

**POWER RELATIONS AND SEXUAL VIOLENCE IN ISLAMIC BOARDING
SCHOOL: ASSESSING CHILD PROTECTION SYSTEMS IN RELIGIOUS
EDUCATION INSTITUTIONS IN INDONESIA**

**RELAÇÕES DE PODER E VIOLÊNCIA SEXUAL EM INTERNATOS ISLÂMICOS:
AVALIANDO OS SISTEMAS DE PROTEÇÃO À CRIANÇA EM INSTITUIÇÕES DE
EDUCAÇÃO RELIGIOSA NA INDONÉSIA**

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ABSTRACT: This study investigates sexual violence against children in Islamic boarding schools (pondok pesantren) in Semarang City, aiming to identify the social, cultural, and structural factors that enable such abuse, as well as to evaluate prevention and response efforts by relevant authorities. Guided by a non-doctrinal socio-legal and descriptive-analytical framework, the research draws on primary data from semi-structured interviews with the Head of the Women's and Children's Protection Division at the Department of Women's Empowerment and Child Protection and the Head of Diniyah and Pondok Pesantren Education at the Semarang Ministry of Religious Affairs, supplemented by on-site observations at selected pesantren. Secondary sources include national legislation, institutional guidelines, academic publications, and official reports. Using purposive sampling to engage key stakeholders, qualitative data were analyzed inductively through data reduction, presentation of findings in matrices and charts, and iterative peer-verified conclusion drawing. Findings indicate that sexual violence in pesantren is largely driven by hierarchical power imbalances between caregivers and students, insufficient institutional oversight, and a closed organizational culture that discourages reporting. The Department of Women's Empowerment and Child Protection plays a critical yet resource-constrained role in victim support and abuse prevention. The study underscores the necessity of comprehensive children's rights education, enhanced internal supervision mechanisms, and robust policy reforms to strengthen

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safeguarding measures. These recommendations are intended to inform policymakers, educational leaders, and community stakeholders in fostering a transparent, child-safe environment that supports both the moral and intellectual development of pesantren students.

KEYWORDS: Sexual Violence; Islamic Boarding School; Power Relations; Child Protection.

RESUMO: Este estudo investiga a violência sexual contra crianças em pondok pesantren (escolas religiosas islâmicas) na cidade de Semarang, com o objetivo de identificar os fatores sociais, culturais e estruturais que propiciam tais abusos, além de avaliar os esforços de prevenção e resposta das autoridades competentes. Orientada por um arcabouço sociojurídico não doutrinário e descritivo-analítico, a pesquisa baseia-se em dados primários obtidos por meio de entrevistas semiestruturadas com o Chefe da Divisão de Proteção à Mulher e à Criança do Departamento de Empoderamento da Mulher e Proteção Infantil e com o Chefe da Seção de Educação Diniyah e Pondok Pesantren do Ministério dos Assuntos Religiosos de Semarang, complementados por observações in loco em pesantren selecionados. Como fontes secundárias, foram consideradas a legislação nacional (Lei nº 23 de 2002, Lei nº 35 de 2014, Lei nº 12 de 2022), diretrizes institucionais, publicações acadêmicas e relatórios oficiais. Por meio de amostragem proposital para envolver as principais partes interessadas, os dados qualitativos foram analisados indutivamente, passando pelas etapas de redução de dados, apresentação dos achados em matrizes e gráficos e formulação iterativa de conclusões verificadas por pares. Os resultados indicam que a violência sexual nos pesantren é em grande parte motivada por desequilíbrios hierárquicos de poder entre cuidadores e alunos, por uma supervisão institucional insuficiente e por uma cultura organizacional fechada que desencoraja denúncias. O Departamento de Empoderamento da Mulher e Proteção Infantil desempenha um papel crucial, mas enfrenta limitações de recursos na assistência às vítimas e na prevenção de abusos. O estudo ressalta a necessidade de uma educação abrangente sobre os direitos da criança, mecanismos internos de supervisão reforçados e reformas políticas robustas para fortalecer as medidas de proteção. Essas recomendações visam orientar formuladores de políticas, líderes educacionais e atores comunitários na promoção de um ambiente transparente e seguro para crianças, que apoie tanto o desenvolvimento moral quanto intelectual dos alunos dos pesantren.

PALAVRAS-CHAVE: Violência sexual; Pondok Pesantren; Relações de Poder; Proteção da criança.

1 INTRODUCTION

As an educational institution, *Pesantren* (Islamic Boarding School) ought to function as a hub for cultivating noble character and morals in its students (ANAM *et al.*, 2019; BUDIHARSO; BAKRI; SUJITO, 2023). Nonetheless, the situation contrasts with the prevalence of sexual abuse committed by educators in these institutions (AL ZAHRA; ROFI'AH, 2024). Numerous documented cases underscore the prevalence of abuse in Islamic Boarding Schools, indicating a pressing need for societal intervention. The latest case pertains to an incident involving six Semarang students, including the Islamic Boarding School leader (“Kasus Pemerkosaan 6 Santriwati di Semarang, Mengapa Kekerasan Seksual di Pesantren Terus Berulang?”, 2023). In September 2023, a Quranic teacher was apprehended for the alleged molestation of a student in Karanganyar (WARDANI; KURNIAWAN, 2023). In 2019, a comparable incident took place in Batang Regency, involving the abuse of 15 children by a caretaker at an Islamic Boarding School (ULYA; SANTOSA, 2023). The Islamic Boarding School, intended as an institution for nurturing the youth for the nation's future, has unfortunately transformed into a distressing environment for both children and their parents (ISNAENI, 2024). Sexual violence against children represents a serious and detrimental act, as it has the potential to severely disrupt a child's psychosocial development in the long term (ALI *et al.*, 2024; IRISH; KOBAYASHI; DELAHANTY, 2010; ROWLAND *et al.*, 2024).

Policies addressing sexual abuse against children encompass not only punitive measures but also emphasize the critical aspect of prevention, which frequently lacks adequate focus (ANDRIANSYAH; SARASWATI; CAHYANINGTYAS, 2023). Implementing this prevention is crucial and should be executed thoroughly, necessitating rigorous oversight of the environments and locations where children engage in activities. The Child Protection Law mandates the establishment of safeguards for children against sexual violence, obligating all involved parties, including supervisors, to enact measures aimed at preventing actions that could result in sexual violence (MESTIKA; MUKARROMAH; HIEN, 2022). A variety of factors play a role in the occurrence of sexual violence against children. These include the

prevailing perception of children as vulnerable and easily manipulated, the low moral standards within society and among perpetrators, and the insufficient oversight and awareness from parents in recognizing and preventing potential threats to their children (CONCEIÇÃO *et al.*, 2022; KALRA; BHUGRA, 2013; TOMIĆ; BURIĆ; ŠTULHOFER, 2018). The environment exerts an influence, mainly through the circulation of pornographic videos, films, and images (FISHER *et al.*, 2013; FLOOD, 2009).

Numerous cases of sexual abuse arise from insufficient oversight by multiple stakeholders, particularly families, coupled with a notable indifference from the community at large (ALAGGIA; KIRSHENBAUM, 2005; HACKETT *et al.*, 2015). In light of the sexual abuse phenomenon in Semarang, all stakeholders must evaluate the implications for the future of the children carefully. The state, government, local authorities, society, families, and parents or guardians are responsible for implementing child protection measures (BUDA, 2016; GRAY, 2022; WALAKIRA *et al.*, 2017).

Most of the discourse surrounding sexual violence predominantly focuses on incidents that take place within different educational institutions. This represents a considerable setback for Indonesian society, particularly for students pursuing their studies away from home. Educational institutions intended to foster character, morals, and talent development are often perceived as the safest environments; however, this perception is misleading. A growing number of parents are enhancing their scrutiny of their children's educational institutions. According to data from the National Commission on Violence Against Women, the prevalence of sexual violence in educational settings is distributed as follows: 27% in higher education or universities, 19% in boarding schools or religious institutions, 15% in senior high schools or vocational schools, 7% in junior high schools, and 3% in elementary schools, kindergartens, special schools, and Christian-based education (KOMNAS PEREMPUAN, 2020; SUROSO; HUFRON; BAHARUDIN, 2023).

The data indicates that sexual violence in Islamic Boarding Schools is ranked second, suggesting that religious-based educational institutions do not fully ensure the safety of their students. Sexual violence represents a significant concern that warrants

serious attention, as many instances frequently remain unreported due to the victim's hesitation to approach the authorities (ARISTI; JANITRA; PRIHANDINI, 2021). This situation arises from multiple factors, including apprehensions regarding the potential damage to the madrasa's reputation, the fear of being perceived as impure or immoral, and the intention to maintain family dignity, among other considerations. Over time, there has been a noticeable increase in the visibility of cases involving sexual violence within religious-based educational institutions.

The description above suggests that sexual violence is a pervasive issue that can manifest in various environments, including educational institutions, workplaces, public spaces, and even in locations typically regarded as safe, such as Islamic Boarding Schools. The occurrence of sexual violence in Islamic Boarding Schools indicates that these institutions may not provide a safe environment for students and women. While Islamic Boarding Schools are intended to serve as institutions for imparting values and religious education, their image has been compromised. They have increasingly been perceived as environments catering to religious authorities' interests, including teachers, administrators, the sons of *Kyai* (Clerics), and the Clerics themselves. This shift is often rationalized through various means, including religious beliefs, economic incentives, and the allure of free education and accommodation. Consequently, as a well-informed individual, it is crucial to maintain a cautious stance towards propositions from men, irrespective of their backgrounds (PEBRIASIAH; WILODATI; KOMARIAH, S., 2022).

This research seeks to pinpoint the elements that contribute to sexual violence against children in Islamic Boarding Schools, examining a range of aspects, including cultural, social, and structural factors that could impact the prevalence of such violence. This research aims to offer a comprehensive understanding of the underlying factors contributing to sexual violence in religious educational environments. This study seeks to investigate the function of the Department of Women's Empowerment and Child Protection in the prevention and management of sexual violence against students in Islamic Boarding Schools. This research aims to clarify the agency's role in order to pinpoint effective strategies or programs for addressing and preventing

sexual violence in Islamic Boarding Schools, thereby contributing to the improvement of child protection within these religious educational institutions.

2 RESEARCH METHODS

The research adopts a socio-legal, non-doctrinal approach that integrates legal, social, and cultural perspectives to examine the impact of sexual violence against children in Islamic boarding schools (*pondok pesantren*) in Semarang. This framework enables an exploration not only of the statutory provisions designed to protect children, but also of how these norms are applied in daily practice and how pesantren communities respond to incidents of sexual violence. By situating the study within the broader Law and Society paradigm, it emphasizes how social and cultural norms shape perceptions, attitudes, and behaviors - particularly among pesantren stakeholders - and thereby influence the real-world efficacy of legal enforcement.

To produce a rich, descriptive-analytical account, data will be gathered through in-depth interviews with key informants, direct field observations, document analysis, and literature review. The primary informants include the Head of the Women's and Children's Protection Division at Semarang's Department for Women's Empowerment and Child Protection (DP3A) and the Head of the Diniyah and Pondok Pesantren Education Section at the Semarang Office of the Ministry of Religious Affairs. Informants are selected via purposive sampling—a nonprobability technique that ensures those chosen can provide the most relevant insights into prevention and response efforts within pesantren settings.

Data are categorized into primary and secondary sources. Primary data consist of verbatim accounts and observed behaviors gathered directly from interviews and field notes, offering empirical insight into stakeholders' experiences and actions. Secondary data encompass legal texts (such as Law No. 23 of 2002 on Child Protection, Law No. 35 of 2014 amending that statute, and Law No. 12 of 2022 on Sexual Violence Offenses), government reports, academic journals, books, and Ministry of Religious Affairs guidelines governing pesantren operations. The

triangulation of these sources aims to yield a comprehensive understanding of the drivers of sexual violence and the effectiveness of existing prevention measures.

Qualitative data analysis proceeds inductively through three concurrent stages: data reduction, data display, and conclusion drawing/verification. Data reduction involves selecting, simplifying, and transforming raw field notes into concise, meaningful units. Data display employs matrices, charts, or diagrams to reveal patterns and relationships. Finally, conclusions are drawn and verified through peer discussion and iterative review of field notes and secondary materials, ensuring the findings accurately reflect on-the-ground realities.

3 CHILD PROTECTION AND LEGAL REFORM: STRENGTHENING THE PROTECTION OF VICTIMS OF SEXUAL VIOLENCE IN THE INDONESIAN LEGAL FRAMEWORK

Law No. 35 of 2014 on Child Protection, in Chapter I General Provisions Article 1 Paragraph 1, establishes that a child is defined as an individual who has not yet attained the age of 18, which also encompasses those still in the womb. Child protection refers to the systematic approach to establishing conditions that allow children to fulfill their rights and responsibilities humanely and constructively. This protection encompasses comprehensive measures aimed at safeguarding children and their rights, enabling them to live, grow, develop, and engage fully in a manner that upholds human dignity while also shielding them from violence and discrimination (KHAIRIDA; SYAHRIZAL; DIN, 2017; SHOLIAH, 2018). Child protection should be implemented from birth to 18 to foster quality, virtuous, and prosperous Indonesian youth. Child protection encompasses multiple dimensions, focusing on safeguarding children's physical and mental well-being and upholding their rights and interests. This holistic approach is essential for fostering balanced growth and development across spiritual, physical, and social domains, ultimately enabling children to contribute effectively to national development (DAMING; AL BAROKAH, 2022; ERDIANTI, 2020).

Indonesia has established regulations for the protection of witnesses and victims through two primary legal frameworks: Law No. 13 of 2006 on Witness and Victim

Protection, which was subsequently amended by Law No. 31 of 2014. This legislation outlines comprehensive measures to safeguard the rights of witnesses and victims. Article 5 of the Act delineates these rights, encompassing the safeguarding of personal, family, and property security and protection against potential threats related to testimony provided or anticipated. Additional rights encompass participation in selecting the protection and security measures, the ability to provide testimony without coercion, access to an interpreter when necessary, and the assurance of not facing incriminating inquiries. Furthermore, the law ensures the entitlement to be updated on the case's progression and judicial rulings and the right to be informed regarding the acquittal of the accused. Additional rights encompass the allocation of a new identity, relocation assistance, reimbursement for transportation expenses, access to legal counsel, and support for temporary living costs throughout the protection period (KOMARIAH, M., 2015; KURNIAWATI, 2014).

