



Preventing Sexual Violence in Indonesian Pesantrens: Strategies and Deliberation

Salami Mahmud¹, Nashriyah¹, Wiwi Siti Sajaroh¹, Fadhlah²,
Syatria Adymas Pranajaya³

¹Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

²Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia

³Universitas Islam Negeri Sultan Aji Muhammad Idris, Samarinda, Indonesia

Email: salami.mahmud@ar-raniry.ac.id

Abstract

Pesantren should be a safe and friendly place for santri. However, lately, there have been several boarding schools that are suspected of committing sexual crimes against their santri. This was done by educators at the institution. The purpose of this study is to find out the causes of sexual violence in pesantren, the problems that are often experienced by santri in pesantren related to the issue of sexual violence, and the efforts made by pesantren in preventing sexual violence against santri. This research uses mixed methods. Primary data were obtained from observations, interviews, and FGD. Meanwhile, data from questionnaires were used to strengthen qualitative data. Based on the results of the study, it is concluded that the causes of sexual violence in pesantren are due to the power relationship between ustadz and santri, the lack of understanding of sexuality knowledge of santri, and the negative influence of social media exposure when the santri return home. Sexual harassment that has been experienced by santri is that some activities lead to sexual violence committed by fellow santri, from ustadz to santri or strangers. Meanwhile, prevention strategies carried out by pesantren are binding rules between pesantren, santri and parents, and enforcing sanctions for santri who break the rules. Furthermore, pesantren establish cooperation between pesantren, the community, and the government as well as parents of santri in synergizing joint programs for the prevention of sexual violence in the pesantren. Finally, pesantren uses applications on gadgets that can synchronize between the pesantren and the parents in monitoring the activities of santri.

Keywords: Strategy, Pesantren, Sexual Violence, Santri

Abstrak

Pesantren seharusnya menjadi tempat yang aman dan ramah bagi para santri. Namun, belakangan ini, terdapat beberapa pesantren yang diduga melakukan tindak kekerasan seksual terhadap para santrinya. Yang memprihatinkan, hal ini ada yang dilakukan oleh pendidik di lembaga tersebut. Tujuan penelitian ini adalah untuk mengetahui penyebab terjadinya kekerasan seksual di pesantren, masalah yang sering dialami oleh santri di pesantren terkait isu kekerasan seksual, serta upaya yang dilakukan oleh pesantren dalam mencegah kekerasan seksual terhadap santri. Penelitian ini menggunakan metode campuran. Data primer diperoleh melalui observasi, wawancara, dan FGD. Sementara data dari kuesioner digunakan untuk memperkuat data kualitatif. Berdasarkan hasil penelitian, disimpulkan bahwa penyebab kekerasan seksual di pesantren disebabkan oleh hubungan kekuasaan antara ustadz dan santri, kurangnya pemahaman santri tentang pengetahuan seksual, serta pengaruh negatif paparan media sosial saat santri pulang ke rumah. Pelecehan seksual yang dialami oleh santri adalah bahwa beberapa aktivitas di pesantren dapat menyebabkan kekerasan seksual, baik yang dilakukan oleh sesama santri, oleh ustadz kepada santri, atau oleh orang asing. Sementara itu, strategi pencegahan yang dilakukan oleh pesantren meliputi aturan yang mengikat antara pesantren, santri, dan orang tua, serta penerapan sanksi bagi santri yang melanggar aturan. Selain itu, pesantren menjalin kerja sama antara pesantren, masyarakat, dan pemerintah serta orang tua santri dalam mensinergikan program bersama untuk pencegahan kekerasan seksual di pesantren. Akhirnya, pesantren menggunakan aplikasi di gadget yang dapat disinkronkan antara pesantren dan orang tua dalam memantau aktivitas santri.

Kata kunci: Strategi, Pesantren, Kekerasan Seksual, Santri.

Introduction

Articles The issue of sexual violence in pesantren is an important concern because various forms of violence occur in these institutions.¹ To address this, a comprehensive approach is needed, including strengthening supervision, counseling,

¹Bagas Miqdad Abdillah et al., “Upaya Pencegahan Pelecehan Seksual Dalam Lingkungan Pendidikan Pesantren Di Indonesia”, *Moderasi: Jurnal Kajian Islam Kontemporer*, vol. 1, no. 1 (2023), p. 1–25; Naufal Cholily et al., “Bridging Fiqh and Religious Practice: Actualizing the Function of Ḥāshiyah as a Form of Worship in the Scribal Traditions of Madurese Pesantren Literature”, *Journal of Islamic Law*, vol. 6, no. 1 (2025), p. 21–45, Ahmad Jamaludin and Yuyut Prayuti, “Model Pencegahan Kejahatan Seksual Di Lembaga Pendidikan Pesantren”, *Res Nullius Law Journal*, vol. 4, no. 2 (2022), p. 161–9.

and teaching moral values.² Legal protection for victims and oversight by the state, government, and Ministry of Religious Affairs is also essential.³

According to the contemporary *Maqāṣid Sharia* perspective, Law Number 12 of 2022 concerning Crimes of Sexual Violence emphasizes the protection of human dignity, morality, and human rights. This includes physical and psychological protection for victims, which aligns with Islamic principles on preserving life, reason, and honor.⁴ The role of parents in preventing sexual abuse was also highlighted, with a focus on open communication and education.⁵ From an Islamic educational perspective, parents play a primary role as educators in shaping children's moral character, while teachers act as partners who reinforce these values through formal education, thereby establishing a collaborative foundation for effective moral and character development.⁶

The parents should be aware of sexual violence because this happens not only at the pesantren or boarding school but also at home.⁷ If sexual violence against children, especially in educational institutions, has a known trigger, it can be prevented early. In cases of child sexual abuse from a legal perspective, there are often challenges in proving the case, because witness testimony often relies on information heard from others (*testimonium de auditu*), which, although not fully

²Glenn W. Lambie and Shari M. Sias, "An integrative psychological developmental model of supervision for professional school counselors-in-training", *Journal of Counseling & Development*, vol. 87, no. 3 (Wiley Online Library, 2009), p. 349–56; Abdul Majid, "Strategi Preventif Pelecehan Seksual di Pesantren di Indonesia: Perspektif Sosiologi Agama", *The Journalish: Social and Government*, vol. 4, no. 3 (2023), p. 263–73.

