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Preventing Sexual Violence Through Sacred Texts: An Integrative Analysis of Surah An-Nur (24): 30-33, Criminology, and Psychology

Arif Dika Prasetya
Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
arif.dika25@mhs.uinjkt.ac.id

Abstract

The surge in sexual violence highlights the limitations of reactive positive legal frameworks, while existing Islamic literature remains predominantly normative-textual. This study analyzes the preventive framework against sexual violence embedded in Surah An-Nur (24): 30–33 using an integrative scholarly model. Employing an interdisciplinary Quranic hermeneutical method, this library-based qualitative research synthesizes Quranic texts with authoritative exegesis (*tafsīr*), Travis Hirschi's Social Control Theory, and psychological theories of sexual drive. The findings reveal that Surah An-Nur (24): 30–33 establishes a four-tiered preventive system: (1) visual stimulus control through *ghaḍḍ al-baṣar* (lowering the gaze) to interrupt sexual drive activation; (2) individual behavioral control through *ḥifẓ al-farj* (guarding modesty) to reinforce commitment; (3) social environmental control through modesty regulations (*'awrah*) aligned with social involvement; and (4) institutional control through facilitating marriage and prohibiting sexual coercion, fostering institutional attachment. Ultimately, this proactive-structural preventive model provides a theoretical framework for developing ethical Islamic sex education, strengthening family structures, and formulating gender-responsive social policies.

Keyword: Surah An-Nur, Sexual Violence, Social Control Theory, Quranic Hermeneutics, Islamic Psychology.

Abstrak

Lonjakan kekerasan seksual menggarisbawahi keterbatasan hukum positif yang reaktif, sementara literatur Islam masih didominasi pendekatan normatif-tekstual. Penelitian ini menganalisis kerangka kerja pencegahan kekerasan seksual dalam Surah An-Nur (24): 30–33 melalui model keilmuan integratif. Menggunakan metode hermeneutika Al-Qur'an interdisipliner berbasis studi pustaka, penelitian kualitatif ini mendialogkan teks Al-Qur'an dan tafsir otoritatif dengan Teori Kontrol Sosial Travis Hirschi serta teori psikologi sexual drive. Temuan menunjukkan bahwa Surah An-Nur (24): 30–33 membangun sistem pencegahan empat lapis: (1) kontrol stimulus visual melalui ghaḍḍ al-baṣar untuk memutus aktivasi sexual drive; (2) kontrol perilaku individual melalui ḥifẓ al-farj untuk memperkuat komitmen; (3) kontrol lingkungan sosial melalui regulasi 'awrah yang selaras dengan keterlibatan sosial; dan (4) kontrol institusional melalui fasilitasi pernikahan dan larangan pemaksaan seksual guna menumbuhkan keterikatan institusional. Model preventif proaktif-struktural ini menyediakan kerangka teoretis bagi pengembangan pendidikan seksual Islam, penguatan keluarga, dan perumusan kebijakan sosial responsif gender.

Kata Kunci: *Surah An-Nur, Kekerasan Seksual, Teori Kontrol Sosial, Hermeneutika Al-Qur'an, Psikologi Islam.*

A. Introduction

Sexual violence has escalated into a critical issue due to its multidimensional impact on victims, encompassing severe physical, psychological, and social health consequences. Numerous studies demonstrate that victims face a significantly higher risk of developing depression, post-traumatic stress disorder (PTSD), and other mental health disorder.[1] According to the Annual Report of the National Commission on Violence Against Women (*Komnas Perempuan*, 2021), incidents of sexual violence in Indonesia surged by 792% over a twelve-year period.[2] Furthermore, data from the Online Information System for the Protection of Women and Children (*SIMFONI-PPA*) recorded 35,131 reported cases of violence throughout 2025, of which 15,305 were categorized as sexual violence.[3] These alarming figures underscore the imperative for a more comprehensive preventive framework, particularly given that existing legal responses remain predominantly reactive and punitive—focusing on post-incident prosecution rather than early-stage intervention.

Although sexual harassment is not explicitly addressed using modern terminology in the Quran, the sacred text contains rich normative guidance concerning self-restraint, social ethics, the control of visual stimuli, and the protection of human dignity. This framework is explicitly articulated in Surah An-Nur (24): 30–33.[4] Verses 30–31 systematically delineate the boundaries of modesty (*'awrah*) for both men and women. Meanwhile, verse 32 encourages marriage, and verse 33 strictly prohibits sexual coercion. Collectively, these passages constitute an integrated, cohesive, and systematic structure.

Crucially, contemporary Quranic exegesis cannot stop at literal-historical meanings; it must yield contextual significance (*maghza*) relevant to modern social crises.[5] In the context of sexual violence, an interdisciplinary exegetical approach allows Quranic verses to be understood not merely as abstract religious norms, but as a foundational model for analyzing the social and psychological mechanisms that govern human behavior. Contemporary Islamic scholarship has increasingly moved away from linear approaches, actively integrating Quranic exegesis with disciplines such as biology, psychology, and criminology.[6] This integrative paradigm ensures that interpretation moves beyond mere normativity to explain the underlying mechanisms of deviant behavior. From a criminological perspective, Travis Hirschi's Social Control Theory posits that deviant behavior is more likely to occur when an individual's social bonds are weakened.[7] Concurrently, psychoanalytic theory in psychology

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[1] Emily R. Dworkin, "Risk for Mental Disorders Associated With Sexual Assault: A Meta-Analysis," *Trauma, Violence, & Abuse* 21, no. 5 (2020): 1011–28, https://doi.org/10.1177/1524838018813198.

[2] Khaerul Umam Noer Andrean Alan Kusuma, Ennike Rahayu, Agisni Aulia Silfa Putri, Pandu Mukti Syahputro, Khofifah Ketiara, *Meregulasi Kekerasan Seksual: Pengalaman Indonesia Andrean*, Cetakan Pe (Bekasi: Daya Riset Advokasi untuk Perempuan dan Anak di Indonesia (Droupadi), 2023), 1.

[3] Kementerian PPPA, "SIMfFONI-PPA," Kementerian PPPA, 2025, https://kekerasan.kemenpppa.go.id/ringkasan, accesed 15 Maret 2026.

[4] Rikaya Rohimi, Zulyadain Zulyadain, and Maliki, "The Qur'ans Solution to Efforts to Prevent Sexual Violence (QS Analysis. An-Nur [24]: 30-31 In The Tafsir An-Nur)," *El-Umdah: Jurnal Ilmu Al-Qur'an Dan Tafsir* 7, no. 1 (2024): 18–33, https://doi.org/https://doi.org/10.20414/elumdah.v7i1.9720.

[5] Sahiron Syamsuddin, "MA'NA-CUM- MAGHZA APROACH TO THE QUR'AN: INTERPRETATION OF Q. 5:51," in *Proceedings of the International Conference on Qur'an and Hadith Studies (ICQHS 2017)* (Paris, France: Atlantis Press, 2018), 131–36, https://doi.org/10.2991/icqhs-17.2018.21.

[6] Islamic thinkers such as Ibrahim Abu-Rabi', Abdol Karim Soroush, Abdullah Saeed, and Jasser Auda, for example, explicitly utilize modern scholarly traditions and academic research, applying them to contemporary scriptural exegesis. See: M. Amin Abdullah, *Multidisiplin, Interdisiplin, Transdisiplin: Metode Studi Agama & Studi Islam Di Era Kontemporer*, 3rd ed. (Yogyakarta: IB Pustaka, 2021), 22.

[7] Busthomi Arifin, Rusmilawati Windari, and Tolib Effendi, "Travis Hirschi's Social Control Theory Perspective on the Relevance of Early Marriage and Sexual Violence," 2024, 123–52, https://doi.org/10.15294/ulj.v10i2. This theory argues that the stronger the four elements, the less likely a person is to engage in deviant behavior. See: Arifin, Windari, and Effendi.

