



**Problematic preventive efforts of sexual harassment through Islamic
gender justice values-based education**

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ABSTRACT

This article aims to uncover preventive efforts against sexual harassment in higher education conducted by UIN KH Abdurrahman Wahid Pekalongan, which involved education based on Islamic gender justice. Education based on gender justice values in Islam needs to be carried out because Islam is a Rahmatanlil'alamin religion and is the main pillar of human values. This qualitative study employed interviews, observations, and documentation for collecting data. Meanwhile, the data analysis techniques proposed by Miles, Huberman, and Saldana, like data condensation, data presentation, concluding, and verification. The findings indicated that the portrait of sexual harassment phenomena among students could be considered an urgent condition. The student's understanding of sexual violence, Islamic gender justice, and preventing and handling sexual violence regulations was still inadequate. Moreover, various cases of sexual harassment, ranging from verbal to physical forms, have been identified. However, the preventive efforts against sexual harassment by UIN Gusdur through PSGA and ULT SETARA have been relatively effective. Meanwhile, education based on Islamic gender justice is carried out by socializing the problems cases regarding understanding gender and Islam.

Keywords: Sexual harassment; higher education; Islamic gender justice values.

ABSTRAK

Artikel ini bertujuan untuk mengungkap upaya preventif terhadap pelecehan seksual di perguruan tinggi yang dilakukan oleh UIN K.H. Abdurrahman Wahid Pekalongan¹ melalui pendidikan berbasis nilai-nilai keadilan gender dalam Islam. Edukasi berbasis nilai-nilai keadilan gender dalam Islam perlu dilakukan karena Islam adalah agama yang Rahmatanlil'alam dan sebagai pilar utama nilai-nilai kemanusiaan. Penelitian kualitatif ini menggunakan wawancara, observasi, dan dokumentasi untuk mengumpulkan data. Sedangkan teknik analisis data yang digunakan adalah teknik yang dikemukakan oleh Miles, Huberman, dan Saldana seperti kondensasi data, penyajian data, penarikan kesimpulan, dan verifikasi. Temuan penelitian ini menunjukkan bahwa potret fenomena pelecehan seksual di kalangan pelajar dapat dianggap sebagai kondisi yang cukup mendesak. Pemahaman siswa terhadap kekerasan seksual, keadilan gender Islam, serta peraturan pencegahan dan penanganan kekerasan seksual masih kurang. Apalagi, berbagai kasus pelecehan seksual, mulai dari bentuk verbal hingga fisik, telah teridentifikasi. Namun upaya preventif terhadap pelecehan seksual yang dilakukan UIN Gusdur melalui PSGA² dan ULT SETARA³ relatif efektif. Sedangkan pendidikan berbasis keadilan gender Islam dilakukan dengan melakukan sosialisasi permasalahan kasus kekerasan seksual dalam kaitannya dengan pemahaman gender dan Islam.

Kata Kunci: Pelecehan seksual; perguruan tinggi; keadilan gender Islam.

1. INTRODUCTION

Sexual harassment is a severe problem that is still ongoing and requires serious attention from society. Sexual harassment includes verbally or physically intimidating acts or behaviour without consent. Public places such as shops, streets, and public transportation are also prone to sexual harassment (Fairchild & Rudman, 2008). The patriarchal system is the main factor exacerbating this problem, where men have more social power and control. Women are often judged for passivity and acceptance of assigned gender roles, while men are valued for aggressive and sexually dominant behaviour. As a result, gender inequality makes women marginalized and vulnerable to becoming victims of sexual harassment (Tangri, Burt & Johnson, 1982).

Patriarchal culture continues to develop in Indonesian society. This culture can be found in various aspects and scopes, such as economics, education, politics, and even law. As a result, various social problems emerge that shackle women's freedom and violate the rights that women should have. Women are taught to be feminine early on, while men are taught to be masculine. Power tends to be concentrated in men, and women are often seen as inferior

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²Center for Gender and Child Studies (PSGA) is a study center that focuses on issues of gender equality and justice in higher education.

