Prophetic Communication in Child Protection: Strategies of the Indonesian Child Protection Agency in Preventing and Addressing Violence against Children

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ABSTRACT

Child protection remains a critical issue in Indonesia, with rising cases of violence against children. This study examines the implementation of prophetic communication by the Indonesian Child Protection Agency in South Labuhan Batu as a strategy to prevent and address child abuse. Utilizing a qualitative descriptive approach, data were collected through in-depth interviews, participatory observation, and document analysis involving LPAI staff, volunteers, psychologists, and religious leaders. Data validity was maintained through triangulation of sources and methods, in-depth field involvement, and peer debriefing.The findings reveal that prophetic communication grounded in the principles of 'amar ma'rūf (promotion of good), nahimunkar (prevention of harm), and ta'lim/tazkiyah (transcendence and moral development) effectively combines religious, moral, and social dimensions with modern communication strategies. Key supporting factors include skilled human resources, community and government support, and multi-stakeholder collaboration, while challenges involve cultural norms normalizing violence, limited resources, and trauma-related barriers. The study underscores the importance of empathetic, culturally-sensitive, and trauma-informed communication in child protection programs. Implications for policy, practice, and future research are discussed, emphasizing the potential for scaling prophetic communication.

ABSTRAK

Perlindungan anak menjadi isu krusial di Indonesia, dengan meningkatnya kasus kekerasan terhadap anak. Studi ini mengkaji implementasi komunikasi profetik oleh Lembaga Perlindungan Anak Indonesia (LPAI) di Labuhan Batu Selatan sebagai strategi pencegahan dan penanggulangan kekerasan anak. Dengan menggunakan pendekatan deskriptif kualitatif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen yang melibatkan staf LPAI, relawan, psikolog, dan tokoh agama. Validitas data dijaga melalui triangulasi sumber dan metode, keterlibatan lapangan yang mendalam, serta diskusi sejawat. Temuan penelitian menunjukkan bahwa komunikasi profetik—yang didasarkan pada prinsip *'amar ma'rūf* (mendorong kebaikan), *nahi munkar* (mencegah bahaya), dan *ta'lim/tazkiyah* (transendensi dan pengembangan moral)—secara efektif memadukan dimensi agama, moral, dan sosial dengan strategi komunikasi modern. Faktor pendukung meliputi sumber daya manusia yang terampil, dukungan masyarakat dan pemerintah, serta kolaborasi multipihak, sementara tantangannya meliputi budaya normalisasi kekerasan, keterbatasan sumber daya, dan trauma. Studi ini menekankan urgensi komunikasi empatik, peka budaya, dan berwawasan trauma dalam program perlindungan anak. Implikasi terhadap kebijakan, praktik, dan penelitian masa depan dibahas, dengan menekankan potensi peningkatan komunikasi profetik.

A. INTRODUCTION

Communication is a fundamental element of human life, serving as a medium for message exchange, social interaction, and a driver of transformation.[1] From birth until the end of life, humans are inseparable from communicative activities, whether through direct interaction or mediated channels.[2] In professional contexts, effective communication is a prerequisite for organizational success, as visions, missions, and policies can only be realized when conveyed clearly, persuasively, and meaningfully.[3] Nevertheless, communication often faces barriers such as perceptual differences, cultural diversity, and limited communicative competence, which frequently lead to misinterpretations.[4] This indicates that communication is not merely a technical skill but also an art of delivering messages in ways that ensure clarity, understanding, and impact.

