



***Santriwati's* role in preventing digital violence against women: The KUPI trilogy approach**

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ABSTRACT

Violence against women in the digital space was common, including digital harassment, defamation on social media, and other forms. Santriwati, as part of the women's community in pesantren, had a crucial role in addressing this issue. This study aims to analyze the role of female students in overcoming digital-based violence against women using the KUPI (Kongres Ulama Perempuan Indonesia) trilogy approach at the Al-Hikam Pesantren. This study used a qualitative approach with a case study research type. Data collection used participatory observation, interviews, and documentation. For the informant, the female guardians, the female student organization administrators, and several female students, because they were most knowledgeable about the research focus. The documents obtained included the female student organization's work program for preventing digital-based violence against women. The results, the santriwati's role in overcoming violence against women using the KUPI trilogy approach, namely santriwati as agents of pioneering good content in the digital world (ma'ruf), santriwati together with santri act as partners in the digital world (mubadalah), and santriwati as drivers of social justice in the digital world (keadilan hakiki). The novelty in the study was the concept of "Mbak Santri Cantik Jelita" as a concept for increasing the role of santriwati in preventing digital-based violence against women. The concept embodied in several pesantren's programs, theoretically has implications for the development of role theory and practically can become a role model, namely santriwati who have intelligence, ethics, and insight in innovating and using digital media for digital-based prevention of violence against women in other pesantren.

Keywords: Santriwati; Digital Woman Crisis; Trilogy KUPI's Fatwa.

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ABSTRAK

Kekerasan dalam konteks ruang digital kerap terjadi, terutama terhadap perempuan, seperti pelecehan digital, pencemaran nama baik di media sosial dan lain sebagainya. Santriwati, bagian dari komunitas perempuan di pesantren memiliki peran penting dalam mengatasi hal ini. Penelitian ini bertujuan untuk menganalisis peran santri dalam menanggulangi kekerasan berbasis digital terhadap perempuan dengan pendekatan trilogi fatwa Kongres Ulama Perempuan Indonesia (KUPI) di Pesantren Al-Hikam. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Pengambilan data menggunakan teknik observasi partisipatif, wawancara dan dokumentasi. Untuk informan, peneliti tentukan secara purposif, yaitu pengasuh putri, pengurus organisasi santri putri dan beberapa santri putri karena mereka yang paling tahu tentang peran santriwati dalam mencegah kekerasan berbasis digital di pesantren al-Hikam ini. Adapun dokumen yang peneliti dapatkan yaitu dokumen program kerja organisasi santri putri dalam mencegah kekerasan perempuan berbasis digital. Hasil penelitian ini adalah peran santri dalam menanggulangi kekerasan terhadap perempuan dengan pendekatan trilogi KUPI, yaitu santri sebagai agen pelopor konten kebaikan di dunia digital (ma'ruf), santri bersama santri laki-laki berperan sebagai mitra dalam dunia digital (mubadalah) dan santri sebagai penggerak keadilan sosial di dunia digital (keadilan hakiki). Temuan kebaruan dalam penelitian ini adalah konsep "Mbak Santri Cantik Jelita" sebagai konsep peningkatan peran santri dalam mencegah kekerasan berbasis digital terhadap perempuan. Konsep yang diwujudkan dalam beberapa program pesantren ini secara teoritis dapat berimplikasi dalam pengembangan teori peran dan secara praktis dapat menjadi role model yakni santri yang memiliki kecerdasan, etika dan kejelian dalam berinovasi dan menggunakan media digital untuk pencegahan kekerasan perempuan berbasis digital di pesantren lainnya.

Kata Kunci: Santriwati; Kekerasan Perempuan Berbasis Digital; Trilogi Fatwa KUPI.

1. INTRODUCTION

Human crises in the context of digital space often occur, especially against women (Ceia et al., 2021). This can be seen from the many cases of violence experienced by women in digital space. The various instances of digital-based violence, violence against women is the most dominant (Sandvik & Lohne, 2020). The National Commission on Violence Against Women receives almost five reports of cases of violence in cyberspace every day. In 2022, the National Commission on Violence Against Women received 1,697 reports of cases of cyber-based violence against women (Kurniasih, 2023; Purnama et al., 2024). This shows that there is still a gender-based humanitarian crisis in digital space, where women are still predominantly victims of violence, especially sexual violence (Devi et al., 2025).

