



LOOKING AT CHILD SEXUAL VIOLENCE: A THEORETICAL REVIEW OF ISLAMIC EDUCATION PERSPECTIVE

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Abstract

The high rate of sexual violence against children is still an ongoing problem and needs attention. A special and in-depth study is needed to determine solutions and strategies to reduce the risk of this case continuing. This study was written with the aim of examining how Islamic education as the basis of religious education presented in formal schools views the high number of cases of sexual violence against children. This study uses a qualitative approach with a literature review type. Data were collected from various relevant sources. Data analysis techniques were carried out by collecting the data found, categorizing it, analyzing it, then reviewing it in a discussion. The results of this study indicate that Islamic education recommends synergy and cooperation between parents, educators in schools, and the community in protecting and overcoming problems that arise in victims of sexual violence against children. In addition, Islamic education also recommends contextualization of learning, dialogical relationships between teachers and students, internalization and implementation of anti-violence values in students, teachers and school staff, and implementation of anti-violence regulations for all parties in schools. The results of this study can ultimately be used as a basis for policy making in implementing an educational process that is full of anti-violence values.

Keywords: *sexual violence, child, theoretical review, Islamic education*

Introduction

The rise of violence among children, adolescents and even adults still cannot be said to subside. As mentioned in the Regulation of the Minister of Education, Culture, Research and Technology number 46 of 2023, the forms of violence experienced vary, ranging from physical violence, psychological, bullying, discrimination and intolerance, policies that contain violence or even sexual violence (Pendidikan & Teknologi, 2023). Among these types, the type of violence most often experienced by children is sexual violence. The high vulnerability of children to become victims of violence can be seen from data showing that the number of victims of violence in children is greater than adult victims. This is as

stated in the recap report of the Central Java Ministry of Women's Empowerment and Child Protection (Kemenpppa) that the maximum number of children who were victims of violence between 2019-2024 was 1,327, which occurred in 2023 and the lowest was 1,197 which occurred in 2020. Meanwhile, the highest number of adult victims occurred in 2019 at 1,130 and occurred in 2020 at 913 people who were victims (Jawa Tengah, 2023).

The occurrence of sexual violence against children is motivated by several things, namely 1) hormonal changes in the perpetrator, 2) the influence of technological developments on the perpetrator, 3) changes in the perpetrator's lifestyle which are the result of environmental changes, 4) socio-cultural conditions around the perpetrator, 5) lack of knowledge about sexual violence, 6) patriarchal culture in society, 7) intercultural conflict, 8) low social control from society, and pathology in the family (Octaviani & Nurwati, 2021). The factors for the occurrence of sexual violence against children according to Islamic studies are due to several things, namely 1) lack of implementation of Islamic values by the perpetrator, 2) lack of willingness and ability to maintain the view by the perpetrator, and 3) lack of effort to restrain the lust of the perpetrator (Aminaturrahma et al., 2022).

In the first factor affecting child sexual violence above, it has been mentioned that the need for everyone's ability to be able to implement the values of Islamic teachings in everyday life, so as to suppress the emergence of child sexual violence. The importance of efforts to suppress the number of sexual violence against children is based on the magnitude of the negative impact that this action has on the victim, including the impact on their psychological development, physical development, including aspects of brain development and reproduction, and the impact on their social life (Octaviani & Nurwati, 2021).

There have been many studies on the relationship between sexual violence in children, some have discussed the factors that trigger the emergence of acts of sexual violence in children, including knowledge factors from low education, positive attitudes towards attitudes of violence, normalization of acts of violence, the surrounding environment consisting of perpetrators or victims of violence (Dahlia et al., 2022). Another thing that contributes to the occurrence of sexual violence is the lack of implementation of Islamic values (Aminaturrahma et al., 2022) and the physical and psychological weakness of victims (Octaviani & Nurwati, 2021).

Anti-sexual violence education in educational institutions, including the preparation of an anti-sexual violence curriculum in higher education for the formation of noble character as Islam has taught it (Kurniawati & Nurbaiti, 2024), Also the protection of children from sexual violence based on Islamic values, in the

form of protection from their parents or family, protection from the community, and protection from the government or state (Amin et al., 2018). Among some of the previous studies above, no specific study has been found that discusses how Islamic education specifically views the phenomenon of sexual violence against children.

Islamic education is defined as a series of activities carried out to provide guidance and teaching for students with the aim of developing their potential, skills, faith, personality, and intellectual based on Islamic values (Mappasiara, 2018). Islamic education is one of the ways that can be taken to reduce the number of violence against children. This is because one of the principles of Islamic education is balance, which means balance between the aspects of the world and the hereafter, balance between relationships with God and humans, balance between knowledge and charity, and balance between rights and obligations (Ondeng, 2024). With this balance, students who are the output of Islamic education can understand the limits and basis for acting as stated in Islamic religious teachings, thus it is hoped that self-control can be optimized so that the number of violence in children can also be suppressed.

