



(MUDIMA)



## Verbal Violence Against Girls in Perigi- Lombok: A Study of Islamic Gender Communication

Sely Rohmayuni<sup>1</sup>, Ellys Lestari Pambayun<sup>2\*</sup>

PTIQ University

**Corresponding Author:** Ellys Lestari Pambayun [ellyslestari@ptiq.ac.id](mailto:ellyslestari@ptiq.ac.id)

### ARTICLE INFO

*Keywords:* Verbal Violence, Daughter, Communication, Gender, Islam

*Received* : 2 February

*Revised* : 23 March

*Accepted* : 25 April

©2026 Rhmayuni, Pambayun: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



### ABSTRACT

This study aims to analyze Islamic gender communication in understanding verbal violence by a father figure against his daughter in Parigi-Lombok. A qualitative approach with a case study method was chosen to explore data from five informants (Muslim heads of families) in Parigi Lombok, NTB, through interviews and field observations from January 2026 to March 2026. Data analysis was conducted through field analysis with stages of data reduction, data presentation, and data verification as well as drawing conclusions, also verified using source triangulation (father, indigenous community, and preachers in Lombok, NTB). The results of this study indicate that gender communication with variants of genderlect theory based on Islam, which is poorly understood by families, particularly by a father in raising his daughter, leads to verbal violence, reinforced by local identity as a traditional patriarchal community. The theoretical implication of this study can complement and enrich the scope of knowledge

## INTRODUCTION

Girls have an important position in the social and family structure, because they are the next generation who play a role in building the nation's character as well as reflecting the quality of parenting in the household. A child is under 18 (eighteen) years old (Fransiska Novita Eleanora et al., n.d.). According to Momon S. (2008), if children do not receive proper care during their growth period, their physical, mental, social, intellectual, and even spiritual development can be hindered. Study from Chase et al., (n.d.) showing that psychological violence, including verbal violence, significantly affects physical and mental health. Moreover, verbal violence apparently arises not only from the social environment, but in fact, many cases begin in the family environment (Huraerah, 2012). Symphony - PPA managed by KPPPA recorded, throughout 2024, there were 28,831 cases of violence against children, with most victims being girls (Sonya Hellen Sinombor, 2025). The large number of cases that occur to girls is one example of a vulnerable group. Girls indeed have low power and bargaining capacity in society because of their gender. (Yuliani. F, 2016).

Specifically in West Nusa Tenggara, the number of cases of violence against children has increased over the past three years, according to SIMFONI PPA data as of December 2022. The district with the highest number of cases is East Lombok, which is one of the areas supported by WVI. There were 179 cases of violence against children that occurred in East Lombok throughout 2022. These cases stem from the lack of awareness among parents, caregivers, families, and village officials about child protection. WVI's assessment and baseline results show that only three out of ten sponsored children in East Lombok reported having a positive relationship with their parents. In other words, most children are still raised in families that commit verbal and physical violence against them.(Triyatmi Budiarsih, 2024)

Discrimination, inequality, and violence are part of the problems that hinder the progress and well-being of girls. One of the factors that can

influence the occurrence of violence against children is parenting stress. Several studies indicate that there is a relationship between parenting stress and the potential for abuse, both physically and verbally. (Ahern, 2004). According to Gerard Chung et al., (2020) that parenting stress is associated with parenting styles where the parents' mental capacity for educating is insufficient, such as raising children harshly, authoritatively, and even being less responsive in caring for children. This condition shows that verbal abuse against girls is not only influenced by parenting stress but also by communication methods that do not reflect values of equality, fairness, and affection. Therefore, an Islamic gender communication approach is needed to emphasize justice, equality, and harmony between men and women based on the values of the Qur'an. (Pambayun, 2024).

Several previous studies that examined gender communication within families were presented by Nuraida and Hassan (2017), who stated that socio-cultural constructions have a dominant contribution to the distribution of roles played by family institutions toward children, both by men (husbands) and women (wives). Meanwhile, Mustika and Corliana (2022) reported in their research that not all daughters as family members dare to express experiences of violence within the family due to the parents' less open communication patterns. Therefore, the resilience of daughters who are victims of violence does not always succeed well in overcoming such cases. However, support from external parties such as friends or relatives, and even professionals, can be relied upon to get out of domestic violence problems. Additionally, the study by Muis (n.d.) explains that there is gender inequality in the messages delivered by parents regarding child-rearing patterns, rules and punishment. However, there is equality in messages related to education by applying a balanced separate family communication pattern and an imbalanced separate communication pattern.

In the gender communication approach in Islam, Pambayun and Umar (2021) revealed the potential differences in several types of human

verbal and nonverbal communication both in private spaces (family) and public spaces (social) indeed determine differences in communication based on gender, but in terms of status, position, and role, there is no difference intellectually, emotionally, and transcendentally. From several studies on gender communication in families, especially Muslim families, it often focuses only on husband-wife relationships or general parenting patterns. Meanwhile, the main gap in this study is found in the lack of literature that emphasizes the negotiation of girls' identities through a gender communication approach within the religious patriarchal structure in cases of verbal abuse. The novelty of this study emerges through the exploration of how girls experience verbal violence and efforts to communicate their agency and rights under Islamic values, a dimension that has so far been considered subordinate (passive) or merely recipients of tradition, to fill a gap in the sociopragmatic literature of Islamic gender communication. Theoretically, this study is very important to conduct because it will enrich family-based gender communication theory by integrating the principles of *maqasid al-sharia* to explore the normalization of verbal violence against girls within a patriarchal family culture. The findings can provide new insights or perspectives that Islamic gender communication should be dignifying, not subordinating. Practically, this study serves as a reference for parents, social and religious institutions, activists, academics, and religious counselors to adapt gender-based communication patterns that are empathetic and non-violent. The results can be used to formulate a premarital education module that is more gender-sensitive to protect the mental health of girls. Therefore, this study aims to analyze verbal abuse against girls in Perigi- Lombok NTT through an Islamic gender communication approach.