Santriwati, as part of the women's community that grows and develops in Islamic boarding schools, has a crucial role in overcoming the humanitarian crisis, especially related to women (Setyorini & Andini, 2023). In this context, the *fatwa* of KUPI (*Kongres Ulama Perempuan Indonesia*) provides guidance and guidelines that lead to the positive role of female students in responding to the challenges of the humanitarian crisis. In the *fatwa*, the values of

humanity, justice, and social responsibility that female students must carry out as agents of change are emphasized. *KUPI*, with its trilogy of fatwas, namely *ma'ruf* (propriety), *mubadalah* (mutuality), and *keadilan hakiki* (true justice), can be a guideline for female students in actively participating in overcoming violence against women (Agustina & Ismah, 2024).

Al-Hikam *Pesantren* is one of the student boarding schools in Malang city that is very concerned with mainstreaming the role of its female students in overcoming violence against women, especially digital-based violence in this digital era. This *pesantren* has a model of empowering the role of students in overcoming violence against women, especially digital-based violence, using the perspective of the KUPI trilogy. This concept of empowering the role of students is called "*Mbak Santri Cantik Jelita (Mbak Santri Cerdas, Jeli dan Santun dalam Beretika)*" (Interview, 2024).

In fact, several previous studies have discussed the role of Islamic boarding schools in overcoming humanitarian crises and violence. First, research by Bafaqih discusses the role of Islamic boarding schools that are friendly to students as an Islamic boarding school program that aims to develop child-friendly Islamic boarding schools by using the resources owned by the Islamic boarding school (Bafaqih & Sa'adah, 2023). Second, research about the practice of sexual violence carried out by religious leaders (*kyai*) against female students in Islamic boarding schools (Pebriaisyah et al., 2022). Third, research by Rifa'ah discusses the social construction of physical violence carried out by Islamic boarding school administrators (*kyai*) against female students as a form of punishment for discipline (Rifa'ah, 2016). From several studies above, they have indeed discussed students or female students and violence against women. However, from all these studies, none have specifically examined the role of female students in overcoming digital-based violence against women using the KUPI fatwa trilogy approach. This is where the current research differs from previous research.

Thus, this study aims to analyze female students' role in overcoming digital-based violence against women using the KUPI's trilogy approach at the Al-Hikam *Pesantren* in Malang, East Java, Indonesia.

2. LITERATURE REVIEW

The relevant concept or theory in this study is the theory or concept of Online Gender-Based Violence (OGV), which is a form of violence carried out and facilitated by the internet medium. The Association of Progressive Communication (APC) defines Online Gender-Based Violence (OGV) as a form of gender-based violence that is carried out and exacerbated in part or in whole by information and communication technology such as mobile phones, the internet, social media platforms, and email. Online Gender-Based Violence (OGV) is an act of violence that is intended to harass based on gender and sexuality, facilitated by technology (Tina & S'lindile, 2024). In Indonesia, the laws that can be used are Law No. 12 of 2022 concerning criminal acts of sexual violence, Law No. 11 of 2008 concerning Information and Electronic Transactions, and Law No. 23 of 2004 concerning the Elimination of Domestic Violence.

Then the concept of gender roles includes the theory of nature and the theory of nurture (Vu, 2016). The theory of nature in the context of gender argues that differences in behavior, preferences, and gender identity between men and women are primarily or even entirely rooted in biological and genetic factors. This perspective emphasizes that physical, hormonal, and brain structure differences from birth or development naturally play a significant role in shaping

masculine and feminine characteristics. Rather than viewing gender as a mere social construct, the theory of nature highlights the role of evolution and biology in influencing different tendencies and dispositions between the sexes. In comparison, the theory of nurture in the context of gender equality is gender socialization. This process begins early, where family, peers, teachers, and the media are essential in conveying and reinforcing gender norms. Boys are often encouraged to behave masculinely, such as being strong, independent, and unemotional. In contrast, girls are encouraged to behave femininely, such as being gentle, caring, and emotional. Through the provision of different toys, the choice of suggested activities, and praise or criticism of certain behaviors, children gradually internalize the gender expectations that apply in their other environments (Soedradjat & Suryaningrum, 2022).