³Jamaludin and Prayuti, "Model Pencegahan Kejahatan Seksual Di Lembaga Pendidikan Pesantren".

⁴Muhammad Iqbal Juliansyahzen, "The Contemporary Maqāṣid Sharia Perspective on Sexual Violence Provisions in the Indonesian Law Number 12 Year 2022.", *Al-Manahij: Jurnal Kajian Hukum Islam*, vol. 16, no. 2 (2022).

⁵Alena Prikhidko and Maureen C. Kenny, "Examination of parents' attitudes toward and efforts to discuss child sexual abuse prevention with their children", *Children and Youth Services Review*, vol. 121 (Elsevier, 2021), p. 105810; Kayus Kayowuan Lewoleba and Muhammad Helmi Fahrozi, "Studi Faktor-Faktor Terjadinya Tindak Kekerasan Seksual Pada Anak-Anak", *Esensi Hukum*, vol. 2, no. 1 (2020), p. 27–48.

⁶Aminudin Aminudin and Hasan Hasan, "The Role of Teachers and Parents in The Formation of Children's Character in Schools: A Study in Southeast Sulawesi, Islamic Family Law Perspective", *El-USrah: Jurnal Hukum Keluarga*, vol. 8, no. 1 (2025); Liza Diniarizky Putri et al., "Developing ecological piety in pesantren: the Kyai's cognition and the practice of living fiqh al-bī'ah in Banten", *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, vol. 23, no. 2 (2024), p. 235–59.

⁷Moh Ashif Fuadi et al., "Prevention Effort of Sexual Violence From Power Inequality Relations in Islamic Boarding Schools in Indonesia", *Harmoni*, vol. 23, no. 1 (2024), p. 1–17; Ahmad Ali Riyadi, Khoiriyah Khoiriyah, and Indi Aqilah Zahra, "Case Study of the Phenomenon of Educational Violence and Its Impact On the Psychology of Santri in Several Islamic Boarding Schools in Sukoharjo Central Java", *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, vol. 16, no. 1 (2024), p. 595–606; Salami Salami et al., "Portrait of Sexual Harassment Victims and Religious Support of the Parents in Aceh", *Jurnal Ilmiah Peuradeun*, vol. 8, no. 2 (2020), p. 313.

valid as formal evidence, can still serve as a guide for judges in handling child sexual abuse cases.⁸

Related to this case, the subject of pedophilia has also garnered greater attention, consciousness, and apprehension among both the medical profession and the general public.⁹ Several studies focus more on the preventive efforts of sexual crimes in the educational environment.¹⁰ Based on Jamaludin and Prayuti's research,¹¹ state regulations that are friendly to women and children are needed.¹² For example, strengthening the role of the state and government, encouraging a revision of the Islamic Boarding School Law or including a Ministerial Regulation regarding the prevention of sexual crimes in Islamic boarding schools, and mandating the development of Standard Operating Procedures (SOP) for preventing sexual crimes in every Islamic boarding school, including the implementation of a sex education curriculum.

In addition, added that to prevent cases of sexual violence or various acts of discrimination against children in the pesantren environment,¹³ it is considered necessary to implement the Islamic Sex Education Program, a program that collaborated with the education curriculum in pesantren through modern and fun teaching methods which are easy to understand by santri.¹⁴ This is implemented

⁸Citra Dewi Keumala, Rizanizarli Rizanizarli, and Syarifuddin Hasyim, "Testimonium De Auditu in The Case Rape of Childrens", *Syariah: Jurnal Hukum dan Pemikiran*, vol. 22, no. 2 (2022), p. 151–61.

⁹Ryan C.W. Hall and Richard C.W. Hall, "A Profile of Pedophilia: Definition, Characteristics of Offenders, Recidivism, Treatment Outcomes, and Forensic Issues", *Mayo Clinic Proceedings*, vol. 82, no. 4 (2007), p. 457–71; Agus Riwanda et al., "Science and Religion Integration in Indonesian Islamic Senior High Schools: Analyzing Teachers' Pedagogical Practices", *Science & Education* (2025).

¹⁰Riwanda et al., "Science and Religion Integration in Indonesian Islamic Senior High Schools: Analyzing Teachers' Pedagogical Practices".

¹¹Jamaludin and Prayuti, "Model Pencegahan Kejahatan Seksual Di Lembaga Pendidikan Pesantren".

¹²Muslim Zainuddin et al., "Protection of Women and Children in the Perspective of Legal Pluralism: A Study in Aceh and West Nusa Tenggara", *Samarah*, vol. 8, no. 3 (2024), p. 1948–73; Mutiara Fahmi et al., "Islamic Jurisprudence and Local Wisdom in the Humanitarian Protection of Rohingya Refugees by Acehese Figures", *El-Mashlahah*, vol. 14, no. 2 (2024), p. 323–42.

¹³Juan Maulana Alfredo, Xavier Nugraha, and Dita Elvia Kusuma Putri, "Islamic Sex Education Program: Transformasi Pendidikan Pesantren Guna Mencegah Terjadinya Kekerasan Seksual di Kalangan Santri", *Mizan: Journal of Islamic Law*, vol. 6, no. 1 (2022), p. 119.