³Integrated Service Unit (ULT) SETARA is a service under the center for gender and child studies which focuses on preventing and handling sexual violence at UIN Gusdur Pekalongan.

and vulnerable. Naturally, cases of sexual harassment in Indonesia continue to increase yearly, including in the educational environment. According to the 2022 Annual Records (CATAHU), the number of cases of sexual harassment increased by 50% from 226,062 cases in 2020 to 338,496 cases in 2021, with the most prominent victims being women (Press Release, 2022). Siti Aminah Tardi, Commissioner of the National Women's Commission (Komnas Perempuan), reported 67 violence cases against women in educational settings between 2015 and 2021. Universities topped the list with 35 issues, followed by Islamic boarding schools with 16 cases and senior high schools with 15 cases (Jayani, 2022). A Ministry of Education, Culture, Research and Technology survey showed that 77% of lecturers stated sexual violence in their campus environment. Still, only 63% of victims reported it to the campus. Universities are also the third highest place for sexual harassment (15%), after public transportation (19%) and streets (33%) (Febrianti, 2022). The government has taken various protective measures, including the child protection law, the sexual violence law, the marriage law and others, hoping to provide legal protection from all forms of violence against children and women.

The data above shows that sexual harassment in the highest educational settings occurs in tertiary institutions, so each tertiary institution must work on prevention so that cases of sexual harassment do not happen in their respective tertiary institutions. Moreover, all regulations on preventing and handling sexual violence have also been ratified. Among them is the Minister of Education and Culture Regulation Number 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education Environments. Until the Decree of the Director General of Islamic Education Number 5494 of 2019 concerning Guidelines for the Prevention and Management of Sexual Violence in Islamic Religious Higher Education.

Islam teaches that harassment of women is contrary to the principles of monotheism (Syafudin, 1991). Islam encourages respect for women, not considering them weak or sexual objects. Islam adheres to gender equality, in which men and women have the same degree before God as His creatures. They have the same obligations and responsibilities, with the only difference being their level of piety (Mutawakkil, 2014). Surah Al-Hujurat (49):13 explains this in detail:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

It means: *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."* (QS Al-Hujurat [49]: 13) (Ministry of Religion, 2012).

The role of various parties in preventing and dealing with sexual violence is very necessary. For this, Minister of Religion has issued a regulation number 73 of 2022 concerning the prevention and handling of sexual violence in educational institutions under

the Ministry of Religion. This regulation has moved all elements or the implementation, including the central government, regional governments, work units. As stated by Nashriyah et al (2021), there are three main aspects that must play a role in handling cases of sexual violence against children, namely from society, bureaucracy and government agencies. These aspects of critical consciousness played a significant role in dealing with sexual violence issues in university.

The questions in this research are how well students understand sexual violence, how they understand Islamic values that are gender fair and efforts to prevent the problem of sexual harassment in higher education.

2. LITERATURE REVIEW

There are several studies related to the issue of sexual harassment and Islamic value-based gender education. One study was conducted by Yusuf (2023) about Islamic communication as a solution to reduce sexual violence. He explained that Islam is a religion that upholds human values and justice. Relations in Islam include *Hablu Minallah*, *Hablu minannas* and *Hablu minal alam*, and everything must be in a "Rahmah" based on faith and love. Thus, all forms of violence are strictly prohibited in Islam. Humans were created as creatures with desires, namely *nafsul lawwamah* and *nafsul muthmainnah*. Concerning sexuality, humans have the urge to channel their sexuality, but Islam has guidelines and norms in the Quran so that they do not deviate.

The research conducted by Bondestam & Lundqvist (2020) resulted in that the prevalence of sexual harassment among students is reported by, on average, one out of four female students; severe consequences of sexual harassment impact individuals, but the effects on the quality of research and education are unknown. Almost no evidence supports the supposed impacts of primary preventive measures; research on sexual harassment in higher education lacks theoretical, longitudinal, qualitative and intersectional approaches and perspectives. Another study by Kirkner, Lorenz & Mazar (2022) explored the phenomenon of sexual harassment in higher education. The results showed that the culture of sexist jokes in higher education is often normalized, with data showing that the most common reason for not reporting sexual harassment is because they do not consider the problem serious, including concerns that they will not be taken seriously, and thinking that no action will be accepted. The normalization of this form of sexual harassment in the workplace is a form of overt sexism that changes patriarchal power relations within universities.

Furthermore, Mansell (2017) examined sexual harassment training and reporting in athletic training students. He mentioned that sexual harassment among students is possible due to the lack of information about sexual harassment, never taking part in training to prevent sexual harassment and not knowing how to complain if such a case occurs. The results stated that the potential for sexual harassment was six times greater for students who had not attended sexual harassment prevention training and did not know the forum for complaints. Therefore, emphasizing the need for sexual harassment prevention training in educational institutions so that students understand what sexual harassment is, how to prevent

it and who to report to. Additionally, they should be assured that they should not feel threatened if they report any incidents of harassment.

