

# EXAMINATION OF SEXUAL VIOLENCE IN ISLAMIC BOARDING SCHOOLS IN LOMBOK: An Islamic Legal Perspective and Formulation of Preventive Strategies

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**Abstract:** This study aims to explore the problem of sexual violence in Islamic boarding schools in Lombok, by examining the perspective of Islamic law and formulating prevention strategies. Sexual violence in religious educational environments such as Islamic boarding schools is often invisible and overlooked, even though it has serious impacts on victims and the reputation of the institution. Using a qualitative approach, this study collected data through interviews with Islamic boarding school administrators, teachers, and other relevant parties, and examined applicable policies and practices. This study evaluates how Islamic legal principles, including protection of individual honor and rights, can form the basis for formulating prevention strategies. From an Islamic legal perspective, sexual violence is considered a serious violation of the principles of justice, honor, and protection of human rights. The Quran and hadith teach that forced sexual intercourse without consent is a major sin, which can be punished both in this worldly and the hereafter, in accordance with the principles of *qisas* and *ta'zir*. The research findings indicate the importance of counselling and training for Islamic boarding school administrators, as well as the need to strengthen internal regulations and cooperation with the authorities. This research is expected to contribute to formulating concrete steps that are effective in preventing sexual violence in Islamic boarding schools, while maintaining the integrity of Islamic-based education.

**Keywords:** Islamic law; Lombok; preventive strategies; protective measures; sexual violence

**Abstrak:** Penelitian ini bertujuan untuk menelusuri permasalahan kekerasan seksual di pesantren di Lombok, dengan mengkaji perspektif hukum Islam dan merumuskan strategi pencegahannya. Kekerasan seksual di lingkungan pendidikan agama seperti pesantren seringkali tidak terlihat dan terabaikan, meskipun memiliki dampak serius terhadap korban dan reputasi institusi. Dengan pendekatan kualitatif, penelitian ini mengumpulkan data melalui wawancara dengan pengasuh pesantren, guru, serta pihak terkait lainnya, dan meneliti kebijakan serta praktik yang berlaku. Kajian ini mengevaluasi bagaimana prinsip-prinsip hukum Islam, termasuk perlindungan terhadap kehormatan dan hak individu, dapat menjadi landasan dalam menyusun strategi pencegahan. Dalam perspektif hukum Islam, kekerasan seksual dianggap sebagai pelanggaran serius terhadap prinsip-prinsip keadilan, kehormatan, dan perlindungan hak asasi manusia. Al-Qur'an dan hadis mengajarkan bahwa tindakan pemaksaan hubungan seksual tanpa persetujuan adalah dosa besar, yang dapat dikenakan hukuman baik secara duniawi maupun *ukhrawi*, sesuai dengan prinsip *qisas* dan *ta'zir*. Temuan penelitian menunjukkan pentingnya penyuluhan dan pelatihan bagi pengelola pesantren, serta perlunya penguatan regulasi internal dan kerja sama dengan pihak berwenang. Penelitian ini diharapkan dapat memberikan kontribusi dalam merumuskan langkah-langkah konkret yang efektif dalam mencegah kekerasan seksual di pesantren, sekaligus menjaga integritas pendidikan berbasis Islam.

**Kata kunci:** hukum Islam; Lombok; strategi pencegahan; tindakan perlindungan; kekerasan seksual violence

## Introduction

Sexual violence in Islamic boarding schools, as religious, educational institutions that should be an example of moral and spiritual exemplary, is an issue that is often overlooked in public conversation.<sup>1</sup> Although they have an important role in educating the younger generation, pesantren are not immune to social problems, including sexual violence. These cases, when not handled thoughtfully, can damage public trust in Islamic boarding schools as educational institutions.<sup>2</sup>

This study is different from previous studies that may focus more on sexual violence in general or outside the context of religious education. An approach that integrates Islamic law perspectives to analyze this problem, as well as formulate prevention strategies, is the novelty of this research. By examining how Islamic principles can be used as a basis for prevention, this research has the potential to offer solutions based on profound religious values.

