

PREVENTION EFFORT OF SEXUAL VIOLENCE FROM POWER INEQUALITY RELATIONS IN ISLAMIC BOARDING SCHOOLS IN INDONESIA

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Abstract

This study investigates the prevention efforts against sexual violence in Islamic boarding schools (pesantren) in Indonesia, focusing on implemented strategies. Conducted using a quantitative survey with a descriptive design, data were gathered via questionnaires distributed across various pesantren. Results reveal that prevention is facilitated by studying specific texts on sex education like 'Uqūdu al-Lujain, Qurratul' Uyūn, and Fathul Izār. Additional measures include monitoring student communications via mobile phones, imparting advice (mau'idzoh) from religious teachers (Kiai), and enforcing strict rules on interactions between genders. The study identifies power imbalances as contributing factors, where higher-ranking individuals exploit authority to exert control. Implications suggest that sexual violence erodes public trust, necessitating collaborative preventive actions involving pesantren, communities, and government. Furthermore, stringent legal measures against perpetrators are crucial. This research significantly contributes to the literature on sexual violence prevention in religious educational settings, advocating a comprehensive approach encompassing education, supervision, and robust law enforcement to combat this issue effectively.

Keywords: Sexual violence, prevention, power inequality, Islamic boarding schools, Indonesia

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INTRODUCTION

Sexual violence can occur anywhere, including in the Islamic boarding school environment, even in the *Komnas Perempuan* (National Women's Commission) press release on October 27, 2020, it was explained that of the 51 cases of sexual violence in the educational world that were complained to *Komnas Perempuan*. The college was the place where the most cases were known, the number was around 27%, while *pesantren* was an educational institution occupying the second position, namely 19% related to sexual violence cases after college (*Komnas Perempuan*, 2020). This data represents the number of reported cases, while the actual number is likely higher due to the lack of knowledge about legal avenues, making sexual violence cases akin to an iceberg phenomenon—more incidents remain unreported than reported (Lailisna, 2020), even though violence against children slightest is appropriate to get protection (Nurhilaliati, 2009). The recent events of sexual violence contain very deep reflections on how boarding schools (*pesantren*) should be able to make a safe institution for students to study or *tafaqquh fī al-dīn* (learning religious science). Some Islamic boarding schools have made awareness efforts against students and *asātidz* (teachers) councils related to sexual violence and its prevention and handling efforts.

Based on the cases of sexual violence mentioned above, it is clear that sexual violence often stems from power inequalities (*Komnas Perempuan*, 2021). For example, in the case of sexual violence by *Kiai* individuals, he is considered the leader of power and absolute authority in *pesantren*. This status gives the highest authority over general people outside the *pesantren* thanks to a deep knowledge of religious teachings. The condition of inequality in unbalanced power relations is often used by parties who have power relations above them, often parties whose positions are above them, whether they are men or women, use their position to control people or groups whose positions are below them, in this context it is the occurrence of sexual violence.

The inequality of power relations, which is one of the factors in the occurrence of sexual violence behavior, is carried out by men and women. In this context, men and women have an equal chance of becoming perpetrators as well as victims of sexual violence. However, *Komnas HAM* (National Human Rights Commission) 2020 data on the record of violence against women states that until now, the number of victims of sexual violence against women has been recorded as higher than men (*Komnas Perempuan*, 2021). That means that, in general, gender issues still have fundamental problems with women's subordination. Furthermore, many of the perpetrators of sexual violence are committed not only by unknown people but also by known people such as fathers, uncles, grandfathers, brothers, stepfathers, girlfriends, and so on, whose cases are known to occur very often (*Komnas Perempuan*, 2021). Even religious leaders (*Kiai*) and their children are also, in some cases, perpetrators of crimes of sexual violence against their students (*Komnas Perempuan*, 2022). Thus, religious educational institutions, including

pesantren, must collaborate with communities and related institutions to address the reality of sexual violence. The presence of children in educational institutions, even faith-based ones like pesantren, makes them targets for sexual predators.

Research on sexual violence in pesantren is crucial as it highlights the unique challenges faced by these institutions. A study by Hasyim (2020) emphasizes the need for comprehensive sexual education in pesantren to prevent sexual violence. Similarly, Nurhadi (2021) discusses the importance of creating a safe educational environment through strict monitoring and enforcement of rules. These studies, however, do not delve deeply into the issue of power inequality, which is a significant factor contributing to sexual violence in pesantren.

