



SEXUAL VIOLENCE PREVENTION STRATEGIES BASED ON HADITH GUIDANCE

Abdul Wahid¹, Husna Amin², Jafar Assagaf³,
Agusni Yahya⁴, Nufiar⁵

^{1,2,4,5}UIN Ar-Raniry Banda Aceh, ³UIN Sunan Kalijaga Yogyakarta

Correspondence email: abdul.wahid@ar-raniry.ac.id

Abstract: Sexual violence continues to happen in different places and cannot be dealt with well. The rise in the rate of sexual violence from year to year is thought to be related to the state of education. So, many things about education need to be fixed to stop acts of sexual violence that have long-term effects. Handling cases of sexual violence is insufficient for punishing perpetrators because victims who have experienced violence cannot return to normal in their physical, psychological, or future conditions. More research, particularly on hadiths related to the prevention of sexual violence behavior, is required. In Islam, various strategies have been set up that are considered capable of saving the younger generation from sexual violence. Therefore, this article aims to present traditions related to efforts to prevent the prevalence of sexual violence in society. This study used a qualitative approach with a literature review model, and the data was analyzed using the *fiqhul hadith* approach. This approach is a method of understanding and interpreting Islamic jurisprudence based on the hadith of the Prophet Muhammad. The study discovers various strategies promoted by hadith to prevent sexual violence, such as managing the views of men's and women's genitals; managing educational institutions and gathering places that are separate for men and women; and promoting youth awareness to marry if they already have the ability to do so.

Keywords: Sexual Violence, Hadith, Prevention, Education

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Introduction

SEXUAL VIOLENCE is a pervasive and escalating global challenge that persists with alarming resilience.¹ Its increasing prevalence,

¹ Naveed Akram and Musarat Yasmin, "Sexual Violence against Women: Global Interventions and Evidence from Pakistan," *Women's Studies International Forum* 97 (March 2023): 102691,

especially within educational settings, raises profound concerns about its far-reaching implications. Alarming, this form of violence infiltrates spaces traditionally deemed safe, such as educational institutions and Islamic boarding schools, meant to be sanctuaries for learning.

In Indonesia, the National Commission on Violence Against Women reported a significant increase in sexual violence against women from 2001 to 2012, averaging at least 35 victims per day. In 2012, a staggering 4,336 cases were recorded, with 2,920 occurring in group or public settings, predominantly involving abuse and violence.² The situation worsened in 2013, with cases surging to 5,629, indicating a frequency of two incidents every three hours.³ Data from 2014 showed 4,475 lawsuits related to sexual violence against women and children. An upward trend continued from 2015 to 2017, with recorded cases being 6,499, 5,785, and 5,649, respectively.

Further data from the Integrated Service Center for the Empowerment of Women and Children, Rumoh Putroe Aceh (P2TP2A), as cited by Danieal et al.,⁴ they also indicated a significant rise in sexual violence cases during the same period: 939 cases in 2015, increasing to 1,648 in 2016, and then to 1,791 in 2017. Similarly, data from the Ministry of Women's Empowerment and Child Protection revealed approximately 25,200 cases of sexual violence in Indonesia in 2021, up from about 20,500 in 2020.

<https://linkinghub.elsevier.com/retrieve/pii/S0277539523000183>; Ben Amar Wiem et al., "Sexual Violence against Women in Southern Tunisia: Epidemiology and Risk Factors," *Legal Medicine* 64 (September 2023): 102272, <https://linkinghub.elsevier.com/retrieve/pii/S1344622323000822>.

² "15 Bentuk Kekerasan Seksual: Sebuah Pengenalan," last modified 2021, accessed December 25, 2022, <https://komnasperempuan.go.id/instrumen-modul-referensi-pemantauan-detail/15-bentuk-kekerasan-seksual-sebuah-pengenalan>.

³ Rosania Paradiaz and Eko Soponyono, "Perlindungan Hukum Terhadap Korban Pelecehan Seksual," *Jurnal Pembangunan Hukum Indonesia* 4, no. 1 (January 31, 2022): 62, accessed December 25, 2022, <https://ejournal2.undip.ac.id/index.php/jphi/article/view/13545>.

⁴ Danial Danial, Yoesrizal M. Yoesoef, and Nur Sari Dewi. M, "Sexual Violence in the Islamic Law Perspective: Aceh Islamic Law and Local Wisdom Approach," *Ulumuna* 27, no. 1 (September 12, 2023): 367-389, <https://ulumuna.or.id/index.php/ujs/article/view/677>.

These figures confirm that sexual violence remains a grave and persistent issue in Indonesia, particularly during the pandemic.⁵

The escalation of these incidents underscores the necessity for more effective and proactive intervention strategies. These numbers are likely to rise without substantial efforts, with current prevention methods predominantly legal. Prevention is better before it happens because every victim who experiences it cannot be cured just like that, not to mention the psychological problems that haunt the lives of victims of sexual violence.