## **METHODS**

A qualitative approach with a case study research method was chosen in this study because a case study is a model that focuses on the exploration of a "bounded system" of a specific case or part of a case in detail through in-depth data collection. And

various information sources rich in context are utilized for data collection. (Creswell, 2015)

Research participants were selected using purposive sampling techniques with informants or key persons to study or understand the main issues to be investigated. Participants consisted of Muslim families, ustaz, and indigenous communities in Parigi Lombok, NTT, within the period of January 2026–March 2026, where interviews and field observations were also adjusted to the research objectives (Herdiansyah, 2012). In addition, field analysis techniques used Miles and Huberman (2007), where data from interviews with informants were reduced, edited, classified, and processed into valuable findings. After the analysis, the data from the informants were then verified through triangulation to determine the validity of this study. (Sugiyono, 2017).

## **RESULTS AND DISCUSSION**

### **A. Gender Communication in Responding to Verbal Violence against Girls in Lombok**

Gender communication has different concepts and streams in assessing violence and marginalization against women: structuralism and post-structuralism. Specifically, according to the structuralism stream *Komunikasi Gender dalam Menyikapi Kekerasan Verbal pada Anak Perempuan di Lombok*. (Stephen, 2000) Gender communication studies, by adopting perspectives from other fields such as communication, psychology, and women's studies, become focused on exploring the influence of gender in communicative interactions. Many linguistic and philosophical thinkers who focus on the field of gender also clarify the direction of the communication and gender disciplines with the emergence of gender communication within this structuralist stream. Meanwhile, Stephen (2000) defines gender communication as the differentiation of communication between sexes (male and female) in both public and private spaces.

Pambayun (2024) states that gender-based communication issues are caused by several factors, such as a) biologically different perceptions between men and women that are regarded as values and norms of appropriate communication roles; b) the biological capacity of women by nature is to give

birth and should only take part in the domestic sector without having appropriateness the role of communication; b) The biological capacity of women by nature is to give birth and they are only allowed to play a role in the domestic sector without having appropriateness in communication in the public sector Herman (2014) stating that such a phenomenon is a matter of gender differences which results in increasingly limited opportunities and contributions of women in communication in the public sector, even though women in life can operate in both sectors.

Men and women learn to communicate with masculine and feminine styles and make strategic choices about which style is more effective for a particular context (SUNY OER Service, 2026) Many studies on gender communication are continuously explored to gain an understanding of gender in the context of communication, thus finding a clear definition of what gender communication is from various experts.

One gender communication expert from the structuralist school, Deborah Tannen, developed the Genderlect theory. (Tannen, 1990) assuming that communication differences between genders in public and domestic spaces are due to differences in language and dialects. These differences often trigger conflicts between genders. Genderlect theory is considered not to view the 'similarities' between the two genders, but only focuses on 'differences.' This theory is used to examine conversational styles through the verbal communication of parents in Muslim families in Lombok, based on how their delivery occurs due to cultural differences, which can be specifically explained by several sources from Muslim families and a preacher in the Parigi-Lombok area, NTB. (Corrie, 2017)

Regarding these aspects, Tannen describes the findings categorized as genderlect as follows: (Affandi et al., 2022)

1. Public speaking versus private speaking, in this category it was found that women talk more in private communication, compared to men who are more present or speak in social spaces.

Ahmad, a head of household from Parigi Lombok NTB who works as a trader, stated that when speaking with his daughter, it is rare in an intimate or private setting, but more involving family and close people. The reason is that he is careful about excessive behavior and speech when talking to his daughter, at least to prevent any unfortunate incidents in his family. He admitted it is difficult to use gentle words and he rarely uses them for other family members, including his wife, except for initial commands. Moreover, if the first command is not heard and not carried out, he immediately gives a firm warning and raises his voice.

For Rahman, as a single parent who also works as a farmers say that raising a 13-year-old daughter requires speaking in a gentle tone and emphasizing the importance of manners to the people around her, for example, "Ziaaa mun bi liwat lek julun dengan toak betabek itaa aok" which means "Zia, if you pass in front of people, say excuse me." In addition, speech is also an example of behavior that they apply in their parenting patterns so that the advice is conveyed and can have a long-term impact.

Meanwhile, Harmizan, a young ustaz in Parigi Lombok, in responding to verbal abuse of girls by parents, especially father figures, says that speaking gently in raising children will be far more effective than using harsh words in a loud voice. Because the use of harsh words to direct children will only damage their relationships and mindset to follow the behavior that the parents have shown to the child, meaning imitation or simulation.

Tannen emphasizes that in public spaces, it is men who are more active verbally, even though what they convey is formal speech or merely reports, not conversations that involve intimate relationships as part of their existence in the public world. This aligns with Harsanti's (2017) study, which states that men talk more about informative matters and general topics. In contrast, women choose to express

personal matters to better build intimacy (bonding) with others.

