

LITERATURE ANALYSIS AND LEGAL REVIEW OF EFFORTS TO PREVENT SEXUAL VIOLENCE IN ISLAMIC RELIGIOUS EDUCATION

Muh. Thala'at, Safinah, Khairul Farizin

Institut Agama Islam Hamzanwadi NW Lombok Timur, Indonesia

Article Info	ABSTRACT
<p>Article history:</p> <p>Received 14, 08, 2025 Revised 22, 08, 2025 Accepted 21, 09, 2025</p> <hr/> <p>Keywords:</p> <p>Sexual Violence, Prevention, Islamic Religious Education</p>	<p>Sexual violence in educational institutions, including Islamic religious education, presents a serious threat to the safety and well-being of students. This study aims to analyze the literature and conduct a legal review regarding efforts to prevent sexual violence within Islamic educational contexts. Using a qualitative approach through descriptive analysis of Islamic legal principles and national child protection laws, this research highlights the critical gap between theoretical frameworks and practical implementation. Islamic teachings strongly emphasize the protection of human dignity and strictly prohibit any form of violence, including sexual offenses. Meanwhile, national legal systems provide comprehensive mechanisms for prevention and prosecution but often face challenges in enforcement, reporting mechanisms, and institutional accountability. The findings reveal that strengthening religious values, improving educator training, reinforcing internal monitoring systems, and enhancing collaboration between religious institutions and legal authorities are essential for effective prevention. This study concludes that an integrated approach combining Islamic values with national legal frameworks is crucial to building safe educational environments free from sexual violence.</p>

Corresponding Author:

Muh. Thala'at

Institut Agama Islam Hamzanwadi NW Lombok Timur, Indonesia

E-mail: muhamadthalaat@gmail.com

INTRODUCTION

Sexual violence poses a serious threat across various environments, including the educational sector. Islamic Religious Education, which should ideally serve as a moral stronghold, has not proven entirely immune to this issue (Nilawati dkk., 2023). Cases of sexual violence involving both students and educators highlight significant gaps within the existing moral development systems. This phenomenon calls for a thorough evaluation of the religious education approaches currently implemented (Arifin dkk., 2024).

Literature on sexual violence indicates that prevention through moral and religious education plays a critical role. Previous studies have shown the importance of educational methods that not only transfer knowledge but also foster awareness and personal integrity in students (Jamaludin,

2025). Islamic Religious Education must integrate the values of human dignity protection into every aspect of its teaching. Education based on respect for human rights is considered effective in reducing the potential for violence. A juridical review of legislation reveals that protections for victims of sexual violence are already well regulated (Firdaus dkk., 2024). The Law on Sexual Violence Crimes (UU TPKS) and various educational regulations provide a legal foundation for prevention and response efforts. In the context of Islamic Religious Education, the implementation of these regulations must be aligned with Islamic values that emphasize justice, compassion, and mutual respect.

Field realities show a persistent weakness in the application of such regulations within religious educational institutions. Many institutions still lack preventive protocols against sexual violence that are grounded in both legal frameworks and Islamic values. This gap creates a grey area where violations can occur without decisive action. A synergy between legal approaches and value-based education is needed to establish an effective protection system. This article aims to analyze relevant literature and conduct a juridical review related to the prevention of sexual violence in Islamic Religious Education. The discussion will explore how the integration of theory, regulation, and practice can strengthen preventive efforts. It is hoped that this article will contribute meaningfully to the development of a safe, dignified, and just religious education system.

RESEARCH METHOD

This study uses a qualitative approach through literature analysis and juridical review. Data sources include books, academic journals, previous research, legal articles, and relevant regulations such as the Law on Sexual Violence Crimes (UU TPKS) and national education laws. Data collection is conducted via documentation studies by reviewing written sources related to the topic. The data are analyzed descriptively and analytically, focusing on categorization, interpretation, and systematic presentation. Critical interpretation is applied to identify the relevance and limitations of legal provisions and Islamic educational theories in preventing sexual violence. Data validity is ensured through source triangulation and the use of authoritative citations, aiming to produce a comprehensive understanding of prevention strategies within Islamic Religious Education.