Modifying Law No. 13 of 2006 by Law No. 31 of 2014 introduced a significant clause in Article 6. This article indicates that individuals who have experienced gross human rights violations, acts of terrorism, trafficking, torture, sexual violence, and severe persecution possess rights as outlined in Article 5. Furthermore, they are entitled to medical assistance and psychosocial and psychological rehabilitation. The modification was implemented because the prior legislation exclusively granted supplementary rights to individuals affected by severe human rights abuses and acts of terrorism. Indeed, individuals affected by various criminal acts, such as sexual violence, require comparable safeguards. The new law highlights the obligation of the Witness and Victim Protection Agency to deliver medical assistance alongside psychosocial and psychological rehabilitation for victims of sexual violence, particularly in light of the heightened vulnerability of women and children in such cases.

The Child Protection Law, revised under Law No. 35 of 2014, is specifically applicable to incidents of sexual violence involving children, defined as individuals under the age of 18. This law implements stringent criminal penalties for those guilty of child sexual abuse, reflecting a strong commitment to ensuring the highest level of protection for this at-risk population .

The Draft Law on the Elimination of Sexual Violence, currently under development, seeks to establish punishment mechanisms that align more closely with modern legal principles. The legislation will outline more severe penalties and establish specific rehabilitation requirements for offenders while also placing greater emphasis on cases involving child victims. The objective is to intensify penalties for offenders of sexual violence against children and enhance rehabilitation processes (NURISMAN, 2022).

The Child Protection Law delineates the entitlements to remedy for child victims of sexual exploitation. Nevertheless, the legislation lacks a comprehensive explanation regarding the methods for fulfilling these rights in a technically sound and sustainable way. The law also establishes penalties for those who commit acts of child sexual exploitation. Nevertheless, this law is limited to children, even though sexual exploitation can affect individuals of all ages, including women and children who find themselves in power-imbalance situations with the perpetrator. Consequently, the Bill on the Elimination of Sexual Violence aims to revise this legal framework. The proposed legislation aims to provide protection and remedies for all individuals affected by sexual exploitation, irrespective of their age or gender (NURISMAN, 2022).

In the interim, Law No. 35 of 2014, which revised the Child Protection Law, designated sexual acts as criminal offenses against minors. This represents progress; however, further enhancement is necessary, as sexual violence encompasses offenses against all individuals, regardless of gender. The Bill on the Elimination of Sexual Violence will specifically address instances of sexual violence against children by imposing stricter penalties on offenders and enhancing the recovery process for victims. The bill will focus on the necessity for differentiated treatment of children within the criminal justice system, aiming to enhance protection and establish suitable rehabilitation processes.

The Law on Sexual Violence aims to tackle the issue of sexual violence thoroughly. This law encompasses multiple dimensions: prevention, management, safeguarding, and restoring victims' rights. The Law on the Crime of Sexual Violence highlights the necessity for coordination between the Central Government and Regional Governments, along with international collaboration, to ensure effective

prevention and management of sexual violence. This law emphasizes the significant involvement of the community in both the prevention and recovery processes for victims to foster an environment devoid of sexual violence (SUSILOWATI; FRANS, 2024).

The Law on Sexual Violence presents several significant advancements. Firstly, it not only categorizes different forms of sexual violence crimes but also defines additional criminal offenses that are classified as sexual violence in alignment with other legal statutes. Secondly, this legislation establishes a thorough procedural framework encompassing the phases of investigation, prosecution, and court examination while focusing on human rights and dignity and protecting victims from intimidation. Third, this law delineates the rights of victims to access treatment, protection, and recovery following incidents of sexual violence, establishing a state obligation that is customized to the specific conditions and needs of each victim. Fourth, cases of sexual violence must be addressed through the judicial process, except for instances involving child perpetrators, which are subject to specific mechanisms (SANTOSO; SATRIA, 2023).

Sexual violence encompasses various forms of threats and coercion associated with sexual matters. In summary, sexual violence constitutes a sexual act that is not consented to by either individual involved. The primary components of sexual violence consist of two essential factors: “threats,” which may manifest as verbal intimidation, and “coercion,” which can involve physical actions (YUWONO, 2018).

The Criminal Code includes the provisions regarding sexual violence in Article 285 and Article 289. According to Article 285 of the Criminal Code, an individual who employs violence or the threat of violence to compel a woman, who is not his spouse, to engage in sexual intercourse faces a maximum penalty of 12 years of imprisonment. Article 289 of the Criminal Code specifies that if an individual uses violence or the threat of violence to compel another person to engage in or permit obscene acts, the offender faces a maximum penalty of nine years in prison.

R. Soesilo (1974) clarifies that the phrase “obscene acts” in Article 289 of the Criminal Code encompasses all actions that contravene standards of decency or modesty, particularly those associated with sexual desire. This encompasses actions

like kissing, touching intimate areas, and various other forms of indecent behavior. Copulation is also classified within this category.

The analysis presented indicates that the primary components in the definition of sexual violence, as outlined in Article 285 and Article 289 of the Criminal Code, consist of three critical elements: threats, coercion, and rape. Threats represent actions intended to instill fear in an individual, compelling them to comply with the desires of the party issuing the threat. In the realm of sexual violence, threats frequently serve as a mechanism to coerce a victim, such as a child, into actions against their will. For instance, a child who declines to engage in an inappropriate act may face threats from the perpetrator, who might use alarming language like, "If you do not allow me to touch you, I will kill you." This type of threat is intentionally designed to instill fear, compelling the child to comply with directives. Should the threat be effective, the victim will probably yield to compliance. However, if this does not occur, the individual responsible may cease their behavior or potentially intensify it to include physical violence.

Coercion involves compelling an individual to act against their will despite their refusal. Coercion may manifest in verbal forms, characterized by persistent urging for compliance with the perpetrator's desires, or in physical forms, exemplified by non-consensual contact with the victim's body. Physical coercion constitutes a definitive infringement on an individual's bodily rights and privacy, representing a tangible manifestation of violence that inflicts harm on the victim.

The third element involves rape, defined as the act of compelling an individual to engage in sexual intercourse without their consent. The act entails vaginal, anal, or oral penetration achieved through force, threats, or manipulation, thereby inhibiting the victim's ability to provide conscious and voluntary consent. Rape represents the most severe manifestation of sexual violence, resulting in not only physical harm but also enduring psychological consequences. The impact can significantly alter the victim's emotional state, social relationships, and overall sense of security in their daily existence.

Considering these three elements, sexual violence can be classified into two primary forms according to its nature: verbal violence, which includes threats, and physical violence, which encompasses actual actions like coercion and rape. Both

situations are of equal gravity and necessitate thorough legal management and significant social consideration.

Sexual violence represents a significant infringement on human rights and constitutes a deeply degrading offense. This situation is recognized as a type of discrimination that requires careful examination and resolution. Law No. 12 of 2022 delineates sexual violence as a significant infringement of rights that necessitates comprehensive efforts to combat it.

Article 1 point 1 of the Law defines the Crime of Sexual Violence as encompassing all acts that fulfill the criteria of a criminal offense as outlined in this Law. This encompasses acts of sexual violence that are governed by other laws and regulations, except where they are explicitly addressed in this Law. The Act delineates a comprehensive range of behaviors classified as sexual violence, underscoring the necessity for the legal system to address these acts with the seriousness they warrant.

The Academic Paper on the Law regarding Sexual Violence delineates three primary categories of sexual violence that are subject to legal regulation: rape, sexual exploitation, and trafficking, with the latter not exclusively aimed at sexual objectives. Nevertheless, the legal frameworks addressing these three categories of sexual violence remain inadequate when compared to the diverse manifestations of sexual violence that have been recognized.

Komnas Perempuan's (2013) report identifies a minimum of 15 distinct categories of sexual violence. These include rape, sexual intimidation, sexual harassment, sexual exploitation, human trafficking for sexual purposes, forced prostitution, sexual slavery, forced marriage, forced pregnancy, forced abortion, forced contraception and sterilization, sexual torture, inhuman and sexually aggravated punishment, as well as traditional practices that inflict harm or discrimination on women. It encompasses sexual control via discriminatory regulations rooted in moral and religious frameworks.

The identified types of sexual violence are not exhaustive, as there may exist additional forms that remain undetected due to constraints in the available information. In the legal framework, following the implementation of the Law on the Crime of Sexual Violence, nine distinct categories of sexual violence offenses have been explicitly

defined. The categories encompass non-physical sexual abuse, physical sexual abuse, forced contraception and sterilization, forced marriage, sexual torture, sexual exploitation, sexual slavery, and electronic-based sexual violence.

It is essential to recognize that although these nine categories are explicitly defined in the Sexual Violence Law, the legislation encompasses various additional forms of sexual violence offenses. The additional categories encompass rape, lewd acts, sexual intercourse with a child, lewd acts against a child, sexual exploitation of a child, and violations of decency committed against the victim's will. This law also encompasses pornography that involves children or explicitly depicts sexual violence and exploitation.

The Law on Sexual Violence encompasses forced prostitution, trafficking in persons for sexual exploitation, sexual violence occurring within domestic settings, and the crime of money laundering associated with sexual violence. The enactment of the Law on Sexual Violence is anticipated to function as a primary framework for addressing crimes of sexual violence, while also enhancing existing laws and regulations that have addressed various manifestations of sexual violence.

4 UNDERSTANDING CHILD SEXUAL ABUSE: IMPACT, CAUSES, AND IMPORTANCE OF PROTECTION

Richard J. Gelles (1985) defines child abuse as a deliberate action that inflicts harm or poses a threat to a child's physical or emotional well-being. Child abuse encompasses various categories, such as physical abuse, psychological abuse, sexual abuse, and social abuse. End Child Prostitution in Asia Tourism (ECPAT) International (ECPAT INTERNATIONAL, 2016) defines child sexual abuse as a situation in which a child engages in a sexual relationship or interaction with an older individual, including adults, siblings, or parents, where the child is exploited to satisfy the sexual desires of the perpetrator. These actions frequently encompass coercion, threats, manipulation, bribery, or duress. It is essential to recognize that child sexual abuse can occur without necessitating direct physical contact between the perpetrator and the victim. The act may encompass sexual assault or inappropriate touching.

Child sexual abuse is defined as the act of exploiting a child for sexual pleasure or gratification. The scope of sexual offenses extends beyond intercourse to include various actions that can lead to sexual activity involving minors (MATHEWS; COLLIN-VÉZINA, 2019). This encompasses sexually touching a child's body, regardless of whether the child is clothed; all forms of sexual penetration, including the use of objects or limbs in the child's mouth; compelling a child to participate in sexual activities; intentionally engaging in sexual acts in a child's presence, or failing to protect a child from witnessing sexual activities performed by others. Additionally, it includes the creation, distribution, and display of images or films depicting children in indecent poses or actions, as well as showing children materials that feature sexual activity (SCHELL *et al.*, 2007).

Sexual violence against children encompasses a range of actions, including the inappropriate touching or kissing of a child's sexual organs, engaging in sexual acts or rape, displaying pornography, exposing genitalia to children, and other related behaviors. Sexual abuse is categorized primarily into two types, determined by the relationship of the perpetrator to the victim: Intrafamilial/Familial Abuse. Incest, as a subset of sexual violence, denotes the occurrence of such acts between individuals who are related by blood, typically within the immediate family structure. This encompasses the dynamics present in sibling relationships and those between parents and their children. This category encompasses individuals who assume parental roles, including stepfathers, partners of parents, caregivers, and others responsible for the child's care (FISCHER; MCDONALD, 1998; SOUSA *et al.*, 2024). Faller (FALLER, 2003) establishes a link between incest in families and child abuse, categorizing the former as sexual molestation. This includes non-coital interactions such as petting, fondling, exhibitionism, and voyeurism—all actions aimed at sexually stimulating the perpetrator. The second category encompasses sexual assault, characterized by acts such as oral or genital contact, masturbation, oral stimulation of the penis (*fellatio*), or oral stimulation of the clitoris (*cunnilingus*). Forcible rape represents the most extreme form of sexual violence, characterized by sexual contact executed without the victim's consent. In these situations, the individual often encounters fear, violence, and threats, significantly hindering their ability to resist or flee. The last two categories of sexual

violence—physical coercion and threats, along with forcible rape—are particularly likely to inflict profound trauma, especially in children.

Extra Familial Abuse denotes instances of sexual violence that take place beyond the confines of the family setting. In these instances, it is common for the perpetrator to be an adult familiar to the child, often possessing a specific relationship with them. The perpetrator frequently manipulates the child into circumstances conducive to sexual abuse, typically providing incentives that are not accessible in the home environment. Children frequently refrain from disclosing these incidents, primarily due to concerns about the potential negative response from their parents. Furthermore, confident parents may overlook the importance of monitoring their child's social interactions and environments, leading to increased vulnerability for children who often miss school or lack proper supervision, necessitating targeted intervention (FISCHER; MCDONALD, 1998; SOUSA *et al.*, 2024).

Sexual violence against children typically involves perpetrators identified as pedophiles, individuals who experience a sexual attraction to minors. According to Article 1 Paragraph 1 of Law No. 23 of 2002 on Juvenile Justice, a child is defined as any individual who has not yet attained the age of 18, which also encompasses those still in the womb. Article 1 Paragraph 2 of the same law delineates that child protection encompasses all measures to comprehensively safeguard children and their rights. This protection ensures that children can live, develop, and engage fully while upholding their human dignity and preventing violence and discrimination (ANNISA, 2019).

Pedophiles can be categorized in various ways; for instance, individuals attracted to children under the age of 5 are referred to as infantophiles. In the context of attraction, individuals drawn to girls aged 13-16 are classified as hebephiles, while those attracted to boys within the same age range are called ephebophiles (JAHNKE; BLAGDEN; HILL, 2022). Exhibitionism is characterized by a tendency to display oneself, often inappropriately, such as in the presence of a child (BALON, 2016). Conversely, voyeurism involves deriving pleasure from observing others, which can manifest in disturbing ways, including inappropriate actions towards a child (AKHTAR, 2019; KINCAID, 1998).

Pedophilia may arise from a psychological disorder where the individual has potentially undergone comparable trauma that fosters deviant behavior. Alternatively, it can develop from specific lifestyle choices, such as the consumption of pornography, which may subsequently incite the desire for sexual relations with children. Forensic psychologist Reza Indragiri Amriel clarified that the perpetrators of sexual violence against children are not exclusively adults with a sexual orientation towards minors. In certain instances, the individuals responsible may be adults who exhibit typical sexual behaviors. Nonetheless, these adults may still be categorized as pedophiles if they engage in sexual relations with children. Pedophilia can be categorized into two distinct types: the first is exclusive pedophilia, characterized by an attraction solely to children; the second is facultative pedophilia, where the individual primarily identifies with a heterosexual orientation towards adults but, in the absence of appropriate outlets, resorts to children as an alternative (SCARPAZZA *et al.*, 2021).