From various source data and studies, it can be analyzed that a father or head of the family, when speaking with his daughter, depends on him as the speaker: closeness, character, values, and culture. Halimatussakdiyah (2016) in her study reported that the parenting pattern in Lombok also depends on culture, where speaking loudly to children has long been considered normal or usual. It is different when the mother, as a woman, and her daughter interact; of course, they will talk more and the impression is more intense.

2. Telling Story, Women tell stories about hopes, needs, and the values of the storyteller.

For Tomi, who works at a consulting firm in Parigi Lombok NTB and is a father, he says that when advising or talking to his daughter, he tends to speak in a to-the-point manner, but he explains the meaning and the consequences, for example, if she neglects prayer or is lazy in helping her mother at home. The words used are adjusted according to the child's condition, age, and local cultural traditions in Lombok NTB, so that the child's heart is not disappointed or saddened.

Likewise, Ahmad, a trader of wooden household tools, says that so far, he rarely tells stories to his daughter and more often reprimands her with appropriate words but in a slightly higher and firmer tone. According to him, by being firm, his child will obey his commands. If he tells too many stories, he assumes it will reduce his authority and charisma as a 'father' figure because it would give the child an opportunity to being pampered and joking a lot, to the point of neglecting his work to help him in the shop and at home to assist his mother.

According to Harmizan, a youth spiritual counselor in the Parigi-Lombok area, in the eastern regions of Indonesia, which have distinct local characteristics being outspoken, firm, and straightforward, violence against children is often considered normal and part of the culture. The culture of storytelling or narrating, in fact, originates from ancestors and is used as a tool to convey specific messages, such as philosophical and

religious teachings, dangers, proposing marriage to a girl, joking with relatives or friends, and even politics. Specifically, regarding girls, they are beings who greatly enjoy stories because they are calming, gentle, and pacifying. As clearly stated in the Qur'an, which means: "Do not let a people demean another people, (because) it may be that those (who are demeaned) are better than those (who demean)" (QS. Al-Hujurat: 11).

Tanen (1990) acknowledges that stories are something men need to negotiate their status. Meanwhile, when women are discussed, it is not about themselves but about others and is often related to their hopes, needs, and values. Furthermore, Hidayat (2014) states in his study that men usually like to describe themselves as people who bravely confront events and successfully navigate the storms of life through stories. Meanwhile, women tend to express hobbies, dreams, desires, and hopes to their social environment and tell stories about others (gossip, issues, or motivation/success). For the context of Lombok, Aniq (n.d) states in family life within the traditions and culture of Lombok that men have high authority in family life, which affects the way and style of communication, making it less fluid and relaxed with daughters. And violence usually arises from attitudes that stiff and rigid from the elders in the Lombok area.

3. Listening, women tend to maintain eye contact, often nod, and mumble as a sign that they are listening and expressing their togetherness. Meanwhile, men have their own way of listening due to roles and status or situational factors.

Tomi, an office worker in Lombok, said that being a parent entrusted with a daughter certainly carries multiple responsibilities, because daughters are different from sons in their physical and psychological aspects. Daughters are more sensitive and vulnerable to harsh words. There was a time when his daughter wanted to share news about the misbehavior of her friends at school; he asked her to postpone it until the evening with fairly harsh verbal instructions because he had to meet a work deadline. At that time, his daughter would lock herself in her

room and refuse to eat. If she is not persuaded by her mother, she usually will not come out of the room.

For Rahman, a generational farm laborer in Lombok, he said he did not understand how to properly listen to his daughter, because his understanding so far has been that as long as he can meet the needs of his wife and children's stomachs, the act of listening is not a serious matter. He admitted that listening to noisy children who do not obey his commands often makes him angry and sometimes he hits them as well, but not to the point of bruising, only a light slap on the shoulder or cheek.

As a millennial Islamic religious figure in Lombok, Harmizan said that parents in families from Lombok indeed have a patriarchal culture or tradition, but many even behave extremely. In other words, the role of men as heads of the family is very dominant, a figure who must be listened to even though children's education is increasingly advanced and critical. For example, in choosing education for daughters, it should not be far from domestic work, such as business economics, family law, psychology, culinary arts, tata busana, dakwah, even machines or automobiles.

Especially in marrying off daughters, in Parigi Lombok, there are still many who are underage (young), the child must listen and obey what the parents say, particularly the father or the male family members. If they do not want to listen, parents can yell, threaten, and hit their child. Although Islam is a pillar of life, culture and tradition are more strongly maintained to support the role and position of a group of 'authoritative parties.'

Tannen (1990) states that when a woman listens to a story or explanation, they tend to make eye contact, nod, and murmur. They also provide other responses that implicitly indicate they are listening. It is different with men. They care about status, and when listening, they do not want to place themselves submissively or beneath. They must show affirmation of agreement or disagreement.

Meanwhile, according to Andini and Ahmadi (2022), there are gender-distinguishing verbal expressions in communication found among the Sasak people of Central Lombok. These verbal

expressions, such as speaking, listening, or giving opinions, are then classified based on kinship lineage, social attitudes (distinguishing traits), and some based on philosophy, which are then adopted as gender-distinguishing verbal expressions in their speech. Thus, the role of the father as a listener to his daughters in Lombok, particularly those based on the tribe, will be bound by tradition, values, and history.

4. Asking Question, when wanting to speak to interrupt a woman's conversation, one first expresses agreement. Meanwhile, men are more likely to boldly express opinions outside of agreeing or disagreeing.