Studies related to sexual violence in Islamic boarding schools reveal various causal factors and the importance of practical prevention efforts. Baihaqi's research (2023) uses SWOT analysis to evaluate government policies preventing sexual violence in Islamic boarding schools.<sup>3</sup> Based on the case in Bandung with the victims of 13 students, this study found that sexual violence is caused by a power relationship between ustadz and students, and there is no specific regulation regulating the prevention of sexual violence in Islamic boarding schools. This study recommends a revision to Law No. 18 of 2019 to be more responsive to the issue of sexual violence in Islamic boarding schools. Meanwhile, research

by DC Aprilia (2022) noted that cases of sexual violence in Bandung, Jombang, and Ogan Ilir are triggered by internal factors (psychological, moral, and traumatic) as well as external factors (power relations, economy, exposure to pornography, and weak law enforcement). The impact includes psychological losses for victims and a bad image for Islamic boarding schools. Aprilia suggested the importance of sexual education as a preventive measure.<sup>4</sup>

Nabila's research (2023) focuses on the facts of sexual violence in Islamic boarding schools in Pati Regency using a qualitative descriptive approach. This study found that patriarchal culture and lack of sexual education in Islamic boarding schools are the main factors that cause sexual violence. In addition, seniority behavior towards students often triggers acts of sexual violence without remorse. The impact includes physical, psychological, theological, and sociological suffering for the victim. Therefore, this study emphasizes the importance of developing a sexual education curriculum in Islamic boarding schools so that these institutions can be more sensitive and responsive to the issue of sexual violence.<sup>5</sup>

Although there are many studies on sexual violence in the community or other educational institutions, there have not been many studies that specifically discuss sexual violence in Islamic boarding schools, especially in Lombok, with an approach to Islamic law. This gap is important to fill, considering that pesantren have a unique role in religious and social education, so the approach used needs to consider this specific context.

Islamic law offers a comprehensive view of justice, honor, and the protection of individuals. In this perspective, sexual violence is considered a serious violation of these values. The emphasis on

<sup>1</sup> Riska Sri Hayani Fitri et al., "Pelatihan ASHAR Untuk Meningkatkan Asertivitas Terhadap Pelecehan Seksual Santri Pesantren," *Jurnal Riset Psikologi* 7, no. 2 (2024): 59–64.

<sup>2</sup> Rawendra Ahmad Fauz, "Kekerasan Seksual Di Pesantren Perspektif Gender," *Ma'mal: Jurnal Laboratorium Syariah Dan Hukum* 4, no. 5 (October 10, 2023): 464–84, <https://doi.org/10.15642/mal.v4i5.286>.

<sup>3</sup> M. Rifa Baihaqi et al., "ANALISIS SWOT KEBIJAKAN PEMERINTAH DALAM UPAYA MENCEGAH KEKERASAN SEKSUAL DI LINGKUNGAN PESANTREN," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 19, no. September 2023 (2023): 181–91.

<sup>4</sup> Dede Cindy Aprilia, Abdul Mu, and Sururin, "Kekerasan Seksual Di Lingkungan Pesantren," *Journal on Education* 05, no. 01 (2022): 662–75.

<sup>5</sup> Naila Azza Nabila, Umdatul Baroroh, and Batinuha Musyahadah Mashis, "Fakta Kekerasan Seksual Di Pesantren Kabupaten Pati," *Al-'timad: Jurnal Dakwah Dan Pengembangan Masyarakat Islam* 1, no. 1 (2023): 90–109, <https://doi.org/10.35878/alitimad.v1i1.724>.

the principles of justice and the protection of human rights in Islam can provide a solid basis for designing effective prevention strategies, distinguishing this research from approaches that focus solely on positive law or regulation.<sup>6</sup>

Lombok, the location of the research, has unique social and cultural characteristics that affect the way sexual violence is viewed and addressed. The lack of research focusing on pesantren in Lombok makes this study important to understand how local contexts can influence sexual violence prevention policies and practices in the institution.<sup>7</sup>

This research will answer several important questions: How does Islamic law view sexual violence in Islamic boarding schools, and how can these principles be used as a basis for formulating prevention strategies? What are the roles and challenges faced by pesantren managers in implementing sexual violence prevention policies? How can the involvement of the community and relevant authorities be strengthened to address this problem?

With a qualitative approach, this study uses in-depth interviews and documentation studies to collect data from related parties, including patient caregivers, teachers, and local authorities. Data analysis is carried out to understand existing policies, practices, and perspectives and identify potential solutions based on Islamic law.

The results of this study are expected to enrich the academic literature on sexual violence in Islamic boarding schools and provide insight into how Islamic law can be implemented to develop more effective prevention strategies. In addition, this research is expected to encourage the strengthening of internal regulations of Islamic boarding schools and increase collaboration between Islamic boarding schools,

the community, and the government to prevent sexual violence, maintain educational integrity, and protect the rights of students.