In addition, the concept or theory used in this study is gender justice based on the KUPI fatwa trilogy, namely the idea of *ma'ruf*, *mubadalah*, and *keadilan hakiki*, where the KUPI fatwa trilogy is a perspective in developing the role of women, especially female students, in overcoming digital-based violence against women.

The concept of *ma'ruf* is an approach to integrating and adapting universal Islamic values, such as the obligation to support each other and discuss, into a specific and casuistic social application framework. In this context, local wisdom values are the main factors considered (Fayumi, 2008). Related to this concept, Islamic boarding schools have a role, namely, to prevent violence against women, so female students are expected to be able to prioritize good values in speaking, commenting, and appearing in the digital world.

The concept of *mubadalah* (mutuality) emphasizes the importance of treating all individuals regardless of their gender, providing equal rights and responsibilities, and providing equal opportunities in all aspects of life. *Mubadalah* or mutuality includes the understanding that all people, regardless of gender, have the same value, potential, and human rights (Kodir, 2019). Efforts are needed to instill the concept of gender equality and justice in children from an early age, so that an understanding of these values can be reflected in their behavior (Kodir, 2022). This existence has important significance because there are still many elements in people's lives that, unknowingly, show signs of gender injustice, both in everyday life and in the mass media. This gender inequality can be observed through four parameters, namely access, participation, control, and benefits (Werdiningsih, 2020).

Keadilan Hakiki, or true justice, is a form of justice that does not view the party with power and dominance as the only standard for the weak and vulnerable. Therefore, the special aspects possessed by the weak and vulnerable, which are not possessed by the strong and dominant party, are given special attention to ensure that justice can be provided according to their specific conditions and needs. Women certainly have similarities and differences with men and diversity among women themselves, but women must also receive special attention to achieve true justice for them (Rofi'ah, 2010). Thus, through the theory of online-based gender criminality and the KUPI trilogy, which includes *ma'ruf*, *mubadalah*, and *keadilan hakiki*, this can be used as an analytical tool in analyzing the role of female students who are expected to become ideal humans in overcoming violence against women that often occurs in this digital era.

3. METHOD

This study used a qualitative approach with a case study research type. Namely, the writers conducted a case study at the Al-Hikam *Pesantren*, whose study focused on the role of female students in preventing digital-based violence against women. Then the authors used the KUPI Fatwa trilogy as an approach in analysing the role of female students in preventing digital-based violence against women.

The data collection technique in this study used interviews, observation, and documentation techniques. An interview was a process of interaction between researchers and informants to obtain certain data or information (Hurst, 2023). The informants in this study were female caregivers from the Al-Hikam *Pesantren* and several female students at the Al-Hikam Malang Islamic boarding school. This was because female caregivers have a role in making decisions related to concepts and activities related to the empowerment of students in protecting students from digital-based violence against women. Then the female students, who in this case are members of OSPAM (*Organisasi Santri Pesantren al-Hikam Malang*) or the Organization of Students of the Al-Hikam *Pesantren* for female students, are students who are active in various activities, including digital-based empowerment activities for female students.

In this study, the writers used participatory observation. In participatory observation, the authors participate in the activities (Hurst, 2023). The writers not only observed but also participated in the activities of Mbak Santri Cantik Jelita, including the researcher becoming a speaker in the digitally capable women's seminar. Regarding documentation techniques, the documents that the writers obtained in this study were documents in the form of work programs for OSPAM regarding the prevention of digital violence against students, especially for female students.

Meanwhile, data analysis in this study used interactive data analysis techniques by Miles, Huberman, and Saldana, which include data collection, data condensation, and data verification (Miles et al., 2014). The data validity checking technique uses triangulation techniques and source triangulation. The writers check the data obtained through interview techniques for triangulation techniques, then compare it with data from observations and documentation. If the data between the three is appropriate, it is valid. For source triangulation, the authors checked the data obtained from one informant and another informant. If the data submitted by one informant was in accordance with that of the other informant, then the data was valid.