This research aims to analyze the inequality of power relations as a cause of sexual harassment in Islamic boarding schools and to identify preventive and handling efforts for such cases. Even in pesantren, where there is an imbalance of power and conducive conditions for crimes like sexual violence, individuals may not be immune to potential harm. Previous research on sexual violence in Islamic boarding schools is relatively minimal. Studies such as "Photographing the Face of Sexuality Education in Pesantren" (2016), "Child Supervision Model in Efforts to Prevent Sexual Abuse in Pesantren" (2021), and "Islamic Sex Education Program: Transforming Islamic Boarding School Education to Prevent Sexual Violence Among Santri" (2022) have explored various aspects but none have specifically addressed efforts to prevent sexual violence related to power inequalities in pesantren amidst the rising cases of actual sexual violence.

This research fills this gap by providing a novel exploration of the relationship between power inequalities and sexual violence in pesantren, offering insights that could lead to more effective preventive measures. By investigating the structural and cultural factors contributing to sexual violence, this study contributes to the broader understanding of how educational institutions can create safer environments. Moreover, it underscores the importance of multi-stakeholder collaboration in addressing and preventing sexual violence, ensuring that pesantren not only serve as centers for religious learning but also as safe havens for all students.

LITERATURE REVIEW

INEQUALITY OF POWER RELATIONS AS THE DOMINANT FACTOR OF PESANTREN SEXUAL VIOLENCE

Making pesantren a safe religious education institution for children, especially for girls, to avoid various sexual violence needs to be paid more attention to and thought about. This effort was manifested in the Indonesian Women's Ulema Congress (KUPI) in 2017 as a result of religious deliberations deciding that sexual violence is haram (Muflihah & Mursyid, 2021), both carried out outside of marriage and in marriage. The foundation refers to the Qur'an, hadith, opinions of the *ulama* (religious scholars), and Constitutional Law (Muflihah & Mursyid, 2021).

Therefore, recommendations from all parties, ranging from religious organizations, communities, families, and governments ranging from the local scope to the national scope, and religious education institutions, including Islamic boarding schools, for how to carry out preventive efforts and handle various forms of violence that occur in educational institutions. On the one hand, the government, as the holder of power, should also stand tall to handle cases of sexual violence. Following the mandate of the Law, the leader of a country can provide guarantees of protection to all members of its citizens to be free from the fear of threats of violence, including sexual violence.

The state should be present as a solution to the problem of sexual violence crimes. As a stakeholder (policymaker), the government should make the state a place or container to provide comfort for all its residents and avoid all crimes, including sexual crimes (Cahyaningrum, 2022). Therefore, all citizens can encourage the government to immediately pass the Draft Law on the crime of sexual violence as a legal umbrella in providing protection for victims, providing recovery, and also as law enforcement as well as a rehabilitation forum for perpetrators of sexual violence so that they can recover and recover from these crimes (Kemenko PMK, 2022). Prevention of sexual violence must be carried out massively in all educational institutions, including religious education institutions (pesantren), so that all citizens and all children, both women and men, can feel safe and free from various acts of violence, especially sexual violence.

Nowadays, it often appears in the news about religious *ustadz* (teachers) who take advantage of the inequality of power relations to commit acts of sexual violence against their own students. An example of sexual violence in Islamic boarding schools that take advantage of the inequality of power relations is what occurred in Bandung, where cases of violence that occurred at Madani Boarding School occurred from 2016 to early 2021, where it was known that Herry Wirawan as the perpetrator known to a caregiver at the pesantren committed the act of sexual violence to 21 of his female students in various places such as in his pesantren, apartments, and hotels.

Herry Wirawan took advantage of the inequality of power relations to commit acts of sexual violence against 21 of his students; it was even known that there were victims who had given birth. The case, which has actually been heard since May 2021, was deliberately not immediately released because it was for the sake of psychic security from the victims. In addition to Bandung, in Ploso Jombang, East Java, the same thing also happened where the inequality of power relations in the pesantren environment between the pesantren leader and his students, where the inequality of power relations between Kiai and his female students was used by the perpetrator whose notable was one of the children of the pesantren leader to molest six of his female students.