Sexual violence that involves the use of physical force and is accompanied by threats is classified as molestation. Under these circumstances, the victim finds themselves in a state of powerlessness, subjected to the perpetrator's control, which complicates their ability to articulate their experiences. Nonetheless, there exist individuals who commit child sexual abuse without resorting to physical violence, instead employing psychological manipulation as their method. They manipulate children into complying with their desires. Due to their developmental stage, children cannot differentiate between deceit and genuine intentions, making them particularly susceptible to manipulation. Consequently, individuals in this state are often more susceptible to manipulation by offenders who exploit their lack of experience and knowledge.

Child sexual abuse can be examined through two lenses: biological and social, each of which significantly influences the child's psychological state. From a biological standpoint, prior to the onset of puberty, children's vital organs are not adequately developed for sexual intercourse, particularly those organs that are not inherently intended for such functions. Coercion can lead to significant harm to these organs, resulting in severe tissue damage, which constitutes a distinct manifestation of violence.

From a social perspective, individuals who commit child sexual abuse typically operate covertly to avoid detection of their actions. Perpetrators frequently employ intimidation and threats as a strategy to maintain the victim's silence. The child's body responds to these threats with an inherent defensive mechanism. The natural rejection of abuse by the child's body can lead to increased injuries and pain due to the abuser's coercive tactics, highlighting an additional dimension of abuse.

This experience can be profoundly distressing for the child, potentially leading to ongoing feelings of unease until they find the resolve to disclose their situation. Children frequently hesitate to reveal their experiences due to ongoing intimidation and threats from the perpetrator.

The physical pain endured by the child due to sexual violence, along with ongoing intimidation from the perpetrator, results in not only physical harm but also significant psychological trauma. Children who are victimized frequently endure extended periods of fear, recurrent nightmares, and significantly elevated anxiety levels. The perpetrator's use of intimidation serves to enforce silence in the child, leading to a sustained sense of helplessness and fear. The child may experience feelings of isolation and may refrain from seeking assistance due to the threats encountered, which can ultimately exacerbate their mental condition.

The effects of psychological trauma on a child's emotional development are significant and warrant careful consideration. Children who undergo this type of trauma may encounter challenges in developing trust with others, leading to difficulties in forming healthy relationships later on. This impact illustrates that child sexual abuse inflicts harm not only on their physical bodies but also significantly disturbs their mental and emotional health, potentially leading to enduring repercussions throughout their lives.

Pedophilia, mainly when it involves sodomy, constitutes an illegal act of violence and represents a type of sexual violence that adversely affects both the physical and psychological health of the victim. Pedophilia is characterized as a sexual attraction that deviates from societal norms. Sexual attraction to individuals outside one's age range or developmental stage, such as an adolescent or adult attracted to children, is

viewed as abnormal from a societal standpoint (AMES; HOUSTON, 1990; KAPLAN, 2015).

Given that this type of sexual attraction is viewed as socially deviant, individuals involved are typically cognizant of their deviation from societal norms. Given this awareness, two potential responses emerge: the perpetrator may attempt to modify their behavior and control their inappropriate sexual impulses; alternatively, they may opt to persist in fulfilling their sexual desires covertly despite acknowledging the moral implications of their actions. This illustrates the intricate nature of pedophilia and the significant harm it inflicts on victims, particularly children, who are the primary targets.

From the perspective of the perpetrator of sexual violence, two primary factors can significantly influence the occurrence of child sexual abuse: internal factors and external factors. Internal factors pertain to elements intrinsic to the individual, including essential biological needs that require fulfillment, such as nourishment, sexual activity, and safety. Sexual needs, recognized as fundamental human requirements, necessitate appropriate satisfaction (DENNO, 1990). Moral factors significantly influence an individual's likelihood of committing a crime, as they serve as a filter restricting deviant behavior (LEVIN, 2019). Psychiatric factors hold significant relevance, as atypical psychiatric conditions may predispose an individual to engage in acts of sexual violence (STEPHENS *et al.*, 2024; WHITAKER, D. J. *et al.*, 2008).

External factors originate from influences beyond the perpetrator that can impact the incidence of sexual crimes. The mass media serves as a significant external factor. The media plays a significant role in the dissemination of information regarding sexual life; however, it frequently presents this information with a level of dramatization that is excessive, particularly in narratives that focus on the satisfaction of the perpetrator. This may encourage individuals with a negative mindset to replicate and engage in sexual offenses (GALDI; GUIZZO, 2021). Moreover, challenging economic circumstances can deteriorate an individual's quality of life, frequently linked to inadequate educational attainment and obstacles in securing satisfactory employment. A depressed economy can result in a rise in crime rates, particularly in the area of sex crimes (DEB; MODAK, 2010). Ultimately, the sociocultural transformations brought about by modernization have played a significant role in the increase in sexual violence

incidents. An increasingly open society that allows free association, when not coupled with awareness and responsibility, tends to see a rise in sexual crimes (ABEID *et al.*, 2014; AL-SAADON; AL-ADAWI, M.; AL-ADAWI, S., 2021).

Sexual violence frequently results in significant trauma for individuals across all age groups, including both children and adults. Nonetheless, numerous instances of sexual violence remain unreported due to a range of factors, one being the denial of the occurrence. The complexity of this condition increases significantly when children experience sexual violence, as they frequently lack the awareness that they have fallen victim to such acts. Victims of sexual violence in childhood often experience challenges in establishing trust with others, leading them to opt for secrecy regarding their experiences. The apprehension of potentially more severe repercussions if they disclose their experiences is a significant factor contributing to children's hesitance in sharing their traumatic events.

Moreover, emotions such as shame frequently inhibit children from voicing their concerns, as they might perceive the incident as a result of their actions. Concerns exist that disclosing these events may tarnish the family's reputation. The effects of sexual abuse are significant, with victims frequently encountering a feeling of helplessness, leading to torment and an inability to disclose their experiences. This intensifies the trauma they are experiencing, extending the duration of their psychological healing and recovery process (ALAGGIA; COLLIN-VÉZINA; LATEEF, 2019).

The effects of child sexual abuse are profound, influencing both emotional and physical well-being significantly. Child victims frequently endure significant stress, depression, and profound psychological distress. Individuals might experience feelings of guilt and self-blame regarding the situation, which can lead to apprehension about engaging with others. The memories of the abuse frequently linger in their thoughts, manifesting as nightmares, insomnia, and a heightened fear of stimuli linked to the trauma, including specific objects, scents, locations, or even medical appointments (CHOI *et al.*, 2023).

Victims experience a range of effects, including diminished self-esteem, sexual dysfunction, and chronic pain that can endure over time. Individuals affected may also

encounter issues such as addiction, suicidal ideation, and physical symptoms, including pain with no identifiable source. Furthermore, a significant outcome of sexual violence is the occurrence of unwanted pregnancy, which compounds the physical and psychological challenges faced by the victim. The evidence illustrates the extensive and significant negative consequences of sexual violence on children, affecting not only their physical health but also severely undermining their mental and emotional stability (YOON; CEDERBAUM; SCHWARTZ, 2018).

Furthermore, sexual violence has the potential to initiate a spectrum of significant psychological disorders, including post-traumatic stress disorder (PTSD), anxiety, and various mental health conditions, such as personality disorders and dissociative identity disorder (ALVES *et al.*, 2024). Individuals who have experienced victimization may face an increased likelihood of revictimization in adulthood, along with a potential development of eating disorders, including bulimia nervosa (MESSMAN-MOORE; GARRIGUS, AND, 2007). The physical effects are significant, including reduced appetite, sleep disturbances, headaches, and discomfort or pain in the vaginal or genital areas (SIROTNAK; MOORE; SMITH, J. C., 2006; VANWESENBECK, 2008). Individuals affected face a significant likelihood of acquiring sexually transmitted infections and may endure physical harm due to violence, in addition to the possibility of unintended pregnancies (PURWANTI *et al.*, 2024).

Incest, characterized by sexual violence committed by family members, frequently leads to more significant consequences. Incest cases, particularly those involving parents, often result in significant psychological trauma for victims. This trauma is typically deep and enduring, leading to emotional scars that can be challenging to overcome. The impacts illustrate the severity of sexual violence, encompassing both physical and psychological dimensions, and underscore the critical need for sufficient support to facilitate victims' recovery from these traumatic experiences (FAUST; RUNYON; KENNY, 1995; LANDE, 1989).

The impact of child sexual abuse is complex and can be challenging to address effectively if not promptly managed by a qualified professional. The immediate consequences of child sexual abuse encompass nightmares, heightened fear of others, and diminished concentration, all of which can impact overall health. Over time,

as the child matures, there is a possibility that he/she could develop a phobia related to sexual intercourse or, in more extreme instances, may perceive violence as an element of sexual intercourse. The potential exists for the child to replicate the behaviors encountered during their childhood, which could lead to them becoming a sexual abuser in the future.

Furthermore, Reese-Weber and Smith (REESE-WEBER; SMITH, D. M., 2011) emphasized that the enduring effects of child sexual abuse may elevate the likelihood of the child later becoming a perpetrator of sexual abuse. The sense of powerlessness experienced by victims of childhood sexual violence can create a distorted view that sexual acts may be inflicted upon those perceived as weak or defenseless. This underscores the critical role of early intervention and suitable psychological support in disrupting the cycle of violence and facilitating children's recovery from the trauma they have endured.

Four distinct categories can be identified regarding the traumatizing effects of sexual violence experienced by children (LIVINGSTON; TESTA; VANZILE-TAMSEN, 2007). Initially, betrayal signifies a significant alteration in a child's confidence in a parent or another adult. The establishment of trust serves as a fundamental basis for children's relationships with their parents. Children inherently place their trust in their parents, assuming that the authority wielded by parents is intended for their protection. However, in instances of sexual violence, this trust transforms into a potential danger. Once secure in their environment, the child now experiences feelings of threat and betrayal from the individual responsible for their care. This shift transforms the caregiver into a source of harm, significantly eroding the child's sense of security and their relationship with the parent.

Secondly, traumatic sexualization indicates that individuals who have experienced sexual violence often tend to reject sexual relationships. The occurrence of rejection frequently results in the individual re-entering circumstances characterized by domestic sexual violence. This type of trauma leads victims to develop a sense of distrust towards men, prompting some to gravitate towards same-sex relationships as they perceive these as safer alternatives. The trauma is intricately linked to the victim's historical experiences, transforming what ought to be a nurturing sexual relationship

into a catalyst for fear and anxiety. This also influences how victims perceive themselves and their interactions with others.

Third, powerlessness is a significant emotion encountered by individuals who have experienced sexual violence. Persistent anxiety and a sense of helplessness permeate their existence, influencing all facets of their daily routines. Individuals frequently experience persistent nightmares, intense phobias, and profound anxiety. These emotions may hinder their capacity to operate efficiently in everyday situations, potentially leading to physical discomfort without a clear medical explanation. Specific individuals experiencing victimization may respond to their sense of helplessness by engaging in heightened emotional activity, often perceiving themselves as perpetually vigilant or in a continuous state of discomfort.

Fourth, there is the issue of stigmatization, characterized by the significant stigma faced by victims of sexual violence. Guilt and shame frequently result in a sense of alienation, creating the perception of being disconnected from the norms of society. Specific individuals may experience anger directed at their bodies, leading to harmful behaviors. The consumption of drugs or alcohol frequently serves as a mechanism for self-punishment, aimed at numbing emotional distress and evading recollections of trauma. These actions indicate a significant psychological influence, wherein victims alter their self-perception and subsequently modify their interactions with their surrounding environment.

5 THE PHENOMENON OF SEXUAL VIOLENCE IN ISLAMIC BOARDING SCHOOLS: CHALLENGES OF CHILD SUPERVISION AND PROTECTION IN RELIGIOUS EDUCATION INSTITUTIONS IN INDONESIA

Islam initially entered the archipelago through multiple avenues, such as trade, marriage, education, and the influence of culture and art (SETIAWAN; SAGARA, 2024). Islamic boarding schools represent a significant aspect of Islamic religious education that originated during the initial dissemination of this faith in Indonesia. They are recognized as the earliest form of Islamic education that continues to exist in

Indonesia, characterized by the unique features of traditional Indonesian Islam (IRAWAN, 2022).

The introduction of Islamic Boarding Schools in Indonesia has established a strong foundation in Islamic teachings within the educational framework. The development of this education system involved a process of Islamization characterized by the integration of pre-existing cultural ideas. The process encompassed various channels, including trade, marriage, education, and arts and culture. Islamic Boarding Schools have evolved within the framework of local communities, becoming an integral component of Indonesian culture. Furthermore, Islamic Boarding Schools have been instrumental in Indonesian history, particularly in the fight against colonialism and the preservation of independence (SYAFE'I, 2017).

Law No. 18 of 2019 characterizes Islamic Boarding Schools as educational institutions rooted in the community, which may be established by individuals, foundations, Islamic community organizations, or the community at large. The primary aim of an Islamic Boarding School is to cultivate faith and devotion to Allah SWT while also fostering virtuous character aligned with the principles of Islam rahmatan lil'alam. Islamic Boarding Schools impart values including humility, tolerance, balance, moderation, and other esteemed principles of the Indonesian nation within the educational framework. The educational approach in Islamic Boarding Schools encompasses a range of methods, such as Islamic preaching, modeling behavior, and community empowerment, all situated within the context of the Unitary State of the Republic of Indonesia.

While Islamic Boarding Schools are intended to serve as institutions for imparting ethics and high moral values, the occurrence of sexual violence within these environments remains a significant issue. Sexual violence in Islamic Boarding Schools manifests in various forms, including forced sexual intercourse and more severe acts such as rape (MANNIKA, 2018). This suggests a significant deficiency in oversight and safeguarding within these institutions. Individuals affected, frequently minors, find themselves in a precarious situation and may hesitate to disclose the incident due to fear of intimidation or societal pressure. This leads to not only physical harm but also

significant psychological trauma, which can have lasting effects on their development and overall well-being.

It is essential to enhance supervision systems, reinforce protection mechanisms, and deliver thorough education on children's rights and strategies to prevent sexual violence within Islamic Boarding School environments. Implementing these measures will create a safe learning environment that effectively supports students' moral and intellectual development. The occurrence of sexual violence in Islamic Boarding Schools indicates that this issue persists and requires significant attention from all stakeholders involved. Islamic Boarding School must serve as a secure environment for students to acquire knowledge and foster growth. The occurrences of sexual violence underscore the pressing necessity for enhanced protective measures and more efficient prevention strategies within these religious and educational institutions (BAHRI, 2021).