Consequently, there is an urgent need to enhance supervision and oversight in educational environments, recognizing it as a crucial element of both immediate and long-term strategies to address sexual violence. Enhancing supervision and oversight in educational settings through targeted training and development programs for educators is a pivotal step in addressing the complex issue of sexual violence. These measures are crucial for creating safe and supportive learning environments and mitigating the long-term impacts of sexual violence on students' health, well-being, and academic success.⁶ Protecting all individuals, especially women and children, from such violence and harassment is paramount. Sole reliance on punitive measures against perpetrators is inadequate. The enduring physical, psychological, and future life impacts on victims demand a more holistic approach that extends beyond simple retribution.

Religion is a collection of divine laws and rules based on human nature. The revelation of the divine messengers and the holy books introduces human rights, creates moral values among people, and inculcates them.⁷ Islamic law sources, namely the

⁵ Arti Ekawati and Betty Herlina, "Indonesia Fights Violence against Women," *DW*, last modified 2022, accessed December 17, 2023, <https://www.dw.com/en/indonesia-fights-violence-against-women-with-new-law/a-61637677>.

⁶ Dean Ajduković et al., "Building Capacity for Prevention of Gender-Based Violence in the School Context," *Frontiers in Psychology* 12 (October 11, 2021), <https://www.frontiersin.org/articles/10.3389/fpsyg.2021.720034/full>.

⁷ Antiga Pashayeva, "Religion and Law: The Ratio of Law and Morality in Islam," *International Journal of Islamic Thought* 22, no. 1 (December 1, 2022), <http://www.ukm.my/ijit/wp-content/uploads/2022/11/Antiga-Pashayeva-IJIT-Vol-22-Dec-2022-Edited.pdf>.

Qur'an and Hadith, extensively address and prescribe universal punishments. However, a deeper exploration is warranted, particularly concerning hadiths related to strategies for preventing sexual violence. Religious beliefs significantly influence human life, with faith in the supernatural often forming the basis of understanding worldly realities, including aspects of sexual violence.⁸

In Islam, various strategies are proposed to shield the younger generation from the consequences of declining human morality. The hadiths detailing appropriate social conduct for men and women are crucial for protecting the morality and humanity of both genders. Therefore, this article aims to explore traditions pertinent to preventing the prevalence of sexual violence in society. Utilizing a qualitative approach with a literature review model, this study analyzes data through the *fiqh al-hadith* method, an approach for understanding and interpreting Islamic jurisprudence based on the hadiths of Prophet Muhammad.

The Importance of Education and Knowledge about Sexual Violence and its Prevention

Several recent studies showed that education is essential because it helps people learn about sexual violence and how to stop it.⁹ A study from Harvard University suggests that

⁸ Harjoni Desky and Syamsul Rijal, "Pengembangan Kerukunan Masyarakat Multikultural Melalui Pendekatan Agama," *International Journal of Islamic Thought* 20 (December 1, 2021), <http://www.ukm.my/ijit/wp-content/uploads/2021/11/Harjoni-IJIT-Vol-20-Dec-2021.pdf>.

⁹ Martin Wazlawik, Bernd Christmann, and Arne Dekker, "Sexualpädagogik Und Gewaltprävention," *Bundesgesundheitsblatt - Gesundheitsforschung - Gesundheitsschutz* 60, no. 9 (September 26, 2017): 1040–1045, <http://link.springer.com/10.1007/s00103-017-2594-x>; Nathaly Garzón-Orjuela et al., "Effectiveness of Sex Education Interventions in Adolescents: An Overview," *Comprehensive Child and Adolescent Nursing* 44, no. 1 (January 2, 2021): 15–48, <https://www.tandfonline.com/doi/full/10.1080/24694193.2020.1713251>; Harvard Medical School, "Comprehensive Sex Education as Violence Prevention," last modified 2020, accessed March 16, 2023, <https://info.primarycare.hms.harvard.edu/review/sexual-education-violence-prevention>; Grace Tatter, "Sex Education That Goes Beyond Sex | Harvard Graduate School of Education," last modified 2018, accessed March 16, 2023, <https://www.gse.harvard.edu/news/uk/18/11/sex-education-goes-beyond-sex>;

comprehensive sex education is a powerful tool for violence prevention. It teaches gender equality from a young age, thereby reducing the risk of gender-based violence.¹⁰ Another study from Columbia University's Sexual Health Initiative to Foster Transformation (SHIFT) project suggests that comprehensive sex education protects students from sexual assault even after high school. If students become more practiced in thinking about caring for one another, they will be less likely to commit — and be less likely to be victimized by — sexual assault.¹¹

Knowledge of how to recognize sexual violence is essential for young children. Although it is considered less important and even taboo to expose young children to this topic, this knowledge can help them understand what is happening to their bodies and protect themselves from sexual violence later on. If children are taught about how sexual violence starts, it will be easier for them to recognize the signs and situations that lead to it. Teaching young children about recognizing sexual violence through comprehensive sexuality education is not only a protective measure but also a fundamental right that contributes to their holistic development and well-being.¹²

According to Situmorang,¹³ sexual education in schools affects young children, and starting sexual education in early childhood is a very effective way to stop sexual violence. In other words, the research indicates that sexual education from an early age is one of the efforts that can be made in educational institutions because the

Paska Ramawati Situmoran, "Pengaruh Pendidikan Seks Anak Usia Prasekolah Dalam Mencegah Kekerasan Seksual," *jurnal Masohi* 1, no. 2 (December 25, 2020): 2020, accessed December 25, 2022, <https://journal.fdi.or.id/index.php/jmas/article/view/355>.