Women are often more vulnerable to being victims of sexual violence than men, although in some cases, boys have also been victims of sexual violence (Sari

et al., 2015). Actually, what causes women to be very vulnerable to being victims of sexual violence is because of the inequality of power relations (Farid, 2019). This case can be understood for several reasons, which include women being considered weak beings while men are stronger beings; then the next reason is that the man who is the perpetrator usually has a higher power relationship status; for example, a Kiai with female students, a lecturer with a female student, a superior (employer) with a subordinate (employee), a senior with a junior, and so on. By paying attention to the description above, it can be understood that various things related to sexual violence often occur due to bad sexual experiences. The cause of women being vulnerable to being victims of sexual violence is due to several reasons, including: First, the view of women as beings of sexual objects is not a being seen from social objects. This is inappropriate because such a perspective on women will see the woman as a sexual target to be invited to have sex, even be raped, and so on.

Second, this view of women as weak and inferior to men or women as only subordinate so that women deserve to be treated as such (Sumera, 2013). Therefore, because there is an inequality in power relations, gender inequality due to the gender injustice of women who are considered subordinate is what causes women too often to become victims (Saptandari, 2013), according to the perspective of feminism put forward by Michael Foucault (1970s). Michel Foucault is known for his fairly good analysis of power. His genealogical studies (genealogy) on punishment and sexuality were taken together with interviews and essays written in the mid-1970s. Foucault developed a different analysis with an original view that challenged and replaced the view of power presupposed by traditional social and political theories. While, in view of considering power inherently negative, it always functions by saying "no," Foucault views power as a productive, producing subject it controls (Elindawati, 2021). In Foucault's view, there are several essential variables to see power relations emerge in everyday life, namely social construction and power.

METHOD

This research uses a mixed method of quantitative approach with survey and qualitative methods. The authors used descriptive qualitative methods reinforced by observation studies to analyze survey data to produce strong analytical data (Sugiyono, 2018). The author collects data from previous research in the form of articles and some researches that are relevant to the research topic. In addition, to reveal the perceptions and preventive measures of sexual violence in Islamic boarding schools, a survey will be distributed to respondents through a Google form.

A qualitative approach with a survey method to social phenomena is something the author must do because the accuracy of this study depends on the data in the field. Objectivity in obtaining empirical data is essential. This method is

used to support research to reach conclusions. In qualitative research, the subject of this study was a respondent, the student the author needed. In other words, the authors put restrictions on sample selection for ideal data accountability through a Google form questionnaire. In the study, the author used respondents from 210 Al-Barokah Islamic Boarding School students in Ponorogo, East Java, Indonesia in March 2023.

Table 1.

Educational Background of Research Respondents

Category	F	P
Graduates of Senior High School	23	11%
Graduates of Vocational High School	17	8%
Graduates of Madrasa	107	51%
Graduates of Pesantren	63	30%
Total	210	100%

Source: Processed Google form survey result, 2023

The respondents in this study are students who are currently studying at Pesantren. The number of respondents or research samples was 210. Based on the results, it is known that respondents are graduates from various educations. *Madrasa Aliyah* (MA) graduates numbered 107. There are 63 graduates from pesantren. There are 23 graduates from high school and 17 vocational school graduates. When viewed based on the respondents' profile, most respondents are graduates from *Madrasa Aliyah* (MA) and Islamic Boarding Schools rather than high school and vocational school graduates. *Madrasah Aliya* (MA) and Pesantren are educational institutions focusing on religious education. The curriculum in the educational process carried out by *Madrasah Aliya* is a curriculum that the Ministry of Religion has set, and the majority of the implementation of the subjects taught is the elaboration of religious subjects. Pesantren uses the curriculum set by each, following the policies of the Islamic Boarding School. Based on the origin of the respondents' schools, it can be concluded that most respondents already have a background of religious understanding that is more than that of public schools, both high schools and vocational schools, as for the previous school background that has been charged with religion.

The survey that was distributed contained indicators of questions related to the prevention of sexual violence in Islamic Boarding Schools. This research questionnaire was developed based on three main indicators, namely: (a) effort of

the sexual violence prevention with books of pesantren, (b) monitoring of sexual violence prevention, and (c) Guidance and application of rules in the prevention of sexual violence. Data collection is carried out using questionnaires that are distributed through Google Forms. Furthermore, the research data is analyzed using descriptive techniques or methods. The conclusion is based on the following criteria:

Table 2.