The Islamic Boarding School setting in Indonesia is an educational institution that prioritizes cultivating religious, moral, and spiritual values. The Islamic Boarding School has played a crucial role in the Islamic education system in Indonesia for centuries, and it is recognized as a secure and supportive environment for children and adolescents to engage in their studies, particularly in religious subjects. In an Islamic Boarding School, students reside and engage in a structured environment, where social interaction, character development, and religious practices are fundamental aspects of their daily experiences.

Nonetheless, beneath this favorable portrayal, it is important to acknowledge that boarding schools encounter a range of challenges, including significant concerns regarding sexual violence against children. This phenomenon prompts significant concerns, particularly given that the Islamic Boarding School environment is intended to serve as a secure and safeguarded space for students.

The elements that contribute to the emergence of sexual violence in the context of Islamic Boarding Schools are intricate and frequently interconnected with the internal structure and social dynamics of these institutions. Power dynamics that are skewed, insufficient oversight, and a culture that emphasizes institutional reputation frequently create vulnerabilities that can be taken advantage of by those committing

acts of sexual violence. The absence of education regarding children's rights and sexual violence, affecting both students at traditional Muslim schools and teachers, further complicates this issue (RAHMAN; MAULANA, 2024).

Sexual violence within Islamic Boarding Schools can arise from multiple contributing factors, including a pronounced hierarchical structure, insufficient law enforcement, and social norms that frequently position victims in vulnerable and powerless situations. In numerous instances, individuals affected by such situations hesitate to come forward due to concerns about potential social repercussions, including ostracism or adverse stigma from their community. The current circumstances are intensified by the inadequacies of the legal system, which has failed to provide comprehensive protection for children against violence within educational settings, such as Islamic Boarding Schools.

This phenomenon indicates that despite Islamic Boarding Schools being recognized as religious-based educational institutions, the occurrence of sexual violence can occur in any setting, including those esteemed as centers of moral and spiritual education. It is essential to analyze the factors that contribute to the occurrence of sexual violence in Islamic Boarding Schools to enable effective prevention strategies.

Sexual violence represents a significant category of offense characterized by actions that strip away an individual's dignity, impacting them both physically and psychologically. In this context, sexual violence encompasses not only physical acts but also a range of humiliating or harassing behaviors, particularly those arising from gender imbalances or power dynamics. This phenomenon impacts not only adult victims but also poses an increasing threat to vulnerable groups, including children. In recent years, there has been a notable rise in cases of sexual violence against children, indicating a critical issue that requires urgent attention.

Acts that specifically aim to undermine an individual's bodily autonomy or reproductive health, mainly through humiliation or degradation linked to gender disparities or power dynamics, can be classified as sexual violence. This behavior results in both physical and emotional distress while also hindering an individual's reproductive capabilities and obstructing their access to a safe and effective

educational environment. Sexual violence impacts not only adults but is also increasingly directed at vulnerable populations, including children.

In the dynamics of relationships between adults and children, a common scenario involves a state of subordination, where one party occupies a position of inferiority or disadvantage due to the other party's dominance. This subordination arises from the physical limitations of children and their current inability to engage in comprehensive thought processes. This condition increases their susceptibility to adverse influences, coercion, or potential aggression from more experienced and dominant entities. This disparity creates opportunities for multiple manifestations of violence, encompassing sexual violence.

Sexual violence constitutes an act aimed at a person's body or reproductive system, primarily intended to inflict humiliation or degradation, particularly in the context of gender or power disparities. These actions result in both physical and emotional distress while also hindering an individual's capacity for reproduction and limiting their ability to pursue education safely and effectively. It is noteworthy that sexual violence extends beyond adults, increasingly impacting vulnerable populations, including children.

In the realm of child sexual abuse, the presence of imbalanced relationships or interactions between children and adults or older adolescents frequently serves as a significant contributing factor. End Child Prostitution in Asia Tourism (ECPAT) indicates that child sexual abuse can occur at the hands of various individuals, including strangers, parents, or siblings, wherein the child is exploited as a sexual object to fulfill the desires of the abuser. This behavior typically manifests through coercion, threats, bribery, deception, or the application of physical force. Instances of violence, including rape and other unethical behaviors, serve as explicit illustrations of the various forms of sexual violence encountered by children.

In this dynamic of subordination, children exhibit significant vulnerability due to their lack of power or capacity to resist, particularly when the perpetrator holds a position of authority or trust within the child's social context. Recognizing this condition is crucial for implementing strategies aimed at preventing and safeguarding children from the risks of sexual violence that may adversely affect their lives later on.

Sexual assault represents a form of violence that can manifest in both private and public settings. Sexual assault laws typically focus on women and children, who are frequently perceived as vulnerable victims. Children's ongoing reliance on their parents positions them as particularly susceptible targets for sexual violence. This vulnerability increases their likelihood of victimization and enhances their exposure to potential perpetrators of violence (PURWANTI; HARDIYANTI, 2018). Children who are victims of sexual violence often endure significant trauma and depression, which can lead to feelings of shame and challenges in social interactions, potentially resulting in suicidal thoughts or actions (NOVIANA, 2015).

By the conclusion of 2023, Semarang City experienced incidents of sexual violence within a religious education setting, where parents enrolled their children for enhanced religious instruction. Islamic Boarding Schools offer distinct advantages compared to other educational institutions that may not be present elsewhere. The Islamic Boarding School provides education in various disciplines, encompassing scientific and religious studies and exploring the significance of life. While numerous advantages and distinctive features are associated with Islamic Boarding Schools, it is important to recognize that they are not without their limitations and challenges (APRILIA; MU'TI; SURURIN, 2022).

Recent revelations have highlighted a growing number of incidents of sexual violence occurring in Indonesian boarding schools. An increasing number of individuals are taking the courageous step to articulate and disclose their personal experiences of sexual violence to the broader community. The recent case of sexual violence reported at Hidayatul Al-Kahfi boarding school in Semarang City, which has been identified as operating illegally without a proper license, has garnered significant public attention. The individual responsible for the sexual violence is the leader of the boarding school, identified as Bayu Aji Anwari. At the same time, the victim is a student attending a traditional Muslim school within the same institution (KHATIJA, 2024).

Two acts of sexual violence have been perpetrated by Bayu Aji Anwari, specifically in the form of sexual harassment: Bayu Aji Anwari or Muh. Anwar, the caretaker of a boarding school in Lemponsari Village, Semarang City, engaged in sexual harassment and abuse against two victims. One victim, identified by the initial

M, was 16 years old at the time. These incidents occurred in a basement room of the boarding school, where Anwar coerced the victims to undress and touch his vital organs (ANNIZAR, 2024).

Bayu Aji Anwari engaged in sexual assault against six female students at the boarding school where he was employed. The initial occurrence transpired within a room of the perpetrator's residence. On that occasion, Anwar attempted to make physical contact with the victim's body. The victim's resistance and vocalization led to the failure of Anwar's attempt at sexual abuse. Nevertheless, the subsequent incident revealed a more systematic approach. Anwar escorted the victim away from the boarding school, leading her to a hotel located in the Banyumanik Subdistrict of Semarang City. Upon arriving at the hotel, the perpetrator extended an invitation to the victim to enter the room and instructed her to lie down beside him. The victim's initial refusal elicited Anwar's strong reaction of anger. He employed doctrine and manipulation to compel the victim to comply with his desires.

Anwar's manifestations of sexual violence encompass physical abuse, emotional threats, coercion, and psychological manipulation. Sexual violence manifests in multiple forms, including rape, sexual abuse, verbal or non-verbal abuse, harassment through indecent solicitation or seduction, and coercion that involves threats or psychological pressure. The actions illustrate the disparity of power between perpetrators and victims, particularly within Islamic boarding schools, where those in authority leverage their influence to exploit individuals in vulnerable positions.

The sexual violence perpetrated by Bayu Aji Anwari distinctly contradicts the fundamental objectives of the boarding school, which is intended to serve as a nurturing environment for moral development and the instillation of religious values. Boarding schools serve as institutions for education and character development, necessitating an environment that ensures safety and comfort for children to learn and grow effectively. When unethical teachers engage in immoral behaviors like sexual harassment, the integrity and objectives of the Islamic Boarding School are compromised, straying from its fundamental mission.

Sexual violence transgresses both religious and social norms, as well as contravenes relevant laws in Indonesia and international standards concerning the

safeguarding of children and women. Sexual violence against children is governed by Law No.35 of 2014 on Child Protection, which underscores the fundamental right of every child to be safeguarded from violence and exploitation. Article 76D of the law clearly states that any form of violence or threats of violence against children is strictly prohibited.

Furthermore, the safeguarding of women in instances of sexual violence is ensured by Law No. 23 of 2004 concerning the Elimination of Domestic Violence. It is further reinforced by Law No. 12 of 2022, addressing the Crime of Sexual Violence, which systematically outlines diverse forms of sexual violence and the mechanisms for victim protection.

The Convention on the Rights of the Child (CRC), established by the UN in 1989 and ratified by Indonesia via Presidential Decree No. 36 of 1990, clearly states that every child is entitled to protection against all forms of violence, exploitation, and other forms of mistreatment. Article 19 of the CRC mandates that states implement comprehensive legislative, administrative, social, and educational measures aimed at safeguarding children from all types of physical and mental violence.

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), ratified by Indonesia via Law No. 7 of 1984, underscores the importance of safeguarding women from various forms of violence, particularly sexual violence. CEDAW underscores the necessity for states to implement measures aimed at eradicating all manifestations of discrimination, with particular emphasis on gender-based violence (NATALIS; PURWANTI; ASMARA, 2023).

From a moral standpoint, as well as in light of national legislation and international standards, instances of sexual violence in Islamic Boarding Schools represent not only a breach of fundamental rights for children and women but also a profound deviation from the religious and educational principles that underpin these institutions. Such actions undermine the reputation of Islamic Boarding Schools and expose children and women to heightened risks of exploitation and violence.

In Islamic boarding schools, a significant power dynamic exists between the caregivers, particularly the Cleric, and the students at traditional Muslim institutions. This power dynamic establishes a hierarchical culture where Clerics hold a dominant

role and possess complete authority. In contrast, female students at traditional Muslim schools find themselves in a subordinate position, effectively under control. In this hierarchical culture, Clerics are viewed as individuals who possess spiritual authority and serve as exemplars in all aspects, including thoughts, words, and actions. This leads female students at traditional Muslim schools to feel compelled to comply with Cleric directives without question, as there is a prevailing assumption that Clerics, possessing superior religious knowledge, are infallible and incapable of error.

Authority figures possess power, influence, or significant positions within a group or society and are recognized as leaders or role models. Authority figures manifest in diverse contexts, including religion, education, government, and family structures. Within an Islamic Boarding School context, the primary authority figure is typically the Cleric or caretaker, who commands respect and obedience from the students and the local community.

In the framework of Islamic Boarding Schools, authority figures play a significant role as they impart religious knowledge and are regarded as spiritual leaders. A Cleric is typically regarded as an individual possessing extensive religious knowledge and spiritual insights, capable of guiding students at traditional Muslim schools toward an improved life. The role of the Cleric is positioned at a level of significant respect, rarely subjected to scrutiny by students within traditional Muslim educational institutions (HEFNER, 2007).

The dynamics of power established by these authority figures can pose significant issues when exploited improperly. The dominant position of authority figures allows them to exploit the inherent submission of students at traditional Muslim schools, who often exhibit obedience without question due to the fear of losing blessings or being perceived as disrespectful to the clerics. In instances of sexual violence, individuals in positions of authority may exploit their influence to coerce victims into complying with directives that contravene ethical and legal standards, often under the guise of religious justification or demands for obedience.

This structure of power enables those in authority to foster an environment in which victims perceive a lack of alternatives, compelling them to acquiesce to the perpetrator's demands. The situation is intensified by the culture within Islamic

Boarding Schools, which frequently positions Clerics as untouchable figures. This dynamic leads victims to experience fear or hesitation in reporting incidents, as they worry about potential stigma or being perceived as opposing religious teachings.

The authority held by the Cleric enables him to exploit the vulnerabilities of female students at the traditional Muslim school. With authority at his disposal, Cleric can influence the situation to serve his interests, which may include engaging in sexual harassment. For instance, the Cleric may issue directives that appear inconsequential, like instructing female students at a traditional Muslim school to tidy the room; however, underlying these requests are potentially problematic motives. The Cleric's position, regarded as sacred and beyond reproach, compels students at traditional Muslim schools to comply with directives despite their internal sense that something may be amiss.

At Hidayatul Hikmah Al-Kahfi Islamic Boarding School, the Cleric, in a position of authority, instructs the female students at the traditional Muslim institution to clean the room. The scenario unfolded when the female students at the traditional Muslim school completed their task. The Cleric intentionally orchestrated a situation that confined him and the female students to the same room, thereby facilitating an opportunity for potential abuse. A female student at a traditional Muslim school, occupying a subordinate role, experiences intimidation and a sense of powerlessness in refusing the directive despite her awareness of an underlying issue. The prevailing power dynamics compelled the victim to comply with the Cleric's directives, rooted in her conviction that a Cleric, as a figure of spiritual authority, was deemed incapable of wrongdoing.

This power dynamic serves as the foundation for a hierarchical culture, which facilitates domination and, consequently, sexual harassment. The lack of regulation and oversight regarding this power places female students at traditional Muslim schools in a precarious situation, exposing them not only to spiritual authority but also to the risk of sexual exploitation. This highlights the significance of supervision and protective measures within the educational setting, particularly in institutions characterized by a pronounced hierarchical power structure, such as Islamic boarding schools.

The victim demonstrates total compliance with the Cleric, driven by respect and the conviction that following all of the Cleric's directives is essential for receiving his favor and blessings. The perpetrator leverages this belief to exert pressure on the victim, claiming that if a student at a traditional Muslim school refuses or questions his directives, they will forfeit the blessings anticipated from the Cleric (RAHMAWATI, D. W., 2023). The rationale of religion is employed to legitimize his actions, compelling victims to acquiesce and adhere to directives without scrutiny. The hierarchical power dynamics within Islamic Boarding Schools confer a greater authority to perpetrators, which they subsequently exploit to manipulate victims under the guise of religious justification. Religious leaders, holding esteemed positions of honor and spiritual authority within their teachings, frequently exploit this power to perpetrate sexual abuse within religious institutions (DRESSING *et al.*, 2021, pp. 1946–2014).