As a worker and father of a daughter in Lombok, Tomi shares his opinion that men who marry in Lombok, especially those of Sasak ethnicity, have many noble cultural values. Among them, there are now many that have been or are almost abandoned, such as cultures considered "taboo," for example, a daughter is forbidden from asking her parents many questions regarding her future choices. However, he refuses to allow early marriage for his daughter, not because he does not respect the "merarik" culture that still exists in society. He considers this phenomenon as violence against women, therefore he allows his daughter to ask questions about her own culture, especially those that do not align with modern times or Islamic values.

Ahmad, as a native resident of Lombok, NTB, and having a family, when dealing with a daughter who often asks questions, for example whether she can continue her studies outside Lombok, or about finances, and her future husband, he only responds in a general way, or not in detail, because usually her mother will explain at length. The customs or culture in Lombok greatly limit the relationship between a daughter and her father from becoming closer, because it would give the daughter more freedom to be bolder with her parents.

Hamizan, a young preacher in the Parigi-Lombok district, stated that in fact, parents are the "ultimate source of questioning" for their children, especially daughters. The habit or attitude of closing oneself off to a child's curiosity is an act of injustice

or violence. Families do not always have to live based on tradition, because there are traditions that do not favor daughters. In Lombok, for example, girls who have reached puberty are forced to become migrant workers in Arab countries, Hong Kong, Thailand, Kuwait, and others; their education must follow the parents' wishes, or they are forced to marry wealthy older men whose morality is not necessarily good. Children's right to ask questions and explain what they want is blocked or ignored, which is why many girls nowadays leave the region and migrate to Java, other islands, or even abroad to seek a better future.

Based on Tannen's explanation in Griffin (2012), generally women are obedient beings and easily give agreement during question sessions or when they interrupt. Meanwhile, for men, asking questions, interrupting, or giving opinions is perceived as an attempt to position power in gaining prestige or control in conversation. Aniq (2016) explains that men born in a patriarchal environment in Lombok tend to be reluctant to ask questions to their daughters: what their desires are, their hopes, and future aspirations. Because they are bound by customary situations where they need the help of siblings and other members of the community. Asking many questions is considered by men as an effort to lower their status. Conversely, Lombok women in dealing with their children also often enjoy asking for help from others as an effort to get guidance on what they should do regarding her daughters, because of the strong social kinship among them.

5. Conflict, women view conflict as a threat and need to be avoided. Tannen in Griffin (437: 2012) mentions that many men are more comfortable with conflict and therefore tend to restrain themselves in disputes. For most women, conflict is actually a threat to relationships and is avoided at all costs. Men have an early warning system and are directed to detect signs that they are being told what to do.

Ahmad, a trader who interacts daily with consumers in a transactional manner: you sell, I buy, applies this principle in family relationships as well. A daughter, to him, is a consumer who must be

served well, given beautiful and gentle words; however, if the consumer makes many demands and violates agreements, he will be ready for conflict, even a small war. Conflicts in Lombok families are usually resolved by existing traditions, where relatives are involved to act as advisors or mediator.

Rahman, a farmer since childhood, also said that as parents, conflicts will inevitably arise, even though he always tries to educate his children with good words and examples. However, sometimes what he commands may not necessarily be what he does himself, for example, saying "Child, pray first" even though he himself has not prayed yet. Conflicts often arise because he is too harsh when advising his daughter, who is actually already tired from helping her mother at home.

Harmizan (a local religious figure) said that family conflicts in Lombok society, in relation to daughters, usually revolve around family customs regarding the abduction of daughters (Merarik). Communities that strictly adhere to customs agree with the view that daughters who are indoctrinated to marry at an early age will elevate the family's honor more than daughters who are proposed to or asked for marriage. According to them, if a daughter is abducted, it means the daughter is very valuable, so she must be abducted, not desired. Meanwhile, children have begun to be aware of their era, which is open in every way and demands equality according to Islamic teachings.

Father-daughter conflicts in Lombok society, according to Bartholomew (1999), are caused by the emergence of the impact of male superiority and female inferiority as something unavoidable. Especially in the practice of elopement, a man appears very strong, dominant, and capable of controlling the socio-psychological condition of his prospective wife. Regardless of whether it is done on the basis of mutual consent and whether it was planned beforehand or not, elopement still provides strong legitimacy to male superiority. On the other hand, it reflects an attitude of inferiority, namely the powerlessness of daughters and wives as women in dealing with any actions experienced from their husband or father.

The reality of family (domestic) and social conflicts in Lombok families is also supported by Collins in (Fujiati, 2014) who states that: (1) women (children and wives) must obey and respect their husbands, (2) all activities of children and wives outside the home must have the permission of the husband/father, and (3) wives and children are responsible for all domestic activities. Therefore, socially, daughters and wives are considered second-class citizens, inferior, under male domination and, of course, economically dependent on men (husbands/fathers). This is what Pambayun (2024) calls a gender communication relation pattern based on materialist determinism. In the household, the husband or father communicates reflecting the bourgeoisie, and the wife/daughter reflects the proletariat.

5. Report talk vs Rapport talk. The term used to describe women's speech that is oriented towards connection or relationships is called rapport talk. Meanwhile, the term used to describe men's speech that is oriented towards status, commands, and argumentation is called report talk.

Ahmad, a father who is quite strict in raising his daughter, said that daughters should indeed be raised strictly so that they can become independent and strong mothers in the future. When educating his daughter, he prioritizes firmness so that his daughter understands and follows his instructions. However, in reality, Ahmad's daughter often speaks with harsh words and frequently argues in her daily behavior.