Methods

This research uses a descriptive qualitative approach with a literature study research type. With the type of literature study research, this research uses secondary sources as its main source. The sources used are relevant scientific articles, such as scientific articles written by Robihan (2018). (2018) as well as scientific articles written by Ummah with Kurnia (2021). In addition, references from relevant books, government reports and relevant news portals are also used to strengthen the study in this research. Data collection techniques are carried out by collecting data sources in the form of articles, books, government reports, and relevant news portals. The data analysis technique is carried out by content analysis, where researchers identify the content of each reference that is relevant and needed in supporting this study, then interpret, interpret and analyze it so as to produce precise and accurate findings.

Result and Discussion

1. The Phenomenon of Child Sexual Violence

Sexual violence can be defined as various forms of actions or acts of harassing, degrading, humiliating, and/or attacking a person's body and/or reproductive function. This action can occur, among others, due to gender and/or power inequality between the perpetrator and the victim. (Rizky & Taun, 2023). The phenomenon of sexual violence against children has recently appeared more and

more in local and national news, especially in educational institutions. When viewed from the report of the Indonesian Ministry of Women and Child Protection, it is known that within one year in 2023 there were 20,221 children who had become victims of violence, with details of 5,772 boys as victims, and 14,449 girls who had become victims. With this high number, sexual violence is the highest type of violence experienced by children in 2023, as shown in the following figure:

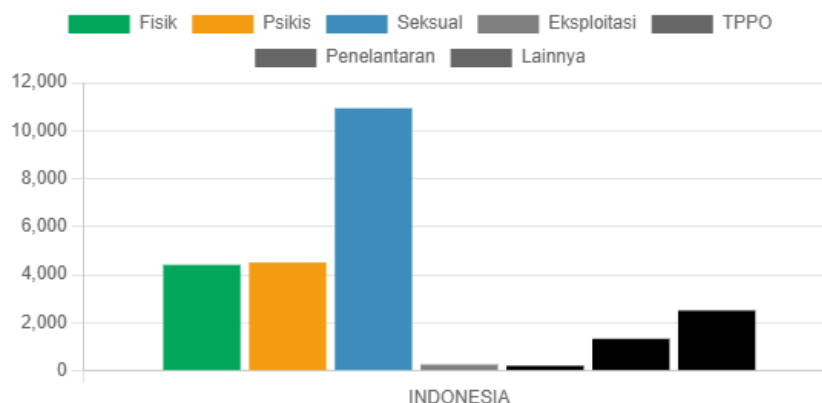


Figure 2. Graph of Child Sexual Violence Cases by Kemenpppa Type in 2023

More specifically, Fahham mentioned that in the period January to August 2023, there were 2,355 cases of child protection violations, with most of these violations occurring in the education unit environment, namely 861 cases. Among the 861 cases of violence that occurred in schools, 487 cases were violence in the form of sexual violence against children, 236 cases of physical and psychological violence against children, 87 cases of bullying, 27 cases of victims of fulfillment of educational facilities, and 24 cases of victims of policies (Fahham, 2024). The high number of violence, especially sexual violence experienced by children in the educational environment is a concern that must be resolved immediately. Educational institutions, which are the second environment where children develop their potential after the family, should be a comfortable place for children to be able to explore all their potential and skills so that they can develop optimally, but instead become a place that brings trauma and injury to children, both physical, psychological and moral

The characteristics of children who are victims of sexual violence are dominated by girls rather than boys. This is in line with the findings of the analysis of victims of sexual violence at Sanglah General Hospital, Denpasar, which states that of the 88 victims of sexual violence treated during 2015-2017, 82% of the victims were girls and 18% were boys. The findings also showed that the victims were dominated by children in the age group of 13-17 years old at 56% of the total victims. The general category of victims is also based on the type of sexual violence

experienced, which shows that 47% of victims experienced physical sexual violence, and 56% of victims experienced verbal sexual violence. As for victims with an age group of 13-17 years, it was found that 56% experienced physical sexual violence, while the rest experienced verbal sexual violence. In terms of the perpetrators, 84% of perpetrators of sexual violence against children are people known to children, which means that the closest people are the ones who are vulnerable to committing sexual violence (Herlianto et al., 2019).