The influence of power is observable in the methods employed by the perpetrator to sway the victim, whether through specific actions, behaviors, or particular incentives. This persuasion seeks to capture the victim's attention while creating the perception that compliance with the perpetrator's wishes may yield certain advantages or benefits. The perpetrator offers a scholarship contingent upon the victim adhering to his directives, guidance, and counsel, which may include engaging in actions that contravene moral standards, such as sexual intercourse. The individual in question, facing significant educational challenges and financial constraints, perceives a strong necessity to adhere to the demands placed upon them. The compulsion to comply is heightened due to the perpetrator's exploitation of his elevated and authoritative role within the hierarchical framework of the Islamic Boarding School. Consequently, the combination of persuasion and power is a potent mechanism to coerce individuals into compliance, even when the actions demanded conflict with their religious beliefs and moral principles (WIBOWO, 2023).

This frequently results in victims feeling devoid of agency, mainly when offenders employ intimidation to reinforce their dominance. The apprehension stemming from these threats leads victims to feel powerless, mainly when the threats originate from clerics, who are authority figures they hold in high regard and trust. Individuals who possess charisma and exert significant influence over students in traditional Muslim

schools frequently succeed in enticing and ensnaring them in circumstances that can culminate in sexual violence.

The identified factors align with the concept of “commitment,” as articulated by Travis Hirschi (HIRSCHI, 1969), indicating that the perpetrator lacks accountability for his actions. Within the framework of Islamic Boarding Schools, the victim’s actions, such as possessing a prohibited cell phone, contribute to the situation’s complexity. However, this does not provide a valid rationale for justifying the harassment that occurred. The absence of accountability and disregard for ethical principles indicates a deficient adherence to social and religious standards, which fundamentally underpins the criminal behavior exhibited by the perpetrator. Individuals who commit such acts prioritize their benefits, often neglecting to consider their behavior’s adverse effects or ethical implications. Furthermore, a society that overlooks this issue contributes to the worsening of the situation, allowing perpetrators to feel increasingly liberated from the social norms intended to deter sexual violence.

The incident of sexual violence at Hidayatul Al-Kahfi Islamic Boarding School can be attributed to the perpetrator’s lack of control over his sexual urges. The perpetrator acknowledged that he was influenced by the presence of a significant number of female students and subsequently lost his self-control, allowing his desires to dominate his actions. While it is inherent for humans to experience sexual desires, what sets them apart from animals is their capacity to regulate and direct these desires in a manner that aligns with ethical standards and societal norms. In this instance, the individual was unable to manage these impulses, resulting in sexual acts that caused harm to the victim.

This condition lacks justification in any scenario. Despite the adherence of female students in the boarding school to *syar’i* clothing as per religious guidelines, the perpetrator’s inability to manage his lust suggests a significant deficiency in self-control and sexual conduct on his part. This action diverges from established religious and ethical standards, indicating that the issue extends beyond external influences. It is fundamentally tied to the perpetrator’s character, who demonstrates an inability to uphold moral integrity (RAHMAWATI, A., 2015).

The actions executed by the perpetrator towards the victim can be classified as pedophilia. Pedophilia refers to an attraction to children. Various classifications of pedophilia exist, including infantophilia, characterized by a sexual interest in children who are under five years old. Individuals attracted to boys aged 13 to 16 are referred to as ephebophiles, whereas those attracted to females in the same age range are termed hebephiles. Analyzing behavior reveals phenomena such as voyeurism, characterized by the act of observing others for sexual gratification, which can involve inappropriate interactions with children, and exhibitionism, where individuals derive pleasure from exposing themselves or others, including minors.

The actions of the perpetrator can be classified as pedophilia, as the victim is a minor, and the absence of genuine affection is evident, given that such negative behaviors contradict the essence of genuine affection. The disposition of love can be expressed through various other positive actions. Sexual abusers exploit psychological manipulation as a tactic to perpetrate their crimes against children. The child is manipulated into fulfilling his desires. Children, individuals who have not yet attained full maturity, cannot discern whether something is a deception.

This incident illustrates a deficiency in the perpetrator's internal regulatory mechanisms, leading to an inability to manage his impulses and subsequently resulting in the commission of sexual violence (ATMASASMITA, 1992). The aspect of attachment that indicates an individual's ability to internalize social norms seems to be lacking in the perpetrator. The absence of social connections within the community, neglect of established norms, and a lack of concern for the interests of others, including victims, contribute to the perpetrator's sense of freedom in committing acts of violence (NASHRIANA, 2011).

The absence of internal control in the perpetrator represents just one of several factors contributing to the occurrence of sexual violence. The perpetrator's failure to internalize the existing social norms is intensified by an environment that does not effectively fulfill its role in social control. The inability of the Islamic Boarding School to effectively supervise and regulate the behavior of Cleric contributes significantly to the intricacies of this issue. The inadequacies in procedures and policies for addressing sexual violence cases in Islamic Boarding Schools, coupled with the lack of established

standards for early prevention and detection, foster an environment where such violence persists without effective intervention measures.

The perpetrator's engagement in sexual violence against the victim can be attributed to the level of self-control exhibited by the perpetrator. The lack of oversight from Islamic Boarding School institutions regarding Clerics is a contributing factor to the occurrence of sexual violence within these schools—inadequate procedures and policies for addressing sexual violence in Islamic Boarding Schools, exemplified by instances of cover-ups. The absence of a standardized procedure for preventing sexual violence indicates a significant gap in organized efforts to monitor and detect incidents at the earliest opportunity. The Cleric, regarded as a respected and esteemed figure within the Islamic Boarding School, creates a perception that the institution lacks authority over the Cleric's conduct. The Cleric finds himself unable to exercise self-control in his actions, perceiving that his behavior does not contravene any regulations due to the lack of oversight from the Islamic Boarding School.

Considering these factors, an analysis through the lens of criminological theory reveals that sexual violence against children can be examined using the Social Control Theory. This theory posits that crime is influenced by external factors beyond an individual's control, stemming from the socialization processes within a specific environment (SANTOSO; ZULFA, 2011). The data concerning the origins of malevolent behavior, particularly in the context of sexual violence, indicates that the perpetrator has inherently commenced the preliminary phase of deviating from established norms and legal standards. When an action manifests as physical or verbal sexual harassment, it indicates that the perpetrator lacks the self-control necessary to refrain from inappropriate behavior.

6 LEGAL AND COMMUNITY RESPONSES TO CHILD SEXUAL ABUSE

Within the framework of criminal law and community relations, legal regulation illustrates the community's response to criminal activity (NUBANI *et al.*, 2023). The extent of harm victims face, the intensity of penalties enforced on offenders, and the societal norms and values that evolve within a community significantly influence the

development and implementation of legal frameworks (ZHANG, X.; ZHANG, J., 2025). Child sexual abuse in Islamic Boarding School settings represents a significant issue that necessitates robust law enforcement measures alongside a thorough social strategy. An effective legal response should be integrated with a nuanced understanding of societal dynamics, particularly the hierarchical and authoritative culture in Islamic Boarding Schools, to develop a thorough approach to prevention and treatment.

Sexual violence in Islamic Boarding Schools represents a crime that warrants examination through criminological and social lenses. This crime illustrates the potential misuse of power by authority figures, such as Cleric, from a criminological standpoint. Indonesian law has established protections for children through various laws and regulations, including the Law on Sexual Violence. However, effective law enforcement requires a comprehensive prevention system that engages all stakeholders.

The social approach posits that this type of crime cannot be addressed entirely through law enforcement alone; it also necessitates cultural and social framework alterations. In the Islamic Boarding Schools culture, a discernible pattern of relationships places significant emphasis on the respect afforded to authority figures, frequently without critical examination of their integrity. This culture, if left unexamined, has the potential to reinforce power dynamics without oversight, thereby placing students at traditional Muslim schools in a precarious situation. Consequently, prevention strategies should emphasize the community's empowerment and the transformation of social dynamics within the Islamic Boarding School setting.

Creating social change necessitates enhancing public literacy and awareness regarding children's rights and the critical importance of combating sexual violence. It is essential for communities surrounding Islamic Boarding Schools, including families of students at traditional Muslim schools, to participate in community-based surveillance programs actively. Furthermore, it is essential to enhance public campaigns aimed at eliminating the stigma and taboo associated with reporting sexual violence. This initiative aims to empower victims and witnesses to report acts of violence, alleviating concerns about social pressure or isolation.

From a legal and societal standpoint, tackling the unequal power dynamics in Islamic Boarding Schools by implementing policies promoting all social groups' involvement is essential. The implementation of standardized reporting procedures, the enhancement of awareness regarding sexual violence, and the provision of training for law enforcement personnel and local communities represent critical measures. An internal monitoring system is essential within Islamic Boarding Schools, incorporating students, caregivers, and independent committees to ensure a balanced power dynamic and mitigate the risk of power abuse.

The prevention of sexual violence in Islamic Boarding Schools must also consider sociocultural aspects. It is essential to formulate a culturally sensitive approach that aligns prevention programs with local values while simultaneously adhering to human rights and justice principles. Discussions and trainings must be structured to align with the local community's values and respect religious norms while prioritizing child protection and justice.

The prevention pattern should be inductive and cohesively integrated within a robust system where all societal elements actively participate, including law enforcement, government, educational institutions, and community organizations. The community ought to be equipped to identify the early indicators of sexual violence and actively participate in a more rigorous monitoring system within the Islamic Boarding School context. In the framework of Islamic Boarding Schools, it is essential to establish well-defined procedures for the management, reporting, and prevention of sexual violence. Internal regulations are essential in Islamic Boarding Schools to establish reporting mechanisms that ensure safety and avoid victim stigmatization.

The absence of oversight regarding Cleric conduct in Islamic Boarding Schools is a significant factor contributing to the occurrence of sexual violence. An effective supervision system must integrate a hierarchical authority structure while incorporating the broader community's involvement as a form of social control. Community-based supervision, incorporating students from traditional Muslim school committees, parents, and independent institutions, can reduce potential deviations. This system reduces the absolute autonomy of Clerics and Islamic Boarding School caregivers, thereby fostering a safer and more transparent environment.

A community-oriented strategy is essential. It must consider local norms and cultural contexts while maintaining the core justice and human rights principles. Discussions and training must be conducted to align with the local community's values and respect religious norms while concurrently prioritizing child protection and justice.

Social approaches to preventing sexual violence ought to enhance the networks of support and solidarity that exist within communities. The participation of religious organizations, NGOs, and local governments in establishing platforms for dialogue and awareness initiatives is crucial. This collaborative strategy will enhance social frameworks and foster confidence that communities play a vital role in safeguarding children from violence. The interplay between legal regulations and community involvement can enhance the effectiveness of initiatives aimed at preventing and addressing sexual violence in Islamic Boarding Schools. Standard procedures for preventing sexual violence must prioritize transparency, accessibility, and fairness for all stakeholders, including victims, reporters, and the broader community.

The participation of multiple stakeholders, including government entities, religious organizations, communities, and families, plays a crucial role in establishing a secure environment and safeguarding children's rights. A collaborative approach grounded in legal and social frameworks aims to establish an ecosystem that effectively reduces instances of sexual violence while ensuring justice and protection for all students.

In examining the occurrence of sexual violence, it is crucial to analyze the profiles of the perpetrators and the underlying factors that motivate them to engage in such criminal behavior. The term "perpetrator" designates the individual responsible for committing an act of child sexual abuse. Individuals who commit these acts are often those near the child, including family members, educators, neighbors, or other familiar figures. Society responds with significant outrage and disapproval towards those who commit acts of child sexual abuse. Sexual abuse frequently carries a stigma that leads to feelings of shame and embarrassment, causing parents of victims to hesitate in reporting the incident due to concerns about potential social repercussions.

Lombroso's theory categorizes criminals into three distinct types: the "born criminal," the "insane criminal," and the "criminaloid" (WOLFGANG, 1961). Child

sexual abuse is typically classified as criminaloid; however, in certain instances, offenders may be regarded as born criminals when they perpetrate acts against children they are unfamiliar with in public settings.

Alongside Lombroso's theory, there exist psychological frameworks that examine the mental condition of the offender, including psychological theory and psychopathy theory (JALAVA, 2006). Theory in psychology connects an individual's mental well-being to their likelihood of engaging in criminal behavior, whereas the psychopathy framework interprets crime as stemming from a deviant mental condition. Individuals who engage in child sexual abuse frequently display psychological or mental health issues.

This understanding leads to the conclusion that addressing child sexual abuse necessitates a thorough legal and community strategy for effective prevention. Robust community responses, rigorous law enforcement, and comprehensive psychological insight into the offenders can contribute to diminishing and averting the occurrence of child sexual abuse within our communities.

7 PREVENTION OF SEXUAL VIOLENCE IN THE ISLAMIC BOARDING SCHOOL ENVIRONMENT

Sexual violence remains a significant concern that has consistently garnered attention within Indonesian society. In this country, the concept of sexual harassment is well-known, with related cases emerging almost annually. Sexual violence originates from the English term sexual violence, with the term "violence" denoting harmful and aggressive actions (MITCHELL *et al.*, 2025). Sexual violence refers to the act of compelling an individual to engage in unwanted sexual contact (THOMAS; KOPEL, 2023). Violence constitutes behavior that contravenes legal statutes, manifesting either as threats or tangible actions that lead to physical harm, material detriment, or fatalities. The consequences of sexual violence extend beyond physical harm, significantly influencing the psychological well-being of the victim. The psychological trauma endured by victims of sexual violence is frequently challenging to alleviate and typically requires a more extended period for recovery compared to physical injuries

(SURYANDI; HUTABARAT; PAMUNGKAS, 2020). Sexual violence encompasses any type of non-consensual sexual advances, which may manifest in either physical or verbal forms. Instances of sexual abuse encompass acts such as rape, non-consensual physical contact, derogatory remarks or humor with sexual implications, intrusive inquiries about one's sexual experiences, suggestive gestures or expressions, and sexually suggestive noises.

The prevalence of sexual violence against minors in Indonesia remains alarmingly high. The prevalence of sexual violence remains a recurring topic in both print and electronic media, as evidenced by ongoing coverage in the news. Incidents of sexual violence against children, encompassing both physical and psychological aspects, have consistently represented a significant issue on both national and international scales. This issue has persisted since ancient times and is likely to recur. Sexual violence manifests in multiple contexts, including familial settings, educational institutions like schools, and healthcare environments such as patient examination rooms (YUSYANTI, 2020).

Currently, a significant number of children experience sexual violence within educational settings, particularly in schools. Sexual violence is a prevalent issue that resonates within Indonesian society. Nevertheless, the legal framework in Indonesia has not adequately established stringent repercussions for offenders or sufficient safeguards for victims. A limited number of instances of sexual violence have been presented in court. The reluctance of victims to report incidents stems from the negative societal stigma associated with sexual violence victims. The media frequently portrays the victim as the instigator of sexual violence, often citing factors such as revealing clothing, nighttime outings, or being alone as provocations that incite the perpetrator's malicious intentions or desires.