Likewise, Rahman said that he raises his daughter in a firm manner and speaks in a harsh tone, such as “Ziaa dendeek ngeni entan angkak, dendeek kedok lalok, bareh ja terik kamu lauun,” which in Indonesian means “Ziaaaa (my child) don't do that, don't be stubborn when your parents advise you, or you might fall.” Rahman, as a father, admitted that he is less able to arrange his words and choose the appropriate words for his daughter.

Ustadz Harmizan, as a religious figure, stated that the speaking style of the Lombok people is indeed harsh, with high intonation and loud volume. If a father speaks gently, he is considered weak and lacking authority by some in the community, aside

from the fact that a harsh culture also applies in West Nusa Tenggara. In fact, speaking in this manner refers to the phrase *قَوْلًا سَدِيدًا* as stated in the Qur'an, which says to speak with truthful words. Therefore, when a father finds that his daughter has made a mistake, Thus, reprimanding children should be done with gentleness. Problems that arise should be discussed properly and with a generous heart, so that when advising children, the things we convey can be understood.

From the explanations of several sources above, it can be analyzed that rigid attitudes, harsh words, and Lombok customs that adhere to a patriarchal system based on local cultural traditions handed down in the upbringing of girls will impact the behavior, communication, and character of girls. In addition, harsh words, especially in a demeaning tone, will have implications for violence.

A study by Karnia et al (2023) explains that the impact of domestic violence (KDRT) on a child's social development is marked by: a) the child often disobeys their parents when asked to do something, b) the child often contradicts their parents' words, c) the child often resists their parents' words, d) the child becomes rebellious, e) the child becomes more rough in speaking.

## Discussion

### A. Gender Communication Values on Leadership in the Family

In discussions about parental verbal violence against daughters in Parigi Lombok, NTB, through this gender communication approach, indications of unbalanced relationships were found, tending to be discriminatory and with a strong patriarchal system. One example can be seen in how verbal violence is often maintained and used as a tool to control daughters in their daily lives, including determining their future, in the name of tradition and religion. Verbal violence is a form of abuse against someone through words. The purpose of this verbal violence is to disrupt the psychological state of the victim (Wadjo & Fadillah, 2021). Law No. 35 of 2014, as an amendment to Law No. 23 of 2002 concerning child protection, refers to all activities to guarantee and protect children and their rights so that they can

live, grow, develop, and participate optimally in accordance with human dignity, as well as receiving protection from violence and discrimination (Law Number 35 of 2014, n.d.).

The findings explored using Tannen's (1990) genderlect theory also explain that verbal violence is often an issue that is ignored, let alone denied by parents (fathers). Through Tannen's six concepts of gender communication: public speaking vs private speaking, listening, asking questions, conflict, storytelling, and report talk vs rapport talk, it turns out that from the four informants who are parents (fathers) with daughters in Lombok, most realize that their words can greatly hurt their children. If a child makes a mistake, some of these parents tend to use harsh, aggressive words, insults, or other verbal violence. However, they often do not realize that these actions can have long-term negative effects on the child's mental and emotional development. In line with the opinion of (PH & Anggraeni, 2018), children who grow up in areas where there is verbal violence, there is a risk of facing various psychological problems, including low self-esteem, anxiety, and mental stress.

From the perspective of gender communication according to the Islamic paradigm, it attempts to explain the integration between gender communication and Qur'anic verses, tafsir, and hadith. This study will discuss it through the concept of amaliyah or Islamic values in gender communication regarding verbal violence against girls in Parigi-Lombok, West Nusa Tenggara.

Verbal violence against girls from parents, especially fathers as men in Lombok's patriarchal culture, should consider the values (amaliyah) in the division of roles and leadership functions within the family. Although it is a very complex issue, it cannot be resolved without dialogical and empathetic communication. The communicator, who is absolutely held by the husband, is assumed to be discriminatory, based on the word qawwam in Surah An-Nisa' [4]:34, which means: "Men are the protectors and maintainers of women, because Allah has given some of them (men) over some of the others (women), and because they (men) have spent

from their wealth". (Al-Qur'an and its Translation, Ministry of Religious Affairs). The word qawammun is the plural form of the word qawwam, which means someone who is earnest in carrying out a matter so that the result is optimal. Qawammun can be interpreted as a responsible person, one who manages, protects, or leads. The word qawammun can also be interpreted as someone who fulfills their duties as a protector, leader, and caretaker of the family. (Departemen Agama RI, 2011)

From the explanation of the above verse, it is explained (Hartley, 1999) dalam (Pambayun, 2024) that communication and language use that tends to be more active (sender) is male, while females seem to be in the position of being receivers independently or without subordination. If following the thoughts of feminists and gender activists, the phrase or symbols of the message contain meanings of inequality and injustice for women. Because clearly there is language that dichotomizes gender roles: superior-inferior/dominant-subordinate. Explicitly, the Qur'an has positioned men and women equally. Nevertheless, there are verses that are often used as evidence showing that men are leaders over women. Quraish Shihab in Tafsir al-Misbah and Hasby Ash Shiddieqy in Tafsir Al-Qur'an al-Majid An-Nuur both socially provide clear thoughts to the community about the limitations of male leadership over women.

## **B. Values (Amaliyah) of Gender Communication in the Family Space**

Related to amaliyah and values in the private world (family) that apply in the family relations of Parigi-Lombok NTB, namely between fathers and daughters, as many studies and realities reveal issues about families in Lombok, there is a significant imbalance in communication within the family and marriage: husbands speak more (active) and wives are more required to remain silent (passive), especially daughters due to differences in culture, social norms, and religious views. The cause of this problem is the dominant masculinity within a man, which can affect the way he interacts with his family members, particularly in aspects of communication,

decision-making, conflict management, and emotional response (Nasiruddin & Multazam, 2025).

