

IDENTIFICATION OF EARLY SEXUAL ABUSE IN CHILDREN THROUGH ISLAMIC RELIGIOUS EDUCATION

Abdul Haris^{1*}, Widya Nengsih², Firman Alamsyah Mansyur³, Samsul Bahari³, Bernadetha Nadeak⁴, Elferida Sormin⁴

¹Pendidikan Agama Islam, Fakultas Agama Islam, Universitas Medan Area
Jalan Kolam No.1 Medan Estate, Medan, Sumatera Utara, 20223 - Indonesia

²Universitas Mitra Bangsa, DKI Jakarta – Indonesia

³Universitas Muhammadiyah Buton, Sulawesi Tenggara – Indonesia

⁴Universitas Kristen Indonesia, DKI Jakarta- Indonesia

*Corresponding Author: harisabdul716@gmail.com

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ABSTRACT Early identification of sexual abuse in children is a crucial step in preventing long-term physical, emotional, and psychological harm. This study explores the role of Islamic religious education in recognizing and addressing early signs of sexual abuse. Islamic teachings emphasize the protection of human dignity, the sanctity of the body, and the importance of safeguarding children from harm. By integrating these values into educational frameworks, Islamic religious education can empower children, educators, and parents to identify and respond to potential abuse. This research examines how Islamic principles, combined with modern pedagogical approaches, can raise awareness, promote preventive measures, and foster safe environments for children. Data is drawn from educational institutions, religious leaders, and families to highlight the effectiveness of this approach in creating early detection systems. The findings suggest that Islamic religious education, when properly implemented, serves as a vital tool in cultivating moral awareness, enhancing communication skills, and building a community-based protective network.

KEYWORDS: *Sexual Abuse, Children, Islamic Religious Education, Prevention, Child Protection*

1. INTRODUCTION

Child sexual abuse is a pervasive issue with devastating effects on victims' physical, emotional, and psychological well-being. Early identification of such abuse is crucial to ensure timely intervention and support. However, cultural, societal, and religious contexts often influence the way abuse is recognized and addressed. In predominantly Islamic societies, religious education plays a pivotal role in shaping moral values, ethical behavior, and awareness among children and their families.

Islamic teachings emphasize the protection of dignity, honor, and the sanctity of the individual, particularly children, who are regarded as a trust (amanah) from Allah. Principles such as Hifz al-'Ird (protection of dignity) and Tarbiyah (holistic education) provide a moral and spiritual framework to safeguard children from harm. By incorporating these principles, Islamic Religious Education (IRE) can serve as a powerful tool to instill awareness of personal boundaries, body autonomy, and the importance of reporting inappropriate behavior. This article explores how IRE can be utilized to identify early signs of sexual abuse in children. It investigates the role of educators, parents, and religious teachings in detecting behavioral or emotional changes that may indicate abuse. Furthermore, it examines how Islamic values can be integrated into preventive education to empower children with the knowledge and confidence to protect themselves.

The study seeks to answer the following key questions:

1. How can Islamic Religious Education help in identifying early signs of sexual abuse in
2. children?
3. What specific teachings or principles within Islam can be leveraged to address this issue?
4. What are the challenges faced by educators and parents in implementing preventive
5. measures within a religious framework?

By addressing these questions, this research aims to contribute to the development of culturally and religiously sensitive strategies for the early detection and prevention of child sexual abuse, ultimately fostering safer environments for children.

2. METHOD

1. Research Design

- a. Employ a qualitative research approach to explore how Islamic Religious Education (IRE) can help identify and address early signs of sexual abuse in children.
- b. Utilize descriptive and exploratory methods to analyse case studies and educational practices.

2. Population and Sample

- a. Define the target group:

- a. Primary school children (ages 6–12 years) receiving IRE.
- b. Teachers, parents, and Islamic educators.
- b. Use purposive sampling to select participants who can provide relevant insights, such as religious teachers, counselors, and families.

3. Data Collection Techniques

- a. Interviews: Conduct in-depth interviews with educators and parents to understand their perspectives on identifying signs of abuse through IRE.