4. FINDINGS AND DISCUSSION

In terms of digital transformation, female students at the Al-Hikam *Pesantren* in Malang have a program called "Mbak Santri Cantik Jelita," which is an abbreviation of *Mbak Santri Cerdas, Beretika dan Jeli dalam Dunia Digital*.

Cerdas or smart, female students who are smart in digital media will become creative and productive women in the digital space. Active and creative women seek opportunities to improve their knowledge and skills, self-capacity, economic independence, etc. Digitally wise women will continue to develop their potential, adapt to changes and advances in digital technology, and share knowledge with others through the digital space. When female students are bright in this digital world, then in fact, female students have used the *ma'ruf* approach to prevent violence against women in the digital world.

Beretika, or ethical, namely, female students who can use the digital space wisely. Female students must have self-confidence in the digital space but still respect others, avoid behavior that will hurt or harm others, not violate religious law, legal norms, or ethics in the digital world, regulate and limit time and access to inappropriate content, and maintain privacy and security in the digital world. When female students are ethical in this digital world, they also support the principle of *mubadalah*. This is because when female students are ethical, they become male partners in maintaining their own security. They do not harm other people, both men and women.

Jeli or observant, namely female students who always think critically, do not easily believe the information they receive before verifying it in the digital world, do not spread hoaxes, are not easily provoked by hoax news, and always filter the content they will consume. Women observant of digital media will know how to maintain privacy, security, and ethics in cyberspace, and they will always consider things carefully before posting something in the digital space because it will leave a recorded digital footprint.

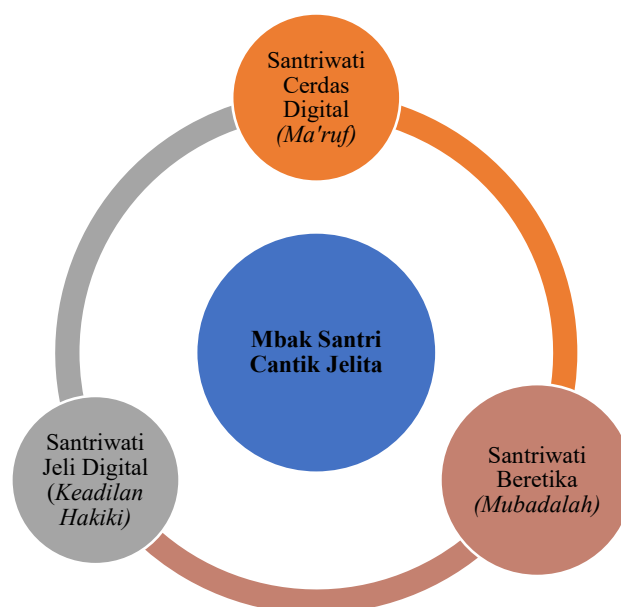


Figure 1. The Concept of "Mbak Santri Cantik Jelita in Ma'ruf, Mubadalah, and Keadilan Hakiki Approach".

The concept of *Mbak Santri Cantik Jelita* is a novel finding in this study, where this concept is then implemented in various activities at the Al-Hikam Islamic *pesantren*, including digital-based social media seminars. Then, entrepreneurship training activities for female students are conducted by utilizing social media. Entrepreneurship training equips *santri* with crucial skills that empower them to become proactive leaders in preventing digital violence against women (Azizah et al., 2024). This training goes beyond entrepreneurship skills, fostering critical thinking, ethical responsibility, and digital literacy. By developing a strong understanding of these principles, *santri* can effectively identify and challenge online misogyny, cyberbullying, and the non-consensual sharing of private content. Leveraging their respected role as moral guides within their communities, they can apply these competencies to protect themselves, educate their peers, and promote a culture of responsible digital citizenship.

Ultimately, this fusion of ethical business acumen with their spiritual values positions *santri* as crucial advocates for creating a safe and respectful online environment for women. Then, social activities involve female students working with male students to collaborate with the social service to prevent digital violence in *pesantren*.