## Method

This research method uses a qualitative approach<sup>8</sup> that focuses on an in-depth understanding of the problem of sexual violence in Islamic boarding schools in Lombok from the perspective of Islamic law, as well as the formulation of appropriate prevention strategies. This study utilizes in-depth interviews as the main method to collect data. The primary informants in this study are Islamic boarding school caregivers, teachers, administrators, and other related parties, such as community representatives and religious leaders. The informants are selected using purposive sampling techniques to ensure the participation of individuals with relevant understanding and experience related to the issue being researched. The interviews were conducted in a semi-structured manner with flexible question guides, allowing for deeper information on views, policies, and practices related to sexual violence and the application of Islamic legal principles in the context of Islamic boarding schools.

In addition to interviews, the study includes documentation studies to analyze the pesantren's internal policies and related documents that illustrate how sexual violence prevention regulations and practices are implemented. Data from interviews and documentation studies were coded using qualitative analysis software to identify key themes and sub-themes and then analyzed thematically. This technique helps in grouping the data into relevant categories, such as the understanding of Islamic law on sexual violence, existing prevention policies, and challenges in its implementation. The validity of the data is strengthened by source triangulation<sup>9</sup>, which compares information from various informants,

<sup>6</sup> Juan 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* 6, no. 1 (April 17, 2022): 119–34, <https://doi.org/10.32507/mizan.v6i1.1197>.

<sup>7</sup> Fathurrahman Muhtar, "Manajemen Mutu Terpadu Pondok Pesantren Raudlatul Muslimin NW Kayangan Batu Layar Lombok Barat," *Participative Journal: Jurnal Pengabdian Pada Masyarakat* 1, no. 1 (April 12, 2021): 1–12, <https://doi.org/10.55099/participative.v1i1.12>.

<sup>8</sup> Helaluddin and Hengki Wijaya, *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik* (Sekolah Tinggi Theologia Jaffray, 2019).

<sup>9</sup> Matthew B Miles and A. Michael Huberman, *Analisis Data Kualitatif : Buku Sumber Tentang Metode-Metode Baru* (Jakarta: Universitas Indonesia Press, 2014).

as well as member-checking methods to ensure that the participants have correctly understood the interpretation of the results. The study also adheres to the principles of research ethics, including obtaining consent from all participants, maintaining the confidentiality of their identities, and ensuring that the data is used only for research purposes.

## Results and Discussion

### Sexual Violence in Lombok Islamic Boarding School

Sexual violence in Islamic boarding schools in Lombok has become a problem that has stolen the attention of many parties. Although Islamic boarding schools in Indonesia, including in Lombok, play an important role in religious and moral education, reports of sexual violence raise serious concerns for the safety of students. Some of the cases that have come to light show that victims have not only experienced physical and psychological trauma but also faced social stigma that hindered their recovery. The handling of sexual violence cases in Islamic boarding schools is often hit by internal factors, such as the lack of strict supervision and lack of awareness about the importance of protecting the rights of students.<sup>10</sup>

In recent years, data from child protection agencies and non-governmental organizations have shown an increase in reports of sexual violence occurring in faith-based educational settings, including Islamic boarding schools. The leading cause of this violence is related to power that is not balanced with accountability. The administrators of the pesantren, who are supposed to be protectors for students, in some cases are involved or neglected in the prevention of such violence. Another factor that has contributed to the worsening of the situation is the existence of local cultural norms that often prioritize shame and secrecy, making it more difficult for victims to report.<sup>11</sup>

Although Islamic law teaches the protection of women's dignity and punishes perpetrators of violence, in reality the application of this principle in Islamic boarding schools is not always practical. Many Islamic boarding schools do not have adequate internal regulations related to the prevention and handling of sexual violence. Most pesantren may already understand the importance of maintaining harmony and morality. However, the lack of education about individual rights and understanding of sexual violence as a criminal offense has caused some administrators to be unable to handle this case seriously. As a result, many cases end in an internal settlement without involving the authorities.<sup>12</sup>

The level of uncertainty in law enforcement outside the pesantren can also worsen the condition. When cases of sexual violence in Islamic boarding schools are revealed, there are often obstacles in reporting cases to law enforcement officials. This is due to several factors, including concerns about the reputation of the pesantren and pressure from certain parties. In some cases, victims are even emphasized to resolve the issue in a familial manner, so justice for victims is often overlooked. This situation indicates that it is important to increase cooperation between Islamic boarding schools, the government, and civil society institutions in preventing sexual violence and supporting victims to obtain their rights.<sup>13</sup>