Kilwouw (2019) stated about *Sexual Violence Against Women in the Study of Islamic Philosophy* (Study of Feminist-Muslim Thought), which contains sexual violence according to the Quran and explains cases of sexual violence that occur globally as well as discusses *gender injustice*, which is the cause of these cases of sexual violence. Research about *Islamic Views Regarding Cases of Sexual Harassment and Efforts to Overcome It* discusses sexual abuse that occurs in children according to Islamic views and only discusses preventive measures to prevent sexual abuse from happening to these children (Yusman & Kurniawan, 2020). Another study conducted by Salamor and Salamor (2022) entitled *Sexual Violence Against Women (Indonesia-India Comparative Study)* explains sexual violence in general and compares these cases that occurred in Indonesia and India.

However, researchers have not found research that explicitly discusses sexual harassment, which is more targeted at cases of sexual harassment behaviour against women that occur in an educational environment through education based on Islamic gender justice, as the author will examine. Most of the research conducted so far only discusses sexual harassment universally *and* does not discuss in more detail the harassment of women in education.

The researcher chose UIN KH Abdurrahman Wahid (Gusdur) Pekalongan as the research subject because the researcher found many cases of sexual harassment at UIN Gusdur. It can be seen from the form PSGA UIN Gusdur distributed regarding sexual harassment on campus. More than 200 respondents filled out the form saying that they received treatment that led to sexual harassment from mild to severe levels. Meanwhile, from the conditions the researchers distributed, 8 out of 10 respondents said they had become victims of verbal sexual harassment on campus. NH, a student of Islamic Religious Education (PAI) who was *aware* of this, personally encountered sexual harassment by lecturers while teaching class. He said the lecturer made *sexist jokes* about women's biological functions, which were unpleasant to hear. The lecturer said women's duties were only *masak, macak, dan manak* (cooking, make up and give birth). These words were unfortunately greeted with laughter by the students. Even though, according to him, this was inappropriate and made female students uncomfortable. It includes subordinating behaviour towards women. However, they seemed less *aware* of it. In addition, NH also said that there were a lot of cases of sexual harassment at UIN Gusdur. It is just that the victims did not dare *to speak up* or report it (NH, *Interview*, 29 October 2022).

3. METHOD

This qualitative research aimed to reveal how well UIN Gusdur students understood about sexual violence, Islamic gender justice, and PPKS regulations. This research also was intended to reveal the prevention efforts that have been carried out so far by UIN Gusdur and why these efforts have not succeeded in preventing sexual harassment on campus since there were still many cases of sexual harassment found.

To collect data this study used techniques as follows: (1) Observation, to observe how students and victims dressed and decorated on campus, (2) Interviews, to take data on the understanding of every campus member regarding sexual violence, gender justice and PPKS regulations that apply on campus, and prevention efforts that UIN Gusdur has carried out and (3) Documentation to gain various regulation available like Rector No. 773 concerning PPKS Guidelines on Campus, Rector's Decree No. 774 of 2020 concerning PPKS SOP on Campus and Report on the Implementation of the Rector's Decree on PPKS at UIN Gusdur Pekalongan.

Data analysis for this study was the qualitative techniques suggested by Miles, M.B et al. (2014) consisting three streams of activities. The activities were: (1) *Data Condensation*, (2) *Data Display*, and (3) *Conclusion Drawing/Verifications*.

4. FINDINGS AND DISCUSSION

4.1. *Sexual Harassment: Is it Still Understood as a Joke?*

The understanding of sexual violence at UIN Gusdur Pekalongan was still not entirely good. Patriarchal culture still influenced some individuals who perceived *catcalling* as an ordinary joke and belittle the role of women by saying that their duties are only related to *masak, macak, manak*. Interestingly, this erroneous understanding was shared by men and women who often become victims. Like the opinion of APP, which still thought so. It can be seen from the results of an interview with APP, Student Aksya, class of 2018 (*Interview*, 16 February 2023) said:

"Doing catcalling is a natural thing if it doesn't disturb your comfort. Likewise, saying that women's duties are only limited to masak, macak, and manak is okay because people have their perceptions about women, and others cannot force them."