2. Impact of Sexual Violence on Children

Some of the impacts received by victims of sexual violence can occur in the psychological aspects of the victim and also the physical aspects of the victim, including the development and health of their reproductive organs. (Rizky & Taun, 2023). On the psychological aspect, victims can experience conditions of anxiety disorders, depression, psychological trauma and even behavioral disorders. (Nurameylia & Alpihah, 2024).. It was also added that victims of sexual violence experienced by children can result in the loss of children's trust in adults, feel they are *powerless*, feel tormented, ashamed of themselves, and feel they are embarrassing the family. Victims often blame themselves, have self-esteem problems, somatic problems, and so on (Noviana, 2015). Next on the social aspect, children who are victims of sexual violence are very vulnerable to having difficulty socializing and withdrawing more from the environment (Husin & Indah, 2022). Some of the impacts that can occur on the victim's physique are difficulty sleeping, decreased appetite, discomfort in the alt- reproductive area, body injuries due to acts of sexual violence experienced, headaches, and so on (Noviana, 2015).

3. Prevention of Child Sexual Violence through Anti-Violence Education

Responding to the phenomenon of violence that occurs, one of the efforts to prevent and reduce it is through educating the importance of anti-violence education for children, parents and society in general. Anti-violence education is one of the means that provides an understanding for children, parents and the community about violence, including sexual violence that has the opportunity to threaten children and an understanding of efforts to protect themselves (children) through various skills needed. Responding to the phenomenon of violence that occurs, one of the efforts to prevent and reduce it is through educating the importance of anti-violence education for children, parents and society in general. Anti-violence education is one of the means that provides an understanding for children, parents and the community about violence, including sexual violence that has the opportunity to threaten children and an understanding of efforts to protect themselves (children) through various skills needed (Alamsyah et al., 2023).

Violence in the world of education is undeniable. This is evidenced by the many cases of violence that occur and manifest in various forms, namely, physical violence, psychological violence, sexual violence and economic violence (Jauhari, 2016). Education is a solution in solving these problems. Education itself is a conscious and planned effort made by educators and students to create a learning atmosphere and learning process that aims to enable students to actively develop their potential so that they have religious spiritual strength, self-control, personality, intelligence, noble character and also the skills needed by themselves, society, nation and state. This is stated in the Law of the Republic of Indonesia Number 20 of 2003.

Based on the above, education has an important role to play in overcoming violence that occurs in the world of education. Therefore, it is important to have a planned program with a name that is applied in the implementation of education. When referring to Islamic education, anti-violence values that can be internalized in learning include the value of gentleness, the value of forgiveness, the value of democracy, and the value of surrendering to the provisions of Allah (God). These values are anti-violence values that have been enshrined in the Qur'an Surat Ali Imron, verse 159 (Jauhari, 2016). Furthermore, the Nahdlotul Ulama' Community organization states that to realize peace, it is necessary to internalize several principle values (Robihan, 2018).

The value of *tawasuth* is the value of being in the middle, which means being fair without taking sides and/or even at the extreme level. This has an impact on how education can be implemented with moderation, so that education can accommodate the various needs of students and society. The second value is the value of *tawazun*, which means the importance of the value of balance that can produce neutral views and attitudes, so as not to polarize to any extremism. Thus, in carrying out the educational process, educational planning and measurement have been formulated beforehand, this is done to accommodate educational goals based on several aspects to be achieved. The third value is the value of *tasamuh*, which means that to realize education that is free from violence, it is necessary to internalize the value of tolerance. This tolerance will produce brotherhood and harmony in the educational process. The last value is the value of *i'tidal*, which is a fair attitude. With a fair attitude in education, providing learning and educational stimulus can be done according to the needs and abilities of students. So that the provision of various programs for students can vary (Robihan, 2018).

In the school environment, anti-violence education can be carried out with several steps, namely 1) establishing rules regarding the prohibition of carrying sharp objects in the school environment, 2) teachers and all staff at school uphold

exemplary values in emotional management, 3) providing guidance to students so that they are skilled in solving various problems faced, 4) promoting the socialization of anti-violence values in the school environment by involving students in various programs, and 5) synergizing with parents or guardians of students in building personalities with anti-violence character (Yasri & Arumawan, 2024).

In Islamic education, anti-violence values can be found in QS. Al Imran verse 159 which means:

So, by the grace of Allah you (Prophet Muhammad) were gentle with them. Had you been harsh and hard-hearted, they would have stayed away from you. Therefore, forgive them, ask forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Verily, Allah loves those who put their trust in Him.

Based on the above verse, it can be understood that in Islamic education, the main values that must be emphasized are compassion, helping, being gentle, forgiving, respecting others and tawakal. The verse above also states that in dealing with a problem, Islam recommends prioritizing deliberation, openness and democracy (Jauhari, 2016).