¹⁴Eka Srimulyani, "Muslim Women and Education in Indonesia: The pondok pesantren experience", *Asia Pacific journal of education*, vol. 27, no. 1 (Taylor & Francis, 2007), p. 85–99; Lenny Herlina and Prosmala Hadisaputra, "Strengthening Sex Education to Prevent Sexual Violence in Islamic Boarding Schools: Lessons from Ummi on Lombok Island, Indonesia", *International Journal of Learning, Teaching and Educational Research*, vol. 24, no. 5 (2025), p. 198–213.

with the intention of realizing a safe and conducive atmosphere and environment for santri.¹⁵

Meanwhile, curative efforts¹⁶ can be carried out, among others, by providing legal protection, especially in the form of guaranteeing the safety of victims and their families, health services and social reintegration,¹⁷ providing legal assistance to victims, supporting the integration of students who are victims of sexual violence and the perpetrators are prosecuted under Law No. 35 of 2014 relating to child protection whose perpetrators are punishable by 15 years plus six months imprisonment.¹⁸

Furthermore, added that sexual violence erodes public trust, so collaborative preventive measures involving pesantren, the community, and the government are necessary.¹⁹ In addition, strict legal action against perpetrators is very important.²⁰

The results of research conducted by Khasanah suggest that knowledge of sexual learning materials in educational institutions is still relatively low so that sexual harassment still occurs. With the occurrence of sexual harassment cases experienced by students in the pesantren environment, other students know the impact of sexual harassment so that they become more introspective to avoid all forms and types of sexual violence.

This is an illustration of the impact of not implementing sex education in the pesantren education curriculum. Where the occurrence of sexual violence is based on the students' ignorance of the forms and types of sexual violence.²¹ Regarding the incidence of sexual violence in educational institutions, Kementerian PPPA stated that educational institutions are not exempt from incidents of sexual violence. Educational institutions occupy the second place after households as the dominant

¹⁵Erfaniah Zuhriah et al., "Dimensions of The Islamic Law and Human Rights in The Protection of Children from Convicted Parents", *De Jure: Jurnal Hukum dan Syar'iah*, vol. 16, no. 2 (2024), p. 432–55.

¹⁶Iskandar, "Perlindungan Hukum terhadap Santriwati Korban Kekerasan Seksual (Suatu Penelitian Di Wilayah Hukum Pengadilan Negeri Blangkejeren) Legal Protection Against Victims of Sexual Violence (Research Studies In The Jurisdiction Of Blangkejeren District Court)", *Jurnal Ilmiah Mahasiswa Bidang Hukum Pidana*, vol. 4, no. 2 (2020), p. 385–97.

¹⁷Dedy Sumardi et al., "Transition of Civil Law to Public Law: Integration of Modern Punishment Theory in Criminal Apostasy", *AHKAM: Jurnal Ilmu Syariah*, vol. 22, no. 1 (2022).

¹⁸Fajri M. Kasim et al., "The Protection of Women and Children Post-Divorce in Sharia Courts in Aceh: A Sociological Perspective", *AHKAM: Jurnal Ilmu Syariah*, vol. 22, no. 2 (2022); Dedy Sumardi, Ratno Lukito, and Moch Nur Ichwan, "Legal pluralism within the space of Sharia: Interlegality of criminal law traditions in Aceh, Indonesia", *Samarah*, vol. 5 (2021).

¹⁹Fuadi et al., "Prevention Effort of Sexual Violence From Power Inequality Relations in Islamic Boarding Schools in Indonesia".

²⁰Ikhwanuddin Harahap, Fatahuddin Aziz Siregar, and Erie Hariyanto, "Understanding The Rise of Childfree Marriage: Avoiding Toxic Family, Being Happy and Well Without Children Despite Contradiction With Maqashid al-Sharia", *Al-Istinbath: Jurnal Hukum Islam*, vol. 10, no. 1 (2025), p. 303–29.

²¹Ahmad Syauqi Fuady, "Pembaharuan Sistem Pendidikan Di Pesantren", *Al-Insiyroh: Jurnal Studi Keislaman*, vol. 6, no. 1 (2020), p. 101–14.

place in cases of sexual violence. It continues that 1,154 cases of sexual violence have been recorded in schools and 54 cases have occurred in fast-training educational institutions.²² Thus, it can be concluded that the school is a strategic place for the perpetrators to do their brutal actions against their victims. These cases are often characterized not only by abuse of power but also by the manipulation of religious values and authority, which makes the violence appear legitimate and difficult to challenge within the pesantren context.²³

Therefore, educational institutions are one of the focuses of the problem and receive special attention in this study, especially religious educational institutions known as pesantren. This research is about the strategy of pesantren in making efforts to prevent sexual violence against santri.

This research was conducted in three locations, namely in Riau Province, West Java Province, and Aceh Province. The determination of the research location was based on several considerations, including; an area that has the largest number of pesantren, an area that has several cases of sexual violence that occurred in educational institutions, and an area with many students becoming victims.

This research is a mixed-method field research. Mixed Methods is a research method by combines two research methods at once, qualitative and quantitative in a research activity so that more comprehensive, valid, reliable, and objective data will be obtained.²⁴

²²Simfoni PPA, *SIMFONI-PPA* (2023).

²³A.B. Bin Mohamad et al., *Religious Manipulation in Child Sexual Harassment: Islamic Boarding Schools in Indonesia*. *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat*, 24 (2), 253–272 (2024).

²⁴Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*, 5th edition, ed. by Sutopo (Bandung: ALFABETA, 2014).