¹⁰ Eva S. Goldfarb and Lisa D. Lieberman, "Three Decades of Research: The Case for Comprehensive Sex Education," *Journal of Adolescent Health* 68, no. 1 (January 2021): 13–27, <https://linkinghub.elsevier.com/retrieve/pii/S1054139X20304560>.

¹¹ Tatter, "Sex Education That Goes Beyond Sex | Harvard Graduate School of Education."

¹² Kerryann Walsh et al., "School-Based Education Programmes for the Prevention of Child Sexual Abuse," *Cochrane Database of Systematic Reviews* 2015, no. 4 (April 16, 2015), <http://doi.wiley.com/10.1002/14651858.CD004380.pub3>.

¹³ "Pengaruh Pendidikan Seks Anak Usia Prasekolah Dalam Mencegah Kekerasan Seksual."

sooner a child knows sexual violence, the more careful they are in adapting to and detecting situations that are prone to sexual violence.

However, sex education is still considered taboo. According to Justicia,¹⁴ other studies on the effectiveness of sex education in early childhood have found that, on the one hand, some people still hold taboos against sex education in early childhood. However, on the other hand, some studies say that parents strongly agree with sex education in early childhood. However, the material obtained is still limited to the introduction of vital tools that explain sex in the form of knowing the male and female sexes so that they understand the differences between the two sexes.

The existence of a sense of taboo about sexuality is a form of obstacle that still needs to be overcome. Therefore, it also requires the parties' attention to conduct parental education on the importance of sex education for children. Parents can play a role in introducing early sexual education to improve sexual health, gender identity, and interpersonal relationships.¹⁵ Sex education in children is considered unnatural and inappropriate in comparison to the period before the rise of sexual violence because it is still deemed unnecessary. In contrast to these recent times, it can be said that the more parents realize the importance of sex education for children from an early age, the sooner they will be aware of the conditions and situations of their environment. The better they will be able to analyze the potential for the emergence of unnatural acts such as sexual violence.

The incorporation of Islamic teachings, specifically those derived from Hadith, into strategies aimed at preventing sexual violence is a valuable and academically rigorous approach. The teachings of Islam, as exemplified by the actions and sayings of Prophet Muhammad, provide valuable insights and guidelines that can proactively address instances of sexual abuse. Islamic

¹⁴ "Pandangan Orang Tua Terkait Pendidikan Seks Untuk Anak Usia Dini," *Early Childhood : Jurnal Pendidikan* 1, no. 2 (November 29, 2017): 28–37.

¹⁵ Ellya Rakhmawati et al., "Roles of Family in Introducing Early Sexual Education to Children," 2021, <https://www.atlantis-press.com/article/125955801>.

tenets underscore the principle of gender equality, as articulated in the Quran (4:2), which unequivocally asserts that both men and women emanate from a common soul. This foundational equality serves as a pivotal factor in the comprehensive tackling of gender-based violence. Furthermore, Islamic teachings espouse the imperative of upholding women's autonomy and self-determination, as exemplified in the Quran (4:20), which unequivocally prohibits men from coercing women against their volition.

These principles hold significant potential in molding societal attitudes concerning gender and sexual violence. By championing the perspective of men and women as equals and accentuating the importance of respecting women's autonomy, Islamic teachings can contribute to a profound cultural transformation that challenges and ultimately mitigates the occurrence of sexual violence. This approach is harmonious with contemporary paradigms of sexual violence prevention, which underscore the critical importance of reshaping societal norms and attitudes that perpetuate gender-based violence. The amalgamation of these Islamic principles with contemporary strategies for preventing sexual violence presents a holistic approach that addresses both societal and individual dimensions. It upholds cultural and religious values while concurrently advancing the fundamental principles of human rights and gender equality, both of which are indispensable for the efficacious prevention of sexual violence.¹⁶

Islamic Concept of Prevention of Sexual Violence Behavior

Sexual violence is a problem that affects individuals of every gender identity and religious affiliation worldwide, and Muslim communities are no exception. Islam is a religion that is highly of gender equality, and sexual violence is explicitly prohibited in Islam. The emphasis on Islam's advocacy for gender equality and its explicit prohibition of sexual violence, as supported by teachings in the Qur'an and Hadith of Prophet Muhammad,

¹⁶ Qasim Rashid, "How the Teachings of Islam Could Help Us Prevent More Sexual Abuse Scandals," *The Independent*, last modified 2017, accessed December 17, 2023, <https://www.independent.co.uk/voices/harvey-weinstein-islam-sexual-assault-rape-womens-rights-a8001521.html>.