4.1. Santriwati as Pioneer Agents of Good Content in the Digital World (Ma'ruf Approach)

KUPI (Kongres Ulama Perempuan Indonesia) or Indonesian Women's Ulama Congress, in its fatwa, stated that violence against women in any form is forbidden, so all parties are required to make prevention efforts, and when it occurs, must act. The KUPI fatwa provides a legal and ethical basis for female students in carrying out their roles (Kodir, 2022). By referring to this fatwa, female students can carry out their duties and responsibilities confidently and sustainably. Therefore, all students need to understand and internalize the contents of this *fatwa* so that they can become solid and consistent agents of change.

The concept of *ma'ruf* as an approach in deriving and contextualizing universal Islamic values, such as the obligation to be willing to each other and to deliberate with each other into a particular and casuistic social application system, where local appropriateness values are the primary considerations (Fayumi, 2008). Related to this concept, what is done at the Al-Hikam *Pesantren* is to prevent violence against women, so female students are expected to be able to prioritize good values in speaking, commenting, and appearing in the digital world.

As part of the community in the Islamic boarding school, the female students at the Al-Hikam *Pesantren* use the concept of goodness as an approach to carrying out their role in overcoming digital-based violence against women. *Ma'ruf*, or goodness applied by the female students at the Al-Hikam *Pesantren*, is good at speaking well and ethically in the digital space. For example, on social media, the female students prioritize the values of goodness, ethics, and religious norms in speaking and appearance. This is as conveyed by Nyai Abida below:

"All female students in this Islamic boarding school must prioritize the values of truth and goodness that come from Islamic teachings as well as from social norms and ethics that have been arranged in the form of Islamic boarding school regulations, especially when they are in the digital world. For example, when using social media, they must speak well, have good statuses, and have a good appearance by always prioritizing the identity of students." (Interview, August 2, 2024).

What was conveyed by Mrs. Nyai Abida is in accordance with the results of the researcher's observations, namely, when observing the behaviour of students using social media, they prioritize good values. They display good words, ethics, and appearance (Observation, July 23, 2024). Thus, it will be an effort to avoid acts of violence or harassment that may occur on social media.

Santriwati has a role as a pioneer of change in providing understanding and education to women around them regarding human rights and gender justice. They can explore this understanding from Islamic teachings and the KUPI Fatwa, which emphasizes the principles of equality and protection of women. Thus, *santriwati* are agents of women's empowerment to achieve their rights. In relation to the prevention of digital-based violence against women,

female students can become pioneering agents in creating good content in the digital world, especially on social media, which is often used by students.

In this case, as conveyed by Ila Fuadiya below:

"In the digital world, especially in social media, female students here must be able to be an example for other women in terms of speech and appearance. For example, in making statuses on Facebook, Instagram, Twitter, and making content on YouTube, they must show a good student profile to avoid harassment on social media." (Interview, August 28, 2024)

Thus, the role of female students as pioneers of good content on social media is in accordance with the *ma'ruf* approach used by KUPI in each of its fatwas. The *ma'ruf* approach, as the first KUPI trilogy, the essence of which is that in making decisions or implementing anything, the *ma'ruf* or propriety approach must be the main approach used, including in preventing digital-based violence against women.

Table 1.

Santriwati as Pioneer Agents of Good Content in the Digital World.

No	<i>Santriwati's</i> Role	Description	Action
1	Becoming a Positive Inspiration	<i>Santriwati</i> can make a positive impact by sharing stories, experiences, or motivational content	Sharing personal spiritual journeys or inspirational stories from life in the <i>pesantren</i> (Islamic boarding school).
2	Educating and informing	Creating content that educates by sharing religious knowledge or life skills	Creating videos or articles about religious teachings or practical Islamic life tips
3	Promoting Islamic Values	Using the platform to introduce and spread good Islamic values	Creating content about the importance of manners, prayer, and ethics in Islam.
4	Creative Expression	Demonstrating creativity by blending Islamic content with current social media trends.	Making creative videos about daily prayers or brief interpretations (<i>tafsir</i>) in an engaging way
5	Upholding Ethics and Social Norms	Maintaining proper behaviour in terms of attire, speech, and conduct on social media	Avoid inappropriate content and ensure all posts are respectful and polite.
6	Encouraging Goodness (<i>Amar Ma'ruf</i>)	Using social media to encourage followers to do good deeds and avoid bad actions	Sharing calls for charitable acts, such as donations or maintaining cleanliness.
7	Sharing Accurate Information	Creating reliable content, both in religious and social matters.	Sharing articles or videos that teach how to perform religious duties properly