The approach of inter-gender communication based on the Qur'an and hadith in the family space in resolving conflicts or verbal aggression in this group must apply the concept of *tabligh al-risalah* (message): *qawl* (verbal communication), which contains dimensions of values, such as: *qawlan sadidda*, *qawlan layinan*, *qawlan ma'rufa*, *qawlan karima*, and *qawlan maysuran*.

### C. Verbal Messages (Qawl) Between Genders

The parent-daughter relationship in the family as a domain of gender communication should be discussed based on the principles of communication in the Qur'an to bring people closer and strengthen their relationships with one another and with their Creator (Kurniawati, 2019). The principles are as follows:

1. *Qaulan Sadida*, it means a firm statement (Sensa, 2005: 107). As stated in Surah An-Nisa' [4] verse 9, it means: "And let those who leave behind them weak children fear Allah for them. Therefore, let them be mindful of Allah and speak words of truth." Also, in Surah Al-Ahzab [33] verse 70, it means: "O you who believe, fear Allah and speak words of truth." In the commentary *Al Aisar* (Al-Jazairi, 2011), it is explained that in terms of word meaning, *qaulan sadidan* (قَوْلًا سَدِيدًا) means just and true words. Then, the Prophet Muhammad (peace be upon him) said, meaning: "Whoever wants to be loved by Allah and His Messenger should speak the truth, fulfill trusts, and not harm their neighbors." (HR. Al Baihaqi)

From the perspective of gender communication, such as a father with his daughter in Paigi-Lombok who has a "harsh" and superior culture, which is indicated as verbal abuse, it can be understood that violence as a communication behavior contains elements of who the perpetrator is, the message intended to be conveyed, through what

medium, who the victim is, and what impact it causes. Incidents of verbal abuse toward girls are messages that the perpetrator (the father as the communicator) wants to convey when words can no longer function well and hands cannot be used to write down his desires.

2. *Qaulan Ma'rufa*, is to speak kindly (Sensa, 2005: 107). Several verses command humans: men and women to speak what is good, meaning that humans, both men and women, should increasingly relate sincerely to Allah, which is better and most virtuous for them (*munafiqun*). In addition, *qaulan ma'rufa* refers to the opinion of Ash-Shiddieqy (2011: 488) in QS. An-Nisa verse 8, which means: "And when relatives, orphans, and the poor are present during the distribution, give them from it (adequately) and speak to them kindly."

Among them, in communication or interaction between genders: a father and daughter in Parigi, Lombok, speaking kindly or *qawlan ma'rufa* should become a custom or habit (*urf*), where traditions in Lombok society also hold noble values, namely humanity and mutual respect among people, especially one's own family.

3. *Qaulan Karima*, it is interpreted as noble words (Sensa: 2005:107). As stated in Surah Al-Isra' [17]: 23, which means: "And your Lord has commanded that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word." Al-Adawi (2010) states that the meaning in the context of this verse is for humans who have parents to behave and communicate in a noble way. A father (male) and a daughter in Lombok, NTB, to avoid verbal violence, must speak words that honor and uphold each other's existence, especially parents,

and particularly the mother. Because the nobility of family life depends on how the head of the family or parent communicate and behave with their children as a source of love and the highest blessing in the world.

4. Qaulan Layyina, 4. Qaulan Layyina, which is interpreted as gentle or soft speech. This type of speech is found in Surah Taha [20] verse 44, which means: "Speak to him (Pharaoh) with gentle words, perhaps he may heed or fear." Likewise, the Prophet Muhammad said, "Indeed, Allah is Gentle and loves gentleness, and He will grant to the one who is gentle many things which He does not grant to the harsh person." (Narrated by Bukhari, Muslim, Abu Dawud, and Ahmad) Verbal violence occurs in father-daughter relationships in the Parigi-Lombok region, definitely due to the absence of gentle, soft, and respectful words toward family members. Nasri et al (2024) state that culturally, in inter-gender relationships, the difference in tone in soft language or gentle speech compared to other cultures is certainly not that significant. For example, in the United States, linguists have found two different message strengths, namely weak (soft) and strong. However, language that tends to be gentle is often perceived by some people as weak, ineffective, and incompetent. In Parigi Lombok itself, gentle words from men (fathers) are considered unconvincing or questionable. Even a male head of a family who speaks softly is deemed effeminate or unmanly. Therefore, people with a soft voice are rarely positioned as leaders or in top management, let alone as community leaders.
5. Qaulan Maisura, can be interpreted as proper words (Sensa, 2005:107), or polite, courteous speech. The principle of proper words can be found in Surah Al-Isra' verse 28, which means: "And if you turn away

from them to seek mercy from your Lord that you hope for, then speak to them words of kindness."

The Prophet Muhammad (Peace Be Upon Him) also said to emphasize the importance of speaking properly, politely, and courteously, "Indeed, humans have eight attributes. Four of them are found in the inhabitants of Paradise, namely a friendly face, a gentle tongue, a pure heart, and generous hands."

Ybarra et al. (2007: 33-42) state that incidents of violence, whether through speech or physical actions that occur in daily life or empirically, whether committed by men against women or women against men, have specific message forms. There are at least three issues embedded in incidents of violence and harsh speech, namely patriarchal relations of men versus women, power versus powerlessness, and communication ability or access to voice. Indications of these issues are continuously constructed through the so-called "rules of the ruler" and actions fully supported by their society.