Conclusion Making Criteria

No.	Interval Class	Category
1.	0% - 20%	Poor
2.	21% - 40%	Not good enough
3.	41% - 60%	Enough
4.	61% - 80%	Good
5.	81% - 100%	Very good

Source: Processed Google form survey result, 2023

FINDING AND DISCUSSION

Survey on Preventive Measures In Efforts To Deal With Sexual Violence In Islamic Boarding Schools

Based on the answers of research respondents, the following data were obtained:

Table 3. Respondent's Answers about Efforts to Prevent Sexual Violence

Category	F		P		Category (Conclusion)
	Agree	Disagree	Agree	Disagree	
The study of pesantren books					
1. Through education on the recitation of the book of <i>'Uqūdu al-Lujain</i>	116	94	55%	45%	Enough
2. Education on the recitation of the book of <i>Qurratul'Uyūn</i>	107	103	51%	49%	Enough
3. Education on the recitation of the book of <i>Fathul Izār</i>	145	65	69%	31%	Good

Monitoring students in the prevention of sexual violence					
1. Supervision of communication via mobile phone with outside the Pesantren	97	113	46%	54%	Enough
2. Supervision through community reports around pesantren	162	48	77%	23%	Good
Guidance and application of rules in the prevention of sexual violence					
1. Coaching through <i>mauidzoh</i> caregivers (Kiai)	188	22	88%	12%	Very good
2. Rules related to the relationship between men and women in the pesantren environment	179	31	85%	15%	Very good

Source: Processed Google form survey result, 2023

Based on a survey conducted on students related to efforts to prevent sexual violence can be analyzed:

Sexual Education Through The Study Books Of Pesantren For Preventing Sexual Violence

Pesantren is an Islamic educational institution that prioritizes science in the field of religion and has a tradition of reading yellow book studies. The study of the Yellow Book provides a more detailed pattern of sexual education, and even something that is taboo is no longer taboo for students in Islamic boarding schools. In this regard, the books commonly studied among Islamic boarding schools are the books of *'Uqūdu al-Lujain*, *Qurratul' Uyūn*, and *Fathul Izār*. However, there are many perceptions regarding the recitation of these books, and there is an assumption that the recitation of the book is important for educating about opposite-sex relationships.

There is a curriculum of recitation of books on sexual education such as the book that discusses sexual education that is most popular in the pesantren is *'Uqūdu al-Lujain*, which reaches 54.3%, *Qurratul' Uyūn*, which reaches 50.7%, and *Fathul Izār* which has reached 69.1%. This data shows that students' insight into sexual education has been said to be quite good because they have been equipped

with knowledge related to sexual education from an early age to increase education and preparation to perfect half of their religion with marriage.

In addition, there is a study of the book of Fiqh women, which is very important in providing education, especially for women carrying out sharia following the *nash* of the Qur'an and hadith. In this case, the study of women's fiqh also has an impact, so women always maintain their *murū'ah* (honor) anytime and anywhere.

Monitoring Student's Activities For Preventing Sexual Violence

Some efforts to prevent sexual violence in Islamic boarding schools, according to the survey, include: first, there is monitoring from pesantren on the activities of students through checking cellphones (HP checks) and reports from the community periodically with a rate of 45.7% for checking cellphones and 77.3% for reports from the community. This step proves that students have received sufficient care in checking cellphones and guarding, which is relatively good in terms of reports from the public.

Guidance and Implementation of Behavioral Rules For Preventing Sexual Violence

There is a nudge (*mau'idhoh hasanah*) from pesantren caregivers related to deviant behavior such as sexual violence or in a small scope of sexual harassment among students. The percentage of respondents showed a figure of 88%, which can show the form of caregivers' concern for their students' physical and spiritual lives.

Thus, official rules already exist in pesantren to regulate the relationship between students and students, students with caregivers, and others, amounting to 84.8%. The official rules applied in pesantren are binding and accompanied by mutual agreement. So, all forms of student activities are still on the right track. In addition, it can also minimize criminal acts, especially sexual violence, in Islamic boarding schools. Based on the survey results, information can be obtained that efforts to prevent sexual violence in Islamic boarding schools are good, where the level of the sexual violence enumeration index in Islamic boarding schools is, on average, above 50%. This proves that Islamic boarding school students have received more preventive sexual education. The next survey is to determine students' perceptions of preventing sexual violence in Islamic boarding schools.