- b. Focus Group Discussions (FGD): Organize discussions with educators to assess current practices and challenges.
 - c. Observation: Observe classroom interactions and teaching strategies in Islamic education settings.
 - d. Document Analysis: Review religious education curricula, teaching materials, and guidelines that address children's safety and moral education.
4. Data Analysis
 - a. Apply thematic analysis to identify patterns and themes in the data, focusing on:
 - a. Indicators of abuse awareness embedded in religious teachings.
 - b. Strategies used by educators to detect and respond to abuse.
 - b. Use software tools like NVivo for coding and organizing qualitative data.
5. Ethical Considerations
 - a. Ensure confidentiality and anonymity of participants.
 - b. Obtain informed consent from parents and guardians for children's participation.
 - c. Collaborate with child protection agencies and religious institutions to handle sensitive disclosures responsibly.
6. Conceptual Framework
 - a. Base the framework on Islamic teachings that emphasize:
 - a. Hifz al-'Ird (Protection of Honor and Dignity): Educating children on body autonomy and personal boundaries.
 - b. Tarbiyah (Holistic Development): Incorporating life skills and ethical values into religious education.
 - c. Amar Ma'ruf Nahi Munkar (Promoting Good and Preventing Evil): Identifying behavioral changes as potential signs of abuse.
7. Outcomes Expected
 - a. Insights into how Islamic principles can empower children to recognize and report abuse.
 - b. Recommendations for enhancing the IRE curriculum to include preventive education on sexual abuse.

3. RESULT AND DISCUSSION

3.1. Types of Sexual Harassment

According to the National Commission on Violence Against Women, sexual harassment actually refers to acts with sexual nuances which are then delivered through physical contact or nonphysical contact, which targets a person's sexual body parts or sexuality. This action itself includes whistling, flirting, comments or remarks that have a sexual nuance, displaying

pornographic material and sexual desires, poking or touching parts of the body, movements or gestures of a sexual nature, thus resulting in feelings of discomfort, offense, or feelings. degraded, and possibly to the point of causing various health and safety problems. Sexual harassment itself is not just about sex. The essence of this problem is the abuse of power and authority, even though the perpetrator may try to convince the victim and himself that the abusive behavior he is carrying out is actually a mere sexual attraction and romantic desire. However, most sexual harassment is carried out by men against women. Apart from that, there are also cases of harassment of women against men, and also with people of the same sex (both men and women). According to the category, sexual harassment itself is divided into 5 types, namely:

1. Gender Harassment. Sexist statements and behavior that insult or degrade women. Examples include insulting comments, images or writing that demean women, obscene jokes and humor about sex or women in general.
2. Flirting Behavior. Later sexual behavior is offensive, inappropriate, and unwanted. Examples include repeating unwanted sexual advances, forcing members of the opposite sex to have dinner, drinks, or dates, sending incessant letters and telephone calls even after being rejected, and similar advances.
3. Sexual Bribery. Requests for sexual activity or other sex-related behavior with the promise of reward. This plan may be carried out overtly or subtly. Things like that also fall into the category of sexual harassment.
4. Sexual Coercion. Coercion of sexual activity or other sex-related behavior with the threat of punishment. Examples include negative job evaluations, revocation of job promotions, and even death threats. If you receive such treatment, immediately report it to the people closest to you or give it to the authorities.
5. Sexual Offenses Serious sexual offenses (such as forcible touching, feeling or grabbing) or sexual assault are included in the category of sexual harassment.