The implications of verbal violence in Parigi, Lombok, NTB, from parents to their daughters within a culture strongly influenced by Islam, should not happen if all family members, relatives, activists, preachers, government institutions, especially law enforcement officers and relevant authorities, were more integrated in their programs and socialization related to self-protection understanding, especially regarding laws concerning both girls and boys, along with the impacts of violence against children as a preventive effort so that public understanding and legal awareness can grow and not commit acts of violence against children. The community is expected to be more sensitive to signs of violence, even if only verbal, in their living environment, especially in Lombok, NTB, and parents are urged to always educate, pay attention to, and communicate with their children about various things experienced by the children in their daily lives, so that such incidents can be avoided.

## CONCLUSION

In the context of the Parigi-Lombok NTB community, which is deeply rooted in social class culture and tradition, verbal violence by father figures is rooted in power relation imbalances. Based on findings, the position of men is placed as the holders of absolute decision-making, whereas women are positioned lower both privately and socially. According to Deborah Tannen's Genderlect theory, men tend to use language as an instrument of "report talk, public speaking vs private speaking, listening, storytelling, conflict, and asking questions" to maintain status, hierarchy, and control. In contrast, girls are raised in a culture of "rapport talk, private speaking, asking many questions, wanting to be heard, and avoiding conflict" with a focus on relationships and intimacy.

When a father uses verbal violence, he is articulating domination (status) over the subordination of his daughter. Women's powerlessness in making decisions, even regarding rights related to education and marriage, and domestically strengthen the father's legitimacy to use words as a tool for emotional control. Although child protection regulations (Law No. 35 of 2014) have been pursued in Lombok (and its regions), their implementation is hindered by internal factors such as a lack of psychologists, activists, preachers, and external factors in the form of local culture. The patriarchal culture that considers women sinful if they are disobedient makes verbal abuse often regarded as normal "discipline," not a legal violation.

The implication is that, to break this cycle of violence, a transformation of communication based on Islamic values with gender justice is required: the principles of qaulan karima, qaulan ma'rufa, qaulan maysura, qaulan layina, and qaulan sadida. Islam commands noble communication. Fathers must realize that daughters are a trust, not objects of power; equality of rights (*mu'asyarah bil ma'ruf*) that removes the stigma of "inferior nature" by promoting an egalitarian parenting pattern. Family decisions must be made through *shura* (deliberation) that substantially includes the voices of women, not merely as a formality; and strengthening legal &

religious literacy by educating traditional and religious leaders in Parigi – Lombok that child protection is part of the *maqasid al-sharia* (protecting life and honor).

## REFERENCES

- , & Umar, N. (2022). Konsep rekonsepsi komunikasi gender dalam Al-Qur'an. *El Madani: Jurnal Dakwah dan Komunikasi Islam*, 3(2).
- Ahern, L. S. (2004). *Psychometric Properties Of The Parenting Stress Index-Short Form*. Raleigh: Faculty Of Psychology North Carolina State University .
- Al-Jazairi, A. B. J. (2011). *Tafsir Al-Qur'an Al Aisar (Jilid 2)* . Darus Sunnah .
- Aniq, A. F. (2012). Konflik peran gender pada tradisi merarik di Pulau Lombok. *Conference Proceedings, Annual International Conference on Islamic Studies (AICIS XII)*. Surabaya: Fakultas Syariah IAIN Sunan Ampel.
- Bartholomew, J. R. (1999). *Alif Lam Mim: Kearifan masyarakat Sasak (I. Rosyidi, Terj.)*. Yogyakarta: Tiara Wacana.
- Chase, A. L., Temple, J. R., & Marshall, L. L. (n.d.). *The Effect of Coping on the Physical and Mental Health of Abused Women 1*.
- Corrie. (2017). *Teori Gender dalam komunikasi . Pakar Komunikasi*.
- Creswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset . Pustaka Pelajar*.
- Departemen Agama RI. (2011). *Al-Qur'an dan Tafsir (Edisi yang disempurnakan)*. Widya Cahaya .
- Farouq, A. Z. (n.d.). *Asy-Syar'iah al-Islamiyyah Bain al-Muhafizin wa al-mujaddidin*. Dar al-Mauqif.
- Fransiska Novita Eleanora, S. H. , M. H., Zulkifli Ismail, S. H. , M. H., Ahmad, S. Psi. , S. H. , M. M. , M. H., & Melanie Pita Lestari, S. S. ,M. H. (n.d.). *Buku Ajar Hukum Perlindungan Anak dan Perempuan\_removed\_compressed*.