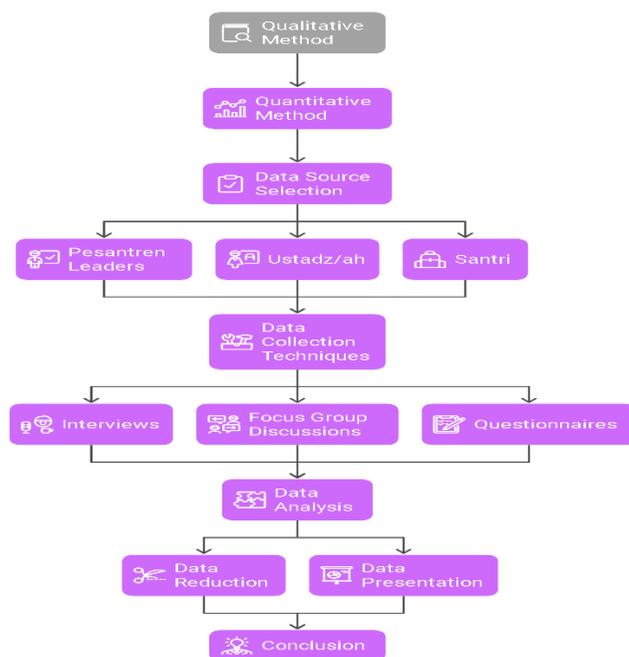


Figure 1. Methodology

Source: Authors

In this research, the qualitative method is the primary method and the quantitative method is the secondary method because quantitative data is used to strengthen qualitative data. The selection of data sources in this research was carried out through a process of consideration and certain reasons.²⁵ This was done by considering the large population of respondents.

For this reason, the characteristics of the people who are the source of data in this study are determined, including; people who live, know, and follow all activities in the pesantren environment; people who are undergoing the religious teaching-learning process; and people who have positions in the pesantren. Therefore, the data sources in this study were three pesantren leaders, 12 *ustadz/ah*, and 90 santri. Thus, the total number of sources in this study amounted to 105 people.

To collect data needed from the research location, research methodology experts offer at least three techniques and tools for digging up information from people who are research sources. This is intended to obtain valid and objective information.²⁶ The data collection techniques used in this research are interviews, FGD, and questionnaires.

After the data has been collected, the researchers take several other steps, namely reducing the data, sorting out information that is considered important, and

²⁵Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*, Edisi Baru edition (Bandung: ALFABETA, 2016).

²⁶Sugiyono, *Metode Penelitian Kombinasi (Mixed Methods)*.

then determining it based on themes and patterns. Furthermore, presenting the data in the form of descriptions according to categories briefly, concisely, and clearly. The last step is making a conclusion that describes the essence of the problem in this study to answer the research questions.²⁷

Pondok Pesantren Daarun Nahdhah Thawalib Bangkinang

a. Causes of Sexual Violence in Pesantren

Based on the results of FGD with a number of *ustadz/ah* of Pesantren Daarun Nahdhah Thawalib Bangkinang, it is known that among the many factors that cause sexual violence in the pesantren are generally influenced by the environment outside the pesantren. It can be from family at home, social friends, information circulating from mass media and electronic media that provide new information for santri.²⁸

In addition, the other study showed that the increase in cases of violence against children in the form of exploitation, violence, abuse, neglect, and sexual crimes,²⁹ has recently shown that the state, government, community, family, and parents have failed to carry out their duties, especially in functions, fulfillment, responsibilities as the front guard in providing protection, and respect for children's rights in Indonesia.³⁰

Therefore, the conditions of the pesantren environment are expected to be able to make young people understand religious teachings and apply them to their daily lives so that they become role models for others.³¹ As long as the santri are in the pesantren environment, all santri behavior can be closely monitored by the pesantren. This can also be seen in the behavior of santri in dressing, social etiquette, and speech. However, if the santri returns to the social environment of the community, and then come back to the pesantren, then all the stimuli they receive from outside are also brought into the pesantren and affect other santri.³²

b. Problems Often Experienced by Santri in Pesantren related to Sexual Violence Issues.

²⁷Mathew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif*, 1st edition (Jakarta: Universitas Indonesia, 2009).

²⁸FGD with Ustaz and Ustazah at Pesantren Daarun Nahdhah Thawalib Bangkinang, Mei, 16 (2024).

²⁹Sri Astuti A. Samad et al., "Islamic Educational Approaches To Stunting Prevention And Child Protection", *Jurnal Pendidikan Islam*, vol. 10, no. 2 (2024), p. 163–74..

³⁰Kayowuan Lewoleba and Helmi Fahrozi, "Studi Faktor-Faktor Terjadinya Tindak Kekerasan Seksual Pada Anak-Anak".

³¹Zulfia Hanum Alfi Syahr et al., "The Role of Indigenous Peoples, Social Workers, and the Syar'iyah Court in Diversion of Children Perpetrators of Jinayah", *Al-Manahij: Jurnal Kajian Hukum Islam*, vol. 17, no. 1 (Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto, 2023), p. 113–24.

³²Interview with the leader of Pesantren Daarun Nahdhah Thawalib Bangkinang, May, 16, (2024).

The forms of sexual violence in pesantren are the same as sexual crimes in general, namely by coercion and the desire of one of the parties to seduce. Seduce in general, namely by coercion and the desire of only one party to seduce, poking, hugging, squeezing body parts, and all kinds of other forms of harassment until the main goal is to have forced sexual intercourse.³³

Based on the results of interviews with respondents at Pesantren Daarun Nahdhah Thawalib Bangkinang, it is known that the problems experienced by students in this pesantren are still at a reasonable level, not to the point of entering into criminal acts. Things that have been reported are cases of bullying between classmates or between seniors and juniors. In addition, there are also cases or reports related to the issue of sexual violence. For example, students who are dating, although not to the point of doing things outside the boundaries. Furthermore, santri jokes lean towards sexual harassment, such as being called with suits, and physical contact such as pinching.

To corroborate data from interviews, specifically for harassment that has been experienced by santri, researchers distributed questionnaires to 30 santri. From their answers, it was found that 8 santris experienced verbal sexual harassment and 3 experienced it physically. The response of these santris when they received such harassment was to fight back as much as they could and report the incident to the pesantren authority. However, some santris are silent and harbor their bad experiences. This could be because they feel afraid, embarrassed, or the possibility of intimidation from the perpetrator.