Within the Islamic tradition, communication assumes an even broader dimension, functioning as an instrument of da'wah, education, and civilizational development. Prophet Muhammad (peace be upon him) is recognized as an exemplary communicator, marked by honesty *(ṣidq),* persuasive ability *(tablīg)*, and noble character *(uswah ḥasanah).*[5] His prophetic model of communication emphasized humanization, compassion, humility, and transcendence, enabling him to guide humankind from ignorance toward enlightenment through knowledge and faith. Such prophetic communication, rooted in the principles of *'amar ma'rūf* (humanization), *nahi munkar* (liberation), and *īmān billah* (transcendence), provides a relevant paradigm for addressing contemporary social challenges, including child protection.[6]

Prophetic communication is theoretically understood as a communication paradigm based on three main pillars: humanization *('amar ma'rūf)*, liberation *(nahi munkar)*, and transcendence *(ta'lim/tazkiyah)*. This theory was developed from Kuntowijoyo's thinking, which emphasizes that communication is not merely conveying messages but must also encourage continuous moral, social, and spiritual change. In the context of this research, prophetic communication theory is used as an analytical lens to describe LPAI communication practices in the field. This means that data from interviews, observations, and documentation are not only understood descriptively but are interpreted based on the extent to which these practices reflect prophetic values. For example, LPAI communication strategies are categorized within a humanization framework when they focus on empowering children and families, within a liberation framework when they are oriented towards preventing and eliminating violence, and within a transcendence framework when they emphasize moral and

[1]Norah E. Dunbar et al., "A Communication Coding System for Use in High Conflict Interpersonal Relationships," *Frontiers in Communication* 7, no. 7 (April 2022), https://doi.org/10.3389/fcomm.2022.863960.

[2]Timothy C. Guetterman et al., "Incorporating Verbal and Nonverbal Aspects to Enhance a Model of Patient Communication in Cancer Care: A Grounded Theory Study," *Cancer Medicine* 13, no. 14 (July 2024): 1–10, https://doi.org/10.1002/cam4.70010.

[3]Aiman Kelmaganbetova et al., "The Role of Gestures in Communication," *Theory and Practice in Language Studies* 13, no. 10 (October 2023): 2506–13, https://doi.org/10.17507/tpls.1310.09.

[4]Wenyuan Yu et al., "In Whom Do We Trust? Critical Success Factors Impacting Intercultural Communication in Multicultural Project Teams," *International Journal of Information Systems and Project Management* 9, no. 3 (2021): 21–40, https://doi.org/10.12821/ijispm090302.

[5]Muhammad Najmuddin and Kamaluddin Tajibu, "Avoiding Fitnah: A Review of Islamic Communication Ethics," *Palakka : Media and Islamic Communication* 4, no. 1 (2023): 15–24, https://doi.org/10.30863/palakka.v4i1.5081.

[6]Muhammad Tahir and Sri Rahayu Rayhaniah, "Implementation of The Principles of Islamic Communication In The Digital Era," *Borneo International Journal of Islamic Studies* 4, no. 1 (2022): 1–12.

spiritual dimensions. In this way, prophetic communication theory serves as a conceptual guide that facilitates the mapping of empirical data while strengthening the research's theoretical arguments.

The urgency of this study stems from the increasing prevalence of child abuse cases in Indonesia, despite the existence of legal frameworks and child protection regulations. Data from the National Commission for Child Protection (Komnas PA) and the Indonesian Child Protection Commission (KPAI) indicate that between 2010 and 2014, there were 21,689,797 reported cases of violence against children across 34 provinces and 179 regencies/municipalities. The majority involved sexual abuse (42–58%), followed by physical violence, neglect, exploitation, and trafficking. Such violence not only causes immediate physical harm but also leaves enduring psychological trauma, disrupts socio-emotional development, and risks perpetuating intergenerational cycles of violence. This reflects a gap between formal regulatory frameworks and the effectiveness of protective measures in practice. In South Labuhan Batu Regency, similar issues persist, requiring more holistic, human-centered, and morally grounded strategies to prevent and respond to child abuse.