The handling of sexual violence cases in Lombok Islamic boarding schools also requires a more sensitive and data-based approach. This includes strengthening education on rights awareness, internal supervision, and training for administrators and students regarding self-protection and handling

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RELASI KUASA KYAI TERHADAP SANTRI PEREMPUAN DI PESANTREN," *Jurnal Harkat : Media Komunikasi Gender* 18, no. 2 (October 3, 2022): 33–42.gus, or kyai against santriwati (female students

<sup>10</sup> Silvia Ratna Juwita et al., "REPRESENTASI SEKSISME KORBAN KASUS PELECEHAN SEKSUAL ANAK PADA PEMBERITAAN MEDIA MASSA SIBER DI INDONESIA," *Interaksi: Jurnal Ilmu Komunikasi* 13, no. 1 (June 30, 2024): 80–93, <https://doi.org/10.14710/interaksi.13.1.80-93>.

<sup>11</sup> BZ Fitri Pebriaisyah, Wilodati Wilodati, and Siti Komariah, "KEKERASAN SEKSUAL DI LEMBAGA PENDIDIKAN KEAGAMAAN:

<sup>12</sup> Dede Cindy Aprilia, Abdul Mu'ti, and Sururin Sururin, "Kekerasan Seksual Di Lingkungan Pesantren," *Journal on Education* 5, no. 1 (December 21, 2022): 662–75.

<sup>13</sup> Muhammad Fajri, "KAJIAN KRIMINOLOGI ATAS KEKERASAN SEKSUAL TERHADAP SANTRI WATI DI PONDOK PESANTREN (STUDI DI WILKUM POLRES LOTIM)," *JURNAL SALAM PRESISI* 1, no. 02 (December 25, 2023): 135–50.



of sexual violence. Consistent and transparent law enforcement is essential to create a deterrent effect for perpetrators and provide a sense of security for students. Additionally, applying the principle of restorative justice can aid in the victim's recovery process while ensuring the perpetrator is held accountable for their actions. Finally, to create an Islamic boarding school environment that is free from sexual violence, all parties need to work together. The government needs to provide support through policies that protect students and facilitate safe reporting of sexual violence. Civil society organizations can play a role in assisting victims and providing education about self-protection. In addition, Islamic boarding schools must also strengthen their commitment to the prevention of sexual violence, not only by implementing strict regulations but also by cultivating the values of empathy and solidarity among the entire Islamic boarding school community.<sup>14</sup>

### Factors Causing Sexual Violence in Islamic Boarding Schools

Sexual violence in Islamic boarding schools in Lombok and elsewhere does not appear out of nowhere but is the result of the interaction of various factors. One of the leading causes is the injustice in power relations in the pesantren environment. Administrators, teachers, or leaders of Islamic boarding schools who have authority are often in positions that are difficult to supervise, so the potential for abuse of power becomes more excellent. In many cases, an unbalanced relationship between the more powerful and young students has the potential to create an environment where sexual violence is more likely to occur, especially when there are no safe and effective reporting mechanisms in place.<sup>15</sup>

<sup>14</sup> Lyza Sari Rahayu, "Perlindungan Hukum Terhadap Anak Dari Kekerasan Seksual Di Lingkungan Pesantren," *Jurnal Riset Ilmu Hukum*, December 24, 2023, 75–80, <https://doi.org/10.29313/jrih.v3i2.2768>.

<sup>15</sup> Indah Oktaviani et al., "Pendidikan Inklusif Gender sebagai Upaya Pencegahan Kekerasan Seksual di Pondok Pesantren," *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 18, no. 1 (June 30, 2024): 43–54, <https://doi.org/10.24815/jsu.v18i1.39499>.

Socio-cultural factors also contribute significantly to the occurrence of sexual violence in Islamic boarding schools. In many communities, including in Lombok, traditional norms that promote shame and protect the good image of Islamic boarding schools can prevent victims from reporting. The social stigma attached to victims of sexual violence often makes them hesitant to seek help. The tendency to resolve problems internally among pesantren also exacerbates the situation, where cases of sexual violence can be left unhandled professionally. This often ignores the rights of victims and leaves perpetrators with the potential to commit similar violence in the future. Lack of understanding of the importance of human rights education and individual protection is also a contributing factor to sexual violence. Many Islamic boarding schools do not have a unique curriculum for understanding self-protection and human rights. As a result, students may not know how to protect themselves or identify inappropriate behavior as sexual violence. This kind of education is essential so students understand healthy interpersonal relationships' boundaries and can overcome dangerous situations more effectively.<sup>16</sup>