The enactment of Law No. 12 of 2022 regarding the Crime of Sexual Violence introduced substantial modifications to the management of sexual violence cases in Indonesia. The Law on Sexual Violence addresses the legal gaps that were previously evident, as earlier regulations were dispersed across multiple laws with restricted applicability. The Law on Sexual Violence establishes a more robust and thorough legal

framework, effectively addressing the evolving nature of sexual crimes within society (SUSILOWATI; FRANS, 2024).

The Law on the Crime of Sexual Violence exists to ensure the protection of all citizens against violence and to uphold the constitutional right to freedom from torture or degrading treatment, as stipulated in the 1945 Constitution. Sexual violence is categorized as a crime that fundamentally undermines human dignity.

The Sexual Violence Law addresses various criminal offenses, including non-physical sexual harassment, which encompasses behaviors such as “catcalling,” whistling, winking, and intrusive stares. The implications of this type of harassment are significant, affecting the victim’s psychological well-being, infringing on human rights, and disrupting social and economic relationships, particularly for women.

The Sexual Violence Law strongly emphasizes victims’ rights to treatment, protection, and recovery. The state is responsible for ensuring restitution from the perpetrator to the victim and offering compensation in cases where the perpetrator’s assets are inadequate. The government must ensure continuous assistance, support, and rehabilitation for victims.

Article 23 of the Law on Sexual Violence underscores that instances of sexual violence must be addressed through the judicial system, except in cases where the perpetrator is a minor. While specifics regarding “extrajudicial settlement” remain absent, the foundational principles governing the handling of sexual violence crimes continue to emphasize the importance of human dignity, justice, and legal certainty.

The legal framework in Indonesia ensures the safeguarding of human rights for all citizens, as outlined in Articles 28A through 28J of the 1945 Constitution of the Republic of Indonesia. Article 28A establishes that everyone has the right to live and protect their own life. Article 28B, paragraph (2) asserts that every child is entitled to survival, growth, development, and safeguarding against violence and discrimination. Physical and mental protection is essential to ensure a child’s growth and development. Frans Magnis Suseno asserts that safeguarding children’s rights is integral to the broader human rights protection framework. Article 28G asserts that every individual possesses the right to safeguard their self, honor, family, and dignity, as well as the right to experience safety and freedom from threats that may infringe

upon their human rights. Additionally, Article 28I paragraph (1) establishes that the right to life, the right to be free from torture, the right to freedom of opinion and conscience, the right to practice religion, the right to freedom from slavery, the right to legal recognition as a person, and the right against retroactive punishment are fundamental human rights that must remain intact under all circumstances. The analysis of these articles indicates that the legal framework in Indonesia opposes all manifestations of violence, encompassing sexual violence.

Efforts to safeguard human rights, mainly children's, are bolstered by implementing international regulations. The Convention on the Rights of the Child (CRC), ratified by Indonesia, emphasizes the necessity of providing every child with a safe environment devoid of violence. The CRC clearly outlines the measures for safeguarding children against multiple forms of exploitation, with specific attention to sexual violence, as detailed in Article 34. Indonesia is dedicated to ensuring children's highest level of protection in all circumstances, aligning with relevant international standards.

Protecting children's rights is a fundamental aspect of human rights that should be upheld in every situation. The CRC, ratified by Indonesia, establishes international benchmarks aimed at guaranteeing that every child develops in a safe and secure environment devoid of any forms of exploitation. Protection from sexual violence and exploitation is a significant issue, as outlined in Article 34 of the CRC (ARKADAS-THIBERT, 2022).

Article 34 of the CRC explicitly requires that state parties implement measures aimed at preventing all forms of sexual exploitation and abuse of children. The measures encompass the prevention of inducement or coercion of children into unlawful sexual activities, the exploitation of children in prostitution or other indecent practices, and the exploitation of children in pornographic activities and materials. States are anticipated to enhance domestic protections while also engaging in international cooperation to mitigate cross-border sexual exploitation.

The implementation of child protection within Islamic Boarding Schools encounters a range of challenges. The Islamic Boarding School, as a religious educational institution, is frequently regarded as a secure environment that upholds

strong moral values. The significant authority wielded by Clerics and Islamic Boarding School caregivers presents a potential vulnerability for exploitation, particularly in the absence of a robust supervision framework.

The lack of standardized procedures and well-defined policies for addressing sexual violence in Islamic Boarding Schools contributes to the increased vulnerability of children. The significance of the law and society in this context is paramount. Collaboration among the government, religious institutions, and the community is essential to establish an environment conducive to reducing sexual violence. This can be achieved through the enhancement of regulations, the expansion of educational initiatives, and the improvement of reporting mechanisms and support systems for victims.

Additionally, an extensive legal strategy should be complemented by active participation from the community. Raising awareness among the public regarding children's rights and the significance of child protection has the potential to alter the stigma that frequently prevents victims or their families from coming forward to report incidents. Robust legislation should be accompanied by the societal transformation that effectively challenges and deconstructs perspectives that perpetuate the normalization of sexual violence within religious and educational settings.

Consequently, safeguarding children's rights, particularly in the context of preventing sexual violence in Islamic Boarding Schools, necessitates robust collaboration among multiple stakeholders. Establishing clear rules, implementing a comprehensive prevention system, and securing support from the community and all relevant stakeholders are essential to fostering a safe environment. This ensures that every child can grow and develop in alignment with their rights as outlined in the CRC.

8 CHILD PROTECTION FROM SEXUAL VIOLENCE: THE ROLE OF MINISTRY OF RELIGIOUS AFFAIRS AND SEMARANG CITY DEPARTMENT OF WOMEN'S EMPOWERMENT AND CHILD PROTECTION IN ISLAMIC BOARDING SCHOOLS

Every child has the right to live, grow, and develop and is entitled to protection from violence and discrimination, as stated in Article 28B of the 1945 Constitution of

the Republic of Indonesia, which states that “Every child has the right to survival, growth, and development and is entitled to protection from violence and discrimination.” A child is defined as a male or female individual who has not reached the age of 18 and is unmarried. Children are valuable assets for the nation’s future and the successors of the ideals of the struggle that need to be nurtured, protected, and appropriately educated.

Violence encompasses a wide range of acts of aggression and offense, such as torture, beatings, rape, etc., that cause suffering or harm to others. In specific contexts, even acts that harm animals can also be considered violence, depending on the prevailing social norms regarding animal cruelty. Child abuse can happen anytime, anywhere, and by anyone. For children to grow and develop mentally, physically, and socially, they need maximum protection in the family, educational environment, and the social environment where they interact.

Although in everyday life, children should receive proper and attentive treatment, in reality, they often experience inappropriate treatment, such as abuse, sexual violence, harsh actions, and even murder. The perpetrators of violence often come from their closest environment, whether from the family, school, residence, or people known to the child. This condition shows the weak position of children in facing violence; they are very vulnerable to acts of violence from people around them, both in public spaces and at home. Ironically, violence against children more often occurs within the household, which should be a safe and comfortable place for them. Sadly, cases of violence against children are often considered normal and not a crime, often accompanied by the crime of sexual abuse.

The recent increase in sexual violence cases is alarming, especially since the victims are primarily women and children. Children, who should be prepared for the future and are expected to continue the ideals of the nation, are vulnerable to sexual violence due to their physical and mental limitations. The age of children who have not yet reached adult maturity makes them easy targets for perpetrators, who usually have more excellent power relations and strong dominance over children.

Perpetrators of sexual violence do not always come from minority groups; often, they are people who have strong influence or dominance in their environment. They

often abuse their status or position to gain the trust of the victim and the surrounding community so they can easily carry out immoral acts.

It takes effort and collaboration from various parties, especially victims and their families, to resolve such situations. The fight against the crime of child sexual abuse and violence is not an easy endeavor. Challenges arise in case investigations and efforts to deter perpetrators, mainly as many incidents of sexual violence occur in faith-based environments. The main obstacle often comes from victims and families who are reluctant to disclose the sexual abuse and assault they have experienced.

The role of the Women's Empowerment and Child Protection Agency and the Ministry of Religious Affairs is very important in facing this challenge. These two institutions have a great responsibility in supporting the prevention and handling of cases of sexual violence against children in Islamic Boarding Schools in Semarang City. Through policies, programs, and close cooperation, a safer and more conducive environment for children is hoped to be created.

The Ministry of Religious Affairs (MoRA) is important in managing religious education in Indonesia, including Islamic boarding schools. MORA has various strategic objectives as an institution with the authority to guide and supervise religious education institutions. It functions relevant to efforts to prevent sexual violence against children in Islamic Boarding Schools.

One of MoRA's main objectives is to improve the quality of religious education. This function includes efforts to create a learning environment that is safe, conducive, and free from violence, including sexual violence. To achieve this goal, MORA is responsible for formulating policies, regulations, and guidelines that ensure religious education institutions, such as Islamic Boarding Schools, teach religious knowledge and protect students' rights.

In this effort, the Ministry of Religious Affairs also supervises and fosters Islamic Boarding Schools. This supervision includes evaluating the implementation of teaching and learning activities, institutional governance, and applying ethics and morals in the Islamic Boarding School environment. Adequate supervision can be an important instrument in preventing sexual violence and maintaining the integrity of Islamic Boarding Schools as educational institutions that uphold religious values.

In addition, the Ministry of Religious Affairs is responsible for drafting specific policies for preventing sexual violence in Islamic Boarding Schools. Through this policy, it is expected that there will be concrete steps in preventing sexual violence, from the socialization of the program to the application of strict sanctions for perpetrators. This is important so Islamic Boarding Schools can maintain a positive image as an institution educating children about morality and spirituality.

MORA also has an important function in protecting children's rights, ensuring that children in Islamic Boarding Schools receive proper protection. This protection includes children's fundamental rights, such as protection from physical, psychological, and sexual violence. Through empowerment and education programs, MORA seeks to instill awareness about protecting children's rights among Islamic Boarding School managers and the wider community.

On the other hand, the Ministry of Religious Affairs also collaborates with various related institutions, such as Komnas Perempuan and the Indonesian Child Protection Commission (KPAI), to increase the effectiveness of preventing sexual violence in religious education. This collaboration is important in handling cases of sexual violence so that victims get justice and adequate protection.

The role of the Ministry of Religious Affairs in preventing sexual violence in Islamic Boarding Schools is crucial. Through strict supervision, continuous guidance, and the development of appropriate policies, it is hoped that Islamic Boarding Schools can become institutions that teach religious knowledge and protect and respect children's rights. A comprehensive prevention effort from the Ministry of Religious Affairs will help create a religious education environment that is safe, moral, and by Islamic teachings, thus providing new hope for the community to clear the good name of Islamic Boarding School that was tarnished by the actions of some irresponsible individuals.

To understand the important role of the Ministry of Religious Affairs in the prevention of sexual violence in Islamic Boarding Schools, it is necessary to see how Islamic Boarding Schools have strong historical roots in Indonesian society. Islamic boarding schools, which have become the oldest Islamic religious education institution and the hallmark of traditional Islam in Indonesia, are one of the main instruments in spreading religious values and morality. Throughout its history, the Islamic Boarding

School functioned as a place to learn religious knowledge and as a guardian of Islamic traditions integrated with local culture. With this background, it is natural that attention to the prevention of sexual violence in the Islamic Boarding School environment becomes very crucial. The efforts made by the Ministry of Religious Affairs aim to maintain the integrity of Islamic Boarding Schools while ensuring that Islamic Boarding Schools continue to function as institutions that protect and uphold the rights of students at traditional Muslim schools.

Islamic boarding schools are one of the oldest Islamic education systems in Indonesia, which characterizes traditional Islam, and their existence has been tested throughout history. Initially, the Islamic Boarding School developed as a form of Islamic education since the emergence of Islamic society in Indonesia, which was formed through Islamization. This process involved adjustment and acculturation with pre-existing local beliefs. Islamization in Indonesia occurred through various channels, such as trade, marriage, education, and art and culture. In education, the Islamic Boarding School became one of the institutions that lived and developed in the community until it finally became an integral part of local culture. The role of the Islamic Boarding School is very pronounced, starting from the struggle against invaders to maintaining independence (SYAFE'I, 2017).

Article 1 point 1 in Law No. 18 of 2019 on Islamic Boarding School defines Islamic Boarding School as Pondok Islamic Boarding School, Dayah, Surau, Meunasah, or other designations, which are community-based institutions. Islamic Boarding Schools are established by individuals, foundations, Islamic community organizations, and/or communities to instill faith and piety to Allah SWT and sow noble morals. Islamic Boarding School also adheres to the teachings of Islam rahmatan lil' alamin, which is reflected in the attitude of humility, tolerance, balance, and moderation, as well as other noble values of the Indonesian nation. The functions of the Islamic Boarding School include education, da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Islamic Boarding Schools have experienced rapid development in rural, suburban, and urban areas in recent decades. Data from the Ministry of Religious Affairs in 2005 recorded the number of Islamic Boarding Schools reaching 14,798 with

about 3.4 million students. This number increased rapidly in 2022, with 36,600 Islamic Boarding Schools and 4.3 million students across Indonesia. West Java has 11,268 Islamic Boarding Schools, with 931,121 students at traditional Muslim schools (KEMENTERIAN AGAMA REPUBLIK INDONESIA, 2024).

However, this development is also accompanied by the phenomenon of sexual violence that occurs in the Islamic Boarding School environment. Sexual violence, which includes various forms of coercion and immoral acts, is a serious problem that requires immediate attention (MANNIKA, 2018). According to data from Komnas Perempuan, Islamic Boarding School is the second educational institution after universities that receive complaints related to sexual violence. From 2015 to 2020, there were 51 cases of sexual violence in Islamic Boarding Schools or about 19 percent of the total complaints received (CHATERINE; MEILIANA, 2021).

Several cases of sexual violence that occurred in Islamic Boarding Schools have surfaced to the public. For example, the case of Herry Wirawan, an Islamic Boarding School owner in Bandung, who sexually assaulted 13 of his students from 2016 to 2021. In Ogan Ilir, South Sumatra, an Islamic Boarding School caregiver committed immoral acts against 26 students between June 2020 and August 2021; in Semarang City, Central Java, a boarding school owner named Bayu Aji Anwari sexually abused 15 female students over two years. These cases are only a fraction of the number of sexual crimes that have occurred in the Islamic Boarding School environment.