highlights the religion's commitment to protecting the dignity and rights of all individuals, irrespective of their gender.¹⁷ This perspective aligns with the principles of Islamic teachings that prioritize preventing harm and promoting justice and compassion for all.¹⁸

In Arabic terminology, "sexual violence" is known as "*al-taḥarushsh al-jins*."¹⁹ Etymologically, "*al-taḥarushsh*" means "to stir up hatred and hostility". Whereas in terminology, it is any sexual expression and action used to attack and annoy the other party. The Qur'an refers to "sexual violence," both physical and non-physical, as "*al-rafath*" (nasty statements toward women) and "*fāḥishah*" (vicious actions and statements that degrade human dignity). According to *Mufasssīrīn* (Islamic scholars), *al-rafath* is *al-ifḥash li al-mar'ah fi al-kalam*, or vile expressions against women that lead to sexuality. Meanwhile, *fāḥishah* is similar to *al-rafath*, which means dirty deeds or expressions that attack and degrade the dignity of women. Heinous phrases and acts that suggest sexuality, such as calling a woman's body inappropriate (body shaming), demeaning body shape. As well as the acts of groping, poking, rubbing limbs, and other actions, which are forbidden both in domestic and public spaces, performed by anyone and anywhere²⁰.

As for efforts to prevent sexual violence, in the Qur'an it has been affirmed, among others, through verses consisting of several forms of prevention, such as the command to keep a vision. In addition, in the Qur'an, there are also very severe punishments for perpetrators of sexual violence, such as canings and threats of

¹⁷ Samantha Hill, "The Intersection of Islam, Women, and Sexual Violence Prevention," December 1, 2019.

¹⁸ Sayyid Muhammad Sadiq Al Shirazi, "Islamic Penal Law - Criteria For Implementation," in *The Rights Of Prisoners According To Islamic Teachings* (Al-Islam.org, n.d.), accessed December 17, 2023, <https://www.al-islam.org/rights-prisoners-according-islamic-teachings-sayyid-muhammad-sadiq-al-shirazi/chapter-3-islamic>.

¹⁹ Taurussy al-jinsi is an Arabic term which means sexual harassment or sexual violence

²⁰ Imam Nakha'i, "Islam Menolak Kekerasan Seksual," *Swararahima.Com*, last modified 2020, accessed December 25, 2022, <https://swararahima.com/2022/01/10/islam-menolak-kekerasan-seksual/>.

misery in the afterlife, as well as other harsh condemnations. However, these punishments are not the purpose of the presence of Islamic law itself; punishment is one of the means of prevention and countermeasures against the perpetrators.

In Islamic teachings, it takes precedence to tackle something that harms humanity. Punishment will still be carried out consistently and fairly if the terms and conditions of its implementation are met. In other words, Islam does not prioritize punishment if, indeed, there is still the possibility of other means, such as peace on the part of the victim or forgiveness on the part of the government. The core of Islamic teachings advocates for a balanced and compassionate approach to law and governance, where preventing harm and improving society take precedence over the strict implementation of punishment. This perspective reflects a nuanced understanding of justice that balances individual rights, societal welfare, and moral principles.²¹

In Islamic legal philosophy, it is said that punishment in Islamic teachings is not the goal. However, punishment is introduced to society so as not to commit the violations and prohibitions that Islam has already established.²² In other words, it is not expected to punish the community because punishment also has its impacts, such as psychological and so on. Avoiding punishment is one of the successes of educating and encouraging human beings to live a noble life in society. A person who has never been punished certainly has a good name in society, being an example and role model for the general public.

²¹ Shirazi, "Islamic Penal Law - Criteria For Implementation"; Mohamed Bin Ali, *Shariah Law and Hudud: Understanding Its Objectives and Spirit*, Rajaratnam School of International Studies, 2013, accessed December 17, 2023, <https://www.rsis.edu.sg/rsis-publication/rsis/2092-shariah-law-and-hudud-underst/>; Dr Farid Mohd Shahrar, "The Priority of Preventing Harm in Society," *New Straits Times*, last modified 2020, accessed December 17, 2023, <https://iais.org.my/publications-sp-1447159098/dirasat-sp-1862130118/shariah-law-governance-halal/item/1247-the-priority-of-preventing-harm-in-society>.

²² Mohammad Hashim Kamali, "The Philosophy of Ḥudūd," in *Crime and Punishment in Islamic Law* (Oxford University Press, 2019), 176–185, <https://academic.oup.com/book/34967/chapter/298606631>; Ahmad Iftikhar Ayaz, *The Philosophy of Punishment in Islam*, 2009.

One of the early efforts to prevent sexual violence, according to Islamic teachings, is to maintain views and close the *awrah* (body/genital). These two things are believed to be the beginning of the emergence of desires from both sides of the human sex, namely male and female. The violence prevention efforts introduced by Islam through the Qur'an have an essential role in preventing sexual violence. Prevention is a more significant effort than a legal remedy for the perpetrator after it has happened, and it is also a more significant effort than treating the victims after they become victims of sexual violence. In the Qur'an, Surah An-Nur verse 30 states:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ
أَرْنَى لَهُمْ أَنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Meaning:

"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do."