In addition, weaknesses in the supervision system in Islamic boarding schools also contribute to the occurrence of sexual violence. Many Islamic boarding schools, especially smaller ones or those that do not have an established management structure, may not have a strong enough monitoring mechanism. Without strict supervision, pesantren administrators are unable to detect and prevent sexual violence before it becomes a significant problem. This factor is exacerbated by the lack of training for administrators and teachers on the prevention and handling of sexual violence, which results in a slow or inadequate response to incoming reports. Another important factor is limited access to outside resources, such as child

<sup>16</sup> Rias Gesang Kinanti et al., "Meningkatkan Pengetahuan Perubahan Masa Remaja Dan Dampak Perundungan Kepada Santri Sebagai Upaya Preventif Tindak Kekerasan Seksual Dan Perundungan Di Pesantren," *Jurnal Peduli Masyarakat* 6, no. 4 (November 5, 2024): 1651–58, <https://doi.org/10.37287/jpm.v6i4.4699>.

protection agencies or legal aid that can assist Islamic boarding schools and victims in handling cases of sexual violence. Some Islamic boarding schools may avoid cooperating with outside parties, fearing their reputation will be tarnished. This hampers efforts to overcome the problem with adequate support from relevant agencies. Without this support, it is difficult for pesantren to update their policies and practices related to student protection.<sup>17</sup>

Finally, economic factors also play a role in influencing conditions in Islamic boarding schools. Some Islamic boarding schools in Lombok may face budget limitations that impact the quality of supervision, training, and maintenance of facilities that support student safety. This lack of resources makes it difficult for pesantren to implement adequate protection policies or involve experts to educate students and administrators. The government and the community need to work together in supporting Islamic boarding schools through the allocation of funds and training programs aimed at improving understanding and prevention of sexual violence.<sup>18</sup>

### The Impact of Sexual Violence on Victims and the Islamic Boarding School Community

Sexual violence in Islamic boarding schools has a very detrimental impact on victims, both physically and psychologically. Victims often experience deep trauma that can interfere with their mental health in the long run. This psychological impact includes anxiety disorders, depression, and persistent fear. The decline in the quality of life experienced by victims often makes them isolated from their social environment, even in the pesantren community itself. Feelings of shame and fear of stigma make it difficult for them to get the support they need for the recovery process.

In addition to the psychological impact, sexual violence also has profound physical effects on the victim. Cases of violence involving coercion or physical abuse can lead to injuries, infections, or even long-term health problems. If victims do not immediately get proper medical treatment, complications from the violence can worsen their health conditions. In many cases, delayed treatment can lead to more severe trauma and prolong the victim's recovery process.<sup>19</sup>

The impact of sexual violence in Islamic boarding schools is not only felt by individual victims but also affects the Islamic boarding school community as a whole. The pesantren community, which is supposed to be an environment that supports and protects students, often experiences a crisis of trust due to the revelation of cases of violence. Other students, teachers, and administrators of the pesantren can feel anxious and surprised, even doubting their safety in the environment. The openness and integrity that pesantren previously had could be disrupted, creating an atmosphere of widespread insecurity and distrust. Sexual violence can also affect the general public's perception of Islamic boarding schools. The negative stigma associated with cases of sexual violence can damage the reputation of Islamic boarding schools and weaken public trust in these religious educational institutions. This may have an impact on decreasing the number of students who register or people who send their children to Islamic boarding schools. As a result, Islamic boarding schools that experience cases of sexual violence can face difficulties in rebuilding their reputation and attracting support from the community.<sup>20</sup>

<sup>17</sup> Abdul Majid, "STRATEGI PREVENTIF PELECEHAN SEKSUAL DI PESANTREN DI INDONESIA: PERSPEKTIF SOSIOLOGI AGAMA," *The Journalish: Social and Government* 4, no. 3 (August 11, 2023): 263–73.

<sup>18</sup> Adi Gunawan et al., "Pencegahan Tindakan Kekerasan Dalam Pendidikan Pesantren," *JURNAL AKADEMIK PENGABDIAN MASYARAKAT* 2, no. 1 (January 2, 2024): 104–11, <https://doi.org/10.61722/japm.v2i1.947>.