Previous studies highlight the significance of prophetic communication in shaping effective social engagement. Mulyanto et al., emphasized prophetic communication as an educational paradigm that cultivates values of humanization, liberation, and transcendence.[7] Tanjung& Abdullah found that the application of prophetic communication in da'wah organizations enhances message effectiveness and builds institutional trust among communities.[8] Likewise, Davidson et al., revealed that although legal frameworks for child protection are relatively strong, ineffective communication between child protection institutions and communities remains a major obstacle to preventing violence.[9] While these studies provide valuable insights, they do not directly address how prophetic communication can be systematically integrated into child protection practices, particularly in regions with complex socio-cultural dynamics such as South Labuhan Batu.

This study seeks to fill that gap by analyzing the application of prophetic communication within the Indonesian Child Protection Agency (LPAI) in South Labuhan Batu.The novelty of this research lies in offering a new perspective that integrates prophetic values into child protection strategies, moving beyond legalistic and structural approaches toward a more humanistic, persuasive, and transformative model inspired by the Prophet Muhammad's communication practices. By doing so, this study not only contributes practically to strengthening child protection mechanisms but also offers a theoretical contribution to the development of prophetic communication as an Islamic communication paradigm.

Based on this background, the study addresses the following research problems: (1) How is prophetic communication implemented by LPAI in preventing and responding to child abuse in South Labuhan Batu; (2) What factors support the implementation of prophetic communication in this context; and (3) What obstacles hinder the effectiveness of prophetic communication at LPAI. To answer these questions, the study aims to analyze the practices,

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[7]T Mulyanto, S Sirait, and S Sumarni, "Cultivating Prophetic Values in Character Formation," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 14, no. 1 (2023): 115–39.

[8]M Taufiq Hidayah Tanjung and Abdullah, "The Concept of Communication in the Quran; Analysis of Theory and Practice," *International Journal of Education, Social Studies and Management (IJESSM)* 5, no. 1 (2025): 72–85.

[9]Jennifer Davidson et al., "Complexities of Protecting Children from Violence during the COVID-19 Pandemic: Providers' and Policymakers' Best Practices, Innovations and Challenges in 12 Countries," *Child Abuse and Neglect* 146, no. October (2023), https://doi.org/10.1016/j.chiabu.2023.106480.

supporting factors, and challenges of prophetic communication applied by LPAI in protecting children from violence in South Labuhan Batu.

B. METHODS

This study employs a descriptive qualitative research method. A descriptive approach was selected because it aims to provide a systematic and factual representation of social phenomena, particularly those related to the implementation of prophetic communication by the Indonesian Child Protection Agency (LPAI) in South Labuhan Batu.[10] Descriptive research is intended to explain social realities, uncover relationships between phenomena, and offer analytical classification through written descriptions.[11] Within this framework, the research applies qualitative techniques such as interviews, observations, and documentation studies, allowing the researcher to capture rich, in-depth data that reflect the actual conditions in the field.[12]

The data for this study are derived from both primary and secondary sources. Primary data were obtained directly through in-depth interviews and participatory observation.[13] The interview process involved key informants, namely the Chairperson and Secretary of LPAI South Labuhan Batu as well as representatives from the local police institution. These interviews were conducted in a flexible and open manner, allowing questions and wordings to be adapted to the social and cultural context of the respondents. Alongside interviews, participant observation was also carried out, with the researcher directly engaging in organizational meetings and activities, enabling a deeper understanding of the internal dynamics and communication practices of LPAI. Observation in this context refers to careful and systematic recording of phenomena through visual perception without intervening in the subject's responses.[14]

Secondary data were collected from various relevant documents and literature. These included the organizational statutes and by laws (AD/ART) of PKB North Sumatra, formal decrees, the Gema Perjuangan magazine, newspaper articles, and other archival records that could enrich the contextual background of the study. The documentation study complemented the field data by providing additional perspectives and supporting evidence on the formal regulations and historical development of LPAI's role in child protection. The techniques of data collection were integrated to ensure the comprehensiveness and depth of the findings. In-depth interviews allowed the researcher to capture personal experiences and subjective meanings from the informants, while participant observation helped reveal the

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[10]Naila Iqbal Khan, "Case Study as a Method of Qualitative Research," *Research Anthology on Innovative Research Methodologies and Utilization Across Multiple Disciplines*, no. November (2022): 452–72, https://doi.org/10.4018/978-1-6684-3881-7.ch023.