Sayyid Quthb²³ in his tafsir (interpretation), he explains that the verse intends to give direction and say to believers who still have faith that can prevent them from falling into deeds that tarnish their faith. The point of "reduce [some] of their vision" is to divert the believer's gaze from the *awrah* (body or genitalia) of other women, a beautiful little child, which is feared to be slanderous if it is seen. More broadly, it includes refraining from the jewelry of the world that deceives and plunging into forbidden things. Then it was necessary to keep the desire from forbidden *jimā'* (bodily relations), whether through the front hole (*qubul*), the back or rectal hole, or otherwise, as well as to try to hold for doing the harassment. Indeed, keeping the gaze away from genitals is preferable and essential, as it can increase good deeds while alienating every Muslim from negative tendencies and norm violations. Indeed, whoever keeps his gaze away from the genitals will be cleansed of the ugliness that afflicts the perpetrators of wickedness²⁴.

²³ Sayyid Quthb, *Tafsir Fi Zilalil Qur'an Di Bawah Naungan Al-Qur'an* (Jakarta: Gema Insani Press, 2000).

²⁴ Quthb, *Tafsir Fi Zilalil Qur'an Di Bawah Naungan Al-Qur'an*, 183.

On the other hand, Islam has also introduced guidelines for the prevention of sexual violence through orders to close the *awrah* (genitalia) on the part of women. Trying to maintain *awrah* is a very appropriate strategy because, by not showing *awrah* to anyone other than mahram, a woman has saved herself from the possibility of sexual violence against her. Because even if a man does not keep his eyes closed, his views do not lead to the possibility of sexual violence because his vision is limited. In this regard, the Qur'an states in Surah al-Aḥzāb verse 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ
مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا
رَّحِيمًا

Meaning:

"O Prophet, tell your wives, daughters, and the believers' women to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. Moreover, ever is Allah Forgiving and Merciful."

However, sexual violence prevention cannot be carried out unilaterally by men or women; it should be done by both so that a conducive social environment may be established. It is not worth debating why Islam requires women to cover their bodies more than other regulations in any religion, to the point of having to cover the entire body save the face and hands and also being banned from wearing clothing that creates the contours. This was smart, especially in the context of rescuing both sides, male and female, from sexual violence.

In terms of gender justice and equality, Islam has detailed fair and balanced regulations since males have been trained to keep their eyes closed (vision) and women to retain their auras (bodies). A woman's aura is a biological attraction to all males, which means it is impossible for a guy not to be drawn to a woman's aura, even if they are forced to keep their eyes focused. Otherwise, women naturally tend to appear confident in looking as lovely as possible since they are gorgeous. As a result, Islam's teachings instruct and lead both sides to adapt appropriately to things that might plunge both parties into the abyss of destruction and a dark future. Women are not authorized to overdo it with their looks in

perilous situations or under adverse conditions. Likewise, a man must retain his vision for women and continue to upgrade his faith in Allah, because a weak faith and religious beliefs are the main factors that contribute to sexual violence such as rape ²⁵. If these two sides look out for one another, then society's disruptions, such as sexual violence, may be avoided.

Thus, Islam offers a comprehensive framework for preventing sexual violence based on respect and dignity. This framework is implemented in various ways, such as stopping sexual violence helping victims with respect, and engaging Ulama (Islamic scholars) in solving problems of sexual violence in Pakistan by using Islamic principles to find solutions.²⁶ The Quran instructs men to treat women kindly and not to harm them. It also ensures women's financial independence. The Islamic concept of the Hijab teaches men to be modest and respect women, which helps prevent abuse. Prophet Muhammad's life also demonstrates that men should help stop abuse against women.²⁷ Another significant effort is creating a program in Muslim communities to prevent sexual violence. This program includes discussions about sexual violence, support for survivors, reducing barriers to reporting, and promoting women's rights in Islam. These efforts show how Islamic teachings can help prevent sexual violence by fostering respect, dignity, and gender equality and involving religious leaders in these efforts.²⁸

²⁵ Zaizul Ab Rahman, "Motivational Factors of Muslim Rape Offenders in Sungai Udang Prison, Melaka, Malaysia," *International Journal of Islamic Thought* 20 (December 1, 2021), <http://www.ukm.my/ijit/wp-content/uploads/2021/11/Zaizul-IJIT-Vol-20-Dec-2021.pdf>.

²⁶ "Gender-Based Violence and Islam," in *Islamic Studies* (Oxford University Press, 2021), <https://oxfordbibliographies.com/view/document/obo-9780195390155/obo-9780195390155-0286.xml>.

²⁷ Shannon Dunn, "Gender, Violence, and Social Justice in Islam: Muslim Feminist Scholars in the Public Eye," *Journal of Law and Religion* 31, no. 3 (2016): 293–305, <https://www.cambridge.org/core/product/0A332402C930A9E31384221E799AFDE1>.