Not much different, EREER also believed that it is permissible to say that women's duties are only *masak, macak* and *manak* and not a problem. It can be seen from the results of the interview with EREER (*Interview*, 20 February 2023); he said,

"Saying that women's duties are only limited to masak, macak, manak (cook, make up and give birth) is okay because that is a woman's job. But if you do catcalling, you shouldn't because, in my opinion, it's something that's actually not normal, but it's normal."

Furthermore, some students still didn't care about the issue of sexual violence itself because they thought that a man will not become a victim and is free to do anything. It was conveyed by MSMS, TPTP Student class of 2019 (*Interview*, 27 February 2023) said:

"Catcalling can be done. I used to see my friends. So, I think it's normal. How can I be a man, saying that a woman's job is only to masak, macak, and manak (cooking, make up and have birth)? Where is it wrong? Isn't it true that your job is like that? I want to have sexual harassment because the reward can be said to be even. It's no longer the fault of the person giving the reward. If you've already been rewarded, if he wants to take it, there's nothing wrong with it. If he doesn't take it, the person giving the reward won't force it either."

Understanding that considers *catcalling* and statements that mean the role of women as normal is not good. If this is allowed, it can perpetuate acts of sexual harassment and sexual violence at UIN Gusdur Pekalongan. Not only at UIN Gusdur, but this problem also occurs elsewhere because this erroneous understanding is still inherent in a society influenced by patriarchal culture. This patriarchal culture is one of the causes of the perpetuation of acts of sexual harassment. As explained by Bhasin (2000) in his book "*Understanding Gender*", gender imbalance is caused by patriarchy. Women are seen as the party most to blame if sexual behaviour occurs with partners, but not so for men (Fadhilah, 2020). The theory presented by Angeline in Lusia Palulungan's work also supports this, in which demeaning women can create problems that lead to acts of sexual harassment, and patriarchal culture instil the idea that such actions are natural for a man to do (Palulungan, Ramli & Ghufuran, 2020). Not much different Farmawati (2018) presented that sexual discrimination against women causes them to lose their rights to express themselves freely, have opinions, gather, organize and move without fear. This fear dims women's voices, and they receive stereotypes and intimidation if they have views different from the understanding of the religion of the majority group, which tends to be intolerant. All of this causes women to be increasingly marginalized and vulnerable to oppression and violence in various aspects of life.

Sexual harassment is still often normalized by society as just a joke. Guntoro and Paramitha stated that sexual harassment can be considered any sexual act that the victim does not want or like. Whistling a woman on the street, making rude jokes to someone and demeaning them to indecency, and raping other people are examples of sexual acts (Utamadi & Utamadi, 2012). Meanwhile, Winarsinu (2008) defined sexual harassment as any behaviour that has a sexual connotation and is carried out unilaterally and against the will of the victim. The form can be in language, writing, symbols, actions, and sexually explicit gestures.

The problem of normalizing catcalling is intrinsically due to the strong patriarchal culture still developing in society (Ramadhan & Sihaloho, 2021), the high stigma of male masculinity, which places women in the second class (Flood, 2011). This patriarchal culture harms women's position in society (Whitworth, 2013; Wibben, 2017). In looking at catcalling, at least four factors cause it, namely patriarchal culture, narrow thinking, perceptions of women as weak, and lack of literacy about the dangers of catcalling (Ervinda, Putri & Pandin, 2021). As a result, students' understanding is still limited. The first thing to note is that catcalling is not a way of complimenting a woman (Fairchild, 2010). A compliment usually appears when they accept the response consciously and without coercion. On the one hand, catcalling is considered harassment because it makes women feel uncomfortable and intrudes on their privacy (Fairchild, 2010).

This reflects the still low understanding of sexual violence among students, including their understanding of PPKS regulations. Therefore, aspects of critical consciousness played a significant role in dealing with sexual violence issues in university. Fitri, et al (2021) explained that without critical consciousness, students would potentially err in analysing the issue of sexual violence. To deal with sexual violence, a university must promote critical

consciousness among students and academics, create pro survivors' discourse and underpin students' agency, and most importantly, strive to cultivate gender equity perspective among university leaders.