[11]Isaac Tuffour, "A Critical Overview of Interpretative Phenomenological Analysis: A Contemporary Qualitative Research Approach," *Journal of Healthcare Communications* 02, no. 04 (2017): 1–5, https://doi.org/10.4172/2472-1654.100093.

[12]I Gusti Ayu Agung Omika Dewi, "Understanding Data Collection Methods in Qualitative Research: The Perspective Of Interpretive Accounting Research," *Journal of Tourism Economics and Policy* 1, no. 1 (2022): 23–34, https://doi.org/10.38142/jtep.v1i1.105.

[13]He In Cheong et al., "Secondary Qualitative Research Methodology Using Online Data within the Context of Social Sciences," *International Journal of Qualitative Methods* 22 (2023): 1–19, https://doi.org/10.1177/16094069231180160.

[14]Lesley Eleanor Tomaszewski, Jill Zarestky, and Elsa Gonzalez, "Planning Qualitative Research: Design and Decision Making for New Researchers," *International Journal of Qualitative Methods* 19 (2020): 1–7, https://doi.org/10.1177/1609406920967174.

actual practices of prophetic communication within LPAI's organizational context.[15] The study of documents, on the other hand, provided written evidence that could be cross-verified with verbal and observational data, thereby enhancing the reliability of the findings. Additionally, a literature review was conducted to position the research within broader theoretical and empirical discussions, whereas direct fieldwork at the LPAI office in South Labuhan Batu allowed the researcher to investigate firsthand how communication practices were implemented in addressing and preventing child violence.

For data analysis, this research employs a qualitative interpretative approach. The data were primarily textual, consisting of words, statements, and descriptions rather than numerical indicators. The analysis was conducted through stages of data reduction, data display, and conclusion drawing or verification. The interpretative method was chosen to capture the complex and multifaceted realities of communication practices in the field.[16] This approach emphasizes the dynamic relationship between the researcher and participants, enabling a contextual interpretation of meaning. Data were categorized, compared, and tested for validity before drawing interpretive conclusions. When inconsistencies emerged, categories were revised or alternative analytical perspectives were sought, ensuring that the interpretation accurately reflected the realities conveyed by the participants. The unit of analysis in this study comprises the administrators and members of LPAI South Labuhan Batu, as they are directly involved in and knowledgeable about the implementation of prophetic communication to prevent and address violence against children. Informants were selected purposively, based on their roles, relevance, and knowledge of the organizational processes under investigation. This purposive sampling ensured that the data gathered were both contextually rich and relevant to the research objectives.

Ensuring the validity and credibility of the data was a crucial consideration throughout the research process. Credibility was maintained through several strategies, including prolonged engagement in the field, continuous observation, triangulation of data, peer debriefing, analysis of negative cases, and the use of reference materials to refine and substantiate the findings. Triangulation, in particular, was employed by comparing information obtained from interviews, observations, and documentation to establish consistency and identify possible discrepancies.[17] Prolonged engagement and persistent observation enabled the researcher to detect potential biases or distortions, while discussions with peers and experts provided additional perspectives that strengthened the analytical rigor. Finally, the research was conducted at the LPAI South Labuhan Batu office, a location deliberately chosen because it represents the central site of organizational activities related to child protection and prophetic communication. The fieldwork was carried out within a carefully scheduled timeframe, designed to accommodate the processes of data collection, validation, and analysis in a systematic manner.

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[15]DEWI, "Understanding Data Collection Methods in Qualitative Research: The Perspective Of Interpretive Accounting Research."

[16]Weng Marc Lim, "What Is Qualitative Research? An Overview and Guidelines," *Australasian Marketing Journal*, 2024, 131, https://doi.org/10.1177/14413582241264619.