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explains sexual behavior as the interplay between biological drives and internal control mechanisms.[8] These two theoretical perspectives complement each other in illuminating the underlying factors of sexual violence, offering a robust framework when brought into dialogue with Quranic principles.

Existing literature on the prevention of sexual violence from an Islamic perspective reveals three primary trends. First, exegetical studies focus on the normative analysis of Surah An-Nur (24): 30–33, detailing values such as controlling visual stimuli, guarding modesty, prohibiting sexual exploitation,[9][10] and preventing human trafficking.[11] Although these studies successfully uncover the normative imperatives of the text, they fail to explain how these values function as operational preventive mechanisms through the analytical lenses of social science and psychology. Second, legal and criminological studies address sexual violence through social control theory, feminist criminology, and positive legal frameworks.[12] However, these analyses have not yet linked the conceptual architecture of social control with the preventive principles embedded in the Quran. Third, psychological literature examines sexual drive, sex education, and sexual behavior from a psychological standpoint,[13] including analyses of Surah An-Nur (24): 30–31 through social psychology.[14] Nevertheless, these studies focus predominantly on behavioral aspects or body image rather than constructing a comprehensive model for sexual violence prevention that integrates exegesis with criminology.

Based on this review, previous scholarly endeavors remain fragmented within their respective disciplines. To date, no study explicitly synthesizes the exegesis of Surah An-Nur (24): 30–33, Travis Hirschi's Social Control Theory, and the psychological concept of the sexual drive into a unified conceptual framework for sexual violence prevention. Consequently, this study fills this critical gap by developing an integrative preventive model that demonstrates the interplay between Quranic normative values, social control mechanisms, and psychological factors.

To address this gap, this study formulates three primary research questions (1) How is the concept of sexual violence prevention embedded in Surah An-Nur (24): 30–33? (2) How do criminological social control theory and psychological concepts of sexual drive and

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[8] Peter Connoly, *Approaches to the Study of Religion*, 1st ed. (London: The Continuum International Publishing Grou, 1999).

[9] Rohimi, Zulyadain, and Maliki, "The Qur'ans Solution to Efforts to Prevent Sexual Violence (QS Analysis. An-Nur [24]: 30-31 In The Tafsir An-Nur)."

[10] A. Junaedi Karso, "Reconstruction of Law Number 12 of 2022 Concerning Criminal Acts of Sexual Violence: The First Milestones in Eliminating Sexual Violence in Indonesia," *SENTRI: Jurnal Riset Ilmiah* 4, no. 8 (2025): 1431–54, https://doi.org/10.55681/sentri.v4i8.4374.

[11] Jullul Wara, Ahmad Nabilul Maram, and Abdul Fattah, "Thematic Qur'anic Interpretation of Human Trafficking: An Analysis of QS An-Nur 33 and QS Yusuf 19–20 within the Framework of Islamic Ethics and the Palermo Protocol," *Jurnal Ushuluddin* 33, no. 1 (2025): 99, https://doi.org/10.24014/jush.v33i1.36504.

[12] Arifin, Windari, and Effendi, "Travis Hirschi's Social Control Theory Perspective on the Relevance of Early Marriage and Sexual Violence." Keisha Keisha, "Kekerasan Seksual Dan Viktimisasi Korban Perempuan : Analisis Melalui Lensa Teori Kriminologi Feminisme," *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 16, no. 01 (2024): 1–14, https://doi.org/10.52166/madani.v16i01.6232. Stephanie Kewley, Sarah Pemberton, and Mohammed Rahman, *Preventing Sexual Harm: Positive Criminology and Sexual Abuse* (London: Routledge, 2020), https://doi.org/10.4324/9781351135795.

[13] Muhamad Uyun, Alfida Salsabila, and Fitriani Fitriani, "How Is Sexual Education in the View of Islamic Psychology?," *Psikoborneo: Jurnal Ilmiah Psikologi* 12, no. 2 (2024): 279, https://doi.org/10.30872/psikoborneo.v12i2.15398.

[14] Suci Rahma Sari, Siti Masykuroh, and Beko Hendro, "Citra Tubuh Perempuan Dalam Tafsir Ayat Gaḍ Al-Ḅasar Dan Ḥifz Al-Furūj: Analisis QS. Al-Nūr [24]: 30-31 Dengan Pendekatan Psikologi Sosial," *Jurnal Semiotika-Q: Kajian Ilmu Al-Quran Dan Tafsir* 4, no. 2 (2024): 399–422, https://doi.org/10.19109/jsq.v4i2.23796.

motivation illuminate the preventive structure within these verses? (3) How can the synthesis of these perspectives form an integrative preventive model?

This study employs qualitative library-based research, utilizing books, peer-reviewed journal articles, classical and modern Quranic exegesis (*tafsīr*), and other academic documents as primary sources.[15] Because this study focuses on uncovering the contemporary significance of specific sacred texts rather than conventionally aggregating all thematic verses, it specifically adopts an interdisciplinary Quranic hermeneutical approach. This modern exegetical framework facilitates a synthetic dialogue between Quranic sciences and contemporary social sciences to address complex human-social challenges.[16] Data were gathered through a systematic documentary study via purposive literature searches across relevant scientific databases. The primary data source consists directly of the textual passages of Surah An-Nur (24): 30–33. Secondary data encompass authoritative exegetical works, foundational texts on Social Control Theory, psychological literature on sexual dynamics, and scholarly articles on sexual violence prevention. All gathered data were analyzed using a descriptive-analytical method through qualitative content analysis and theoretical synthesis.[17]

The operationalization of this analysis was conducted through three sequential, interdisciplinary steps. The first step involves an exploratory analysis of textual meanings, historical contexts (*asbāb al-nuzūl*), and theological conceptualizations embedded within Surah An-Nur (24): 30–33. The second step engages the layered structure of the verses in an interdisciplinary dialogue with Travis Hirschi's four social bond elements (*belief*, *commitment*, *involvement*, and *attachment*) alongside the psychological chain of *stimulus–drive–action*. Finally, the third step synthesizes these conceptual intersections into an integrative, proactive-structural, and applicable model for sexual violence prevention.

B. Results and Discussion

The Concept of Sexual Violence Prevention in Surah An-Nur (24): 30–33

Surah An-Nur (24): 30–33 constitutes a sequence of verses that exhibits profound thematic and structural coherence in constructing a tiered regulatory system for sexual behavior. Verse 30 commands believing men to lower their gaze (*ghaḍḍ al-baṣar*) and guard their chastity (*ḥifẓ al-farj*) as a mechanism for controlling visual stimuli, which serve as the primary triggers for sexual drive. Verse 31 extends similar commands to believing women while simultaneously regulating the boundaries of modesty (*'awrah*) within social interactions to minimize external environmental stimuli. Verse 32 encourages the channeling of sexual drive through marriage as a religiously and socially legitimate avenue. Meanwhile, verse 33 strictly prohibits all forms of coercion within sexual relationships and mandates self-restraint for those who are financially or socially unable to marry.[18] Rather than analyzing these four verses in isolation, this study reads them as a unified conceptual framework that constructs a multi-layered preventive system from the individual to the institutional level.[19] This integrated reading demonstrates that these verses encapsulate ethical and preventive principles of Islamic sex education that extend far beyond mere normative prohibitions.

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[15] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, *Bandung Alfabeta*, 2019, 70.

[16] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach (London: Routledge, 2006);* (London: Roudletge, 2006). 3-5.

[17] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (SAGE Publications, 2018), 23-30.

[18] Desita Sari et al., "Edukasi Dan Upaya Pencegahan Kekerasan Seksual Pada Remaja" 4, no. 225 (2023): 48–59, https://doi.org/10.33474/jp2m.v4i1.19818.

[19] Loeziana Uce and Amna Emda, "Peran Pendidikan Keluarga Terhadap Pencegahan Pelecehan Seksual," 2026, 90–102.