Types of Sexual Harassment Based on Behavior According to behavior, sexual harassment is then divided into 10 types, namely:

1. Sexual comments about other people's bodies
2. Sexual advances
3. Sexual cues
4. Sexual touching
5. Sexual graffiti
6. Sexual dirty jokes
7. Spreading rumors about other people's sexual activities

8. Touching yourself sexually in front of other people
9. Talking about your own sexual activities in front of other people
10. Displays sexual images, stories or various objects

Characteristics of Sexual Harassment Below are several characteristics of sexual harassment that you need to know so that you can act decisively if it happens around you, including:

1. Touching your body for sexual purposes without your permission. Not only touching sensitive areas, someone who tries to embrace or hold hands without prior permission is considered sexual harassment.
2. Often makes jokes about sex. Joking is allowed, but there are limits. If you start making jokes about other people's body shapes, then this is considered sexual harassment.
3. Catcalling or what is usually done by someone you don't know by asking someone out on a date, wanting to get to know each other, and other motives.
4. Inviting to have sex directly or implicitly, especially by forcing them in various ways, this clearly constitutes sexual harassment.
5. Someone who sticks their body parts together intentionally. This often happens when riding public transportation which is full.

If there is someone who looks for an opportunity by pressing their body against another person under the pretext of a tight situation. This also includes sexual harassment behavior, so you need to be more alert. Immediately report to nearby officers or ask people around you for help.

3.2 The Difference Between Sexual Violence and Sexual Harassment

At first glance, sexual violence and sexual harassment are the same terms. In fact, sexual violence has a wider scope compared to sexual harassment. Meanwhile, sexual harassment is part of sexual violence. So what's the difference? According to the World Health Organization or WHO, sexual violence is any behavior carried out targeting a person's sexuality or sexual organs without the consent of the person concerned, with elements of coercion or threats, including trafficking of women for sexual purposes, as well as forced prostitution.

Quoted from the National Commission on Violence Against Women itself, it divides forms of sexual violence into 15 types, including:

1. Rape;
2. Sexual Intimidation including Threats or attempted rape;
3. Sexual Harassment;
4. Sexual Exploitation;
5. Trafficking in Women for Sexual Purposes;

6. Forced Prostitution;
7. Sexual Slavery;
8. Forced marriage, including divorce;
9. Forced Pregnancy;
10. Coerced Abortion;
11. Coercion of contraception and sterilization;
12. Sexual Torture;
13. Punishment is inhumane and has sexual overtones;
14. Traditional practices with sexual nuances that harm or discriminate against women;
15. Sexual control, including through discriminatory regulations based on morality and religion.

Perpetrators of sexual violence are not limited by gender or relationship to the victim. This means that sexual harassment can be carried out by men or women against anyone, including wives or husbands, girlfriends, parents, siblings, friends, close relatives, and even strangers. In addition, sexual violence itself can occur anywhere, including at home, work, school or campus. Meanwhile for sexual harassment, the National Commission on Violence Against Women then stated that sexual harassment is an act with sexual nuances, either through physical contact or nonphysical contact. This action can make someone feel uncomfortable, offended, feel their dignity has been lowered, and ultimately result in physical health problems or mental disorders.

The types of sexual harassment include gender harassment, obscene or seductive behavior, sexual coercion, inviting intimate relations by promising a reward that offends feelings, and deliberate physical touching with the aim of sexuality without consent.

3.3 Things to Do When You Get Sexual Harassment in the Office

1. Speak Frankly

In many cases of sexual harassment, especially those involving the work environment, perpetrators of sexual harassment are generally unaware that their behavior is deeply offensive. If you are a victim of harassment, the first step to take is to let the offending party know that you find their behavior to be offensive. In many cases, this can solve the problem. If this has no effect, report it to HRD.

2. Tell the perpetrator to stop carrying out the action

You can try to tell the abuser to stop, although this may be difficult. Tell the perpetrator clearly to stop doing this. If the perpetrator ignores your verbal requests, and you don't feel comfortable coming face to face with the perpetrator, write a short letter stating that their

behavior is offensive. If this doesn't have an effect, then report it to the authorities or to your superior (if it happened at the office).

3. Looking for Workplace Policies

Check employee handbooks, written policies, etc. that include sexual harassment policies. Then, follow the steps stated in the policy. Next, report it to the person appointed as your superior to receive complaints of sexual harassment. If they don't fix it, or if the person appointed is the abuser, then move on to the next person appointed.