Discourse on Sexual Education: Efforts to Prevent Sexual Violence in Islamic Boarding Schools

Subordination and exploitation of women have become increasingly prevalent in recent years and even in education. It is as if there is no longer a completely safe space for kids to learn. Even in the Islamic boarding school

education environment that is known to prioritize religious values, sexual violence still often occurs sexual violence, for example, as happened in one pesantren in Bandung and Jombang. Because sexual violence is based initially on the perspective that women are subordinate or sexual objects of men, when men have authority and have a higher power relationship with women, sexual violence crimes can be easier to happen. According to Kamila Adnani (2021), gender refers to a socially and culturally constructed identity given to men and women. As long as human beings support equality, gender differences will not cause problems. However, some social issues such as marginalization, subordination (considering women unimportant), the creation of gender stereotypes, sexual violence, and the socialization of gender norms and roles turned out to show a clear pattern of inequality (Adnani & Mahbub, 2021).

Sexual violence in the world of adult boarding schools is now very hurtful and disappointing to many parties, considering the role of the Kiai figure in pesantren who is supposed to educate and teach his students to do excellent and exemplary things that God recognizes and also teach to prevent from all ugliness, humiliation, and toxicity which are prohibited by religion, however, now facts have emerged that explain that Islamic boarding schools in some places are part of contributing to sexual violence cases in Indonesia. This is certainly a disgrace that is very far from the values of the Islamic religious teachings, which teach its people to stay away from adultery, persecution, and all other heinous (Ayubi, 2016; Kisworo, 2016).

The handling of sexual violence in Islamic boarding schools should constantly be improved, considering that recently, there has been an increase in cases of sexual violence, especially those that occur in educational institutions, including Islamic boarding schools. It has been explained previously that sexual violence is in the scope of Islamic boarding schools in recent times, even though this is included in the list of the second most cases of sexual violence after campus. Therefore, it is very important to pay attention to preventive or preventive measures in the form of providing education about sex education in the scope of Islamic boarding schools. Pesantren, which is one of the most influential places and plays the most role in shaping the mental character of the next generation of a good nation, is precisely the condition that has recently been witnessed that the leaders of the pesantren or the families of the pesantren leaders commit heinous and very bad acts in the form of desecrating their students (Komnas Perempuan, 2022).

Something significant that needs to be done as a preventive measure is to provide education related to sexual Education (Farid, 2019), encouraging students not to be afraid to report if there are various acts of violence, including sexual violence. Various other preventive things already need to be done to prevent sexual violence in Islamic boarding schools. It should be noted that educational institutions also turn out not to be places that are guaranteed safety for sexual

violence, so even in pesantren, it is also necessary to do various things so that the problem of sexual violence in the pesantren environment can be eliminated.

The education that needs to be given as a prevention effort related to the problem of sexual violence includes gender justice, the impact of sexual violence, reproductive health, and so on. Some of the books used in pesantren to provide sexual education to their students are the books of *'Uqūdu al-Lujain*, *Qurratul' Uyūn*, *Fathul Izār*, and women's fiqh which actually all explain sexual education and also about the rights of husbands to wives and vice versa. In addition to education in the form of books, it is also important that sex education is given using the approach of biology, psychology, and various other sciences with the aim and purpose of preventing sexual violence (Mukti, 2016).

It is appropriate in the pesantren environment to be taught not to discriminate between men and women because it is appropriate for men and women to have the same rights and get the same facilities because the 1945 Constitution Article 28D paragraph (1) explains that everyone deserves protection, recognition, guarantees, and fair legal certainty and equal treatment before the Law (Roslaili & T, 2022). In addition to providing education not to discriminate between men and women in the pesantren environment, it is also essential to provide reproductive health education (Farid, 2019). The material on reproductive health is deliberately held so that students can understand the functions of their bodies, understand and recognize their reproductive organs, are expected to protect and care for their bodies, and avoid unwanted things in the form of disturbances from others.