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Verse 30 initiates this multi-tiered preventive system with an explicit command directed at believing men regarding the lowering of the gaze (*ghaḍḍ al-baṣar*) and the guarding of modesty (*ḥifẓ al-farj*):

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْۗ ذٰلِكَ اَزْكٰى لَهُمْۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ

"Tell the believing men to reduce (some) of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do." (Surah An-Nur 24: 30).

Comparative analysis among classical and contemporary exegetes reveals a profound thematic refinement of the concept of *ghaḍḍ al-baṣar*. In *Tafsīr Al-Misbaḥ*, M. Quraish Shihab contextualizes this command within the regulation of public space, arguing that "lowering part of one's gaze" does not imply total blindness, but rather an active rational endeavor to avoid excessive looking that leads to prohibited sights.[20] Shihab's interpretation presupposes an individual's capacity for self-regulation through conscious rational control. Conversely, Sayyid Qutb in *Fī Ẓilāl al-Qur'ān* provides a distinctly psychological emphasis. Qutb positions the gaze as the primary gateway linking external stimuli with internal impulsive desires.[21] Adopting a conceptual framework that prefigures psychoanalytic theory, Qutb identifies a clear causal chain: visual stimulus, instinctual drive, and overt action. Closing the visual gateway effectively severs this causal chain at its onset, preventing the escalation of uncontrollable impulses.

Expanding beyond individual and psychological dimensions, Wahbah al-Zuḥailī in *Al-Tafsīr al-Munīr* introduces a socio-functional dimension absent in the aforementioned interpretations. Zuḥailī emphasizes that guarding the gaze is not merely a personal virtue, but a collective mechanism designed to preserve the moral stability of society.[22] His interpretation assumes that when individuals exercise visual restraint, the public sphere automatically becomes safer and more structured. Furthermore, the Ministry of Religious Affairs of the Republic of Indonesia (*Kemenag RI*) adopts an explicit position linking *ghaḍḍ al-baṣar* to concrete protection against sexual violence. The *Kemenag RI* exegesis states that restraining the gaze serves to protect individuals from indecency and sexual harassment,[23] thereby shifting the framing from abstract morality to an operational preventive agent. A comparative synthesis of these interpretations reveals that the single terminology of *ghaḍḍ al-baṣar* functions through four distinct analytical lenses: (1) Shihab's individual-rational lens; (2) Qutb's psychological-causal lens; (3) Zuḥailī's socio-structural lens; and (4) Kemenag RI's protective-preventive lens. Rather than presenting contradictory views, these divergent perspectives demonstrate that *ghaḍḍ al-baṣar* possesses simultaneous, multifaceted dimensions: it operates as an individual moral practice, a psychological impulse control mechanism, a strategy for social stability, and an operational instrument for sexual harm

[20] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, 8th ed. (Jakarta: Lentera Hati, 2002), 523-524.

[21] Sayyid. Quṭb, *Fi Zilal Al-Qur'an* (Kairo: Dār al-Shurūq, 1992). "Qutb's interpretation of 'guarding one's eyes' (24:30) goes beyond a simple moral guideline; it is a behavioral management strategy highly aligned with modern behavioral neuroscience. Contemporary studies demonstrate that visual exposure to explicit content triggers the same neural reward pathways seen in substance addiction, establishing visual restriction as a neurobiologically grounded preventive measure." See: Aishwariya Jha and Debanjan Banerjee, "Neurobiology of Sex and Pornography Addictions: A Primer," *Journal of Psychosexual Health* 4, no. 4 (2022), 227–36, https://doi.org/10.1177/26318318221116042.

[22] Wahbah Al-Zuhaili, *Al-Tafsir Al-Munir Fi Al- Aqidah Wa Al- Syari'ah Wa Al-Manhaj* (Beirut: Dar al-Fikr, 1991), 233.

[23] Kementerian Agama RI, *Etika Berkeluarga, Bermasyarakat Dan Berpoliti (Tafsir Al-Qur'an Tematik)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur′an, 2009), 35.

prevention. This finding highlights that sexual violence prevention within the Quranic paradigm is inherently multi-tiered and integrated across individual, social, and structural levels.

In this same verse, the command of *ḥifẓ al-farj* (guarding modesty) appears as an instruction that runs parallel to, yet is conceptually distinct from, *ghaḍḍ al-baṣar*. M. Quraish Shihab defines *ḥifẓ al-farj* as "preserving one's dignity and modesty by withholding the usage of one's sexual organs except in ways that have been religiously sanctified",[24] a formulation that initially resides within normative-deontological bounds. However, the significance of this exegetical understanding develops considerably when brought into dialogue with contemporary psychological theories of self-control. Neuropsychological research demonstrates that the capacity for self-control is intrinsically linked to neural activity within the prefrontal cortex and striatum—brain regions responsible for behavioral inhibition and delayed gratification.[25] Viewed through this interdisciplinary lens, the command of *ḥifẓ al-farj* functions as an instruction for systematic practice in impulse control, thereby strengthening the cognitive architecture of self-regulation. A systematic analysis across authoritative exegetical works reveals that Quranic chastity and self-restraint do not merely denote the passive absence of deviant sexual behavior; rather, they signify the active presence of a capacity to regulate, delay, and channel sexual impulses in harmony with accepted moral and social norms.

Furthermore, verse 31 extends these parallel instructions to believing women while establishing structural boundaries for modesty (*'awrah*) within social interactions:

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّۖ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِى الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِۖ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّۗ وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ

"And tell the believing women to reduce (some) of their vision and guard their private parts and not expose their adornment except that which (necessarily) appears thereof and to wrap (a portion of) their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed".

Verse 31 expands the directive to believing women while simultaneously regulating the boundaries of modesty (*'awrah*) within social interactions. Fundamentally, this verse echoes the foundational commands of the preceding verse—namely, lowering the gaze and guarding chastity. However, it incorporates an essential additional injunction: *"and not display their adornments"* (وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ), prohibiting the exposure of bodily

[24] Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an,* 523-524.

[25] Todd F. Heatherton and Dylan D. Wagner, "Cognitive Neuroscience of Self-Regulation Failure," *Trends in Cognitive Sciences* 15, no. 3 (2011), 132–39, https://doi.org/10.1016/j.tics.2010.12.005.

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embellishments to those outside the permissible degrees of kinship. Crucially, this prohibition is not absolute, as it is immediately qualified by the phrase *"except what is apparent thereof"* (إِلَّا مَا ظَهَرَ مِنْهَا). An examination of this passage across various exegetical works reveals an evolution in scholarly understanding, shifting from an exclusive focus on regulating the female body toward an appreciation of the ecological dimensions of preventive systems. Wahbah al-Zuḥailī explains that "what is apparent thereof" refers to items worn for daily activities, such as outer garments or rings.[26] This interpretation is pivotal as it demonstrates that modesty boundaries are not static categories, but relational ones determined by context, time, and social customs. Furthermore, the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) emphasizes that the injunctions in this verse carry an obligatory status.[27] This obligation positions modesty regulation not merely as a private, individual affair, but as a collective social design intended to foster a conducive public environment.[28] This reinterpretation shifts the analytical focus from individual ethics to environmental design that supports crime prevention. By regulating visual stimuli in spaces of social interaction through dress norms, verse 31 operationally reduces the availability of external stimuli that can trigger sexual drives at the population level. This mechanism directly aligns with the core principles of Routine Activity Theory in criminology, which posits that sexual violence occurs when three elements converge in time and space: (1) a motivated offender, (2) a suitable target, and (3) the absence of capable guardians.[29]

Consequently, the regulation of modesty (*'awrah*) in Surah An-Nur (24): 31 functions as far more than a moral decree. On a practical level, modest attire coupled with visual self-restraint decreases an individual's visibility as a potential target for sexual violence. Within a society where uniform modesty standards are observed, a potential offender encounters greater difficulty in identifying and selecting targets. This perspective highlights a critical limitation in traditional interpretations of modesty regulations. Classical readings often focus exclusively on individual responsibility, self-control, and religious obedience. However, modern criminological theory teaches that crime prevention cannot rely solely on the individual. The structural design of the social environment—encompassing dress norms, public space organization, and urban planning—serves as an equally vital preventive instrument. Modesty regulation in the Quranic framework is therefore not merely an assertion of "I am controlling myself," but an environmental strategy asserting that "my social surroundings are designed to minimize opportunities for sexual harm."