Although Islamic Boarding Schools are supposed to teach religious values, morals, and ethics, supervision of Islamic Boarding Schools is still minimal, especially from the Ministry of Religious Affairs, which has the authority. Islamic Boarding Schools often become closed spaces, especially if their managers are not sensitive to efforts to prevent sexual violence. Ironically, an institution that is supposed to be a center of moral education is instead a place where human rights violations occur that dehumanize the students at traditional Muslim schools.

From the results of the author's interview with Mr. Tantowi Jauhari, the Head of the Diniyah and Islamic Boarding School Education Section of the Ministry of Religious Affairs of Semarang City, the author got an explanation that Islamic boarding schools have exclusive rights. Islamic boarding schools have exclusive rights that are unique

and not owned by other educational institutions in Indonesia. One of the exclusive rights is autonomy in determining the education curriculum. Islamic Boarding Schools can develop teaching materials that combine in-depth Islamic religious education with general education. This curriculum is usually based on the yellow Islamic classic books (kitab kuning), which are not taught in formal schools. With this right, Islamic Boarding Schools can maintain the Islamic traditions and values that form the basis of their teachings without intervention from outside parties.

In addition, Islamic Boarding Schools have independence in managing institutions, both in management, finance, and organization. Many Islamic boarding schools have been managed by the founders or Cleric's family for generations, thus having a distinctive and sustainable identity. This right allows Islamic boarding schools to run a system based on the religious values they hold dear, making it different from other formal education systems.

Another uniqueness of Islamic Boarding Schools is their status as community-based institutions. Islamic Boarding Schools are established by individuals, foundations, or Islamic organizations, which provides flexibility in carrying out the mission of education, da'wah, and community empowerment. This is also legally recognized in Law No. 18 of 2019 on Islamic Boarding Schools, which affirms the position of Islamic Boarding Schools as institutions that have a strategic role in Islamic education in Indonesia. This law guarantees the exclusive rights of Islamic Boarding Schools, including managing religious education, and recognizes the diversity of Islamic Boarding School systems, both traditional (salafiyah) and modern.

Islamic Boarding Schools also have exclusivity in the integrated boarding education method, where students live in the Islamic Boarding School environment and receive intensive religious and general education throughout the day. This dormitory-based education system allows Islamic Boarding Schools to create a comprehensive and controlled learning environment where religious values can be applied directly to students' daily lives at traditional Muslim schools.

Another exclusive right is to teach religious values, the core of education in Islamic boarding schools. Values such as spirituality, morals, and ethics are taught through a typical Islamic Boarding School approach, where the manners and morals

of the students are the primary concern. Islamic Boarding Schools teach knowledge and shape students' character and personality through continuous and directed teaching.

In conclusion, the exclusive rights owned by Islamic Boarding School allow this institution to maintain its distinctive characteristics in carrying out Islamic religious education. These rights allow Islamic Boarding School to be autonomous educational institutions deeply rooted in the community and remain relevant in the midst of changing times. As an educational institution that grows from the community for the community, Islamic Boarding School plays an important role in maintaining religious values and forming a noble and knowledgeable young generation.

Law No. 18 of 2019 on Islamic Boarding Schools has indeed been passed. However, this law mainly regulates the facilitation, affirmation, recognition, and empowerment of Islamic Boarding Schools without specifically accommodating efforts to prevent and overcome sexual violence. More specific regulations are urgently needed, given the rampant cases of sexual violence in Islamic Boarding Schools. Serious steps are needed, including continuous evaluation and monitoring by relevant institutions and providing an effective complaint mechanism in the Islamic Boarding School environment.

Although the Ministry of Religious Affairs has a central role in the supervision and regulation of Islamic Boarding Schools, to date, there is no specific policy that explicitly targets the prevention of sexual violence in these environments. This lack of concrete measures creates a loophole that allows cases of violence to occur without adequate handling. This situation is worrying, mainly since Law No. 18 of 2019 on Islamic Boarding Schools focuses more on the facilitation, affirmation, recognition, and empowerment of Islamic Boarding Schools without specifically accommodating efforts to prevent and respond to sexual violence.

The Ministry of Religious Affairs, as the authorized institution, has also not issued a special policy related to the prevention of sexual violence in Islamic Boarding Schools. This is a big problem because the actions of some individuals tarnish the image of Islamic Boarding Schools as religious educational institutions. Many Islamic

boarding schools in Indonesia still positively contributed to not showing students' character with good knowledge and morals.

It is reported that the Ministry of Religious Affairs is currently drafting a policy to prevent sexual violence in religious education institutions, including the Islamic Boarding School. This step is very urgent considering the many cases of sexual violence committed by unscrupulous teachers against students in the Islamic Boarding School environment. This condition encourages the Ministry of Religious Affairs to respond quickly with appropriate and firm policies to protect students and maintain the dignity of religious education institutions in Indonesia.

The formulation of this policy is expected to answer public concerns and provide new hope to clean up the image of the Islamic Boarding School, which the actions of irresponsible educators have tarnished. With clear and firm regulations, it is hoped that a safe and conducive educational environment can be created for students to learn without fear of sexual violence. In addition, this step is also expected to restore public trust in Islamic Boarding Schools as institutions that should teach religious, moral, and ethical values.

This prevention policy is expected to focus not only on enforcing educational efforts, early prevention, and stricter supervision of all activities in Islamic Boarding Schools. With a comprehensive approach and active participation from various parties, including Islamic Boarding School managers, the government, and the community, this policy can be a strong foundation for creating an educational environment that is truly free from all forms of violence, especially sexual violence.

To create an educational environment free from violence, including sexual violence, prevention policies must be implemented with a comprehensive approach. In addition to emphasizing prosecution, it is also important to have educational efforts, early prevention, and stricter supervision of all activities in Islamic Boarding Schools. Active participation from various parties, including Islamic Boarding School managers, the government, and the community, is expected to be a strong foundation for building an effective protection system.

However, in practice, the main challenge lies in implementing this policy. The Ministry of Religious Affairs does have the authority to supervise and regulate Islamic

Boarding Schools. However, the high autonomy of Islamic Boarding Schools often makes it challenging to supervise effectively. The culture and systems in Islamic Boarding Schools that tend to be closed often become obstacles to intervention efforts. In addition, the lack of education on children's rights and sexual violence prevention adds to the complexity of the problem, as many Islamic Boarding Schools have not actively integrated these issues into their curriculum.

The Ministry of Religious Affairs has the authority to supervise and regulate Islamic Boarding Schools, including in terms of policies related to the prevention of sexual violence. However, policy implementation in the field is often weak. Islamic Boarding Schools have a high degree of autonomy, which makes supervision from the Ministry of Religious Affairs difficult, especially when dealing with a closed environment. In addition, although the Ministry of Religious Affairs has regulatory authority, the culture within Islamic Boarding Schools often hinders intervention efforts. Lack of education on children's rights and sexual violence prevention is also a problem, as many Islamic Boarding Schools have not included this aspect in their curriculum. Hence, students at traditional Muslim schools lack an understanding of their rights and legal protections.

Semarang City Department of Women's Empowerment and Child Protection is an implementing element of government affairs in women's empowerment, child protection, and community empowerment with a working area in Semarang City. The Department of Women's Empowerment and Child Protection of Semarang City focuses on improving gender equality in every development aspect. This goal aims to ensure that development in various sectors, such as economic, educational, and social, involves the active role of women and men equally. It also includes reducing the gender gap that still often occurs so that every individual, regardless of gender, has equal opportunities to access various opportunities and take part in community development.

In addition, improving the protection of women's rights is one of the strategic priorities of the Department of Women's Empowerment and Child Protection. This protection includes handling cases of violence, discrimination, and exploitation that women often experience. To this end, the Department of Women's Empowerment and Child Protection seeks to strengthen policies, programs, and services to fulfill women's

rights. These measures include providing access to legal services and health and psychosocial assistance for victims of violence. Education and advocacy are also conducted on an ongoing basis to build public awareness of respecting and protecting women's rights.

In terms of child protection, the Department of Women's Empowerment and Child Protection is committed to improving the quality of special protection for children, especially for those who are vulnerable to violence, exploitation, or neglect. The Department provides comprehensive services, including rehabilitation, social reintegration, and legal assistance for child victims of violence. In addition, preventive efforts through education and advocacy to parents, schools, and communities are also part of the strategy to create a safer and more conducive environment for child development.

The importance of valid and integrated data is also a concern in the strategic objectives of the Department of Women's Empowerment and Child Protection. This office seeks to improve the quality of gender and child data, which is the basis for formulating targeted policies and programs. The data covers women's and children's social conditions, education, health, and welfare. With accurate data, evaluation of programs that have been implemented can be carried out effectively so that transparency and accountability in implementing the Department of Women's Empowerment and Child Protection's duties are maintained.

In realizing these goals, the Department of Women's Empowerment and Child Protection is committed to implementing good governance. Applying sound governance principles, such as transparency, accountability, participation, and efficiency, is the foundation of every policy and service provided. With good governance, the Department of Women's Empowerment and Child Protection can ensure that every program and service organized is carried out professionally and by the community's needs, especially in women's empowerment and child protection.

The Department of Women's Empowerment and Child Protection has functions starting from policy formulation, coordinating tasks in the context of implementing activity programs, organizing cooperation, programs, and activities to organizing monitoring and evaluation of activity programs from the Women's Empowerment and

Gender Mainstreaming Division, the Child Rights Fulfillment Division, the Women and Child Protection Division, the Community Empowerment and Information Data Division and the Technical Implementation Unit. In this case, the prevention and handling of sexual violence against children has become one of the programs run by the Semarang City Department of Women's Empowerment and Child Protection.

As a government organization that has the function of implementing the affairs of women's empowerment and child protection from sexual violence, the Semarang City Women's Empowerment and Child Protection Office has a weighty role in carrying out its functions, considering the various cases of sexual violence against children handled by the Semarang City Women's Empowerment and Child Protection Office from time to time are increasing. The increasing number of forms of violence against children in traffic makes the work of the Semarang City Women's Empowerment and Child Protection Office must be carried out better.

The number of cases of sexual violence against children is also influenced by the existence of people who do not understand the legal rules of violence against children. Sexual violence against children in Semarang City continues to increase and is widespread, causing community members to be unsafe in carrying out their lives, so integrated protection efforts are needed to provide direction and legal certainty to all those involved in efforts to provide legal protection, it is necessary to regulate the protection of women and children from acts of sexual violence.

Based on Semarang City Regional Regulation No. 5 of 2016 on the Protection of Women and Children from Violence, several main objectives must be achieved in this protection effort. First, the main objective is to prevent acts of violence against women and children, including human trafficking, which is a very harmful form of exploitation. Secondly, this regulation aims to eliminate all forms of violence and exploitation experienced by women and children. This includes efforts to eradicate physical, sexual, and other forms of violence that occur in various aspects of their lives. Third, this regulation needs to provide adequate protection and provide a sense of security for women and children so that they can live in an environment free from the threat of violence. Fourth, this regulation also emphasizes the importance of adequate services for women and children who are victims of violence, including reporters and witnesses

involved in the case. These services can be medical, psychological, and legal support needed for recovery. Finally, the fifth goal is to strengthen women and children victims of violence by supporting them so that they can be more empowered, both physically, psychologically, socially, and economically. With better protection, it is hoped that women and children victims of violence can stand tall again and participate in community life more independently and confidently.

The goal of the Semarang City Women's Empowerment and Child Protection Office, according to the 2016-2021 Strategic Plan, is to improve the quality of handling cases of violence against women, including trafficking in persons. The main task of Semarang City Women's Empowerment and Child Protection Office in handling cases of violence against children in Semarang City is to reduce and even eliminate cases of sexual violence against children in the region.

Based on interviews with informants, the handling of child sexual abuse cases aims to reduce the rate of child sexual abuse in Semarang City. Despite the implementation of this program, cases of child sexual abuse are still found in Semarang City. Some employees do not fully understand the main tasks and functions of the Semarang City Department of Women's Empowerment and Child Protection, so the Department of Women's Empowerment and Child Protection goals have not been fully optimized. Handling cases of sexual violence against children has been well implemented, but preventive socialization is still lacking, which has an impact on the high rate of sexual violence cases.

The facilities provided by the Department of Women's Empowerment and Child Protection in handling cases of sexual violence against children are adequate and guaranteed. The staff or experts are competent and friendly, but there is a problem with the number of human resources (HR), which is still limited. From the results described, it can be concluded that the target approach taken by the Department of Women's Empowerment and Child Protection has not been efficient. This can be seen from the less-than-optimal results in reducing the level of sexual violence against children cases in Semarang City and the constraints on the number of adequate employees.

Based on Mayor's Regulation No. 5 of 2018 on Organizing Institutions for the Protection of Women and Children in Semarang City, several institutions are integrated in protecting women and children, including handling cases of sexual violence against children. These institutions are the Semarang City Department of Women's Empowerment and Child Protection, SERUNI Integrated Service Center, Sub-district Integrated Service Center, Women and Child Protection Network Post at the sub-district level, Mental Revolution Ambassador House, and Safe House.

Summarizing the results of interviews with informants, the Women's and Child Protection Division has a special responsibility in handling cases of sexual violence against children and women. Information can be easily accessed through the Semarang City Department of Women's Empowerment and Child Protection website. However, the community's active role in providing criticism and suggestions is less effective. The public rarely provides feedback after a sexual violence case is handled, and there is no precise complaint mechanism or suggestion box. Only a few people provided feedback through the Sub-district Integrated Service Center and SERUNI Integrated Service Center.

The community effectively followed the briefings conducted by the Semarang City Department of Women's Empowerment and Child Protection and the Subdistrict Integrated Service Center. Human resources are the most important element in handling child sexual abuse cases. The availability of adequate human resources determines the quality of service. Employees at Semarang City's Department of Women's Empowerment and Child Protection must be skilled and competent in their duties to ensure effective and efficient handling.

Employees at Semarang City's Department of Women's Empowerment and Child Protection, SERUNI Integrated Service Center, and Subdistrict Integrated Service Center have demonstrated sufficient competence, supported by the high motivation provided by Semarang City's Department of Women's Empowerment and Child Protection. However, based on the evaluation results, it can be concluded that the resource approach in achieving the effectiveness of the Department of Women's Empowerment and Child Protection has not been optimized. The public is still not fully aware of how to report cases of sexual violence in Semarang City and how to voice

criticism and suggestions due to the absence of a complaint mechanism or suggestion box at the Department or the SERUNI Integrated Service Center.