4. Write it down

Even if the policy says to call or meet with someone, always put your complaint in writing. Describe in detail any sexual comments, sexual acts, pornography, inappropriate jokes or emails, as well as anything you experienced or witnessed that showed differences in the treatment of men towards women or vice versa. Many employees later report hostile environments, intimidation, or harassment without saying it is based on gender. Therefore, the best way is to write it down in detail.

5. Documenting Harassing Behavior

It's important to document what happened and what you tried to do to stop it. Have sufficient evidence to be able to report it to company investigators, government agencies, or the court. Start by gathering as detailed evidence as possible regarding the abuse. Then, make sure to save any harassing letters, photos, cards, or messages you receive.

6. Processing to Court

If a government agency later issues a right-to-sue letter, you can bring a civil lawsuit for injuries you suffered as a result of sexual harassment. No need to show physical injuries. The most common injury in sexual harassment cases is the emotional injury suffered by the victim. If the harassment case is then successfully handled by the court, you can get recovery, including:

1. Redeployment, if you lose your job.
2. Refunds, if you lose money or are not given a salary increase.
3. Company requirements for implementing policies or training to stop harassment.

7. Go to the Nearest Service Agency Victims of violence are protected by the state. You can ask a legal aid agency in the nearest area to protect and assist in resolving the case. In every district or city there is an Integrated Service Center for the Empowerment of Women and Children (P2TP2A). Apart from that, there are also at least 310 legal aid institutions throughout Indonesia which receive state funds to provide legal aid to the public free of charge.

8. Case Recording

Data on cases of sexual violence in Indonesia, including rape, are not well recorded. Don't forget to record your reports and cases, for example with the National Commission on Violence Against Women. Once recorded, you can also provide continuous updates regarding the development of the case, so that other people can learn from the sexual violence case you experienced.

3.4 The Role of Islamic Religious Education in Preventing Sexual Harassment

From the findings obtained in this research, the students who were respondents in this research consisted of 232 students consisting of several departments at the Muhammadiyah University of North Sumatra, 65 men and 167 women.

1. Learning Islamic Religious Education for Students

The Islamic Religious Education learning received by respondents differed in terms of the type of major or study program that the respondents took. However, in general, these respondents have received special Religious Education subjects. This respondent has received Islamic education material which is a university requirement, namely Al-Islam and Muhammadiyah subjects. Respondents took al-Islam and Muhammadiyah subjects starting from semester 1 to semester 4. From several questions given in the questionnaire regarding in which semester they received Islamic learning material, all respondents received educational learning material contained in the al-Islam and Muhammadiyah courses from semesters 1 to 4 and even 100% of this material was obtained by all students studying, on the campus of Muhammadiyah University, North Sumatra.

The learning material that respondents received was faith and morals, this material was given in semester 1 in all departments, as for faith material related to monotheism, and the principles of faith. Meanwhile, in the Morals material, students get material about types of morals, morals towards Allah, morals towards the Messenger, morals towards others and also good and bad morals (mahmudah and mazmudah). If you look at all the material obtained from semester 1, if students really understand and practice it in their daily lives, they will avoid despicable behavior. One example of such disgraceful behavior is committing sexual harassment, either openly and visibly against other people, or doing it online.

Many other materials about Islamic education are also strengthened from courses such as those in semesters 2 and 3, namely Worship and Mualamah. In this worship course, respondents are directed to always carry out the commands of Allah SWT and stay away from his prohibitions. And this command from Allah is in the form of prayer and the activities before performing the prayer are taught, namely how to purify (thoharah). If this thoharah activity is properly interpreted, it contains essential purification that the respondent will obtain. So, if you look closely at all the courses given

on this campus, it can be concluded that the courses on Islamic religious education are in accordance with the mandate of the regulations and laws in force in the unitary state of Indonesia. Then again, looking at the material taught, it is clear that all the material is related to high values to elevate human status and avoid reprehensible behavior such as sexual harassment.