Verse 32 shifts the discussion toward an institutional dimension by mandating the facilitation of marriage for those who are single:

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing*."* (Surah An-Nur (24): 32).

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[26] Al-Zuhaili, *Al-Tafsir Al-Munir Fi Al- Aqidah Wa Al- Syari'ah Wa Al-Manha,* 233.

[27] Kementerian Agama RI, *Pembangunan Ekonomi Umat (Tafsir Al-Qur'an Tematik)*, 1st ed. (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009), p. 164-165.

[28] Musdalifa Bin H.Ibrahim, Hambali Thalib, and Nurul Qamar, "Analisis Kriminologi Kekerasan Seksual Terhadap Perempuan," *Journal of Lex Theory (JLT)* 5, no. 2 (2024), 122–35, https://doi.org/https://doi.org/10.52103/jlt.v5i2.

[29] Lawrence E. Cohen and Marcus Felson, "Social Change and Crime Rate Trends: A Routine Activity Approach," *American Sociological Review* 44, no. 4 (1979), 588, https://doi.org/10.2307/2094589.

In traditional exegetical literature, interpretations of this verse generally frame marriage as a legitimate outlet for channeling sexual drive. Both M. Quraish Shihab and Ibn Kathīr emphasize that marriage serves as a preventive pathway against unlawful sexual intercourse (*zinā*).[30] While this traditional view is correct, classical exegetes often reduce marriage to a purely biological release valve. However, when examined through the lens of Attachment Theory in contemporary psychology, the institutional dimension of marriage becomes far more complex and significant. Attachment Theory, originally developed by John Bowlby and reinforced by neuroscientific research over the past decade, demonstrates that the need for a secure attachment is not merely a psychological preference, but a fundamental human necessity with profound neurobiological implications.[31] When an individual experiences secure attachment—such as that established through the institution of marriage—their stress regulation system, specifically the hypothalamic-pituitary-adrenal (HPA) axis, functions more optimally.[32] Conversely, individuals suffering from attachment deprivation or insecure attachment exhibit higher risk tolerance toward deviant behaviors, including sexual violence.

Consequently, the command to facilitate marriage in verse 32 can be understood not merely as the provision for a biological outlet, but as the creation of a relational structure that reinforces emotional and behavioral self-regulation. This perspective is corroborated by longitudinal studies revealing that individuals involved in stable, secure relationships demonstrate a significant decline in impulsive and aggressive sexual behavior.[33] Such a holistic reinterpretation clarifies why verse 32 is far more than a simple matrimonial instruction; it represents a sophisticated institutional control mechanism operating directly at the neuro-psychological level.

Verse 33 concludes this regulatory sequence with two complementary directives: a command to exercise personal chastity for those currently unable to marry, alongside an explicit, absolute prohibition against all forms of coercion within sexual relationships:

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖۗ وَالَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِيْٓ اٰتٰىكُمْۗ وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَاۤءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَاۗ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ

"But let them who find not (the means for) marriage abstain (from sexual relations) until Allah enriches them from His bounty. And those who seek a contract (for eventual emancipation) from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to

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[30] Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an,* 525-526. Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Terjemahan Tafsir Ibnu Katsir*, Jilid 2 (Bogor: Pustaka Imam Syafi'i, 2004), 18.

[31] John Bowlby, *Attachment and Loss*, 1st ed. (New york: Basic Books, 1982). James A. Coan, Hillary S. Schaefer, and Richard J. Davidson, "Lending a Hand: Social Regulation of the Neural Response to Threat," *Psychological Science* 17, no. 12 (2006): 1032–39, https://doi.org/10.1111/j.1467-9280.2006.01832.x.

[32] Sonia J. Lupien et al., "Effects of Stress throughout the Lifespan on the Brain, Behaviour and Cognition," *Nature Reviews Neuroscience* 10, no. 6 (2009): 434–45, https://doi.org/10.1038/nrn2639.

[33] Barbara L. Fredrickson and Marcial F. Losada, "Positive Affect and the Complex Dynamics of Human Flourishing.," *American Psychologist* 60, no. 7 (2005): 678–86, https://doi.org/10.1037/0003-066X.60.7.678. Rebekka Kuhn et al., "The Power of Listening: Lending an Ear to the Partner during Dyadic Coping Conversations.," *Journal of Family Psychology* 32, no. 6 (2018): 762–72, https://doi.org/10.1037/fam0000421.

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seek (thereby) the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is (to them), after their compulsion, Forgiving and Merciful. (Surah An-Nur (24): 33)".

Within this verse, this study focuses on two specific textual fragments directly relevant to the theme of sexual violence. The first is the clause وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَاۤءِ ("and do not compel your slave girls to prostitution"). According to *Tafsīr al-Qurṭubī*, relying on historical reports from Jābir ibn 'Abd Allāh and Ibn 'Abbās, this passage was revealed concerning 'Abd Allāh ibn Ubayy, who coerced two of his female slaves, Mu'ādhah and Musaykah, into prostitution for economic gain. The second fragment, اِنْ اَرَدْنَ تَحَصُّنًا ("if they desire chastity"), directly refers to the victimized women seeking protection. According to Ibn al-'Arabī, explicit mention of the victims' desire for chastity underscores the presence of physical and systemic coercion, thereby establishing this passage as a clear Quranic condemnation of sexual violence and exploitation perpetrated by power-holders.[34] The absolute prohibition against sexual coercion is further affirmed by Hasbi Ash-Shiddieqy in *Tafsīr Al-Qur'anul Majid An-Nur*. Citing a historical narration transmitted by Ibn Mardawayh from 'Alī ibn Abī Ṭālib, Ash-Shiddieqy explains that pre-Islamic Arab society frequently forced female slaves into prostitution to extract financial returns—a practice rendered entirely unlawful by this verse. Crucially, Ash-Shiddieqy asserts that victims of sexual coercion bear no sin or moral fault; rather, full moral and criminal culpability is placed exclusively upon the perpetrator of coercion. In this context, Al-Ḥasan al-Baṣrī observed that the Quranic guarantee of divine forgiveness and mercy is directed specifically toward the women who are victims of forced exploitation, affirming their innocence and validating their bodily integrity.[35]

A contextual reading demonstrates that the prohibition of coercion in verse 33 carries broader contemporary relevance when integrated with modern conceptualizations of sexual coercion and gender-based violence. According to the World Health Organization (WHO), sexual coercion is defined as any act of a sexual nature obtained through the use of threats, pressure, or physical force in any setting.[36] When analyzed through this framework, the prohibition of forced prostitution (*al-bighā'*) in verse 33 extends beyond its historical context to establish a fundamental principle: no condition—whether economic, social, or physical—justifies sexual coercion. The explicit textual mention of *"if they desire chastity"* (*in aradna taḥaṣṣunan*) highlights that the Quran recognizes the victim's agency and bodily autonomy as a legal foundation. This perspective aligns directly with contemporary survivor-centered approaches to sexual violence prevention, which prioritize the victim's agency, rights, and lived experience as the core focus of protection and intervention.[37] Furthermore, exegetical consensus regarding the prohibition of coercion reflects an awareness of a universal ethical imperative: human dignity cannot be violated under any pretext. This theological-ethical framework provides a robust foundation for developing concepts of sexual autonomy in modern discourse.