[17]Agus Rustamana et al., "Qualitative Research Methods," *Indonesian Journal of Interdisciplinary Research in Science and Technology (MARCOPOLO)* 2, no. 6 (2024): 919–30, https://doi.org/https://doi.org/10.55927/marcopolo.v2i6.9907.

C. RESULTS AND DISCUSSION

1. General Overview of Child Protection Institutions in South Labuhan Batu

In Child protection is a fundamental commitment of the Indonesian government, as outlined in national regulations such as Law No. 35 of 2014 on Child Protection.[18] At the national level, the Ministry of Women's Empowerment and Child Protection (KemenPPPA) plays a strategic role in policy formulation and program implementation.[19] This framework is further strengthened by the Provincial and District Offices of Women's Empowerment and Child Protection (DPPPA), which serve as the implementing bodies in their respective regions. In North Sumatra, the provincial office manages the SAPA 129 hotline as a channel for community complaints and as a liaison between national directives and local implementation.

In South Labuhan Batu, efforts to prevent and respond to child violence have been carried out through education, community awareness programs, law enforcement, and inter-agency collaboration. The District DPPPA organizes regular outreach activities, such as the May 2025 campaign involving the District Police to raise public awareness about the Domestic Violence Law, Child Protection Law, and the Law on Human Trafficking. These initiatives highlight the multisectoral approach in strengthening the local child protection system. Moreover, the local government has established cross-sectoral forums through Memoranda of Understanding (MoUs) involving vertical institutions, community organizations, and universities to ensure sustainable collaboration in child protection, education, and family empowerment.

The institutional landscape in South Labuhan Batu demonstrates a synergistic collaboration between various stakeholders, including DPPPA, the Regional Technical Unit for Women and Child Protection (UPTD PPA), the Police's Women and Child Protection Unit (Unit PPA), the District Child Protection Commission (KPAD), as well as social organizations such as the Indonesian Child Protection Agency (LPAI).[20] The UPTD PPA functions as the frontline in handling reports, providing psychosocial and legal support, and offering temporary shelter for victims, while the Unit PPA of the District Police plays a crucial role in law enforcement and preventive education.[21] For example, preventive campaigns conducted by Bhabinkamtibmas officers in schools have proven instrumental in raising awareness among children about non-violence and mutual respect.

Concrete case responses also illustrate the effectiveness of cross-sectoral collaboration. In January 2024, for instance, a case in Kotapinang involving a traumatized child was addressed collaboratively by KPAD, DPPPA, and the police using problem-solving approaches that prioritized psychological recovery. Similarly, the Ministry of Social Affairs, in partnership with LPAI and SOS Children's Village Medan, successfully rescued two abandoned children from Labuhan Batu and provided them with alternative care and protection. These examples affirm

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[18]Suryati Endang Prasetyawati, Muhammad Fauzan, and Syarafina Dyah Amalia, "Regional Government Policy in the Implementation of Child-Friendly City: An Analysis of Way Kanan District," *Jurnal Dinamika Hukum* 24, no. 1 (2024): 142, https://doi.org/10.20884/1.jdh.2024.24.1.4283.

[19]Inaka Dalam Bangsa Ratu et al., "Collaborative Governance in Handling Violence Against Children in South Sumatera Province Collaborative Governance Dalam Penanganan Kekerasan Pada Anak Di Provinsi Sumatera Selatan," *Social and Political Science Faculty* 13, no. 2 (2025): 420.

[20]Abi Samran and Conie Pania Putri, "Peningkatan Efektifitas Penyelenggaraan Perlindungan Anak di Provinsi Sumatera Selatan," *Sol Justicia* 6, no. 2 (2023): 1–10.