²⁸ Nada Ibrahim, "Explainer: What Islam Says about Domestic Violence," *Theconversation.Com*, last modified 2017, accessed December 17, 2023, <https://theconversation.com/explainer-what-islam-actually-says-about-domestic-violence-77245>.

Hadith Insights on Sexual Violence Prevention Strategies

To preserve the safety and honor of humanity, Prophet Muhammad, through his hadiths, has introduced some brilliant strategies for inhibiting and preventing the occurrence of sexual violence in various societal environments. The efforts outlined in the prophet's hadith are urgently needed in this era because the media and technological developments have made it so easy for people who lack awareness to use them negatively. The following are some forms of prevention based on the hadith of the prophet.

Marriage Suggestion for A Capable Youngster

Several things related to preventing sexual violence include the Prophet Muhammad's advice to young people to marry when they are ready. This shows that Islamic teachings, through hadiths, provide guidelines to prevent sexual violence in various forms, one of which is to marry young people if they can afford it. By marrying, a person can better control his biological desire because he already has a lawful way to fulfill it. Even if he still desires more, it is permissible to marry more than one under strict conditions. However, he should lower his gaze on women other than his wife. The following hadith, which urges young people to get married as soon as they have the means, Imam al-Tirmidhi:

"حَدَّثَنَا مَحْمُودُ بْنُ غِيلَانَ، حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَابٌ لَا نَقْدِرُ عَلَى شَيْءٍ فَقَالَ " يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ الْبَاءَةُ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ"²⁹

²⁹ At-Tirmidhi, "Jami' At-Tirmidhi 1081 - The Book on Marriage - كتاب النكاح - عن رسول الله ﷺ - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)," *Sunnah.Com*, accessed December 17, 2023, <https://sunnah.com/tirmidhi:1081>.

Meaning:

Abdullah bin Mas'ud narrated: "We went with Allah's Messenger, while we were young men who had nothing. He said: 'O young men! It would help if you married, for indeed, it helps in lowering the gaze and protecting the private parts. Whoever among you is not able to marry, then let him fast, for indeed fasting will diminish his sexual desire.'"

In the hadith above, an alternative is given if it is a young man who cannot afford to get married and to protect his vision and self-safety from committing adultery, he should fast. Fasting is an alternative for young people who are not ready to marry, either due to financial factors or other readiness factors. Because of fasting, sexual desire can be more controlled compared to people who are not fasting. Young people can control their biological urges in other ways besides fasting, such as through sports, music, social movements, etc.

In particular places, there are numerous delays in marriage and even annulments due to the prospective husband's inability to offer a dowry that is too costly because the dowry requirements are excessively severe. The prophet said in the hadith that the best is a smaller dowry. Therefore, the communities need to pay attention to the fact that the high dowry as a wedding tradition has to be adapted to the existing situation and conditions. Because marriage is an alternative to inhibiting the rise of sexual violence among youth. An example is the high dowry in Aceh Province, which sets a dowry of between 10 and 25 grams of gold *mayam*³⁰. This is risky because it can prevent young people from marrying. This high dowry is forcing some young people to postpone their marriage, so they are forced to refrain from their biological desires.

In addition to the dowry, some certain areas or regions have customs that tend to be too lavish in marriages. This is not permitted in Islamic studies because it is considered excessive. Implementing an all-luxurious party can be a trigger for delaying the implementation of the wedding because they have not been

³⁰ Medi Ardiansyah, Efnedy Arief, and Sulaiman Tamba, "Konsep Mahar Dalam Pandangan Masyarakat Kota Subulussalam (Studi Kasus Di Kecamatan Simpang Kiri)," *Taushiah: Jurnal Hukum, Pendidikan dan Kemasyarakatan* 11, no. 1 (2021): 36–50, accessed December 25, 2022, <https://jurnal.uisu.ac.id/index.php/tsh/article/view/3991>.

able to carry out a luxurious party. However, this does not need to be an excuse for not getting married soon because delays may create opportunities for sexual violence among youth. Customs who are too lavish in marriages will burden people and then force them to mortgage or sell their assets to do wedding receptions.³¹ Even though Islamic teachings state that a wedding reception is not required, it is only recommended if one has sufficient capacity.

Islamic teachings, as elucidated in the Quran and Hadith, establish a structured framework that actively advocates for the cultivation of reverence and safeguarding of women while simultaneously discouraging instances of sexual violence through prescribed practices such as marriage and fasting. The primary objective of these teachings resides in the cultivation of a societal milieu wherein individuals, acting upon principles of self-discipline and mutual respect, collectively strive to diminish the probability of sexual violence occurrences.