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[34] Fathurrahman dan Ahmad Hotib, *Terjemahan Tafsir Al-Qurtubi*, Jilid 12 (Jakarta: Pustaka Azzzam, 2007), 637-639.

[35] Teungku Muhammad Hasbi Ash-Shiddieqy, , *Tafsir Al-Qur'anul Majid AN-NUUR,* Jilid 4 (Semarang: Pustaka Rizki Putra, 2000), 2823.

[36] World Health Organization, "Violence Against Women Prevalence Estimates, 2018," 2021, https://www.who.int/publications/i/item/9789240022256.

[37] Kewley, Pemberton, and Rahman, *Preventing Sexual Harm: Positive Criminology and Sexual Abuse*.

The Quranic sensitivity to gender dynamics is equally evident throughout this sequence of verses. While verse 30 addresses believing men directly, verse 31 is directed toward believing women, yet both receive equivalent commands regarding lowering the gaze and guarding chastity. This structural symmetry demonstrates that the Quran does not position women as the sole custodians of sexual morality—a common distortion within patriarchal social constructions. Given that one of the structural roots of sexual violence lies in traditional frameworks that view women as subordinate, equitable prevention approaches must actively and equally engage men.[38] Surah An-Nur (24): 30 accomplishes this explicitly by placing the initial burden of self-restraint on men. Consequently, these four verses serve not only as guidance for personal morality, but also as an ethical framework for constructing gender-just social relations free from sexual exploitation.

The preventive structure established in Surah An-Nur (24): 30–33 receives further reinforcement and elaboration through several prophetic traditions (*ḥadīth*) that thematically correspond to the Quranic commands. Regarding the regulation of visual stimuli (*ghaḍḍ al-baṣar*), the Prophet Muhammad stated, as narrated by Abū Dāwūd and Al-Tirmidhī from ʻAlī ibn Abī Ṭālib:

يَا عَلِيُّ، لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ

"O ʻAlī, do not follow a glance with another glance, for you are forgiven for the first, but not for the second" (HR. Abū Dāwūd no. 2149; Al-Tirmidhī no. 2777).

From a psychological standpoint, this tradition confirms the stimulus–drive mechanism inherent to the human sexual drive: an initial, unintended glance does not fully activate psychological arousal, whereas a intentional second glance triggers a chain reaction that escalates internal drives toward action. The general directive of *ghaḍḍ al-baṣar* in verse 30 thus finds a precise operational definition through this prophetic guidance. Furthermore, with regard to the necessity of channeling sexual drive through marriage as articulated in verse 32, the Prophet Muhammad advised, as recorded in the canonical collections of Al-Bukhārī and Muslim from Ibn Masʻūd:

يَا مَعْشَرَ الشَّبَابِ، مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ

"O young men, whoever among you can afford marriage, let him marry, for it is more effective in lowering the gaze and guarding chastity. And whoever is unable, let him fast, for fasting acts as a shield for him" (HR. Al-Bukhārī no. 5066; Muslim no. 1400).

This prophetic tradition directly integrates two distinct layers of prevention established in Surah An-Nur: the command of visual self-restraint (*ghaḍḍ al-baṣar*) in verse 30 and the facilitation of marriage in verse 32. Simultaneously, it introduces an alternative physiological mechanism—fasting—for those currently unable to marry, offering an internal self-control dimension that complements the directive of self-restraint (*isti'fāf*) in verse 33. Consequently, the Prophetic Sunnah functions both as an explanatory clarification (*bayān*) and an evidentiary reinforcement (*ta'kīd*) of the preventive system built by the Quran. This demonstrates that the protective architecture within these four verses does not exist in isolation, but connects organically with the Hadith tradition as an integral epistemological source of Islamic guidance.

[38] Keisha, "Kekerasan Seksual Dan Viktimisasi Korban Perempuan : Analisis Melalui Lensa Teori Kriminologi Feminisme."

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Four Levels of the Preventive Structure in Surah An-Nur (24): 30–33

In-depth analysis of classical and contemporary Quranic exegesis reveals that Surah An-Nur (24): 30–33 constructs a sexual violence prevention system operating simultaneously across four distinct levels. These four levels complement one another, creating a comprehensive preventive ecosystem that mirrors the ecological multifactor model developed by Lori L. Heise.[39]

The first level operates as stimulus control through the regulation of visual input. Verses 30 and 31, which command believing men and women to lower their gaze (*qul lil-mu'minīna yaghuḍḍū min abṣārihim*), initiate this preventive system at its most foundational level—the regulation of visual triggers. At this stage, controlling the gaze is understood as an early-stage preventive intervention designed to halt the development of behavioral cascades that could escalate into sexual violence. From a neuroscientific perspective, this step serves to prevent the activation of neural reward pathways that generate impulsive drives. Contemporary neuroscientific research demonstrates that exposure to sexually explicit visual stimuli activates the ventral striatum—a brain region critical to reward-seeking behavior—with activation patterns strikingly similar to those observed in substance addiction.[40] Within this framework, restricting visual exposure through the command to lower the gaze operates as an active behavioral management strategy. Rather than functioning solely as an abstract moral decree, it acts as an operational individual-level intervention that interrupts, at an early stage, the neural processes underlying the escalation of sexual impulses into deviant behavior.[41] This finding directly resonates with behavioral self-regulation theory, which conceptualizes visual control as a form of executive control that trains an individual's self-regulatory capacity.[42] Consequently, stimulus regulation in Surah An-Nur (24): 30 serves as a neuroscientifically informed preventive strategy operating at the individual-rational level.

The second level operates through internal self-control and individual self-regulation (*wa-yaḥfaẓū furūjahum*), commanding believing men and women to guard their chastity and protect their sexual behavior from violation. At this stage, regulation shifts from external stimulus control to internal mechanism—specifically impulse control and sexual self-regulation. Far from functioning merely as a legal prohibition against illicit intercourse (*zinā*), this second level serves to fortify the psychological mechanisms of self-control, reinforcing the initial intervention at the stimulus level. From the perspective of attachment neuroscience, the capacity to regulate sexual behavior within healthy marital relationships develops through secure emotional attachment.[43] Individuals with histories of healthy emotional attachment demonstrate a greater capacity to manage impulsive sexual urges. Consequently, self-control is no longer conceptualized as mere suppression of sexual desire, but rather as an expression of mature sexual autonomy. This finding aligns closely with trauma-informed frameworks, which recognize that sexual violence often intersects with attachment disruption and difficulty in emotional and behavioral regulation.

The third level shifts the preventive system from individual regulation toward social environmental control through the regulation of modesty and dress (*wa-lā yubdīna*

[39] Lori L Heise, "Violence Against Women: An Integrated, Ecological Framework.," *Violence Against Women* 4, no. 3 (1998): 262–90, https://doi.org/10.1177/1077801298004003002.

[40] Jha and Banerjee, "Neurobiology of Sex and Pornography Addictions: A Primer."

[41] Coan, Schaefer, and Davidson, "Lending a Hand: Social Regulation of the Neural Response to Threat."

[42] Mark Muraven and Roy F. Baumeister, "Self-Regulation and Depletion of Limited Resources: Does Self-Control Resemble a Muscle?," *Psychological Bulletin* 126, no. 2 (2000): 247–59, https://doi.org/10.1037/0033-2909.126.2.247.