RESULTS AND DISCUSSION

A. RESULTS

1. The Concept of Child Protection in Islamic Education

Islamic education places a central emphasis on safeguarding children's rights, viewing them as a sacred trust from Allah SWT. The Qur'an and Hadith consistently underline the obligation to treat children with affection, fairness, and respect for their dignity. Education is not only a vehicle for knowledge transfer but also a protective space where children are nurtured physically, mentally, and spiritually (Fadhilah & Rohmaniyah, 2023).

The right to safety, including protection from all forms of violence—especially sexual violence—is integral to Islamic values. Learning environments must ensure that children feel secure, respected, and valued. Islamic teachings hold that education must produce individuals who contribute positively to society, free from fear and harm.

Classical Fiqh literature supports this principle by explicitly prohibiting any form of abuse or mistreatment toward children. Teachers are entrusted as role models and moral guardians whose responsibility extends beyond academics to the personal safety of their students (Muhsin dkk., 2021). Any violation, particularly involving sexual misconduct, is classified as both a grievous sin and a criminal act subject to strict religious and legal sanctions. Islam calls upon the broader community—including families, schools, and authorities—to actively participate in safeguarding children's rights. Protecting children is a collective duty that requires concrete actions, not merely declarations. Building a holistic and secure Islamic educational environment starts with integrating this profound sense of moral and legal responsibility.

2. Incidents of Sexual Violence by Educators in Islamic Institutions

Despite the clear moral and legal framework, cases of sexual violence perpetrated by teachers within Islamic educational institutions continue to emerge. These incidents reveal a troubling gap between theoretical principles and practical implementation. Institutional weaknesses, such as ineffective internal monitoring and opaque handling of complaints, often allow abuses to occur unchecked (Wahid dkk., 2023).

Contributing factors include a lack of educator training on children's rights and limited awareness of the psychological impacts of violence. Many institutions prioritize reputation over transparency, leading to suppressed cases and further victimization. This systemic failure leaves victims vulnerable and fosters a culture of silence and fear.

The consequences for victims are profound and lasting. Psychological trauma, diminished academic performance, social isolation, and long-term emotional scars are common outcomes (Shibuya dkk., 2023). Additionally, these incidents tarnish the credibility of Islamic educational institutions, undermining public trust in systems that are supposed to embody religious and moral values.

A significant barrier to addressing these cases is social stigma. Victims and families often fear shame and ostracization, discouraging them from seeking justice. Building a culture of openness, protection, and support is essential to ensuring that every child's right to safety is respected and upheld within Islamic education.

3. Legal Framework and Juridical Review on Handling Sexual Violence Cases

Indonesia has developed a relatively comprehensive legal framework for child protection, notably through the Child Protection Law and the Law on Sexual Violence Crimes (UU TPKS). These regulations provide the basis for punishing perpetrators and protecting victims within educational settings. However, their enforcement still faces serious challenges (Aprilianda dkk., 2022).

Law enforcement processes can be slow, and gathering strong evidence remains difficult. Limited public understanding of children's rights and the complexity of legal procedures further hampers effective prosecution. As a result, many cases remain unresolved or inadequately addressed.

From the perspective of Islamic law (Fiqh), sexual violence by educators is classified as a grave violation requiring serious punitive measures (Indah & Dwiyatmi, 2024). Islamic jurisprudence emphasizes justice (al-'adl) and retribution (qisas) as means to protect the rights of victims and deter offenders. The synergy between Islamic principles and positive national law is vital to reinforce child protection mechanisms, especially within Muslim-majority communities.

Effective implementation of the law depends not only on having adequate regulations but also on cultivating collective awareness, strong institutional commitment, and moral integrity (Nilawati dkk., 2023). All stakeholders—educational institutions, law enforcement, and society at large—must collaborate to create an environment where violations are promptly addressed and victims receive the justice they deserve.

4. Prevention Strategies and Recommendations for Strengthening Child Protection

Improving child protection in Islamic education requires a proactive and systemic approach. First, continuous education and training programs for teachers are crucial. Educators must understand children's rights, be able to recognize signs of abuse, and be equipped with appropriate methods to prevent and respond to violence ethically and professionally (Siswati & Sunggara, 2025).