[21]Jepriadi Berutu, Nashriyah Nashriyah, and Cut Zamharira, "The Office of Women's Empowerment, Child Protection and Family Planning: Are They Responsive?," *Gender Equality: International Journal of Child and Gender Studies* 9, no. 1 (2023): 110, https://doi.org/10.22373/equality.v9i1.17430.

that the regional child protection system combines preventive and curative measures within a holistic and community-based framework.

2. Prophetic Communication Practices of LPAI

The Indonesian Child Protection Agency (LPAI) in South Labuhan Batu adopts a distinctive approach known as Prophetic Communication, rooted in the Islamic principles of *'amar ma'rūf* (humanization and promotion of good), *nahi munkar* (liberation from violence), and *ta'lim/tazkiyah* (transcendence and moral development). This model integrates moral-religious values with modern communication strategies, operationalized through three interconnected levels of prevention: primary (educative and promotive), secondary (early detection and rapid response), and tertiary (rehabilitation and reintegration).

Primary prevention is carried out through educational campaigns targeting parents, teachers, religious leaders, and community groups. LPAI employs both gain-framing (emphasizing the benefits of positive parenting) and loss-framing (highlighting the risks of violence), using various channels such as schools, community health posts, women's groups, and digital platforms like WhatsApp groups. Participatory methods such as simulations and role-playing have proven to be particularly effective. As one volunteer remarked, *"Through role-play, parents see alternative disciplinary methods without violence. It is more effective than long lectures."* In terms of secondary and tertiary prevention, LPAI provides victim assistance using trauma-informed approaches. This ensures that children feel safe, retain a sense of control, and actively participate in their recovery process. Services include psychosocial counseling, safety planning, legal assistance, and coordinated referrals to relevant agencies. A collaborating psychologist emphasized, *"Speed is important, but the rhythm follows the child's comfort. We explain every step so that they have control."*

Collaboration with stakeholders forms another pillar of LPAI's strategy. At the school level, LPAI advocates for the establishment of Standard Operating Procedures (SOPs) for early detection, while religious leaders integrate child protection messages into sermons. As one cleric noted, *"Parents are more receptive when the message comes from someone they trust, especially if it is framed within moral and religious values."* This partnership with educational institutions, law enforcement, and health services ensures rapid and holistic responses to cases.

The Indonesian Child Protection Agency (LPAI) in South Labuhan Batu adopts a unique approach known as Prophetic Communication, rooted in the Islamic principles of *'amar ma'rūf* (humanization and promotion of good), *nahi munkar* (freedom from violence), and *ta'lim/tazkiyah* (transcendence and moral development). This model is not only understood theoretically but also implemented in various child protection programs.

The principle of *'amar ma'rūf* is embodied in educational programs and public campaigns that promote positive parenting practices, raise awareness of children's rights, and provide training for parents, teachers, and religious leaders to create child-friendly family and community environments. The value of nahimunkar is realized through efforts to prevent and directly address violence, such as case reporting services, legal advocacy, victim assistance, and collaboration with the police to stop violent practices and provide immediate protection. Meanwhile, the principle of *ta'lim/tazkiyah* is reflected in counseling based on moral and spiritual values, child character development, and psychosocial recovery that emphasizes the

importance of purity of soul and strengthening faith as part of the rehabilitation and social reintegration process.

The novelty of the LPAI model lies in the integration of prophetic values with a modern communication approach that is participatory, trauma-informed, and contextualized to local culture. LPAI not only conveys moral messages normatively but also utilizes simulation methods, role-playing, and digital media to strengthen community understanding. This approach forms the basis for developing a more applicable prophetic communication theory, while also distinguishing it from conventional da'wah or educational communication models.

However, the implementation of prophetic communication principles in LPAI still faces limitations. Not all prophetic aspects can be fully implemented. The values of enjoining good and forbidding evil are relatively dominant due to the focus on education, advocacy, and violence prevention. While the *ta'lim/tazkiyah* aspect is sometimes not optimal due to limited resources, a shortage of religious counselors, and cultural resistance from some communities. Therefore, the implementation of prophetic communication by LPAI can be understood as a gradual process that emphasizes preventive and curative aspects, while continuously striving to strengthen the dimension of transcendence in the long term.