It can be seen that the data from interviews with ustaz or ustazah are a little bit different from the questionnaire data. This happens because there are santris who do not report to the ustaz or ustazah or the leader of pesantren when they become the victims. Not only in this pesantren, but the santris become sexually violent also found in other pesantren, even though it was done by the leader of pesantren.³⁴

In short, the data from the questionnaires can be seen in the chart below:

³³Hadibah Zachra Wadjo and Judy Marria Saimima, "Perlindungan Hukum Terhadap Korban Kekerasan Seksual Dalam Rangka Mewujudkan Keadilan Restoratif", *Jurnal Belo*, vol. 6, no. 1 (2020), p. 48–59.

³⁴Iskandar, "Perlindungan Hukum terhadap Santriwati Korban Kekerasan Seksual (Suatu Penelitian Di Wilayah Hukum Pengadilan Negeri Blangkejeren) Legal Protection Against Victims of Sexual Violence (Research Studies In The Jurisdiction Of Blangkejeren District Court)".



Figure 2. Sexual Violence Experienced By Santris
Source: Authors

c. Efforts Made by the Pesantren in Preventing Sexual Violence that Occurs against Santri.

Based on the results of FGD and interviews with respondents, researchers found several efforts that have been implemented by Pondok Pesantren Daarun Nahdhah Thawalib Bangkinang to prevent cases of sexual violence in pesantren, including guiding students through reading the rules of the pesantren and the threat of strict sanctions during the flag ceremony.

The next effort is to empower the IT team owned by the pesantren to conduct virtual and physical supervision of santri activities inside and outside the pesantren. Virtually, the IT team monitors the activities of students in cyberspace through the students' social media. This activity is suitable for the era when the santris lived, that 5.0 era. Almost all santris have social media like Instagram, Twitter, Link In, TikTok, and so on.

Meanwhile, physical supervision is through the installation of 112 CCTV units spread across seven areas to monitor the activities of students in every room, hallway, and at points that cannot be reached by supervision. With this sophisticated device, it can make it easier for ustadz/ah to provide supervision of students at all times.³⁵

Another effort made by pesantren is to include sexuality material in certain learning programs, such as in the lessons of akidah akhlak and fiqh women once every three days. There is also a study that mentions that to enhance prevention efforts, it is beneficial to engage in the study of specific works on sex education such as *'Uqūdu al-Lujain*, *Qurratul' Uyūn*, and *Fathul Izār*.

³⁵FGD with Ustaz and Ustazah at Pesantren Daarun Nahdhah Thawalib Bangkinang, May, 16.

Additional methods encompass the observation of student conversations through mobile phones, as well as the dissemination of guidance (*mau'idzoh*) from religious instructors. The practice of *Kiai*, along with the implementation of stringent regulations regarding relationships between gender.³⁶

Preventive efforts within educational institutions need to be reinforced by legal and religious education in the family environment, as family-based guidance,³⁷ premarital counseling, and early education play a crucial role in building awareness of rights and preventing violence against women and children.³⁸

From 37 principles of Islamic sex education based on the Quran and Hadis, the principle of strengthening sexual intelligence in adolescents³⁹ is the most relevant one for santris' ages from the researchers' point of view. By understanding how Islam talks about sex and appreciating every private area of each moslem body, the santris can avoid being the perpetrator of sexual violence.

For more detail on strategies and efforts done by Pondok Pesantren Daarun Nahdhah Thawalib Bangkinang, to protect the santris from being the victim of sexual harassment, the next chart will show you clearly.

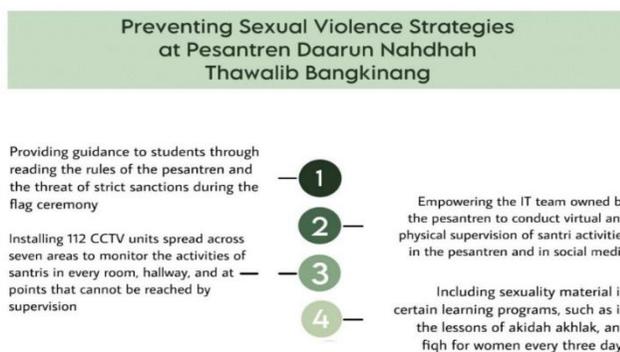


Figure 3. Preventing Sexual Violence Strategies at Pesantren Daarun Nahdhah Thawalib Bangkinang.

Source: Pesantren Daarun Nahdhah Thawalib Bangkinang.

From the data, it can be seen that the pesantren has done its best to prevent and protect santris from sexual violence. However, it cannot warranty that the santris are free from being victims of sexual harassment even in small cases.

³⁶Fuadi et al., "Prevention Effort of Sexual Violence From Power Inequality Relations in Islamic Boarding Schools in Indonesia".

³⁷Mursyid Djawas et al., "Creating Family Resilience in Indonesia: A Study of 'Marriage Guidance' Program in Aceh and South Sumatera", *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, vol. 17, no. 1 (2022), p. 299–324.

³⁸Musleh Harry et al., "Examining the Provision of Legal and Religious Education to Islamic Families to Safeguard the Rights and Well-Being of Women and Children: A Case Study Conducted in Malang Regency, East Java", *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, vol. 8, no. 3 (2024), p. 1526–46.

³⁹Mohsen Farmahini Farahani, Mohammadhassan Tajdary, and Ghasemabadi Karami Ranjbar, "Principles of Sexual Education in Islam", *International Journal of Early Childhood Special Education*, vol. 14, no. 5 (2022), p. 5450–7.

Pondok Pesantren Sunanulhuda Cikaroya Sukabumi

a. Causes of Sexual Violence in this Pesantren.

One of the causes of sexual violence in the Sunanul Huda Cikaroya Islamic Boarding School is due to the fluctuation of sexual libido which is being active and not properly directed. This is related to ⁴⁰ study that mentioned such a libido is imprisoned in the human body and it is always thrashing for release. This is also exacerbated by the lack of knowledge of santri about information related to sexual deviance, harassment, and violence.⁴¹ On the other hand, the cause of cases of sexual violence among santri is the high curiosity of santri about sexuality which is not accompanied by the provision of information from those closest to santri, such as parents and teachers.⁴²

b. Problems Often Experienced by Santri in Pesantren related to Sexual Violence Issues.