<sup>19</sup> Bz Fitri Pebriaisyah, Wilodati Wilodati, and Siti Komariah, "Kekerasan Seksual di Lembaga Pendidikan Keagamaan: Relasi Kuasa Kyai Terhadap Santri Perempuan di Pesantren," *Sosietas: Jurnal Pendidikan Sosiologi* 12, no. 1 (June 30, 2022): 1–14, <https://doi.org/10.17509/sosietas.v12i1.48063>.

<sup>20</sup> Naila Azza Nabila, Umdatul Baroroh, and Batinuha Musyhadah Mashis, "Fakta Kekerasan Seksual Di Pesantren Kabupaten Pati," *Al-'timad: Jurnal Dakwah Dan Pengembangan Masyarakat Islam* 1, no. 1 (April 15, 2023): 90–109, <https://doi.org/10.35878/alitimad.v1i1.724>.

For the wider community, cases of sexual violence in Islamic boarding schools remind the importance of protecting children and adolescents in all aspects of life, including in the educational environment. These cases spark public attention and can lead to demands for stricter supervision and the implementation of policies that strengthen protection in Islamic boarding schools. Increasing public awareness of the importance of sexual violence prevention is also important so that more individuals dare to report and take the necessary action to support victims.<sup>21</sup>

Overall, the impact of sexual violence in Islamic boarding schools requires joint efforts to prevent and overcome this problem effectively. The involvement of the community, government, and educational institutions in creating a safe environment and protecting the rights of students is significant. Without integrated and sustainable measures, the impact of sexual violence will continue to be felt not only by the victims but also by the pesantren community and society as a whole, harming efforts to develop quality and equitable education.<sup>22</sup>

### Analysis of Islamic Law on Sexual Violence in Islamic Boarding Schools

Islamic law, the leading guide in religious life for Muslim communities, emphasizes protecting individual rights and safeguarding human dignity. Sexual violence is contrary to the basic principles of Islam, such as justice, protection, and respect for human rights. In the context of Islamic boarding schools, where moral and religious education is highly valued, acts of sexual violence violate religious teachings that emphasize the importance of maintaining honor and preventing actions that harm others. Islamic law provides strict punishment

for perpetrators of sexual violence, which aims to prevent such acts and provide justice for victims.<sup>23</sup>

The principle of *qisas* and *diya* in Islamic law regulates the punishment commensurate with the criminal act. In cases of sexual violence, punishment can be *qisas* (revenge) or *diya* (reparations), but this is more relevant for serious offenses such as rape. However, in many cases, a resolution that is more inclined to *islah* or peace can be pursued if it is accompanied by acknowledgment and apology from the perpetrator, although justice must still be maintained for the victim. The role of judges in handling sexual violence cases is to uphold the principles of justice, protect victims, and decide on appropriate punishments based on facts. Islamic law also emphasizes the need for *hifz al-'ird* (protection of honor) and *hifz al-nafs* (protection of the soul), which means that acts of sexual violence must be fought as a form of violation of individual rights. Perpetrators of sexual violence in Islamic boarding schools, who play the role of teachers or leaders, should better understand their role in maintaining honor and protecting students. Law enforcement in this context not only targets perpetrators but also increases awareness among pesantren administrators about the importance of preventing and handling sexual violence.<sup>24</sup>

In the perspective of Islamic law, the obligation to protect victims from all forms of violence takes precedence. Victims of sexual violence deserve protection, rehabilitation, and justice. Islamic law teaches that every individual, including victims of sexual violence, has dignity that must be respected. However, in many Islamic boarding schools, enforcing Islamic law does not always align with these principles. Often, cases of sexual violence are resolved internally without involving

<sup>21</sup> Gilang Sefta Trihadi et al., "Analisa Fenomena Kekerasan Seksual Di Lingkungan Pesantren Dalam Sudut Pandang Agama," *Moderasi: Jurnal Kajian Islam Kontemporer* 1, no. 01 (2022), <https://journal.forikami.com/index.php/moderasi/article/view/484>.

<sup>22</sup> Eka Yuliana Rahman and Amri Dhimas Maulana, "Addressing Sexual Violence in Islamic Boarding Schools: A Study on Santri Perceptions and Institutional Responses," *Journal of Social Knowledge Education (JSKE)* 5, no. 3 (August 24, 2024): 113–24, <https://doi.org/10.37251/jske.v5i3.1086>.

<sup>23</sup> Khozinatul Asrori and Moh Ahmadi, "PELECEHAN SEKSUAL PERSPEKTIF HUKUM ISLAM DAN KUHP," *Dar El-Ilmi : Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 11, no. 1 (May 6, 2024): 104–21, <https://doi.org/10.52166/darelilmi.v11i1.6323>.