Critical reasoning can of course be improved when sexual violence education continues to be carried out, especially understanding sexual harassment which is often misunderstood by students. Tangri, Burt & Johnson (1982) explained that forms of sexual harassment based on level include:

- a. *Gender Harassment* includes statements or actions that demean someone based on gender, such as *pornographic* stories, disturbing jokes, sexual remarks directed at others, or discussing indecent items such as pornographic books and pictures.
- b. *Seduction Behavior* includes indecent requests or advances without threat, such as sexually charged *conversations*, acts of seducing others or violating someone's privacy for sexual innuendo.
- c. *Sexual Bribery* includes the promise of a reward in exchange for a solicitation of a sexual act, such as giving a gift to someone for providing sexual favours.
- d. *Sexual Coercion and Threats* include direct threats through punishment or subtle *threats*.
- e. *Sexual Imposition* involves direct and violent sexual assault or coercion, such as rape.

4.2. *Islamic Values-Based Gender Justice: Argumentation and Understanding*

Gender justice is fair and equal treatment of men and women, considering their needs and rights. It includes granting rights, obligations, opportunities and benefits that are equal or different in a fair manner. Gender justice aims to avoid role restrictions, double burdens, subordination, marginalization, and violence against women and men. Conditions of gender justice occur when the portion and social dynamics between men and women are balanced, equal and harmonious. Applying gender justice must pay attention to contextual and situational issues, not based on mathematical calculations and not universal (Mulia, 2014).

QS *Al-Hujurat* (49): 13 also explains that women are not considered subordinates who must be underestimated. All humans before God are the same, and the only difference is their piety (Mutawakkil, 2014). However, the researcher found that some students still believe that gender justice contradicts Islamic teachings, especially regarding leadership. They argue that men have the right to be leaders for women in various aspects of life. It can be seen from the results of an interview with SN, a BPI student who is also a victim of sexual harassment (*Interview*, 16 February 2023), she said:

"It's just I still doubt the issue of women's leadership. Because what I believe is yes, you can say that. That a man is a woman's leader is in the Al-Quran letter An-Nisa verse 34. Even if it's competent or not? Men and women are the same; they can be equally competent, and no one is superior. But this concerns God's command. So I have no reason to do that either."

Whereas in the concept of gender justice, men and women have the same rights, including leadership. It is the same as what was conveyed by AS, an HKI Student (*Interview*, 20 February 2023), he said:

"The concept of gender justice does not conflict with Islamic teachings. Gender justice fights for an equal situation between men and women in fulfilling rights and obligations so that we see no discrimination today. Where can gender still be found in society? The teachings of Islam are the same because Islam does not discriminate between men and women except for their purity. Furthermore, Islam greatly honours women and protects them from anything that can tarnish their honour, undermine their authority and degrade their dignity. So, it is inappropriate, in any way, for women to be used as sexual objects because they are considered to have a lower position than men."

Interview, 27 February 2023) conveyed this in line with the statement that women can become leaders in the public sphere if they are genuinely competent. It can be seen from the results of interview excerpts as follows:

"Women also have the right to become leaders in society if they are competent because that is a right for anyone and not specifically for men. No verse in the Koran explicitly prohibits women's leadership in the public sphere."

These pros and cons are formed due to many things, including being formed, socialized, strengthened and socially and culturally constructed through state and religious teachings. In QS An-Nisa verse 34, Allah says, *"Men are leaders for women. Because Allah has made some of them (men) superior to some others (women) and because they (men) have spent some of their wealth. Therefore, righteous women are those who obey Allah and take care of themselves behind their husbands because Allah has taken care of (them)"* (Ministry of Religion, 2012). Based on this letter, it is as if women cannot become leaders, and many people use this argument as an excuse to reject women becoming leaders.

Even though this is incorrect, according to Quraish Shihab, found in Syaoyi's research (2018, p. 479), interpreting Surat An-Nisa verse 34 that men are leaders for women with two considerations. *Firstly*, the privileges that exist in men, both physically and psychologically, further support leadership tasks. *Secondly*, men spend their wealth to meet the needs of their wives and children. It shows that giving a living to women has become a norm for men. This verse is not about male leadership in all matters (including social and political matters) over women, but rather male leadership in the household. It is incorrect if this verse is used to argue that women are not allowed to lead in the public sphere. Looking at the context and the *munasabah* of the verse, namely about household relations. M. Quraish Shihab is not against leadership if a woman can lead. Therefore, it is okay for the woman to become the leader of a community or group, with the condition that her primary duties, namely giving love to children and accompanying her husband, are not neglected.