Based on the results of FGD with the Sunanul Huda Cikaroya Islamic Boarding School teachers on Mei 18th, 2024, it is known that problems that often occur and are experienced by santri so far include; santri jokes that lean towards sexual violence, dating, juvenile delinquency which is still classified as reasonable, and easily influenced by culture outside the pesantren.

In contrast to the data above, the data from the questionnaires answered by santri show that there have been several cases of sexual harassment there. The highest was verbal harassment (13 santris), followed by physical sexual harassment (5 santris) and 2 santris who experienced harassment with gestures. Meanwhile, psychological abuse, exploitation, rape, and forced marriage were each experienced by 1 santri. The last three sexual abuses happened outside of the pesantren. The data is also presented in the following chart:

⁴⁰Kayowuan Lewoleba and Helmi Fahrozi, “Studi Faktor-Faktor Terjadinya Tindak Kekerasan Seksual Pada Anak-Anak”.

⁴¹Interview with Nyai Yeni Ratna Yuningsih, The Secretary as well as Ustazah at Yayasan Pesantren Sunanul Huda Cikaroya, Sukabumi, Mei, 17, 2024.

⁴²Interview with Ilham Ramdani, an Ustaz at Pesantren Sunanul Huda Cikaroya Sukabumi, Mei, 17 (2024).

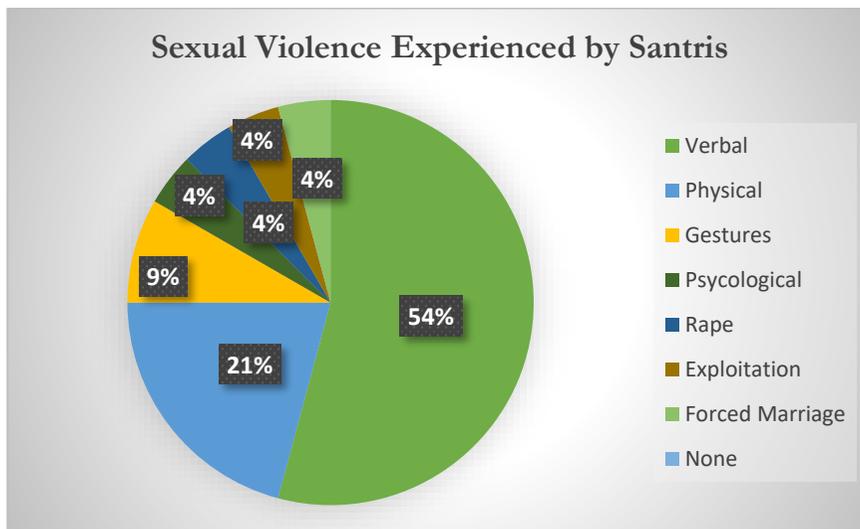


Figure 4. Sexual Violence Experienced by Santris
Source: Authors

c. Efforts Made by the Pesantren in Preventing Sexual Violence that Occurs against Santri.

Based on the results of FGD and interviews with respondents, Pesantren Sunanul Huda Cikaroya has made various efforts to prevent acts of sexual violence, including conducting training, holding seminars, and socialization.

Among the forms of activities that have been carried out in this pesantren are seminars, trainings for santri and ustadz/ah given from the Health Office related to physical and environmental health. There are activities from campuses that care about the health of students. Likewise, the police and prosecutors have provided socialization related to law. The next effort is to activate a special application to monitor all santris’ behavior that is directly connected to teachers and parents. The implementation of the Pesantrens Law reflects a shift of authority from the central to regional governments, where local authorities are mandated to facilitate and fund pesantrens through regional budgets, and community participation is encouraged through bottom-up policies as part of efforts to strengthen religious values (hifz al-dīn).⁴³

Finally, tracing the background of problematic santris. The details are shown in the following chart.

⁴³Allan Fatchan Gani Wardhana, “Authority Sharing Between The Central and Regional Government in The Implementation of Pesantrens Law and Its Relevance to Hifdz Ad-Din Efforts”, *Al-’Adalah*, vol. 20, no. 1 (2023), p. 91–114.

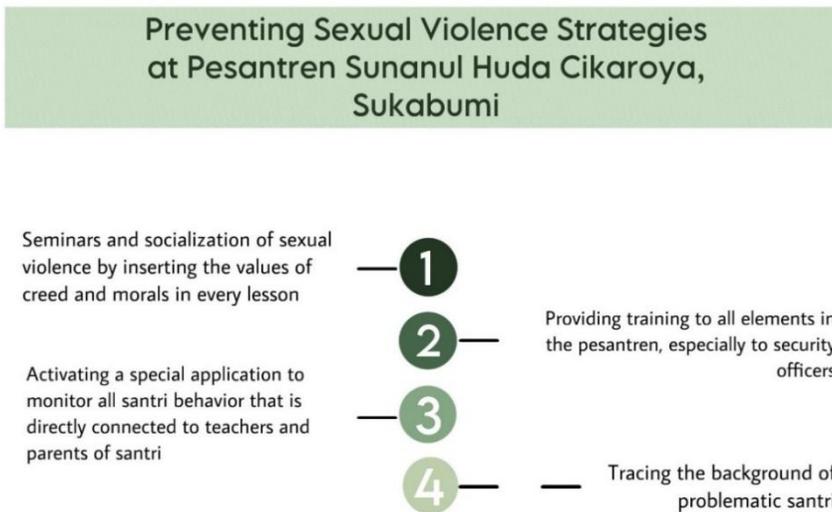


Figure 5. Preventing Sexual Violence Strategies at Pesantren Sunanul Huda Cikaroya Sukabumi

Source: Pesantren Sunanul Huda Cikaroya Sukabumi

The above data indicates that although the pesantren has done various strategies to prevent sexual violence, there are still some cases that occur at the pesantren. Besides all the strategies that have been done, maybe pesantren should find more alternative ones, like local culture⁴⁴ based on the evaluation of the existing ones to get more impacts on santris.