8	Setting a Good Example in Interactions	Demonstrating respectful and polite interactions while engaging with others	Engaging with followers kindly and respectfully, maintaining a positive tone
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The various roles adopted by *santriwati* on social media demonstrate their potential as powerful and positive digital influencers. By combining the authenticity of their spiritual journeys with modern tools for creative expression, they effectively transform their platforms into spaces for inspiration, education, and ethical advocacy. They not only share religious knowledge and promote Islamic values but also proactively set a good example for respectful online behaviour. Ultimately, their efforts in sharing accurate information and building positive interactions allow them to transcend personal use of social media and become key figures in fostering a safer, more constructive, and more ethical online environment for everyone.

4.2. *Santriwati* as Partners of *Santri* in the Digital World (*Mubadalah*)

The concept of mutuality emphasizes the importance of treating all individuals regardless of gender, giving equal rights and responsibilities, and providing equal opportunities in all aspects of life. *Mubadalah*/mutuality includes the understanding that all people, regardless of gender, have the same value, potential, and human rights (Muafiah & Fadly, 2019).

Mubadalah (mutuality) is a balance between the roles of men and women in carrying out a role (Zulfa et al., 2023). The existence of good cooperation between male and female students in carrying out the role of handling digital-based violence is also an approach that exists at the Al-Hikam *Pesantren*. The relationship of mutuality (*mubadalah*) in carrying out the role of handling digital-based violence against women at al-Hikam *Pesantren* can be seen from the cooperation carried out by both female and male students in holding socialization activities/workshops at the Islamic boarding school about the importance of preventing digital-based violence that is currently rampant (Observation, July 23, 2024).

This is in accordance with what was conveyed by one of the female students, named Alfi, as follows:

"We, both female and male students, always work together to implement every activity program at the boarding school. One of them is during the Student Scientific Festival, which also discusses the role of students in preventing digital violence. Both male and female students are given the same understanding about how both have a balanced role in preventing violence that occurs in Islamic boarding schools, including digital-based violence. (Interview, August 28, 2024).

Regarding the role of Islamic boarding school students as partners of male Islamic boarding school students (*santriwati*) in preventing violence against women in the digital world, Mrs. Laily Abida said the following:

"In the context of a humanitarian crisis, female students (santriwati) can also act as partners or partners of male students (santri) in preventing violence in the digital world. Female students, together with male students at the Al-Hikam pesantren, are members of OSPAM Putra and OSPAM Putri, which jointly carry

out various activities that are useful in preventing digital-based violence against women. Examples of activities carried out are OSPAM Putra Putri jointly holding seminars and training related to the use of social media that is safe and does not invite the possibility of violence, especially violence against women". (Interview, August 28, 2024)

Gender equality and justice need to be instilled in children as early as possible so that children have an understanding that is manifested through behaviour about gender equality (Hamsah & Rahmy, 2023). Early childhood is the right time to implement gender-responsive parenting to break the chain of gender bias culture (Kodir, 2019). This is important because there are still many things that are not realized in people's lives that still show indicators of gender injustice, both in real life and in the mass media. This gender injustice can be seen from four indicators: access, participation, control, and benefits (Werdiningsih, 2020). What is done at the Al-Hikam *Pesantren* by using this *mubadalah* approach is by implementing cooperation between female and male students in preventing and handling digital-based violence against women.

4.3. Santriwati as the Driver of Social Justice in the Digital World (True Justice)

True justice is justice that does not make the strong and dominant parties the sole standard for the weak and vulnerable parties (Mayaziza, 2023). Therefore, the unique conditions possessed by the weak and vulnerable parties, which are not possessed by the strong and dominant parties, are given special attention to be considered so that justice can truly be obtained according to their unique conditions and needs (Rahmy, 2023). Women certainly have similarities and differences with men, and there is diversity among women. To fulfil true justice for women, their similarities with men must be considered (Rofi'ah, 2010). True justice ensures that what is experienced by women and men must be in accordance with their respective experiences and cannot be equated biologically between men and women. When talking about violence experienced by women, this violence must also be genuinely based on the experiences of women, not solely from the perspective of men. In this case, the Al-Hikam *Pesantren* makes true justice an approach to overcoming violence against women, where female students are given roles according to the experiences of women and men according to the experiences of men, but must still respect and appreciate each other.