[43] Coan, Schaefer, and Davidson, "Lending a Hand: Social Regulation of the Neural Response to Threat."

zīnatahunna illā...). Modesty directives extend beyond individual clothing instructions; they function as a social design strategy that establishes collective norms within public spaces. When modest attire becomes a shared normative practice within a community, potential offenders encounter greater difficulty in identifying and selecting targets perceived as vulnerable—a direct application of situational crime prevention principles known as target hardening.[44] The ecological model of sexual violence prevention further demonstrates that at the relationship and community levels, environmental cues and structural norms play a critical role in either facilitating or deterring sexual violence.[45] Social design—encompassing collective dress norms, the spatial structure of public environments, and cultural artifacts—exerts a structural preventive effect rather than merely supporting individual self-control. Crucially, this perspective reveals that traditional interpretations focusing exclusively on individual compliance suffer from individualistic reductionism. In contrast, ecological criminology underscores that structural interventions at the community level—such as strengthening social norms, managing visual environments, and implementing shared modesty standards—are as vital as individual self-control in constructing a comprehensive sexual violence prevention system.[46]

The fourth level elevates the preventive system to the institutional and legal-structural domain through verses 32 and 33, which dictate the facilitation of marriage (*wa-ankiḥū al-ayyāmā minkum*) and strictly prohibit sexual coercion (*wa-lā tukrihū fatayātikum 'alā al-bighā'...*). At this stage, the regulation of sexual violence transcends mere event-based prevention, actively constructing an institutional framework that safeguards sexual autonomy and bodily integrity. Within these verses, marriage is conceptualized not merely as a mechanism for legalizing sexual relations, but as an institution designed to guarantee explicit consent and mutual respect for bodily autonomy. The absolute prohibition of compulsion embedded in the clause *lā tukrihū* demonstrates an unequivocal recognition of the right to bodily integrity and the right of every individual to self-determination over their own body—a principle widely recognized in bioethics and human rights discourse as sexual autonomy and informed consent.[47]

At this level, attachment theory offers vital analytical insights by illustrating how healthy marital institutions foster secure emotional attachment. Within such relational frameworks, sexual intimacy functions as a mutually consensual interaction built upon reciprocal respect and emotional fulfillment, rather than force or manipulation.[48] From a criminological perspective, these findings reveal that preventing sexual violence cannot rely solely on individual piety or informal social norms; it requires robust protection enforced through effective legal and institutional structures. The presence of legal regulations that enforce respect for consent serves as the ultimate safeguard, penalizing perpetrators while vindicating victim rights. Within the paradigm of positive criminology, effective crime prevention must look beyond crime reduction, actively fortifying protective structures, victim support mechanisms, and a social climate capable of preventing sexual harm.

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[44] Cohen and Felson, "Social Change and Crime Rate Trends: A Routine Activity Approach."

[45] Heise, "Violence Against Women: An Integrated, Ecological Framework."

[46] Heise.

[47] Joel Feinberg, *The Moral Limits of the Criminal Law Volume 1: Harm to Others* (Oxford University PressNew York, 1987), https://doi.org/10.1093/0195046641.001.0001.

[48] Bowlby, *Attachment and Loss*.

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Social Control Theory in Explaining the Preventive Structure of Surah An-Nur (24): 30–33

Having identified the multi-tiered preventive structure within Surah An-Nur (24): 30–33, the analysis turns to how Travis Hirschi's Social Control Theory elucidates and reinforces the preventive system embedded in these four verses. From a criminological perspective, Hirschi's framework posits that individuals naturally possess the propensity for deviance, but this potential is restrained by the strength of their social bonds. When these social bonds erode, the likelihood of delinquent behavior increases significantly.[49] Hirschi identifies four core elements of the social bond: (1) *attachment* (emotional ties to significant others); (2) *commitment* (investment in conventional goals and adherence to societal norms); (3) *involvement* (participation in structured, normative social activities); and (4) *belief* (internalization of and respect for shared moral values).

When Hirschi's Social Control Theory is juxtaposed with the preventive architecture of Surah An-Nur (24): 30–33, a precise structural alignment emerges. The element of *belief*—denoting the deep internalization of moral values and religious norms—corresponds directly to the directive of *ghaḍḍ al-baṣar* in verse 30. An individual who internalizes the principle of God-consciousness (*taqwā*) voluntarily regulates their visual gaze without requiring external coercion. This constitutes the operationalization of *belief*: when an individual holds emotional and intellectual commitments to moral values, conformity occurs independent of external surveillance. Contemporary neuroscientific research on moral decision-making reveals that when individuals act in accordance with deeply internalized values, the ventromedial prefrontal cortex (vmPFC) exhibits heightened activation. Simultaneously, neural activity within the amygdala—the region responsible for processing fear and threat-induced anxiety—shows a relative decline.[50] In other words, the moral internalization of value (*belief*) is not merely an abstract psychological phenomenon, but one backed by consistent neurobiological substrates.

Second, the element of *commitment*—denoting dedication to conventional goals and social values—corresponds directly to the command of *ḥifẓ al-farj* in verse 31. Commitment to personal integrity and social honor motivates individuals to regulate their behavior even when external stimuli are present, as they recognize that deviant actions jeopardize their accumulated investment in identity and social reputation. Third, the element of *involvement*—signifying participation in normative social structures—aligns with the modesty directives (*'awrah*) set forth in verse 31. Active participation in structured, normative social environments creates a collective atmosphere that minimizes exposure to provocative sexual stimuli. Research in environmental criminology demonstrates that the design of physical spaces and the social norms governing interaction within those spaces exert a significant influence on the frequency and severity of sexual violence.[51] From this perspective, modesty regulations operate as a form of natural surveillance—a structural mechanism that shapes the social environment so that individuals remain conscious of social oversight and feel accountable to shared standards of conduct.

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[49] Roland Chilton et al., "Causes of Delinquency.," *Social Forces* 49, no. 4 (1971): 648, https://doi.org/10.2307/2576768.

[50] Michelle L. Keightley et al., "Neural Correlates of Recognition Memory for Emotional Faces and Scenes," *Social Cognitive and Affective Neuroscience* 6, no. 1 (2011): 24–37, https://doi.org/10.1093/scan/nsq003.

[51] David Weisburd et al., "Broken Windows and Community Social Control: Evidence from a Study of Street Segments," *Journal of Research in Crime and Delinquency* 61, no. 5 (2024): 727–71, https://doi.org/10.1177/00224278231168614.

Fourth, the element of *attachment* finds its expression in the facilitation of marriage and the prohibition of sexual coercion in verses 32–33. Strong emotional bonds, particularly within the framework of marriage, reinforce the entire self-regulatory mechanism. When individuals possess secure attachments, they are more likely to extend their loyalty beyond the immediate family unit to the broader community, deeply internalize societal norms, and demonstrate empathy toward potential victims of sexual harm.[52] Conversely, individuals with insecure attachments or attachment deprivation display a heightened risk profile for perpetrating sexual violence due to diminished empathetic capacity. The depth of this structural correspondence confirms that the preventive framework in Surah An-Nur (24): 30–33 is not merely normative or ethical, but operational and mechanical. The system established across these four verses functions to fortify the full spectrum of social bonds simultaneously, creating a protective redundancy wherein if one element weakens, alternative structural bonds continue to provide behavioral protection.

Psychological Theory in Explaining the Preventive Structure of Surah An-Nur (24): 30–33

From a psychological perspective, the command to lower the gaze (*ghaḍḍ al-baṣar*) operates as a strategic attempt to regulate external stimuli before they escalate into heightened sexual urges. By restricting visual input at the outset, the libidinal intensity originating from the *id* lacks sufficient arousal, thereby allowing the *ego* to maintain behavioral self-regulation with greater efficacy.[53] In psychoanalytic theory, the concept of sexual drive and motive conceptualizes the sexual urge (*libido*) as a neutral, foundational biological drive inherent to human nature.[54] This sexual drive degenerates into deviant behavioral outcomes only when three specific conditions converge simultaneously: the presence of an activating external stimulus, insufficient internal self-regulatory mechanisms, and the absence of socially sanctioned outlets. Hypersexuality, as an extreme manifestation of unregulated sexual drive, further elevates the risk of coercive behavior and sexual violence—particularly within interpersonal relationships characterized by structural power differentials. Under such circumstances, potential perpetrators exploit power asymmetries to manipulate, control, or coerce victims into submission.[55]

The directive to guard one's chastity (*ḥifẓ al-farj*) underscores the vital role of *ego* and *superego* functions in regulating sexual impulses. Behavioral control does not equate to the eradication of sexual desires; rather, it channels these drives into expressions aligned with social and moral frameworks.[56] Consequently, Surah An-Nur does not reject the *libido* as an intrinsic component of human nature (*fiṭrah*), but instead regulates it through continuous self-regulatory mechanisms. A comprehensive strategy for preventing sexual harassment must therefore integrate three concurrent dimensions: psychological self-control, social norm reconstruction, and religious moral cultivation. When mapped onto the *stimulus–drive–action*

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[52] Zhiqiang Yan et al., "The Mediating Role of Affective Empathy in the Relationship Between Insecure Attachment and Depressive Symptoms Among Emerging Adult," *Journal of Adult Development* 29, no. 4 (2022): 279–86, https://doi.org/10.1007/s10804-022-09402-x.

