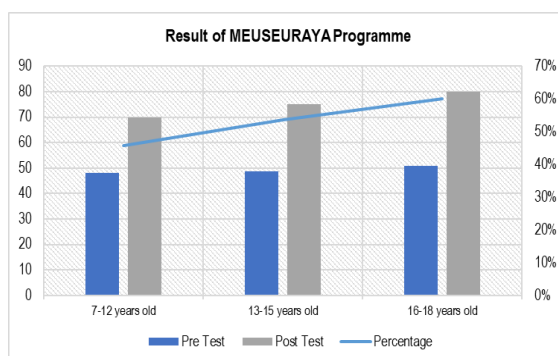
The results of the research show a significant increase in understanding between age categories which have been divided based on school age. A detailed explanation can be seen as follows:

- Ages 7-12 years consisted of 20 children, where at the start of the

activity the average score they showed was 48 and experienced a fairly good increase to 70 after following a series of training provided by the YSAP Foundation in the MEUSEURAYA programme. The percentage increase in understanding aged 7-12 reached 46%.

- Ages 13-15 years consisted of 50 children, the average score they obtained at the beginning of the pre-test was 48.8 and increased to 75. The percentage increase in understanding aged 13-15 reached 54%.
- Ages 16-18 years consisted of 20 children, the initial average score for the pre-test was 51 and after being given the post-test it became 80. The percentage increase in understanding aged 16-18 years reached 60%.

**Figure 2:** Result of MEUSEURAYA Programmeme



It can be seen from the chart (see figure 2) that in the pre-test, the overall groups show insufficient knowledge on the rights they are entitled to, their private parts and privacies and how to protect them, as well as the other aspects related to puberty. The empowerment programme contributes to the increased knowledge more than 20% to the understanding of aspects related to child protection as mentioned before. Based on the results and detailed description above, it shows that overall groups experienced an

increased understanding on anti-violence education (see table 1), with a significant increase in the latter group (16-18 years old).

It can be inferred that the third group shows a considerable result in the post test due to their more mature thinking skills and other capacities associated with their developed cognitive and experiences. It is due to the fact as Siegler (1986) & Bjorklund (1989) as cited in Eccles 1999, argue that children at this age possess an increase in their information possessing and learning abilities, their proficiency in comprehending different issues, their skills to apply the knowledge they have acquired to different settings, and their realisations on their personal assets and drawbacks; These high-level cognitive capacities support adolescents in organising their learning and conducts more effectively to achieve more sophisticated and intricate tasks (Escles, 1999).

The results also indicate the learning outputs and experiences they gained from the programme helped them to better understand the aspects related to child protection as embedded in qanun This shows that the activities of the MEUSEURAYA programme are able to support the realisation of the provisions of Qanun Number 11 of 2008, Chapter VI concerning vulnerable children, article 27 paragraphs 1 and 2 which stipulate:

(1) The obligations and responsibilities as intended in Article 26 are implemented through planned activities involving community participation in the implementation of child protection.

(2) Community participation as intended in paragraph (1) is carried out through the participation of community social workers, traditional and social institutions, and religious institutions and non-governmental organisations engaged in the field of child protection and care.

## DISCUSSION

The MEUSEURAYA programme is a form of participatory education carried out in efforts to protect children in Aceh with a main focus on the issue of preventing violence against children. Based on experience at several meetings according to the topics that have been developed, several interesting things were discovered in the field. Including the following:

1. In general, children are not yet able to name their body anatomy accurately and correctly, some of the reasons given are because they are embarrassed to mention it and the information they get is not comprehensive information. For example, when referring to male genitalia, some of them chose to say 'bird'. Likewise, girls prefer to refer to breasts as 'nenen'.
2. Several children said that they experienced bullying at school, at the religion learning center, even at their playground, but the resolution taken by the parties concerned was still lacking, so some of them chose to resolve this problem by fighting when they came home from school. And from their confession, it shows that the number of girls who experience bullying is higher than boys.
3. In general, girls already understand about menstruation and are able to convey knowledge about menstruation, but for boys knowing about menstruation is still considered taboo and some of them even feel that this is not important to know because they do not experience menstruation.

4. Most of the children still feel shy when given the opportunity to appear in front, only a few children are willing.
5. The existence of communities in these two locations is one of the solutions provided by the village residents (community founders) so that they do not mix wrongly or commit juvenile delinquency which is currently rampant in Lhokseumawe and North Aceh.

On the other hand, Lhokseumawe City just received the Middle Category Child Friendly City award in July 2023.<sup>3</sup> Meanwhile, North Aceh Regency is still in its previous position, namely the Primary Category. Ministry of Women Empowerment and Child Protection Regulation of the Republic of Indonesia Number 11 of 2011 explains the definition of Child-Friendly City (Child Friendly City, hereafter called as KLA) is a child rights-based development system through the integration of commitment and resources of the government, community and business world that is planned thoroughly and sustainably in policies, programmes and activities to guarantee the fulfillment of rights.<sup>4</sup>

If it is related to the KLA obtained by the Lhokseumawe City Government and North Aceh Regency, it means that the duties and responsibilities of both are still very large to the point of being able to obtain the Child Friendly category. One strategy that can be implemented is to integrate children's communities into every policy planning so that both can be called cities and districts that are truly child-friendly.

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<sup>3</sup> <https://lhokseumawekota.go.id/berita> accessed 07 October 2023.

<sup>4</sup> Indonesian Journal of Advocacy and Legal Services Vol. 1 No. 1 (2019): 5-22. Community Empowerment on Establishment of Friendly-Village for Women and Children Series of Agendas

on Legal Protection and Community Empowerment in Bandung Sub-District, Bandung District, Semarang Regency. Sarno Setiawan dkk

#### **AUTHORS' CONTRIBUTIONS**

Agustia Rahmi:

Conceived and designed the analysis;  
Collected the data;  
Contributed data or analysis tools;  
Wrote the paper

Chalik Mawardy

Developing literature review  
Contributed data or analysis tools;  
Wrote the paper

Farah Hanum:

Developing literature review;  
Contributed data or analysis tools;  
Conceived and designed the analysis;  
Performed the analysis;

#### **ACKNOWLEDGMENTS**

The authors wish to thank the following individuals and organisations for their assistance and contribution to this study:

RUMOH BACA HASAN-SAVVAS COMMUNITY  
RANGKANG PUSTAKA COMMUNITY  
ALL CHILDREN PROTECTION ACTORS  
AROUND LHOKSEUMAWE CITY AND NORTH  
ACEH REGENCY  
ALL CHILDREN THAT INVOLVED IN THIS  
PROGRAMME

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