3. Success Factors and Distinctive Features

The success of LPAI's prophetic communication can be explained through communication theories such as the Social Ecological Model, which posits that behavioral change occurs not only at the individual level but also across families, communities, and institutions. LPAI's interventions align with this model by addressing multiple layers of influence simultaneously. Several distinctive features define LPAI's practice: first, dual framing that combines religious-moral values with legal-procedural information, producing messages that are emotionally resonant yet authoritative. Second, the use of real-life narratives and participatory simulations that make the consequences of violence tangible. Third, rapid and secure response mechanisms enabled by streamlined internal communication. Fourth, the use of everyday language and local dialects to reduce psychological distance and enhance comprehension.

4. Supporting Factors

Three main factors support the implementation of prophetic communication by LPAI. The first is competent human resources. LPAI staff possess not only knowledge of children's rights but also strong interpersonal communication skills tailored to children's psychological conditions. As one staff member noted, *"We are trained to use empathy, patience, and compassion, which helps convey prophetic messages more effectively."* The second is community and government support. Public awareness, involvement of religious and traditional leaders, and facilitation by local authorities expand LPAI's outreach. As a religious leader explained, *"Our role is to reinforce LPAI's messages in the community, making parents more receptive since the messages come from trusted figures."*

The third is inter-institutional collaboration. Schools provide spaces for character education, teachers serve as early observers, while law enforcement and religious leaders strengthen anti-violence messages. These networks create a social communication system consistent with Katz and Lazarsfeld's Social System Theory, where opinion leaders and credible institutions play pivotal roles in message dissemination and acceptance.

5. Inhibiting Factors

Despite its successes, LPAI faces several challenges. The most prominent is low community awareness, where physical punishment is still normalized as discipline. Resistance is often rooted in tradition, as expressed by one volunteer, *"Some parents feel our advice contradicts long-standing traditions, so we must use gradual persuasion and concrete examples."* Resource limitations also constrain program reach. Financial and logistical constraints reduce the frequency of outreach activities, undermining the consistency of anti-violence messaging. Additionally, cultural and religious values sometimes conflict with child protection principles, requiring adaptive framing of messages to avoid rejection. Trauma among child victims further complicates communication, as noted by a psychologist: *"Traumatized children tend to withdraw, making it difficult to build dialogue."* These barriers reflect Schramm's Communication Barrier Model, which identifies internal factors (psychological and emotional conditions of recipients) and external factors (cultural norms and material constraints) as determinants of communication success.

The findings of this study suggest that the prophetic communication model adopted by LPAI South Labuhan Batu represents a hybrid strategy that combines cultural-religious legitimacy with professional communication practices. This hybridization enhances trust, relevance, and effectiveness, particularly in sensitive issues such as child violence. The integration of Islamic values through *'amar ma'rūf*, *nahi munkar,* and *ta'lim/tazkiyah* not only provides moral grounding but also facilitates acceptance among local communities. These findings resonate with previous research. A study by Mulyono on child protection communication in Mandailing Natal highlighted that community acceptance of anti-violence messages significantly increases when religious language and local cultural values are integrated into public campaigns.[22] Similarly, research by Matahari et al., on domestic violence prevention in Yogyakarta demonstrated that collaborations with religious leaders and the use of moral-religious framing enhanced message credibility and parental responsiveness.[23] Furthermore, a study by Alatas and Sari on communication models in women and child protection services in West Java revealed that trauma-informed communication combined with local cultural adaptation was more effective in encouraging victim disclosure and community support. These studies collectively reinforce the argument that cultural and religious integration, along with professional communication frameworks, provides a strong foundation for sustainable child protection efforts.