[53] Bowlby, *Attachment and Loss*.

[54] Sigmund Freud, *New Introductory Lectures on Psycho-Analysis* (Norton, 1977).

[55] Magdalena Wizła and Karol Lewczuk, "The Associations Between Attachment Insecurity and Compulsive Sexual Behavior Disorder or Problematic Pornography Use: The Mediating Role of Emotion Regulation Difficulties," *Archives of Sexual Behavior* 53, no. 9 (2024): 3419–36, https://doi.org/10.1007/s10508-024-02904-7.

[56] Shari M. Blumenstock et al., "Sexual Desire Emerges from Subjective Sexual Arousal, but the Connection Depends on Desire Type and Relationship Satisfaction," *Journal of Sex & Marital Therapy* 50, no. 2 (2024): 252–71, https://doi.org/10.1080/0092623X.2023.2272719.

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continuum, each layer of Surah An-Nur (24): 30–33 corresponds precisely to a specific intervention point along this psychological chain.

The command to lower the gaze in verse 30 acts at the initial receptive stage when an individual first encounters external stimuli, interrupting the behavioral sequence before the sexual drive escalates. Contemporary behavioral psychology confirms that reducing exposure to visual stimuli lowers the intensity of subjective sexual arousal, thereby facilitating subsequent impulse control.[57] Meanwhile, the directive to guard one's chastity in verse 31 intervenes after the emergence of sexual drive, preventing internal arousal from manifesting as overt deviant action. In psychoanalytic terms, this function aligns with the executive role of the *ego*, which mediates between the instinctual demands of the *id* and the moral imperatives of the *superego*. Continuous practice in self-regulation—such as habituating visual restraint—fortifies an individual's capacity for delayed gratification and impulse inhibition.[58] Finally, the modesty directives (*'awrah*) in verse 31 operate at the social environmental level by mitigating external provocative triggers within the public sphere. Here, Travis Hirschi's Social Control Theory offers critical explanatory power, demonstrating that robust social bonds curb deviant tendencies.[59] Modesty regulations, operating as institutionalized social norms, strengthen collective social bonds, enhance community surveillance, and minimize opportunities for sexual violence.[60]

Furthermore, the command to marry in verse 32 functions at the stage of emerging sexual drive (*libido*) by providing a legitimate, socially approved outlet, thereby preventing internal sexual tension from manifesting as deviant behavior. In contemporary psychological literature, marriage is conceptualized not merely as an institution for legalizing sexual contact, but as a critical mechanism for fulfilling fundamental relational and emotional needs. Attachment theory demonstrates that intimate relationships, including marriage, satisfy human biological needs for secure bonding and emotional attunement.[61] Empirical research consistently indicates that sexual motivation is not governed solely by physiological arousal, but is profoundly shaped by the quality of interpersonal relationships.[62] Consequently, a healthy marital union—anchored in secure attachment, emotional attunement, respect for sexual autonomy, and mutual consent—serves as a vital protective factor against the escalation of sexual urges into coercive or violent behaviors.

Meanwhile, the explicit prohibition against coercion in verse 33 establishes a rigid normative boundary that strictly forbids compelling others to satisfy one's sexual desires. Proclaimed through the phrasing *lā tukrihū*, this prohibition underscores deep respect for bodily integrity and sexual autonomy—principles that form the cornerstone of modern bioethics and international human rights law.[63] At the institutional level, a legal framework that enforces respect for consent serves as the ultimate protective structure to vindicate victim

[57] Muraven and Baumeister, "Self-Regulation and Depletion of Limited Resources: Does Self-Control Resemble a Muscle?"

[58] June P. Tangney, Roy F. Baumeister, and Angie Luzio Boone, "High Self-Control Predicts Good Adjustment, Less Pathology, Better Grades, and Interpersonal Success," *Journal of Personality* 72, no. 2 (2004): 271–324, https://doi.org/10.1111/j.0022-3506.2004.00263.x. Marianne Himanen and Annika Gunst, "Sexual Compliance in Finnish Committed Relationships: Sexual Self-Control, Relationship Power, and Experienced Consequences," *The Journal of Sex Research* 61, no. 3 (2024): 515–27, https://doi.org/10.1080/00224499.2023.2246965.

[59] Chilton et al., "Causes of Delinquency."

[60] Muraven and Baumeister, "Self-Regulation and Depletion of Limited Resources: Does Self-Control Resemble a Muscle?"

[61] Bowlby, *Attachment and Loss*.

[62] Blumenstock et al., "Sexual Desire Emerges from Subjective Sexual Arousal, but the Connection Depends on Desire Type and Relationship Satisfaction."

[63] Feinberg, *The Moral Limits of the Criminal Law Volume 1: Harm to Others*.

rights and penalize offenders. This approach aligns directly with the tenets of positive criminology,[64] which extends beyond crime deterrence to advocate for the active fortification of victim support structures and the cultivation of a protective social environment.

From an integrative psychological perspective, it is critical to recognize that the mechanics of sexual drive are influenced not only by visual stimuli, but also by internal psychological states such as stress, loneliness, and relational dissatisfaction.[65] Chronic loneliness and relational discontent frequently trigger compulsive sexual behavior or prompt individuals to seek gratification through coercive means, often functioning as compensatory mechanisms to reclaim a sense of self-worth, agency, or personal control.[66] These findings demonstrate that effective sexual violence prevention cannot rely solely on external behavioral control; it must holistically address mental health and interpersonal relationship quality.

Integrative Synthesis: Quranic, Criminological, and Psychological Prevention Models of Sexual Violence

Building upon the systematic analysis conducted in the preceding sections, this study formulates an integrative preventive model that synthetically converges three distinct analytical frameworks: the exegetical reading of Surah An-Nur (24): 30–33, Hirschi's Social Control Theory in criminology, and the conceptualization of sexual drive and motivation in psychological literature. This multi-tiered framework illustrates how Quranic injunctions do not operate as isolated moral decrees, but rather form an interconnected ecosystem capable of intervening at every critical juncture of sexual violence perpetration. The matrix of this integrative synthesis is structured in Table 1 below:

Control Level	Quranic Verse	Preventive Mechanism in the Quran	Hirschi's Social Control Element	Psychological Intervention Point
Stimulus Control	Surah An-Nur (24): 30	*Ghaḍḍ al-baṣar* (lowering the gaze)	*Belief* (internalization of values and norms)	Interrupts sexual drive activation at the initial stimulus stage
Individual Behavioral Control	Surah An-Nur (24): 31	*Ḥifẓ al-farj* (guarding chastity / internal self-control)	*Commitment* (commitment to conventional goals)	Inhibits the escalation of internal drive into overt action
Social Environmental Control	Surah An-Nur (24): 31	Modesty regulation (*'awrah*) in social interaction	*Involvement* (participation in normative social activities)	Reduces the availability of provocative external environmental stimuli
Institutional Control	Surah An-Nur (24): 32–33	Facilitation of marriage as a legitimate outlet;	*Attachment* (emotional bonding and	Channels sexual drive with dignity; severs the chain of

[64] Kewley, Pemberton, and Rahman, *Preventing Sexual Harm: Positive Criminology and Sexual Abuse*.