Institutional reforms must prioritize strengthening internal oversight mechanisms. Educational institutions should establish transparent procedures for handling violence reports and ensure prompt responses. Setting up Child Protection Units (CPU) within Islamic schools could serve as an effective frontline in dealing with cases and offering victims the support they need.

Family and community involvement is equally critical. Parents should be educated on children's rights and encouraged to actively participate in creating a protective environment both at home and in schools (Arifin dkk., 2024). A collaborative network involving schools, families, and community organizations can build stronger safeguards against any form of abuse.

This study recommends a synchronized effort between Islamic educational institutions, the government, and law enforcement agencies. Continuous policy support, aggressive public awareness campaigns, and genuine community engagement are essential to build a holistic and effective child protection system. Islamic education must strive not only to cultivate intellect but also to nurture safe, dignified, and compassionate individuals.

B. DISCUSSION

1. The Importance of Child Protection in Islamic Religious Education

Islamic religious education is built on the foundation of moral and ethical principles that emphasize the protection of human dignity, including the rights and safety of children (Wirawan & Permatasari, 2022). The Qur'an and Hadith consistently stress the duty to treat children with compassion, justice, and protection from harm. Sexual violence fundamentally contradicts these teachings and represents a grave violation of Islamic values. In Islamic educational institutions, it becomes imperative not only to teach religious knowledge but also to ensure that the learning environment is free from any form of abuse (Silalahi & Husna, 2025). Strengthening the internalization of Islamic ethics among educators and administrators is essential to uphold the sanctity of educational spaces.

2. Challenges in Implementing Legal and Religious Frameworks

Despite the strong emphasis on child protection in both Islamic teachings and national legislation, practical challenges remain significant. Many religious educational institutions lack adequate structures to detect, report, and respond to cases of sexual violence (Ningrum, 2024). Cultural stigmas, fear of reputational damage, and lack of legal awareness among educators often lead to underreporting and mishandling of cases. Furthermore, not all educators receive training on children's rights or the appropriate procedures to prevent and respond to sexual abuse. These gaps highlight the urgent need for comprehensive strategies that integrate religious teachings with legal obligations to protect students effectively (Andini, 2023).

3. Legal Instruments and Their Limitations

National laws, such as the Child Protection Law and the Law on Sexual Violence Crimes (UU TPKS) in Indonesia, provide a solid framework for safeguarding children against sexual violence (Shibuya dkk., 2023). However, the application of these laws within religious educational institutions often faces barriers, including slow legal processes, limited evidence collection, and low institutional cooperation. Islamic law, with its strict prohibitions against sexual crimes and its emphasis on justice and accountability, offers a moral and legal basis for strong preventive measures. Nevertheless, the synergy between Islamic law principles and national legal mechanisms needs to be actively reinforced to ensure consistency and effectiveness in implementation (Muhsin dkk., 2021).

4. Strategies for Effective Prevention

Effective prevention of sexual violence in Islamic religious education requires multi-layered efforts. First, educational institutions must establish internal monitoring systems and clear reporting mechanisms that are transparent and sensitive to victims' needs (Parra-Barrera dkk., 2021). Second, training programs for teachers and staff on child protection and sexual violence prevention must be standardized and mandatory. Third, community and

parental involvement must be strengthened to create a supportive environment where children feel safe to report any incidents. Finally, religious teachings on dignity, respect, and nonviolence should be integrated systematically into the curriculum to build a strong ethical foundation among students from an early age.

5. The Need for Synergy Between Religious Values and Legal Enforcement

Creating safe educational environments requires more than the existence of laws or moral teachings; it demands the active synergy between both frameworks. Islamic values must be operationalized in daily practices within educational institutions, supported by the enforcement of national laws that guarantee accountability (Siswati & Sunggara, 2025). Regular audits, external supervision, and collaboration with child protection agencies are crucial to ensuring that religious educational institutions do not become isolated spaces where abuses can occur unchecked (Wahid dkk., 2023). By building a holistic, collaborative approach, it is possible to ensure that Islamic religious education truly embodies its highest ethical commitments.

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