This is as conveyed by Mrs. Laily Abida as follows:

"The principle of justice must be applied in all conditions, especially in the context of handling and preventing violence against women. Both men and women have the same responsibility to prevent violence against women, but according to their respective portions and roles". (Interview, August 28, 2024).

A *Santriwati* or female student can become the driving force of social and humanitarian action in society. Through the education they receive at Islamic boarding schools, they can organize preventive, educational, and advocacy activities related to humanitarian issues, especially those involving women. Thus, they not only act as agents of prevention but also as pioneers of sustainable social change.

This is as conveyed by one of the students, Qurrotu A'yun, as follows:

"Through the role of female students in Islamic boarding schools, female students can build networks and cooperation with various parties, including humanitarian agencies, governments, and non-governmental organizations. This cooperation makes them more effective in overcoming humanitarian crises, because it supports synergy and collaboration between the parties involved." (Interview, August 28, 2024).

The involvement of women in building networks and collaboration with various parties is a crucial strategy for preventing digital violence against women (Jewkes et al., 2021). Given their position as respected agents of change in their communities, *santriwati* can serve as a bridge between their Islamic boarding schools (*pesantren*) and external institutions, including humanitarian organizations, the government, and non-governmental organizations. This collaboration allows them to access specialized resources and expertise, such as digital literacy training, legal aid for victims, or counselling services. Through this synergy, *santriwati* can raise awareness within their own circles and participate in policy advocacy that protects women in the digital realm and supports a more integrated response system. Ultimately, their role transcends individual efforts, transforming into a more organized and effective collective movement to create a safer digital space for women.

The roles of female students in the Al-Hikam *pesantren* are female students as pioneers of good content in the digital world, female students as partners of male students in the digital world, and female students as drivers of social justice in the digital world. The role of female students is in accordance with digital transformation, a process and strategy for implementing digital technology into various aspects (Kraus et al., 2021). Women's participation in digital transformation not only requires the adaptation of digital skills in all sectors of life, but also business processes and infrastructure that meet the needs of women and girls (Fuadi et al., 2021). UN Women (2023) states that more inclusive and unbiased technology is needed with designs and regulations rooted in human rights (Wajcman et al., 2020). Women can also collaborate with the government in preventing online violence against women (Nashriyah et al., 2021). With the readiness of infrastructure and regulations that are friendly to women, women can move to inspire digital transformation, lead change by utilizing digital technology, and bring the younger generation to transform in the digital era with a female touch.

5. CONCLUSION

The results of this study are the role of female students in overcoming violence against women using the KUPI trilogy approach, namely female students as agents of pioneering good content in the digital world (*Ma'ruf*), female students together with male students act as partners in the digital world (*Mubadalah*) and female students as drivers of social justice in the digital world (*true justice*). The new findings in the study are the concept of "Mbak Santri Cantik Jelita (Mbak Santri Smart, Ethical and Observant in the Digital World)" as a concept for increasing the role of female students in preventing digital-based violence against women. This concept can theoretically have implications in developing role theory. It can practically be a role model in developing the idea of the role of female students in preventing digital-based violence against women in other *pesantren*.

This research is still limited to a case study of the role of female students in preventing digital-based violence against women in *pesantren*. In fact, this digital-based violence against women is likely to occur in Islamic boarding schools for children and adolescents. In addition, this study only focuses on the role of female students. In contrast, in *pesantren*, the responsibility for preventing digital-based violence against women is not only the role of female students, but also of the system in the Islamic boarding school and so on. Therefore, the writers recommend that other researchers conduct more comprehensive research related to the prevention of digital violence against women, both from the aspect of the Islamic boarding school system. Other approaches besides the KUPI trilogy approach can also be used, such as an interdisciplinary or multidisciplinary approach.

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