[65] Sonja Broning and Lutz Wartberg, "Attachment Orientations: Associations with Romantic Partners' Self-Regulation and Dyadic Coping," *Journal of Sex & Marital Therapy* 50, no. 4 (2024): 512–26, https://doi.org/10.1080/0092623X.2024.2322566.

[66] Wizła and Lewczuk, "The Associations Between Attachment Insecurity and Compulsive Sexual Behavior Disorder or Problematic Pornography Use: The Mediating Role of Emotion Regulation Difficulties."

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	prohibition of coercion (*al-bighā'*)	attachment)	sexual exploitation

Table 1. Sexual Violence Preventive Model: An Integrative Synthesis of Surah An-Nūr (24): 30–33, Criminology, and Psychology.

This model possesses several conceptual advantages over existing sexual violence prevention frameworks. First, the model is inherently multi-leveled, operating simultaneously across individual, social-environmental, and institutional domains to ensure no structural vulnerabilities remain unaddressed within the preventive system. Second, it is fundamentally preventive-structural, intervening long before deviant behaviors materialize, in contrast to strictly punitive legal approaches that function reactively after an offense has occurred. These complementary dimensions demonstrate that purely repressive measures are insufficient for sustaining long-term prevention; an effective framework must address the root causes of sexual violence—a structural capacity directly provided by this Quranic model. Third, the framework is holistic and integrative, synthesizing spiritual, psychological, and social dimensions into a coherent conceptual architecture. Engaging psychology, sociology, and religious studies in tandem yields a significantly more comprehensive prevention framework than any single-discipline approach. The model formulated herein operationally realizes this interdisciplinary synthesis by anchoring its foundation in Quranic exegesis enriched by criminological and psychological insights.

The practical implications of this model are far-reaching and operationalizable across multiple societal tiers. At the educational level, this framework can be integrated into Islamic sexual ethics and preventive education curricula across formal schools and Islamic boarding schools (*pesantren*), aligning with contemporary recommendations advocating value-based sexual education rooted in Quranic principles. At the family level, the model underscores the critical role of parents as primary socialization agents instilling early habits of visual restraint (*ghaḍḍ al-baṣar*) and chastity (*ḥifẓ al-farj*), reinforcing empirical findings that collaborative family-centered education is vital for mitigating sexual violence risks.[67] At the policy level, it provides a robust ethical foundation for formulating social regulations within Islamic contexts, including family law reforms that recognize sexual rights as reciprocal and free from coercion—an argument cogently articulated by Ilham and Fauzan regarding marital sexual rights in Shāfi'ī jurisprudence and Indonesian civil law.[68] Ultimately, this study demonstrates that Surah An-Nur (24): 30–33 is far more than a normative text of prohibitions; it constitutes a structural and functional value system capable of responding to the complexities of modern sexual violence. When examined through the analytical lenses of criminology and psychology, these four verses reveal a conceptual depth that transcends their historical moment, affirming the Quran as a generative epistemological source for contemporary social sciences.[69]

Furthermore, the preventive model derived from this study offers distinct advantages regarding sustainability. Value-based prevention rooted in Quranic principles exhibits far greater durability than reliance on legal regulations alone, as it functions through the intrinsic internalization of values that do not depend on external surveillance. An individual who practices visual restraint (*ghaḍḍ al-baṣar*) out of spiritual conviction maintains behavioral consistency even in the complete absence of social monitoring, in stark contrast to an

[67] Uce and Emda, "Peran Pendidikan Keluarga Terhadap Pencegahan Pelecehan Seksual."

[68] Ilham Mujahid and Fauzan Ali Rasyid, "Wives' Sexual Rights: Shāfiʿī Fiqh Norms and Indonesian Positive Law" 33, no. (2026): 16–38, https://doi.org/https://doi.org/10.20885/iustum.vol33.iss1.art2.

[69] Keisha, "Kekerasan Seksual Dan Viktimisasi Korban Perempuan : Analisis Melalui Lensa Teori Kriminologi Feminisme."

individual whose restraint stems merely from the fear of legal sanction. Heightened religiosity represents one of the strongest protective factors against sexual deviance, and this model based on Surah An-Nur operationally realizes that finding through a value system deeply embedded within individual spiritual consciousness.

Additionally, this model demonstrates direct relevance to contemporary challenges, particularly the escalation of sexual violence in digital spaces. In the modern era, visual stimuli are no longer confined to physical face-to-face interactions, but permeate daily life through screens and unfiltered digital content.[70] Within this framework, the command of *ghaḍḍ al-baṣar* in verse 30 extends beyond physical environments to serve as a governing principle for digital media consumption—specifically, the conscious refusal to consume content capable of triggering unregulated sexual drives.

On a broader scale, this preventive model advances the discourse on the integration of knowledge within Islamic intellectual traditions. Exegesis of the Quran and modern social sciences have frequently been treated as isolated domains lacking meaningful dialogue; however, this study demonstrates that they can engage productively to reinforce one another. Far from merely aligning with modern international legal frameworks, Quranic principles enrich those structures by instilling spiritual motivation absent in positive law. By fostering a productive synthesis between Quranic exegesis, criminology, and psychology, this study yields a preventive framework that is substantially more comprehensive, multi-layered, and sustainable than any single-discipline approach.

C. Conclusion

This study demonstrates that Surah An-Nur (24): 30–33 contains a systematic and multi-layered mechanism for sexual violence prevention, encompassing the regulation of visual stimuli, the cultivation of individual self-control, the engineering of social environments, and the provision of dignified institutional channels. When analyzed through Travis Hirschi's social control theory, these four verses correspond precisely to the elements of *belief*, *commitment*, *involvement*, and *attachment*. Simultaneously, from a psychological perspective, this sequence of verses structurally intervenes at every critical juncture within the *stimulus-drive-action* continuum. The synthesis of these approaches yields an integrative preventive model that transcends the punitive paradigms of positive law by operating well before deviant behaviors manifest and anchoring itself in the intrinsic internalization of spiritual values. Implicatively, these findings underscore the urgent need to reorient sexual violence prevention paradigms from purely reactive measures toward a proactive, value-based structural framework. The resulting model offers tangible operational utility across three key domains: Islamic sexual education curricula in formal schools and Islamic boarding schools (*pesantren*), the reinforcement of parental socialization functions within the family, and the formulation of social policies grounded in Islamic values.

Nevertheless, this study is subject to several limitations. First, given its conceptual and literature-based nature, it has not empirically tested the efficacy of the proposed preventive model. Second, the deployment of criminological and psychological theories as analytical frameworks does not exhaustively encompass the full spectrum of multidimensional factors driving sexual violence, such as economic conditions, cultural norms, digital media, and structural power dynamics. Third, because this study focuses specifically on the exegesis of Surah An-Nur (24): 30–33, generalizing these findings to the broader Quranic framework of sexual violence prevention requires further expanded inquiry.

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[70] Wawan Muhwan Hariri, Moh Mahbub, and Dewi Sulastri, "Tindak Pidana Kekerasan Seksual Dalam Perspektif Etiologi Kriminal," *Jurnal Hukum Media Justitia Nusantara* 12, no. 2 (2022): 87–98, https://doi.org/https://doi.org/10.30999/mjn.v12i2.2739.

In light of these limitations, future research should empirically evaluate this model through quantitative, qualitative, or experimental methodologies across diverse target communities to measure its operational effectiveness in concrete social contexts. Additionally, prospective studies could integrate broader sociological, criminological, and psychological perspectives while extending the analysis to other Quranic verses pertinent to the protection of human dignity and the prevention of sexual violence. Ultimately, expanding the research along these lines will allow this Islamic value-based preventive model to evolve into an increasingly comprehensive, actionable, and contextually grounded framework.

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