Pesantren YLPI Mahyal Ulum Al-Aziziyah Aceh Besar

a. The Causes of Sexual Violence in this Pesantren.

Based on interview data with the head of the pesantren, it is known that one of the causes behind the occurrence of sexual violence cases in YLPI Mahyal Ulum Al-Aziziyah is the weak supervision of previous educational institutions and allegations of deviant sexual behavior.

In addition, another factor that contributes to the situation is the development and advancement of technology today. The head of YLPI Mahyal Ulum Al-Aziziyah also said that the influence of digitalization and pornography which can freely be accessed, influences children and makes it easier for the perpetrators to carry out their depraved actions.⁴⁵

⁴⁴Danial Danial, Yoesrizal M. Yoesoef, and Nur Sari Dewi M, “Sexual Violence in the Islamic Law Perspective: Aceh Islamic Law and Local Wisdom Approach”, *Ulumuna*, vol. 27, no. 1 (2023), p. 367–89.

⁴⁵Interview with Umami Erma Suryani, a Principal of Mahyal Ulum Al-Aziziyah Aceh Besar, Mei, 18 (2024).

In Tursilarini et al.'s study of child victims of abuse in Indonesia, it was shown that sexual violence against children is closely related to environmental dysfunction, family dysfunction, and a lack of internalization of moral and religious values, which is further exacerbated by ineffective legal implementation.⁴⁶

This condition reflects a broader problem in the digital era, where sexual violence facilitated through online media often leaves victims without adequate psychological recovery, as law enforcement mechanisms still tend to prioritise punitive responses over restorative and holistic victim-centred approaches.⁴⁷

b. Problems Often Experienced by Santri in Pesantren related to Sexual Violence Issues.

Based on the results of interviews with pesantren YLPI Mahyal Ulum Al-Aziziyah Aceh Province regarding the problems often experienced by santri in pesantren related to the issue of sexual violence, it is known that santri do not have problems related to this issue because they already know and understand the concept of violence that has been taught in Fiqh⁴⁸.

However, there was an incident of a santri because his libido made him try to peek at a female santri who was bathing. However, this was successfully thwarted because of the musyrif (supervisor) who was on patrol⁴⁹. To obtain additional information about sexual violence experienced by santri, researchers distributed questionnaires to santri. The answers received were the highest sexual harassment, namely written harassment (23.3%), verbal (20%), and 1 santri or 3.3% who experienced harassment with gestures. Another important finding is the testimony of a santri who claimed to have been verbally sexually harassed by an ustadz in the pesantren environment, and the incident took place during the holy month of Ramadan.

One of the critical reviews of institutions that provide decisions in sexual harassment cases, such as criticism from the results of research by Armia et al. on sexual harassment cases in one of the Mahkamah Syar'iyah in Aceh, shows that the judicial process tends to focus on punishing the perpetrator while ignoring the

⁴⁶Tateki Yoga Tursilarini et al., "Examining Child Victims of Incest in Indonesia: Between the Legal System and Family Dysfunction", *JURIS (Jurnal Ilmiah Syariah)*, vol. 23, no. 1 (2024), p. 129–42.

⁴⁷Deni Setiyawan et al., "Law Enforcement of Sexual Violence on Social Media: An Islamic Restorative Justice Perspective", *De Jure: Jurnal Hukum dan Syariah*, vol. 17, no. 1 (2025), p. 90–111.

⁴⁸Interview with Ummi Erma Suryani, a Principal of Mahyal Ulum Al-Aziziyah Aceh Besar, Mei, 18.

⁴⁹Interview with Ady Ryansyah, a teacher at Mahyal Ulum Al-Aziziyah Aceh Besar, Mei, 17, (2024).

victim's right to rehabilitation and trauma healing, thus failing to reflect the principles of restorative justice in cases involving children.⁵⁰

The following chart shows the data collected from the questionnaires:

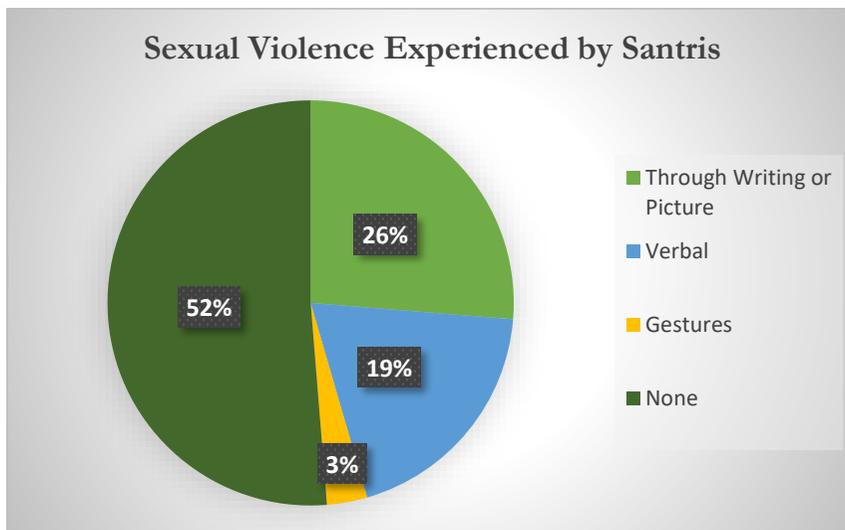


Figure 6. Sexual Violence Experienced by Santri

Source: Authors

c. Efforts Made by the Pesantren in Preventing Sexual Violence that Occurs against Santri.