Avoid Engaging in Illegal Behavior While Adjusting to The Other Sex

One of the early preventive measures introduced by Islam through several traditions of the Prophet to prevent sexual violence was lawful interaction with the opposite sex. Interaction with the opposite sex in Islamic teachings has stringent limits, considering that humans are so vulnerable and easily fall prey to despicable behavior. In some hadiths, it is evident that the Prophet Muhammad gave advice firmly and with strong warnings. Of course, this is a consideration to be used as socialization material about the dangers of uncontrolled interaction between opposite sexes in various daily activities. One of the things that undermine one's faith in interacting with the opposite sex is doing things that are prohibited, such as kissing, because kissing the opposite sex, who is not a mahram, is something that is forbidden in religion.³²

³¹ Eviana Eviana and Alwi Alwi, "Resepsi Pernikahan Pada Masyarakat Aceh Di Gampong Teupin Baja Aceh Utara," *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 14, no. 2 (December 30, 2020), <http://www.jurnal.unsyiah.ac.id/JSU/article/view/19835>.

³² Yulian Purnama, "Fatalnya Perbuatan Mencium Lawan Jenis Yang Bukan Mahram - Muslimah.or.Id," last modified 2019, accessed December 25, 2022,

Why is the act of kissing the opposite sex considered such a big deal? In history, it is stated that the cause of the revelation of one of the verses of the Quran was the occurrence of a prohibited act, namely kissing the opposite sex, as mentioned in the following hadith by Imam Muslim:

"حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ الْجَحْدَرِيُّ كِلَاهُمَا عَنْ يَزِيدَ، بْنِ زُرَيْعٍ - وَاللَّفْظُ لِأَبِي كَامِلٍ - حَدَّثَنَا يَزِيدٌ، حَدَّثَنَا التَّيْمِيُّ، عَنْ أَبِي عَثْمَانَ، عَنْ عَبْدِ اللَّهِ، بْنِ مَسْعُودٍ أَنَّ رَجُلًا، أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ ذَلِكَ - قَالَ - فَتَزَلَّتْ { أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفْعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ } قَالَ فَقَالَ الرَّجُلُ أَلَيْ هَذِهِ يَا رَسُولَ اللَّهِ قَالَ " لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي " ³³

Meaning:

"Abdullah b. Mas'ud reported that a person kissed a woman and he came to Allah's Apostle (ﷺ) and made a mention of that to him. It was (on this occasion) that this verse was revealed: " And observe prayer at the (two) ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful" (xi. 115). That person said: Allah's Messenger, does it concern me only? He (the Holy Prophet) said: It concerns every one of my Ummah, who acts according to it."

The hadith above have at least explained the importance of self-protection from evil deeds and self-avoiding big humiliations. Kissing someone of the opposite sex who is not a mahram is forbidden, and Allah calls it "ugliness." Kissing someone of the opposite sex who is not a *mahram* is fatal, so a verse of the Quran denounces this act.

In the association of men and women, at first, both aim to carry out *ta'aruf* to get to know each other's character and personality so that, in a short time, they feel compatible and then

<https://muslimah.or.id/11741-fatalnya-perbuatan-mencium-lawan-jenis-yang-bukan-mahram.html>.

³³ "Sahih Muslim 2763a - The Book of Repentance - كتاب التوبة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)," *Sunnah.Com*, accessed December 17, 2023, <https://sunnah.com/muslim:2763a>.

proceed with a halal process, namely marriage. However, on the other hand, there are times when both parties, whether intentionally or not, delay the marriage so that opportunities are opened and treatment that is prohibited by religion arises, such as kissing and others. Because of this, both parties should be aware to refrain from allowing themselves to do forbidden things, one of which is to carry out the marriage immediately.

In a study, it was said that among the behavioral violations that were often committed by teenagers who dated was kissing ³⁴. This immoral treatment in society, especially among the youth, is no longer considered taboo or considered trivial and mediocre. However, suppose it is examined in depth, as pointed out in Islamic teaching. In that case, the act of kissing the other sex is a significant violation and is classified as immorality, which has a significant effect. The prohibition, which was put forward based on verses from the Quran and hadith, shows seriousness because it can contribute to the increase in crimes and sexual violence against women. The MUI fatwa also stipulates that it is forbidden to perform several intimate acts, including kissing ³⁵.

Avoiding *Khalwat* (Alone with the Opposite Sex in a Quiet Place)

Being alone with someone of the opposite sex in a quiet place is the start of the devil's seduction, and as a result, many cases of adultery and sexual violence happen. Sometimes, under the pretext of sightseeing, younger people who date frequently choose quiet places to be together. As a result, numerous incidences of adultery or activities that led to adultery accrued. In this case, the government must put in place strict rules to stop sexual violence

³⁴ Sutono and Umi Listyaningsih, "Pengetahuan Kesehatan Reproduksi Dan Perilaku Berpacaran Remaja Menurut Wilayah Di D.I. Yogyakarta," *Jurnal Bumi Indonesia* 67, no. 1 (2012): 252–261, accessed December 25, 2022, <https://www.neliti.com/publications/228479/>.