2. Internet understanding

From the research findings, the respondents' daily use of the internet is relatively high, as evidenced by the high number of respondents using the internet in terms of the number of hours of use. The number of hours used on the internet can be seen from:

Table 1: Internet Usage Time

Responden	Internet Usage Time				
	60 – 120*	121 – 180*	181 – 240*	241 – 300*	≥ 300*
1 - 23	7 (6,08)	12(10,4)			
24 - 46				24(20,86)	31(26,95)
47 - 69			41(35,65)		
70 - 92					
93 - 115					

*menit

Table 1: Respondents use the internet the most for more than 5 hours with a total of 26.7% of users, while students with the lowest internet usage only use the internet for 60 - 90 minutes, namely 6.1%. From the limited questions conducted on respondents, in fact their high use of the internet is due to the online learning implemented on campus as stated by respondent I *"The campus policy of implementing online lectures makes us interact a lot with the internet, because of the large number of assignments The lectures given to those of us who are mostly looking for materials can only be found on the internet."*

Table 2: Internet Usage Time

Responden	Quota Amount		
	50.00 – 100.000	100.00 – 150.000	≥ 200.000
1 - 35	49(42,6)		
36 - 71		38(33,0)	
72 - 115			28(24,3)

Table 2: Number of data package usage. In relation to the number of data package usage, respondent I said that *"I rarely hang out in cafes and where I live there is no wifi, so I have to have*

a stock of data packages, because almost every day we have absenteeism for learning. I have to use internet data, so on average I use an internet package of more than IDR. 100,000 and above, it's a bit burdensome, but to be honest, I don't only use the internet for studying, sometimes I also use it for playing on social media, watching YouTube."

Table 3: Use of Internet Platforms

Responden	Use of Internet Platforms							
	Lecture Materials	Instagram	Whats App	You tube	Fbook	twitter	Tiktok	Snack
1 - 65	38			13	11	8	5	2
66 - 115		18	20					

Table 3: Number of social media users. The picture above provides information that the high use of the internet and the purchase of internet packages among students is not only 100% used in searching for materials in their lectures, but they also access a lot of the social media that is on offer. on several platforms. If you look at the questionnaire above, you can see that the average student has a social media account that is popular nowadays. The highest use of social media they use is Instagram, WhatsApp, YouTube and Facebook accounts, then there are also those who have Twitter, TikTok, Snackvidio accounts and so on. Apart from getting general information from respondents, researchers also looked for as detailed information as possible regarding the main problems regarding internet use which leads to negative aspects.

Table 4: Internet Usage

Responden	Use of Internet Platforms					
	Entertain	Entertainment	News	Education	Economic	Others
1 - 65		40(34,8)	17(14,8)	14(12,1)	6(5,2)	4(3,4)
66 - 115	34(29,6)					

Table 4: Content that is often searched for and watched on the internet. Based on the answers from the respondents above, if we look at the content that is viewed on the internet, the respondents see more entertainment and entertainment content. It is clear from the data above that 36.2% of respondents use entertainment content. After that, it was followed by news and social at 14.7%, while respondents who accessed education were only in fourth place, namely 13.8%. After that comes economics and others.

Table 5: Internet Platform Dominance

Responden	Internet Platform		
	Whats App	Instagram	Youtube
1 - 20	49(42,6)		
21 - 40		38(33,0)	
41 - 60			28(24,3)
61 - 80			

Table 5: Student social media applications. The presentation from table 5 shows that the use of social media obtained from respondents is very high. It can be seen that almost all types of social media are used by these respondents, but if you look in more detail, the use of WhatsApp dominates. Respondent 1 stated *"WhatsApp is a communication medium that is effective in connecting people with other people, this media is effective because the features it has are very helpful, including chat, telephone and even video call features, this media can also be used in groups by creating groups."* with that, respondent 2 also said that *"the WhatsApp feature is used for grouping in lectures, and the feature can also send files to other people, Especially in lectures, this media is very effective."* So it is only natural that WhatsApp has become a favorite media because it is used for multi-functions apart from being a medium for sending lecture materials, communicating and also making video calls in groups. Then the media that are often used again are Instagram and YouTube.