<sup>24</sup> Adinda Cahya Magfirah, Kurniati Kurniati, and Abd Rahman, "KEKERASAN SEKSUAL DALAM TINJAUAN HUKUM ISLAM," *Jurnal Cakrawala Ilmiah* 2, no. 6 (January 28, 2023): 2581–90, <https://doi.org/10.53625/jcijurnalcakrawalailmiah.v2i6.4927>.

law enforcement, which can override the principle of justice for victims. One of the issues that must be addressed is the lack of understanding of Islamic law related to the protection of victims of sexual violence. Islamic boarding school administrators and students need to be given education and training on how to handle cases of sexual violence following Islamic teachings. This is important so that they can understand the rights of victims and their obligations to protect students and prevent sexual violence from occurring in the *pesantren* environment. With this approach, it is hoped that *pesantren* can develop a better mechanism for preventing and handling sexual violence.<sup>25</sup>

On the other hand, Islamic law prioritizes justice for all parties, including perpetrators and victims. In cases of sexual violence, the investigation and court process must be carried out transparently and fairly. Victims' rights to protection and treatment must be respected, as well as the right of perpetrators to a fair defense. The court's role in enforcing Islamic law is to balance the two rights and ensure that every decision considers justice, security, and protection. One of the significant challenges in the application of Islamic law against sexual violence in Islamic boarding schools is the integration between religious law and state law. Often, the laws that apply in the country are contrary to the expected implementation of Sharia in Islamic boarding schools. Therefore, it is important to build cooperation between Islamic boarding school institutions, the government, and legal institutions to harmonize adequate policies. With clear regulations, it is hoped that a legal system can be created that protects all parties, maintains the dignity of victims, and prevents sexual violence.<sup>26</sup>

<sup>25</sup> Ummu Kalsum, Ahmad Syafii, and Randy Atma R. Massi, "TINDAK PIDANA KEKERASAN SEKSUAL (PERSPEKTIF PERBANDINGAN HUKUM ISLAM DAN HUKUM POSITIF)," *Comparativa: Jurnal Ilmiah Perbandingan Mazhab Dan Hukum* 5, no. 1 (November 21, 2024): 99–121, <https://doi.org/10.24239/comparativa.v5i1.193>.

<sup>26</sup> Nunung Susfita, "FENOMENA KEKERASAN SEKSUAL TERHADAP ANAK DI BAWAH UMUR BERDASARKAN PERSPEKTIF HUKUM KELUARGA (ISLAM) DI INDONESIA," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 18, no. 2 (2018): 195–214, <https://doi.org/10.19109/nurani.v18i2.2743>.

In conclusion, the analysis of Islamic law on sexual violence in Islamic boarding schools shows the need to enforce Islamic principles that protect victims, maintain honor, and guarantee justice. Acts of sexual violence are contrary to the fundamental values of Islam that prioritize the well-being and security of the individual. Therefore, Islamic boarding schools must increase their understanding of Islamic law and implement policies following religious teachings and positive law. Support from all parties, including the government and the community, is urgently needed to create a safe and free environment from sexual violence.<sup>27</sup>

### Strategies for Preventing Sexual Violence in Islamic Boarding Schools

Prevention of sexual violence in Islamic boarding schools requires a comprehensive approach and involves all parties, including Islamic boarding school administrators, teachers, students, and the surrounding community. One of the main strategies is to increase education about the importance of self-protection and the recognition of inappropriate behavior. This training program should include an understanding of human rights, boundaries in interpersonal relationships, and how to report sexual violence. With a good understanding, students and *pesantren* administrators will be better prepared to recognize, prevent, and report potential sexual violence.<sup>28</sup>

In addition to education, the creation and implementation of strict internal policies in Islamic boarding schools is vital. Each *pesantren* must have clear guidelines regarding the prevention and handling of sexual violence, including reporting procedures and victim protection mechanisms. *Pesantren* administrators must create a system

<sup>27</sup> Andi Airiza Rezki Syafa'at, Qadir Gassing, and Kurniati, "Mengulik Kekerasan Seksual Dan Pencegahannya Dalam Hukum Islam," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 5, no. 1 (June 15, 2024): 225–35, <https://doi.org/10.55623/au.v5i1.330>.