³⁵ MUI, "Fatwa Majelis Ulama Indonesia Nomor U-287 Tahun 2001 - Wikisource Bahasa Indonesia," last modified 2001, accessed December 25, 2022, https://id.wikisource.org/wiki/Fatwa_Majelis_Ulama_Indonesia_Nomor_U-287_Tahun_2001; Asili, "Paradigma Pornografi Dalam Aspek Hukum," *An Nisa'a* 7, no. 2 (2012): 47–64, accessed December 25, 2022, <http://jurnal.radenfatah.ac.id/index.php/annisa/article/view/839>.

from happening in society, especially in public space. Management of tourist attractions is indeed one aspect that is considered a dilemma because sometimes managers cannot run them perfectly. The dilemma lies in the consequences of closing certain tourist attractions because the community around tourist attractions constantly monitors the actual conditions that occur in tourist attractions. Sometimes the nearby community intervened to carry out raids and arrest *khalwat* perpetrators at tourist spots. At the level of the Prophet's hadith, this *khalwat* is reminded logically as follows:

لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ

Meaning:

*"A man is not alone with a woman, but the third of them is Ash-Shaitan (HR. Al-Tirmizi)."*³⁶

The government and the general public, as parents of teenagers who are significantly at risk of sexual violence, can creatively develop messages from hadiths such as the prohibition of being alone together mentioned above. At the level of interest and convenience as well as the security and safety of the younger generation and women, implementing the rules contained in procedures and ethical arrangements in public places such as tourist attractions and places of entertainment is essential. In certain areas, such as the province of Aceh, there is already a legal framework for regulating these crowded places because Aceh has legally implemented Islamic law for its citizens. Unlike the case with other regions in Indonesia, it is possible to initiate or develop clear rules regarding ethics in these public places.

Overall, Islamic teachings, mainly as conveyed through Hadith and Quranic verses, offer a comprehensive analytical framework for the prevention of sexual violence. These teachings underscore the principles of respect, dignity, and safeguarding the well-being of all individuals, with a particular emphasis on

³⁶ "Jami' At-Tirmidhi 2165 - Chapters On Al-Fitan - كتاب الفتن عن رسول الله صلى الله عليه وسلم - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم)," *Sunnah.Com*, accessed December 17, 2023, <https://sunnah.com/tirmidhi:2165>.

women. The actions and teachings of the Prophet Muhammad serve as illustrative examples of the paramount importance of respect and modesty in interactions with women. For instance, in an incident where the Prophet Muhammad redirected his companion's gaze away from a woman, he effectively conveyed that the onus of maintaining modesty and showing respect primarily rests upon men, thereby emphasizing the imperative of refraining from objectifying women, regardless of their attire.³⁷

Moreover, hadith texts prescribe the obligation to assist both the victimized and wrongdoers. One Hadith quotes Prophet Muhammad advising individuals to aid wrongdoers by preventing them from engaging in wrongful conduct. This approach accentuates the significance of proactive intervention and corrective measures in preventing abusive behavior. Another Hadith advocates for proactive measures against evil, urging believers to take concrete actions to thwart transgressions, including sexual violence.

Thus, Islamic teachings promote a viewpoint that calls for women's respectful and dignified treatment, both in private and public domains. This perspective holds significant relevance in addressing instances of violence and ensuring the protection of victims, as it fosters an environment in which women and men are regarded as equal participants in life, entitled to all the benefits it offers, and shielded from the scourge of violence. Islamic teachings, rooted in Hadith and the Quran, continue to hold sway as a pertinent guide in the endeavor to prevent sexual violence. They furnish a comprehensive and analytically rigorous framework encompassing the principles of respecting personal boundaries, actively intervening against wrongdoing, imbuing state authorities with the responsibility of safeguarding the vulnerable, and nurturing a cultural milieu that upholds the ideals of dignity and gender equality for women.

³⁷ Swara Rahima, "Islam Rejects Sexual Violence," *Swararahima.Com*, last modified 2020, accessed December 17, 2023, <https://swararahima.com/en/2020/10/05/islam-rejects-sexual-violence/>.

Conclusion

Some of the hadiths that are the subjects of discussion in this article are strategies for preventing sexual violence introduced in Islamic teachings and education. Among the offers to prevent sexual violence based on the messages of the Prophet's hadith are advice and motivations to marry as soon as possible so as not to open opportunities for practices that are prohibited in religion, such as kissing with a non-*mahram* and the like. In addition, in several hadiths, it is also stated that one of the efforts to prevent sexual violence is to set up public places to be orderly and have separators between the opposite sexes. In this context, which also includes educational institutions, it will be easier to shape the character of students who tend to avoid treating the opposite sex with treatment that is not permitted by religion and prevailing norms. Also, tourism spots are very prone to being nasty and *khalwat*, so in this case, typical rules can also need to be applied.

For future research, it would be beneficial to study how effective these Islamic strategies are in preventing sexual violence. This could include looking at different Muslim communities to see how they apply the hadiths and what results they get. It would also be interesting to see what challenges these communities face when using these methods and how well they work in modern society. Research could also examine how education and public awareness can help promote these teachings.

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