- Fuljiati, D. (2014). Relasi gender dalam institusi keluarga dalam pandangan teori sosial dan feminis. *Muwazah: Jurnal Kajian Gender*, 6(1).
- Gerard Chung, Paul Lanier, & Peace Yuh Ju Wong. (2020). Mediating Effects Of Parental Stress on Harsh Parenting and Parent-Child Relationship during Coronavirus (COVID-19) Pandemic in Singapore . *Journal Of Family Violence* .
- Griffin, E. M. (2012). *A first look at communication theory* (8th ed.). New York: McGraw-Hill.
- Halimatukssadiyah. (2016). Realitas konstruksi perempuan di masyarakat Lombok [Tesis, Universitas Islam Negeri Sunan Kalijaga].
- Harsanti, N. S. (2017). Sikap bahasa mahasiswa laki-laki dan perempuan FKIP Universitas Sanata Dharma Yogyakarta terhadap Bahasa Indonesia dan Bahasa Daerah: Kajian sosiolinguistik. *Proceeding Seminar Nasional*.
- Hartley, P. (1999). *Interpersonal Communication*. Edition II . Routledge .
- Herdiansyah, H. (2012). *Metodologi Penelitian Kualitatif: Untuk Ilmu-ilmu Sosial* . Salemba Humanika .
- Herman, M. (2014). Kajian Teori Bundo Kandung Simbol Kesetaraan Gender Berdasarkan Islam dan Minangkabau . *Marwah*, 21.
- Hidayat, A. (2014). Variasi bahasa berdasarkan jenis kelamin di Desa Matangaji Kecamatan Sumber Kabupaten Cirebon. *FON: Jurnal Pendidikan Bahasa dan Sastra Indonesia*, 5(2), 105–112.
- Hollysa, A., & Ahmadi, A. (2022). Ekspresi verbal sebagai pembeda gender di Suku Sasak Dialek Meno-Meni di Kampung Tengari Repok, Praya, Lombok Tengah: Kajian sosiolinguistik. *Jurnal Ilmiah Global Education*, 3(1), 85–92. <https://doi.org/10.55681/jige.v3i1.176>
- Huraerah. (2012). Kekerasan Terhadap Anak . Nuansa Cendekia .
- Imran, H. A. (2013). Genderlect style dan fenomena komunikasi. *Jurnal Insani STISIP Widuri*.
- John M. Echols, & Hasan Shadily. (1983). *Kamus Inggris-Indonesia* (Cet. XII). Gramedia .
- Kurniawati, E. (2019). Analisis Prinsip-Prinsip Komunikasi Dalam Perspektif Al-Qur'an (Vol. 12, Number 2).
- Mansour Fakhri. (2013). *Analisis gender & Transformasi Sosial* . Pustaka Pelajar .
- Miles, M. B., & Huberman, A. M. (2007). *Qualitative data analysis* (8th ed.). London: Sage Publication.
- Muis, N. N., Miharja, D. L., & Maulida, N. (2022). Komunikasi gender dalam keluarga di Kabupaten Lombok Timur. *Mataram: Universitas Mataram*.
- Mustika, S., & Corliana, T. (2022). Family communication and resilience on women victims of online gender-based violence. *Jurnal Komunikasi Pembangunan*, 20(1), 14–26. <https://doi.org/10.46937/20202238826>
- Nasiruddin, H., & Multazam, U. (2025). Dinamika Gender dalam Pernikahan: Reduksi Maskulinitas dan Keseimbangan Relasi Suami Istri. . *Jurnal Al Wasith* .
- Nasri, U., & Indinabila, Y. (2024). Sasak language in rituals and traditions: An anthropological analysis of communication in the Lombok community. *Sabda: Jurnal Kajian Kebudayaan*, 19(2). <https://ejournal.undip.ac.id/index.php/sabda>
- Nur Ratih Devi Affandi, Yusuf Hartawan, & Laila Syahar Zainab Al Aqilah. (2022). Gaya Komunikasi Kepemimpinan Perempuan . *Linimasa* , 5.
- Nuraida, & Hassan, M. Z. B. (2017). Pola komunikasi gender dalam keluarga. *Wardah*, 18(2), 181.
- Pambayun, E. L. (2024). Komunikasi Gender dalam Perspektif Islam. *Simbiosis Rekatama Media* .
- PH, L., & Anggraeni, R. (2018). Pendidikan Kesehatan tentang Perkembangan Psikososial sebagai Upaya Pencegahan Kekerasan Fisik dan Verbal pada Anak Usia Sekolah di Kota Kendal. *Jurnal Ners Dan*

- Kebidanan (Journal of Ners and Midwifery), 5(2), 097–104. <https://doi.org/10.26699/jnk.v5i2.ART.p097-104>
- Sonya Hellen Sinombor. (2025). Anak Perempuan Terus Jadi Korban Kekerasan Berlapis .
- Stephen, T. (2000). Concept Analysis of gender, Feminist, and Women's Studies Research in the Communication Literature . Journal Communication Monographs , 67.
- Sugiyono. (2017). Metode Penelitian Kualitatif . Alfabeta.
- SUNY OER Service. (2026, March). Ringkasan komunikasi gender . Lumen Learning .
- Suud, S., & Syukrie, H. (2023). Kekerasan Dalam Rumah Tangga (KDRT) dan dampaknya terhadap perkembangan sosial anak (Studi di Desa Menggala Kecamatan Pemenang Kabupaten Lombok Utara). Pendas: Jurnal Ilmiah Pendidikan Dasar, 8(2), 3679–3683. <https://doi.org/10.23969/jp.v8i2.10208>
- Tannen, D. (1990). You Just Don't Understand. Women and Men in Conversation (Vol. 22). Ballantine Books .
- Triyatmi Budiarsih. (2024). Perlindungan Anak Dimulai dari Rumah Sendiri . UU Nomor 35 Tahun 2014. (n.d.).
- Wadjo, H. Z., & Fadillah, A. N. (2021). MEMBANGUN KESADARAN HUKUM MASYARAKAT TENTANG KEKERASAN VERBAL DALAM LINGKUP RUMAH TANGGA. Community Development Journal, 2(3).
- Yasin, M. N. (2008). Hukum perkawinan Islam Sasak. Malang: UIN-Malang Press.
- Yuliani. F. (2016). Ketidakadilan gender dalam pembangunan pertanian: studi pandangan politik perempuan anggota legislatif di Kabupaten Kudus. Jurnal Studi Gender, 10, 419–440.