Umar said the same thing in Farmawati's research (2018) that Muslim feminists in various literatures have tried to rectify accusations that religion helps legitimize the emergence of gender injustice and gender-based violence. According to them, the perpetuation of gender inequality broadly does not stem from religious character (Islam). Still, it originates from narrow religious interpretations and is influenced by socio-cultural backgrounds and interests as well as interpreters' forms and methods of interpretation.

4.3. Understanding of Students Regarding Regulations for the Prevention and Handling of Sexual Violence

The research found that UIN Gusdur students, in general, did not know or did not understand the PPKS regulations (Prevention and Handling of Sexual Violence), which could become a legal basis for victims of sexual harassment to seek justice, both in the regulations that apply in Indonesia and within the scope of their campus. This lack of understanding is one of the factors why many cases of sexual harassment at UIN Gusdur go undetected and unreported because victims don't know where to report and seek help, even if there is a ULT SETARA policy that the campus has ratified. They also don't know about it. It was conveyed by SN, a victim of sexual harassment (*Interview*, 16 February 2023), as follows:

"Know. Yesterday, it went viral. But I don't know what rule number it is. What I know is about PPKS. That's all I know. As for the regulations on campus, I don't know. That's why when I experienced harassment online, I didn't report it. Don't know where to report."

A similar opinion was conveyed by a 2019 PAI student named HZH. (*Interview*, 20 February 2023) who revealed that he had general knowledge about the existence of a law related to PPKS, but he did not know the specific name of the law. Apart from that, HZH also admitted that he was unaware of the regulations that apply at UIN Gusdur regarding PPKS. He said,

"I know there is a law, but I don't know what law is number. I do not know. So, on campus, you just found out that a Chancellor's Decree was already passed. I don't think so."

Several regulations have been enacted to overcome and prevent sexual violence, especially in the higher education environment. These regulations include Law Number 12 of 2022 concerning Crimes of Sexual Violence, Regulation of the Minister of Education, Culture, Research and Technology Number 30 of 2021 concerning Prevention and Handling of Sexual Violence (Permendikbud PPKS) in Higher Education, Minister of Religion Regulation Number 73 of 2022 concerning the Prevention and Handling of Sexual Violence in the Education Unit of the Ministry of Religion, and Decree of the Director General of Islamic Education Number 5494 of 2019 concerning Guidelines for the Prevention and Management of Sexual Violence in Islamic Religious Colleges.

The Decree of the Director General of Islamic Education Number 5494 of 2019 became the basis for the issuance of the Chancellor's Decree Number 773 of 2020 concerning the Prevention and Handling of Sexual Violence on Campuses and the University Chancellor's Decree Number 774 of 2020 concerning Operational Standards for the Prevention and Handling of Sexual Violence on Campus. UIN Gusdur Pekalongan made this decree as a response to the problem of sexual harassment on campus and as the basis for realizing a campus responsive to gender. In addition, the decree also forms the basis for the formation and ratification of ULT SETARA, as stated in the Chancellor's Decree Number 775 of 2020, as well as renewal in the Chancellor's Decree Number 546 of 2022-2025. ULT

SETARA plays an essential role in preventing and handling cases of sexual harassment at UIN Gusdur Pekalongan (LP2M UIN Gusdur, 2021).

UIN Gusdur's strong commitment to promoting a moderate Islamic approach and non-violence towards women aligns with the Religious Moderation program promoted by the Ministry of Religion. Religious moderation is understood as a way of thinking, attitude, and religious practice that upholds the core of religious teachings, protects human dignity, and promotes the common good based on the principles of justice, balance, and loyalty to the Constitution as a state agreement (Prasetio & Huda, 2022). Therefore, an understanding of religious moderation is fundamental. Adib stressed that individuals with good religious understanding would be friendly towards others, especially in dealing with differences.