Nevertheless, structural and cultural challenges remain significant. The persistence of traditional disciplinary practices and resource constraints highlights the need for stronger institutional support and continuous public education. In this respect, the findings are consistent with the conclusions of Alatas and Sari, who emphasized that material and institutional limitations often hinder the consistency of child protection programs. Future interventions could therefore focus on developing standardized communication materials, expanding partnerships with local media, and introducing routine impact assessments to

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[22]Mulyono, Hasan Sazali, and Irma Yusriani Simamora, "Implementation of Public Communication in Efforts to Prevent Unauthorized Gold Mining (PETI) in Mandailing Natal Regency," *Pena Justisia: Media Komunikasi Dan Kajian Hukum* 23, no. 3 (2024).

[23]Ratu Matahari et al., "Religious Leaders ' Voices on Intimate Partner Domestic Violence in Yogyakarta," in *Universitas Ahmad Dahlan Public Health Conference (UPHEC)*, vol. Maret (Universitas Ahmad Dahlan, 2025), 150–56.

ensure consistent message delivery and measurable behavioral outcomes. Overall, LPAI's experience demonstrates that effective child protection communication must balance normative, cultural, and professional dimensions. By leveraging religious legitimacy, participatory methods, and multi-stakeholder collaboration, prophetic communication provides a promising model for advancing child protection efforts in Indonesia's regional contexts.

The implications of this research are twofold: theoretical and practical. Theoretically, this study broadens the scope of prophetic communication studies by demonstrating that the principles of enjoining good, forbidding evil, and religious instruction/*tazkiyah* can be operationalized not only in the context of da'wah (Islamic outreach) or education, but also in multidimensional child protection programs. This provides context for strengthening prophetic communication theory as a relevant and adaptive communication model for contemporary social issues, including child protection at the global level.

Practically, the findings of this study offer a communication strategy that can be replicated by child protection agencies in various countries, particularly those facing challenges of culture, social norms, and limited resources. The LPAI model demonstrates that integrating moral-religious values with a modern communication approach can increase public trust, strengthen multi-stakeholder networks, and create more humanistic and trauma-informed interventions. Thus, this research not only contributes to child protection practices in Indonesia but also offers a globally adaptable framework to support child protection movements based on universal humanitarian values.

D. CONCLUSION

This study concludes that the implementation of prophetic communication by LPAI South Labuhan Batu has proven effective in preventing and addressing child violence. By leveraging religious principles, participatory strategies, and multi-stakeholder collaboration, LPAI successfully engages communities, raises awareness, and supports children experiencing trauma. The research identifies key supporting factors, including skilled human resources, community and government support, and strategic institutional collaborations. Conversely, barriers such as cultural norms normalizing violence, limited resources, and trauma-related communication challenges remain significant but can be addressed through adaptive strategies. Overall, the study demonstrates that prophetic communication offers a sustainable and culturally coherent framework for child protection that aligns moral, social, and procedural considerations.

This research certainly has limitations that should be noted. First, the research was conducted only in one region, South Labuhan Batu, so the results cannot be generalized to the entire Indonesian context, which has cultural, religious, and socio-economic diversity. Second, the research method used was descriptive qualitative, thus emphasizing in-depth information rather than standardized quantitative measurements. Third, resource and time limitations prevented this research from fully exploring the transcendental aspect *(ta'lim/tazkiyah)* in prophetic communication in depth. With these limitations in mind, future research should focus on several areas to further advance understanding and application of prophetic communication in child protection. First, comparative studies across different regions in Indonesia could examine the effectiveness of LPAI's model in varying cultural, religious, and socio-economic contexts. Second, longitudinal research is needed to assess the long-term

behavioral outcomes of children and parents exposed to prophetic communication interventions. Third, studies integrating quantitative impact measures, such as changes in incidence rates of child violence or parental attitudes, could complement the qualitative insights provided in this study. Finally, research could explore digital communication platforms and social media as extensions of prophetic communication to reach wider audiences, particularly in remote or marginalized communities, ensuring the scalability and sustainability of child protection initiatives.

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