If you look at the 3 social media that are highest used by students, it can still be categorized as normal social media use, there are still educational, entertainment and also media for searching for other information.

Table 6: List of Dating media

Online Dating Media
1. Bumble
2. Michat
3. Tinder
4. Badoo
5. Tantan
6. Omi
7. Litmacth

Table 6: Respondents know about social media in the form of dating. Data obtained from respondents shows that there are 7 social media which according to respondents are dating or dating media, although there are many more social media in the form of dating that were

mentioned, however, the researcher only took the top 7. From the data obtained from social media respondents in the form of dating or dating, what respondents know most about is the Tantan application, then Michat and Badoo.

Meanwhile, from searching the respondent's data, there are those who only know that there are also those who have or had this account. From the respondent data, the level of knowledge that can be seen is the Tantan, Michat and Badoo applications, while respondents who have these accounts are the highest users of the Tantan, Michat and Tinder applications. Respondents' responses to those who have this application are varied and diverse. Respondent 1 said that *"dating/dating applications are applications for getting to know each other, it could also be said that this application is a place to find a soul mate"* a different response from respondent 2 *"Dating/dating applications are no different from applications that offer women's services, many here, such as buying and selling sex, offering online prostitution services, even fraud."* The high access to social media is because the tool that respondents use is their cellphone/gadget so they are never hindered by time or place. From the respondents' accounts, the use of social media is quite high when using cellphones/gadgets. If we look at the security of using social media for people we know, respondents provided information that by using social media respondents get to know and get to know other users more.

Even though they had met, but only on social media, when they were invited to make an appointment to meet in person, these respondents still chose not to serve or did not want to. Respondent 1 said *"I really want to get to know other people on social media, but it's just an acquaintance in cyberspace, if I'm invited to meet in person, I don't want to be afraid if I'm asked to make an appointment alone."* The positive understanding of using social media is very high for these respondents, indicated by respondents only using social media in the form of entertainment and seeking knowledge and references in lectures, seen from data regarding the role of Islamic religious education in... 881 online transactions in the form of sexual deviation 97 % of respondents do not use it, although there are still around 3% of respondents who say that they use social media for online transactions in terms of sexual deviation.

Table 7: Respondents' Caution

Responden	Filter Invite		
	Selection	No Selection	Other
1 - 30		√	
31 - 60	√		
61 - 90	√		
91 - 115	√		

Table 7: Caution in using social media. Respondents are careful in using social media. It can be seen that they are very careful when making friends on social media. All respondents select who they want to be as friends and do not easily invite if someone wants to. Become a friend on social media. 3. Deviance and Types of Sexual Harassment There are many types of deviation from sexual harassment, some are perpetrators and some are victims who receive sexual harassment. Of the many types and criteria of sexual harassment, researchers only took 11 major categories that often occurred to respondents.

Table 8: Types of Deviance & Sexual Harassment

Deviance & Sexual Harassment
1. Rape
2. Sexual Intimidation
3. Sexual Harassment
4. Sexual Exploitation
5. Trafficking in Women
6. Forced Prostitution
7. Sexual Slavery
8. Forced marriage
9. Forced Pregnancy
10.Coerced Abortion
11.Coercion of contraception and sterilization

Table 8: Types of sexual deviation and harassment. The data presented above shows that the form of sexual harassment that often occurs for respondents is people sending pornographic videos, flirting or teasing that leads to lewdness, watching or accessing pornographic videos. Religious education plays a very important role in overcoming sexual harassment. It is proven from the results of research conducted that the role of education can prevent respondents from committing sexual harassment. All religions teach that sexual harassment is never tolerated and must work together to overcome it. Interfaith initiatives for sexual harassment prevention programs based on scientific evidence are very important to eradicate sexual harassment (Pulido et al., 2021).