4.4. Efforts to Prevent Sexual Harassment Against Women in the UIN KH Abdurrahman Wahid Pekalongan through a Culture of Non-violence

Preventive efforts against sexual harassment at UIN Gusdur Pekalongan are focused on PSGA (Gender and Child Study Center) and ULT SETARA, which provide integrated education about sexual violence and Islamic gender justice. Based on research findings, this preventive effort was carried out in synergy by PSGA, ULT SETARA, DEMA (Student Executive Council), SEMA (Student Senate), HMJ (Departmental Student Association), and other student organizations at UIN Gusdur. This effort follows applicable standard operating procedures, such as socialization of the "*Zero Gender Responsive Campus*". *Violence, commitment to Non-Violence, Gender integration, Equality and Social Inclusion (GESI)* in education, research, and community service, as well as using Anti-Violence education and campaigns both *online* and *offline*. It was conveyed by the Head of PSGA UIN Gusdur (*Interview*, 23 March 2023) as follows:

"The prevention of sexual violence carried out by PSGA includes outreach to students during PBAK and capacity-building training for the ULT team. PSGA has also asked each faculty to integrate gender and prevention of PPKS into the tri dharma of higher education, namely education and teaching, research, and community service. There is also the establishment of the PSGA Gender Ambassadors and Friends program and many more. These efforts work in synergy with DEMA, SEMA, HMJ, and all Ormawa at UIN Gusdur. What prevention efforts have been made? The details are in the Rector's policy implementation report document. There have been precautions that the PSGA has carried out. You can also see more details on the PSGA UIN Gusdur website."

The preventive efforts carried out by UIN Gusdur through PSGA and ULT SETARA are integrated education about sexual violence in the context of Islamic gender justice. This is in accordance with the theory of Cautilli, Tillman, Axelrod & Hineline (2005) that the dissemination of understanding regarding forms of sexual harassment that can lead to sexual violence on campus is conveyed to the entire academic community. The theory of Gannon and Sanders (2009) also emphasizes that sexual violence is not always physical but can also take the form of online actions such as the spread of pornographic content, solicitation of immoral acts, and catcalling that demeans women. This education also includes an understanding of consent and acceptance of rejection. As stated in Hirach & Khan's research

(2019), with the implementation of systematic and thorough education, it is hoped that the number of sexual violence can decrease.

Understanding Islamic gender justice is vital in preventing sexual harassment at UIN Gusdur. Some students still have a view of the superiority of men over women, which reflects the patriarchal culture that still exists in society. To overcome this stigma, it is necessary to internalize the understanding of Islamic gender justice to students. Mansour Fakih explained that gender inequality creates victims for men and women through marginalization, subordination, and stereotypes towards women. By changing this view, sexual harassment against women can be prevented (Fakih, 1996).

In Islam, Allah views the position of women as equal to men, both in terms of rights and obligations as a Muslim. As the following word of God. In Q.S.Q.S. An-Nahl verse 97, Allah SWT. This means: "*Whoever does good, both men and women in a state of faith, We will surely give him a good life, and We will reward him with a reward that is better than what they have done*". Thus, it is clear that the Al-Quran encourages the equality of men and women.

What has been explained above, can the researchers conclude that education about sexual violence and the integration of understandings of Islamic gender justice are vital in preventing sexual harassment in the campus environment. The patriarchal culture still causes misunderstandings, such as underestimating women, giving harmful stereotypes, committing violence against women, and marginalizing them. However, the Al-Quran clearly states the equality of men and women before Allah SWT. Although it does not provide an instant solution, with increasing awareness, stigma and misogynistic norms can erode over time.

5. CONCLUSION

Understanding Islamic gender justice is essential in preventing sexual harassment in higher education, including UIN KHKH Abdurrahman Wahid Pekalongan. Some students still have a view of men's superiority over women, which is due to their religious understanding. To overcome this stigma, internalizing the understanding of Islamic gender justice in students is necessary. The phenomenon of sexual harassment against women on campus is still often normalized and seen as a joke. This reflects the still low understanding of sexual violence among students, including their understanding of PPKS regulations.

Preventive efforts to prevent and handle sexual violence at UIN Gusdur are carried out by creating an anti-violence culture on campus. Preventive efforts are carried out by implementing the mandate of Chancellor's Decree Number 773 of 2020 concerning the Prevention and Handling of Sexual Violence (PPKS) and Chancellor's Decree Number 774 of 2020 concerning Standard Operating Procedures (SOP) for PPKS. Some activities that have been carried out include gender-responsive campus outreach during PBAK and lecturer preparation, filling out anti-violence integrity pacts for leaders and lecturers, and online anti-violence education/campaigns via social and offline media platforms involving PSGA. Friends or Gender Ambassadors, and student organizations. Gender integration in the

Tridharma of higher education, including education and teaching, research and community service.

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