<sup>28</sup> Muhammad Feisal Akbar et al., "Upaya Penanggulangan Pelecehan Seksual Di Pondok Pesantren Mamba'ul Huda Al Djunaidi," *Borobudur Law and Society Journal* 1, no. 5 (September 30, 2022): 20–27, <https://doi.org/10.31603/8602>.



that allows students to report safely without fear of threats or stigma. The implementation of this policy must be supported by special training for administrators and teachers on how to handle sexual violence cases effectively and follow the principles of justice. Integrating third parties, such as child protection agencies, NGOs, and legal authorities, can strengthen the prevention of sexual violence in Islamic boarding schools. This collaboration aims to support pesantren in developing appropriate policies and conducting more effective supervision. This institution can provide consultation, train pesantren administrators, and assist in preventing and handling cases. Thus, the pesantren will have additional resources to protect students and reduce the possibility of violence.<sup>29</sup>

Increasing the capacity of pesantren administrators and teaching staff is also vital in supporting prevention strategies. Training on professional ethics, behaviors that can lead to potential violence, and how to maintain a safe environment can help create a more protected atmosphere in Islamic boarding schools. Teaching staff must understand their role in maintaining the safety of students, as well as know what actions to take if they find indications of sexual violence. Increasing awareness among administrators and teachers can help prevent unethical behavior and maintain the reputation of Pesantren as a safe place of education.<sup>30</sup>

The community also has an important role in supporting the strategy of preventing sexual violence in Islamic boarding schools. The community must be given an understanding of the importance of maintaining a safe environment for students and supporting the efforts of pesantren in preventing sexual violence. Public awareness campaigns, seminars, and discussion forums can be held to

build a shared commitment to fight sexual violence. Involving the community in these efforts can create a wider support network and ensure that pesantren receive more excellent supervision and participation from the community.<sup>31</sup>

Finally, continuous supervision needs to be implemented to ensure the effectiveness of sexual violence prevention strategies in Islamic boarding schools. Supervision by relevant parties, such as the Ministry of Religious Affairs and educational institutions, can help monitor the implementation of policies and procedures in Islamic boarding schools. Periodic evaluations of conditions in Islamic boarding schools and the collection of data related to cases of sexual violence will provide a clearer picture of progress and areas that need to be improved. With transparent and accountable monitoring, sexual violence prevention strategies can be continuously updated and improved.<sup>32</sup>

## Conclusion

The conclusion of this study shows that sexual violence in Islamic boarding schools in Lombok is a complex issue involving various social, cultural, and structural factors. The cases that occurred not only harmed the victims but also damaged the reputation and public trust in Islamic educational institutions. Although many Islamic boarding schools strive to uphold moral and ethical values, the implementation of adequate supervision and protection still needs to be strengthened in order to prevent sexual violence. Islamic law emphasizes the importance of protecting women's rights and dignity, as well as the obligations of society and the state to ensure security and justice. Islamic law provides a firm basis for the necessity of preventing heinous acts and imposing punishment for perpetrators of sexual violence. However, these principles must

<sup>29</sup> M. Ridho Muttaqin and Zamroni Zamroni, "Optimisasi Langkah-Langkah Preventif Di Pesantren Kalimantan Timur Untuk Menghindari Pelecehan Dan Kekerasan Seksual," *Innovative: Journal Of Social Science Research* 4, no. 1 (January 15, 2024): 3603–11, <https://doi.org/10.31004/innovative.v4i1.8307>.

<sup>30</sup> Rahman and Maulana, "Addressing Sexual Violence in Islamic Boarding Schools."

<sup>31</sup> Yunas Derta Luluardi et al., "Gender Equality-Based Anti-Sexual Violence Islamic Boarding School at Ribatul Muta'alimin Islamic Boarding School, Pekalongan City," *Islamic Studies Journal for Social Transformation*, December 28, 2023, 110–23.

<sup>32</sup> Susan Sa'adah and Sukiman, "Gender Issues and Sexual Violence in Islamic Educational Institutions," *At-Tajdid: Jurnal Ilmu Tarbiyah* 12, no. 1 (March 31, 2023): 50–58.

be strengthened with clear internal regulations in each *pesantren* and collaboration with government agencies and community organizations to create a safe and supportive environment.

As a recommendation, a holistic approach is needed that includes anti-violence education, training for administrators and students, and strengthening internal supervision in Islamic boarding schools. Stricter law enforcement and transparent case-handling protocols must also be implemented. With these steps, it is hoped that *pesantren* can become an institution that teaches religious knowledge, protects students from sexual violence, creates a safe learning space, and supports positive moral and social development.

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