Especially in learning Islamic education, a lot of material is taught, one of which is learning about sexual education for children or teenagers. Parents are more synonymous with handing over sex education to teachers because Muslim parents understand that sex education guidance is very necessary for teenagers. By providing understanding and guidance about sex education in an Islamic context, it is hoped that teenagers can grow into young people who have faith and are

devoted to Allah SWT, and can maintain their purity. Apart from that, religious education must also be integrated with sex education so that students can understand the importance of sex education. (Pasaribu, 2019, 2020; Safitri & Hulaiyah, 2022).

Sexual harassment occurs not only among students but also among children aged around 5 to 11 years, and the saddest thing is that the perpetrators of violence and harassment are people close to them. Many are concerned about this behavior, so education experts are making efforts to develop various approaches and methods of sex education that are in accordance with the religious and cultural values in which children live. One of the things offered is to provide preventive and promotive properties as well as treatment efforts for children who are victims of sexual violence.

Apart from that, it needs a concrete formulation, the aim of which is to provide a pattern of understanding to Muslim parents that sexual education guidance is very necessary for teenagers. By providing understanding and guidance about sex education in an Islamic context, it is hoped that teenagers can grow into a young generation who believe in and are devoted to Allah SWT, and are able to maintain their purity (Pasaribu, 2022; Erhamwilda & Afrianti, 2016; Safitri & Hulaiyah, 2022).

From several cases that have been described, the perpetrators and victims of sexual harassment that they experienced occurred in a real and direct way, but now with the development of the times and modernity, many women and especially female students experience sexual harassment online or what is often called sexual cyber harassment. This harassment occurs by using virtual communication models that are currently trending on the internet, such as WhatsApp, Line, Facebook, Twitter, Instagram, YouTube and so on. Forms of harassment that have occurred include asking to send photos and videos and also being asked to make video calls, but this leads to sexual behavior (Regita, 2021; Suyanto, 2021; Trisna, 2021).

Respondents' knowledge and understanding of the positive use of social media has an important role in overcoming sexual harassment. Caution in distributing or posting personal photos and videos is very important in using social media, because it is very easy for perpetrators to meet and involve a teenager. for the purposes of sexual harassment and pornography via the internet (Habibah and Tianingrum, 2020). Social media has a big influence on people's lives, especially children and teenagers, even those with higher education are more likely to be targets of sexual harassment than those with lower education (Merkin, 2008).

8. CONCLUSION

The role of Islamic religious education really influences someone to commit sexual harassment either directly or online. The values in teaching Islamic education are very important in providing the best information to students, coupled with the integration of Islamic sex education. The tendency of respondents to experience sexual harassment begins with the use of social media, the social media that respondents have on more than 3 platforms, but the social media that are most often used are WhatsApp, Instagram, Facebook and Youtube, apart from social media in this form of entertainment, the respondents also know and have social media accounts in the form of dating or dating.

The use of social media from these respondents was quite positive so that none of these respondents were perpetrators of sexual harassment, because there was a filter from the Islamic religious education learning they received in college for 4 semesters which was their obligation to fulfill their credits on campus. Learning Islamic Religious Education on campus is summarized in the Al-Islam and Muhammadiyah courses, where in the 1st semester, Religion is taught which has material on Tauhid and Akhlak, in the 2nd semester the respondents get Worship subjects, where the core material is Thoharah and the implementation of the Mahdoh worship. and Ghairu Mahdoh. In semester 3, these respondents received the Muamalah course, where they received material about marriage and maintaining chastity.

Apart from that, in the Islamic Religious Education and Early Childhood Islamic Education study programs, respondents studying in this study program received courses specifically regarding Islamic education, such as courses on Sufism Morals, Ulumul Quran and also tarbawi hadiths. Respondents who were victims of sexual harassment did not look at gender, both women and men had experienced sexual harassment online, most of the perpetrators were people they knew through social media, and they were the people closest to the victim, namely the victim's friends and girlfriends.

The type of sexual harassment experienced by the victims was still relatively mild, namely in the form of sending pornographic photos and videos, inviting them to make video calls that were sexual in nature, and some of them accessing and watching pornographic videos.

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