As a preventive measure against sexual crimes, it is appropriate for educational institutions to take a stand for the inclusion of this gender study in the pesantren curriculum, where in a week, the students are given materials on gender justice, then familiarize themselves with things to respect each other between male students and female students, because basically Islam teaches all human beings to be equal in the eyes of Allah and what distinguishes is piety (Warliah, 2017). This gender education is very important to teach students because it reduces the causal factors of sexual violence due to gender inequality. Gender inequality usually starts from educational processes or activities that favor one gender.

The habits that need to be built in the pesantren environment to strengthen gender education are to allow all male and female students to actively participate in pesantren organizations, school-scoped organizations, community organizations, and so on, including organizations or activities outside the pesantren. Therefore, all students have been given the opportunity, not only male students who are allowed if there are activities outside, such as grand recitations or other social activities. Of course, with various requirements that are the same between men and women, it is permissible that they take care of themselves, be careful, and maintain the good name of the pesantren institution itself. Because the risks outside the pesantren are the same between men and women, all of them can fall into promiscuity. All students, sons, and daughters, should get the same

opportunity to become leaders of organizations, meetings, events, resource persons, and so on. In essence, a person is seen not because of their gender. All men and women are given the same opportunity and freedom to excel more.

Furthermore, steps that can be taken to reduce cases of sexual violence are to be able to hold or participate in seminar activities, which, in essence, are to strengthen understanding of education related to reproductive health, gender equality, and all discussions related to sexual violence education. In addition to providing education in the form of studying books and discussions about women (Setyawati & Zakiyah, 2016), Pesantren should also cooperate with the local center of health to establish a *Pos Kesehatan Pesantren* (center of health) with which later conduct health checks for students (Nasrullah & Andiani, 2015), especially for female students, so that later female students can check reproductive health, such as those related to menstruation, uterine or breast health, then check for cervical cancer, HIV, and so on at the local center of healthy, so that with all the efforts made earlier it is hoped that it can provide a significant preventive impact.

Parents have begun to fear when many cases of sexual harassment occur in Islamic boarding schools. Currently, the way that needs to be done by pesantren to overcome when there are cases of sexual abuse in pesantren is to do counseling or trauma healing to children or victims, such as counseling services and also legal practice services for victims of sexual abuse in pesantren. This is very necessary, considering that the traumatic impact on the victim can be significantly prolonged (Purbararas, 2018).

Protection for children from all dangers is written in Article 65 of Law Number 39 of 1999 that every child has the right to protection (Nashriyah et al., 2021). The pesantren must provide information to its students regarding the forms of sexual violence itself, so the reproductive health education provides a forum or counselling place for its students who are known so far in the pesantren there is a *Pos Kesehatan Pesantren*. However, the fact is that in providing information, the internal circles of the pesantren are still afraid, and when sexual violence occurs in the pesantren, the pesantren must be responsible for the good name of the pesantren itself. Until today when there is a case of sexual harassment in the pesantren, then all pesantren will not want to admit it and will negotiate so that this case does not come out and can be resolved in a familial manner.

When there is a case of sexual violence in pesantren, the party that must first be responsible is the pesantren institution itself because the pesantren is, in addition, a place to seek religious knowledge. On the other hand, the pesantren is a place of character building. The second person in charge after the pesantren is the Ministry of Religious Affairs because the pesantren runs under the Ministry of Religious Affairs. Until now, the Ministry of Religious Affairs has not issued regulations related to handling cases of sexual violence in Islamic boarding schools. With some of the cases in this contemporary era, it is hoped that there will be regulations related to the handling of legislation by the Ministry of Religion.

Furthermore, the hope is that when there is a pesantren that is a place, or there are victims of sexual harassment there, the Ministry of Religion will be able to sanction the closure of the pesantren.

Sexual violence in Islamic boarding schools is not only identified with sexual deviance by students who are often termed *meril* (homosexual). There are several cases of victims being students, and the perpetrators are Kiai, one of which occurs in Cekok, Ponorogo. According to the narrative of the educators at the pesantren, the incident happened several years ago but was only revealed at the end of 2021. Other than Kiai, the perpetrator of sexual abuse is also committed by Kiai's children. Then there is also a student victim, and the perpetrator is a teacher or *ustadz*. Then, there are also cases where the victims are students, and the perpetrators are students.