Based on the results of interviews with pesantren YLPI Mahyal Ulum Al-Aziziyah Aceh Province, it is known that there are some efforts made by pesantren in responding to the issue of sexual violence against santri, including providing knowledge and lessons related to personal body parts based on religious rules.⁵¹

In addition, restrictions are given in interacting between male santri and female santri, such as separating the study class, reprimanding santris who are dating, regeneration to guide fellow santris, and ordering santriwati to wear the veil in the classroom when the ustaz comes to teach.⁵²

Other efforts are limiting santri from using laptops and going out at night without any urgent need, assigning Mudabbir (room leader) to supervise, installing CCTV at several points that are considered prone to action, and involving the role of parents in the learning process.⁵³

⁵⁰Muhammad Siddiq Armia et al., "Criticizing the Verdict of 18/JN/2016/MS. MBO of Mahkamah Syar'iyah Meulaboh Aceh on Sexual Abuse against Children from the Perspective of Restorative Justice", *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, vol. 17, no. 1 (2022), p. 113–35.

⁵¹Interview with Safriana, a teacher at Mahyal Ulum Al-Aziziyah Aceh Besar, May, 18 (2024).

⁵²Interview with Cut Sari Maylisa, a teacher at Mahyal Ulum Al-Aziziyah Aceh Besar, Mei, 18, (2024).

⁵³Interview with Umar Dani, a teacher at Mahyal Ulum Al-Aziziyah Aceh Besar, May, 17, (2024).

In the Aceh context,⁵⁴ such institutional preventive efforts are reinforced by the implementation of qanun-based uqubat,⁵⁵ which has been shown to significantly reduce morality-related offences through the coordinated role of sharia courts, Wilayatul Hisbah, and other law enforcement bodies.⁵⁶

In short, those efforts can be seen in the following chart.

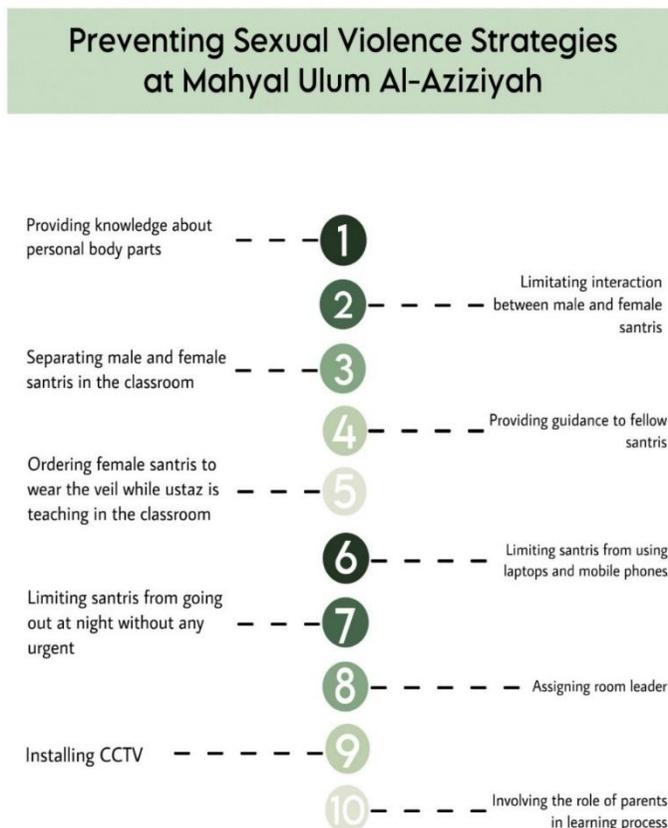


Figure 7. Preventing Sexual Violence Strategies at Mahyal Ulum Al-Aziziyah

Source: Mahyal Ulum Al-Aziziyah

These are some of the efforts made by the Mahyal Ulum Al-Aziziyah Islamic Boarding School to prevent sexual violence against santri. Maybe the pesantren could develop a sexual curriculum because there is a need for an Islamic curriculum on sexual education, particularly in the current era of widespread social media

⁵⁴Muzakkir Muzakkir, “Dawn of Justice: Evaluating the Alignment of Women and Children in Aceh’s Qanun Jinayat”, *Al-Ahkam*, vol. 32, no. 2 (2022), p. 131–52.

⁵⁵Mursyid Djawas et al., “The Government’s Role in Decreasing Divorce Rates in Indonesia: The Case of Aceh and South Sulawesi”, *AHKAM: Jurnal Ilmu Syariah*, vol. 21, no. 1 (2021).

⁵⁶Karimuddin Abdullah Lawang et al., “Implementation of Uqubat: An Effort to Minimize Khalwat Crimes in Aceh”, *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, vol. 24 (2024).

usage.⁵⁷ If it is compared with the case of sexual violence that occurred in that pesantren and the strategies used by pesantren, it is found the cause and effect result. The more strategies used the less sexual violence is found.

Conclusion

Based on the findings in the field, it can be concluded that even though pesantren has used some strategies to prevent santri from being the victims of sexual harassment, some santri become victims. So, the pesantren must continue to strive to improve various efforts to prevent sexual violence against santri. The recruitment of teaching staff must involve psychologists to ensure that teaching staff in pesantren are mentally healthy so that they do not become predators for santri. Pesantren that have experienced cases of sexual violence do not need to close themselves but must try to find the best solution by involving experts including psychologists and legal experts. This research is only limited to three pesantrens, it is hoped that future researchers will dig up more information about other strategies for preventing and handling cases of sexual violence carried out by pesantrens outside this study.

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⁵⁷Abdul Fatai Olohunfunmi Ismail, Yoncef Bensala, and Beglan Baimukhanbetov, “Islamic Sexual Education: Necessity for Imparting Sexual Modesty”, *DAYAH: Journal of Islamic Education*, vol. 5, no. 1 (Universitas Islam Negeri Ar-Raniry, 2022), p. 1.

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Interviews

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