9 CHALLENGES AND SOLUTIONS IN HANDLING SEXUAL VIOLENCE AGAINST CHILDREN IN SEMARANG CITY ISLAMIC BOARDING SCHOOLS: COLLABORATIVE EFFORTS AND STRENGTHENING THE CHILD PROTECTION SYSTEM

The handling of cases of sexual violence against children in Semarang City has been quite effective but has not yet achieved maximum results. This is evident from the fact that there are still victims of sexual violence that continue to emerge in the city. The main goal of handling sexual violence against children is to reduce and even eliminate sexual violence and create a sense of security for children in Semarang City. However, this has not been fully achieved. The main reason is the lack of experts and prevention socialization in the community, which contributes to the increasing cases of sexual violence against children.

To achieve this goal, the Semarang City Department of Women's Empowerment and Child Protection works closely with the Semarang City Police and Semarang City Regional General Hospital to handle cases. The Semarang City government also involves the sub-district level integrated service centers in socializing policies and programs in various sub-districts, as well as providing opportunities for the community to provide criticism and suggestions. With legal protection for whistleblowers, people are no longer afraid to report incidents of child sexual abuse. Victims are also increasingly brave to report their cases accompanied by parents or other family members.

The success or failure of child abuse response programs depends on a variety of factors related to the internal and external environment. Internally, the Semarang city government has provided facilities designed to protect children, such as Rumah Aman, Rumah Duta Revolusi Mental, and the Semarang City Integrated Service Center (SERUNI). However, the main problem is that many victims are unaware of these facilities and their reporting mechanisms. The leading cause of this ignorance is

the lack of socialization from the government. The lack of preventive efforts in addressing violence against children is also one of the factors contributing to the high rate of child abuse in the city. In addition, a limited budget also hampers case handling, as Semarang City's Department of Women's Empowerment and Child Protection relies more on funds from the central and local governments, which are not always sufficient. The limited number of human resources at the internal level is also a barrier to handling child abuse cases, as the large number of cases that need to be handled requires more and more skilled personnel.

On the external side, Semarang City's Department of Women's Empowerment and Child Protection works closely with external parties, such as the Semarang Police and Courts, to take action against perpetrators of child abuse. This cooperation aims to provide a deterrent effect for perpetrators and prevent similar cases from recurring. However, despite the cooperation with various parties, the limited number of staff within the organization, both internal and external, as well as the high number of cases of violence and other crimes, means that the monitoring and assistance of victims is not optimal until the case is resolved. Semarang, which has been recognized as the city with the highest rate of child abuse in Central Java in recent years, plays an important role in formulating more effective policies and providing the support needed to protect children from sexual violence. In addition, the city also has an important role to play in educating the community, involving educators and education personnel in Islamic boarding schools on child protection to ensure that the reporting and case-handling system works well.

The Semarang City Women's Empowerment and Child Protection Office works hard to prevent and handle cases of sexual violence in Islamic boarding schools with various preventive and curative measures. In preventive efforts, children, as the next generation of the nation, must be protected from all forms of violence. Article 28B, paragraph 2 of the 1945 Constitution affirms that every child has the right to survival, growth and development, and protection from violence and discrimination. Violence against children not only damages their physical and mental well-being but also threatens their mental and emotional integrity. Therefore, the government and society must protect children so that they can grow up safely and healthily. One of the efforts

made by the Department of Women's Empowerment and Child Protection is to hold a "Socialization of Child-Friendly Islamic Boarding Schools" activity, which aims to educate caregivers and heads of Islamic boarding schools on the importance of child protection. This activity is often attended by 100 participants, consisting of 50 heads of boarding schools and 50 caregivers. It is held by involving resource persons from the Semarang City Ministry of Religious Affairs and the Mental Revolution Ambassador House. The basis for implementing this activity is relevant regulations, such as the Central Java Provincial Regulation No. 4 of 2008 and other regulations supporting child protection.

This activity aims to create an Islamic Boarding School that is not only a place to learn religion but also a safe and friendly place for children. By creating an Islamic Boarding School that protects children and provides education based on loving Islamic values, the student's learning achievement is hoped to improve. In addition, this activity aims to create a friendly learning environment between educators and students and fulfill children's rights in Islamic Boarding Schools by prioritizing the principles of child protection. With a better understanding of the importance of child protection, it is hoped that Islamic Boarding School in Semarang City can become an example for other Islamic Boarding Schools to become child-friendly Islamic Boarding Schools.

In addition, the Department of Women's Empowerment and Child Protection also seeks to strengthen internal regulations and policies in Islamic Boarding Schools. Each Islamic Boarding School is encouraged to create a Standard Operating Procedure that regulates the prevention of sexual violence and provides a Sexual Crime Complaint Post. This aims to make it easier for students at traditional Muslim schools to report any acts of violence that they experience or witness. Implementing a sexual education curriculum is also part of this preventive effort, where the Department of Women's Empowerment and Child Protection proposes that every Islamic Boarding School include sexual education in its curriculum. The purpose of this education is to provide students at traditional Muslim schools with an understanding of healthy sexuality and how to protect themselves from sexual violence. In addition, the Department of Women's Empowerment and Child Protection also provides training for

educators and education personnel in Islamic Boarding Schools on how to detect and handle cases of sexual violence.

In the context of child protection in Islamic Boarding School settings, the Department of Women's Empowerment and Child Protection plays an important role, given that Islamic Boarding Schools are often closed environments and have robust power structures. Islamic Boarding School caregivers have significant authority over students at traditional Muslim schools, which can be one of the obstacles in detecting and preventing sexual violence. Therefore, special interventions are needed from the Department of Women's Empowerment and Child Protection to ensure maximum protection for traditional Muslim school students. One of the strategic steps taken is to develop and socialize a protocol for preventing sexual violence in Islamic Boarding Schools. This protocol includes clear guidelines regarding interactions between students at traditional Muslim schools and caregivers, as well as steps in dealing with allegations of violence. In addition, the Department of Women's Empowerment and Child Protection also conducts regular supervision and mentoring to ensure this protocol is implemented correctly. If violations are found, the Department of Women's Empowerment and Child Protection provides a special assistance team that can provide legal and psychological assistance to victims.

Access to reporting is also a crucial issue in Islamic Boarding Schools. The Department of Women's Empowerment and Child Protection must ensure that there is a reporting system that is safe and easily accessible to students at traditional Muslim schools and guarantees the confidentiality of the victim's identity. In this regard, the Department of Women's Empowerment and Child Protection needs to work with various parties, such as community leaders, religious leaders, and law enforcement officials, to create a safer environment for students at traditional Muslim schools. Solid collaboration between the Department of Women's Empowerment and Child Protection, the community, religious institutions, and other related parties is essential to ensure the success of sexual violence prevention in Islamic Boarding Schools. With this collaboration, Islamic Boarding Schools can be a safe place for students at traditional Muslim schools to grow and learn without the threat of sexual violence.

In addition to preventive efforts, curative measures are also essential. The Department of Women's Empowerment and Child Protection investigates and handles cases of sexual violence in collaboration with the police and other legal institutions. Legal and psychological assistance for victims is also part of this curative effort. In addition, the Department of Women's Empowerment and Child Protection coordinates with parents and the surrounding community to address the issue of child abuse and evaluate the policies and programs that have been implemented. Close cooperation between the Department of Women's Empowerment and Child Protection and the Ministry of Religious Affairs is essential in implementing these programs. The author's advice to the Department of Women's Empowerment and Child Protection is to increase socialization about violence and increase the budget to increase the number of trained staff. In addition, the prosecution of perpetrators of violence should also be strengthened by making a statement that the perpetrator will not repeat acts of violence against children, especially for families or victims who do not choose legal channels. The case should be immediately handed over to the authorities for processing if legal action is taken.

The obstacles faced by Semarang City's Department of Women's Empowerment and Child Protection include various aspects that can hinder efforts to protect children from violence. According to Semarang City Department of Women's Empowerment and Child Protection staff, some main obstacles are embarrassment to report, lack of digital literacy in the community, and limited facilities and economy. In the interview, Ms. Sri Martini stated that many people are not tech-savvy, making it difficult for them to use the digital services provided. In addition, economic factors are also a significant obstacle in handling cases of violence against children.

Semarang City, as the capital of the province, often faces the problem of violence committed by workers from outside the region who have limited education. This low level of education leads to a lack of understanding of existing laws and regulations, which leads to the high number of cases of violence still found in Semarang City. Therefore, there is a need to increase literacy and understanding of the law and regulations to reduce cases of violence against children.

The Office of Women's Empowerment and Child Protection in dealing with sexual violence in Islamic Boarding Schools focuses on child protection and women's empowerment. They have prevention programs, advocacy, and assistance services for victims. However, although the Department of Women's Empowerment and Child Protection has a strong commitment to handling sexual violence cases, there are some limitations in its implementation. One of the main obstacles is the limited access and control in the Islamic Boarding School environment, given that Islamic Boarding Schools have substantial autonomy and are often closed to external interventions. In addition, the Department of Women's Empowerment and Child Protection is also often faced with the problem of limited resources, both in terms of budget and professionals, which affects the effectiveness of prevention and case-handling programs. Cross-sectoral coordination between the Department of Women's Empowerment and Child Protection and other agencies, such as the Ministry of Religious Affairs, has also not been optimal, leading to less comprehensive efforts to prevent violence.

The Office of Women's Empowerment and Child Protection plays an important role in handling cases of sexual violence in Islamic Boarding Schools, primarily through its focus on child protection and women's empowerment. Their prevention programs, advocacy, and victim assistance services firmly commit to this issue. However, the challenges faced are not simple. Islamic Boarding School's high degree of autonomy and tendency to close themselves to external interventions pose significant obstacles for the Department of Women's Empowerment and Child Protection in reaching out and providing optimal protection. In addition, limited resources, both budget and professionals, weaken the programs' effectiveness. The lack of cross-sectoral coordination, particularly between the Department of Women's Empowerment and Child Protection and the Ministry of Religious Affairs, also results in a lack of synergy in efforts to prevent sexual violence.

Given these obstacles, it is important to integrate the Department of Women's Empowerment and Child Protection approach with the Ministry of Religious Affairs through stronger coordination and clear division of roles. In this context, strengthening the prevention system in Islamic boarding schools should involve both parties and the active participation of the community, local government, and religious institutions.

Education on children's rights, training for teachers, and stricter supervision must be carried out holistically in order to create a safe Islamic Boarding School environment free from sexual violence.

To date, there has been no specific intervention by the Department of Women's Empowerment and Child Protection in the Islamic Boarding School environment to address sexual violence against children. Although the Department of Women's Empowerment and Child Protection is mandated to protect children's rights and empower women, the implementation of specific programs for Islamic Boarding Schools has not been evident. Limited access to the closed environment of Islamic Boarding School, as well as the absence of specific policies focused on Islamic Boarding School, are the main inhibiting factors. This shows that efforts to protect children from sexual violence in Islamic Boarding Schools still need more serious attention and a more focused approach from the Department of Women's Empowerment and Child Protection to be genuinely effective.

Although the Department of Women's Empowerment and Child Protection has a mandate to protect children's rights and empower women, to date, there has been no specific intervention that effectively targets the Islamic Boarding School environment in addressing sexual violence against children. This lack of concrete steps emphasizes the need for synergy between the Department of Women's Empowerment and Child Protection and the Ministry of Religious Affairs. Integrating programs and policies from these two institutions, with the entire community and local government support, is key to strengthening the prevention system in Islamic Boarding Schools.

10 CONCLUSION

A range of interconnected factors can influence sexual violence against children within the Islamic Boarding School context. These include internal elements stemming from the institution itself and external influences related to the prevailing social culture in the community. A primary factor contributing to sexual violence is the perpetrator's deficiency in self-control. Individuals who engage in abusive behavior frequently struggle to control their harmful impulses and are inclined to exploit their authority or

closeness to the victim. In Islamic Boarding Schools, individuals in positions of power or authority can exploit their status to perpetrate abuse with relative ease. The environment of the Islamic Boarding School often lacks sufficient supervision and stringent sanctions regarding deviant behavior, leading to occurrences of sexual violence that go undetected.

The absence of oversight from Islamic Boarding School institutions significantly contributes to the rise in cases of sexual violence. The Islamic Boarding School, as an educational institution, plays a significant role in the education and safeguarding of students, particularly children, and must ensure their protection effectively. Nonetheless, numerous Islamic Boarding Schools lack a supervision system that is both sufficiently strict and effective. This situation frequently arises from resource constraints, including the quantity of supervisory staff and the lack of well-defined internal procedures. In the absence of sufficient oversight, the likelihood of sexual violence occurring may remain unnoticed. The lack of a defined and organized prevention mechanism in Islamic Boarding Schools further exacerbates the situation. The absence of established internal procedures or policies to address or prevent sexual violence renders Islamic Boarding Schools susceptible to abuse. The lack of established protocols for reporting and victim assistance results in a deficiency of guidance necessary to effectively address this issue.

The dominant patriarchal culture present in Islamic Boarding Schools significantly contributes to the prevalence of sexual violence. In numerous instances, the position of men is perceived as more authoritative than women's. This frequently results in victims experiencing a sense of powerlessness or apprehension in reporting, as they are concerned about the potential social stigma they may encounter if they choose to voice their experiences—the esteemed perception of Clerics as authority figures present a challenge in effectively overseeing their conduct. Overly revering Clerics may result in the belief that they are infallible, leading to the minimization or dismissal of incidents of sexual violence associated with them.

The Women's Empowerment and Child Protection Office and the Ministry of Religious Affairs play a crucial role in addressing this issue. Regrettably, the potential contributions of both institutions have yet to be fully realized. The Department of

Women's Empowerment and Child Protection tends to respond to incidents of sexual violence post-factum rather than proactively implementing measures aimed at preventing such occurrences. The absence of targeted prevention programs for Islamic Boarding Schools is a significant factor contributing to the ongoing occurrence of sexual violence cases. The Department of Women's Empowerment and Child Protection and the Ministry of Religious Affairs should enhance inter-institutional coordination to develop a thorough and enduring prevention program. A crucial measure to implement is the formulation of a targeted policy addressing the prevention and management of sexual violence within Islamic Boarding Schools. This policy must delineate explicit procedures for violence prevention, case management, and establishing safe and effective reporting mechanisms.

The Ministry of Religious Affairs ought to enhance its oversight of Islamic Boarding Schools and implement more stringent policies concerning child protection. Furthermore, it is essential to equip Islamic Boarding School administrators, educators, and religious leaders with training focused on the prevention of sexual violence and the appropriate management of cases that may occur. Informing students at a traditional Muslim school about their rights and the methods to safeguard themselves from violence constitutes a crucial measure. It is essential to establish a secure and accessible complaint mechanism for students at traditional Muslim schools and the community to report incidents of sexual violence. This mechanism should include sufficient psychological support and legal assistance for victims. This support plays a crucial role in aiding victims in their recovery while simultaneously ensuring justice for individuals affected by sexual violence.

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