Furthermore, in handling cases of sexual violence by Islamic boarding schools, there will be many difficulties when the person involved is Kiai. This type of case is known to be very difficult to handle, so an extraordinary strategy is needed when handling cases like this in pesantren. For example, the case in Jombang, East Java, has not been resolved even today, even though it has been taken to the East Java Regional Police. Then, there was an intervention from the Ministry to solve this case, but until today, the case in Jombang has not been resolved.

In this case, the victim is a student, and the perpetrator is a son of Kiai. This case is against the backdrop of the victims being brainwashed, which is unusually strong, causing them to dare not speak, not tell stories, and be more secretive. Various motives have emerged, such as the assumption or understanding of students as victims when they come out of the pesantren. Their knowledge will not benefit them; they will not get barakah from knowledge and will become apostate students. When Kiai and his children commit acts of sexual abuse, it is usually done by asking for a massage from Kiai and his children, which is done in turn.

Initially, the case was uncovered when the victim returned home because the victim felt pain in her anus, and then her mother asked. From there, in the end, this case can be uncovered, then the victim's mother reports to the pesantren, and the perpetrator is an ordinary person, so in the process collaborates with the pesantren in handling the case. But a very difficult case to handle is when the victim is a student, and the perpetrator is Kiai or his family members. Even the party from Kiai once sent his friend Kiai to ask that this sexual assault case be stopped, and it was sought not to let the case be processed to Law.

On the other hand, it is understood that this Kiai has an unusually strong influence, not only in the institution but also in the community. Even this case can be transferred to cases of spreading slander, defamation, etc. Although basically, the victim is a student, and the culprit is Kiai and his two children. The doctrine used by the Kiai is related to the permissibility of *mut'ah* (contract marriage) marriage, and also the doctrine that when religious experts have gone to school in

the Middle East, they already have broad and high knowledge, which are among the doctrines given by the Kiai. Challenges like this are extraordinary, plus the reasons for problems such as when students do not want to tell stories and are closed for fear that their knowledge will not be useful and so on, until then cases of sexual harassment will not be able to open. The importance of implementing strategies that need to be applied in Islamic boarding schools to ward off sexual violence, one of which is by conducting sex education according to each age.

Legal protection for child victims of sexual violence from the point of view of *Maqāshid Syarī'ah* is in a very urgent position, namely at the level of *dharūriyyah* (primary) degrees. The benefit of the world and the hereafter is oriented towards the maintenance of the primary legal objectives, namely: *hifdz al-dīn* (guarding religion), *hifdz an-nafs* (guarding the soul), *hifdz al-aql* (guarding reason), *hifdz an-nasl* (guarding offspring) and *hifdz al-māl* (guarding property). Its existence is absolute in man, so its perfection must be maintained and maintained (Ulya, 2021). Sexual violence in Islamic boarding schools is not justified in Islam on the grounds that, in terms of *maqāshid al-syarī'ah*, the act of sexual violence against women does not reflect the fulfilment of the sharia goal of *hifdz al-nafs*. The impact of sexual violence on women verbally can damage reason (psychology), physical (body/spirit), and sexual (reproductive apparatus). In addition, in terms of Islamic criminal acts, the behaviour of sexual violence against women is included in the criminal law category, both rape and obscenity. Namely, the perpetrator is punished according to his actions.

CONCLUSION

The study concludes that power imbalances are the primary factor contributing to sexual violence and harassment in Islamic boarding schools. Such acts constitute severe human rights violations, profoundly affecting victims' dignity. Preventive efforts in these institutions include educational measures centered on traditional texts like 'Uqūdu al-Lujain, Qurratul 'Uyūn, and Fathul Izār, which impart knowledge about sexual relations. Additionally, establishing clear and mutually agreed-upon rules governing gender interactions is crucial. The guidance and oversight caregivers or Kiai provide are pivotal in these prevention efforts.

Despite incidents of sexual violence in Islamic boarding schools, insufficient public attention to their handling and follow-up often results in cases being overlooked, leading to significant physical and psychological harm to victims. The lack of deterrents for perpetrators allows such violence to recur frequently. Thus, effective prevention requires integrated cooperation among pesantren, the government, and the wider community.

These findings underscore previous research on the impact of power dynamics on sexual violence and highlight the ineffectiveness of preventive measures without rigorous enforcement and comprehensive education. This study

enriches the literature by emphasizing the critical role of power relations and advocating for systemic interventions in educational settings. Future research should explore stricter regulations and more robust educational programs to mitigate this issue effectively.

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