The implementation of anti-violence education is fully supported by the government through the design of the SAKSI (School Against Violence, Bullying and Intolerance) program as has been implemented at SDN 13 Siloro, Pangkajene and Islands Regency. This implementation has proven effective in reducing the number of violence as reported in the second semester of 2023 as many as 55% of complaints dropped to 35% in the first semester of 2024 (Berkarakter, 2024).

4. Islamic Education as Anti-Sexual Violence Education

Violence is contrary to Islamic values that are based on love. In carrying out Islamic education, there is a space that allows parents to beat their children in the context of worship education, namely for children at the age of 10 who cannot be directed to carry out their obligations to pray at five times. However, beating, which is part of this violence, is not based on hatred, annoyance or the like, but must be based on educational values without exceeding the limit, so as not to cause trauma or physical or psychological injuries. Beating is the last resort that parents can do in order to educate children to obey the rules of Allah (Nurjanah, 2018). Islamic education is an education that is full of peaceful values, such as the value of tolerance, responsibility, admitting mistakes, apologizing and forgiving and so on (Hamzah, 2016).

The urgency of preventive action to increase cases of sexual violence against children can be done through various approaches, ranging from personal, family, to educational institutions and society. In the personal approach, 1) provision of

knowledge and knowledge of religion and science for every child, this is related to religious teachings which state that all forms of evil or perversion are part of the temptation of Satan which leads humans to things that are not approved by Allah SWT (Ummah & Kurnia, 2021).

In the family approach, the *first* is the provision of exemplary behavior from parents, which means that how parents behave, keep their eyes, restrain their anger, restrain their emotions, and so on is part of learning and character building for children. (Ummah & Kurnia, 2021). The *second* is providing a sense of security for children to tell everything to parents. This can be done early on with *bounding* that is formed early on and the habituation of open communication that involves the feelings of children and parents, without judgment. *Third*, the spiritual beliefs built in a family and the positive attitudes built in a family have an impact on children's self-control in making life decisions (Ummah & Kurnia, 2021). The *second* is providing a sense of security for children to tell everything to parents. This can be done early on with *bounding* that is formed early on and the habituation of open communication that involves the feelings of children and parents, without judgment. *Third*, the spiritual beliefs built in a family and the positive attitudes built in a family have an impact on children's self-control in making life decisions (Noviana, 2015). *Fourth*, providing age- appropriate sex education through role modeling, conveying information about insights in correct sex education, instilling good faith and morals from an early age (Nuryadin, 2016).

In the institutional approach or educational institutions, *first*, strengthening anti-violence values in teachers and students through Islamic religious education based on religious moderation. Practically, this can be done by identifying and selecting anti-violence values that are relevant to the subject matter, then internalizing them through contextual learning by participating in utilizing social media or digital devices to stimulate students so that they can use them wisely (Hudat et al., 2022). The *second* step is the implementation of Islamic education through Islamic Religious Education learning can be done by building relationships between teachers and students in dialogical, compassionate relationships, by utilizing learning methods that contain the value of *wisdom*, *mau'izhah*, and *jidat*. *Third*, the internalization of anti-violence values is not only for students through PAI learning, but also for educators and school staff. *Fourth*, the enforcement of anti-violence rules that are intended not only for students, but also for educators and all *existing* staff (Jauhari, 2016).

In the community approach, which is one of the environments for children's growth and development, comprehensive education is needed on the importance of maintaining kindness in the community environment (Hidayatullah, 2019; Jalil &

Hidayatullah, 2022). The community as a place where children interact with friends and relatives, is a place where children spend time after family and school, which means that from there, children will learn to live their lives as they see it from the environment, including the surrounding community environment (Ummah & Kurnia, 2021).

Within the scope of society, things that can be done to reduce the incidence of sexual violence against children are, *first*, forming a community concerned with community problems, which means that this community is a group of people in society who have a common *interest* or *value* that they want to maintain and develop in social life. With this community, the hope is to develop preventive activities or support for victims who have experienced it (Noviana, 2015).

In addition to the above, one of the efforts to reduce the number of sexual violence experienced by children is to provide sex education for children so that they can be more introspective and aware of the threats they may receive in the future. The values of sex education that need to be developed in children and adolescents according to Islamic education are the value of shame, the value of limiting interactions with the opposite sex, and the value of maintaining reproductive health properly. This effort should be carried out by parents and educators in the school environment synergistically (Yusufi et al., 2024).

Conclusion

Sexual violence is one of the most common types of violence experienced by children. The high domination rate of adolescent children as victims of sexual violence requires special attention from parents, educators and society. Islamic values that can be transmitted through Islamic education are one of the fortresses that need to be built in every child from an early age. The values of Islamic education that can be developed include the value of peace, such as the value of tolerance, responsibility, admitting mistakes, apologizing and forgiving and so on. The anti-violence values contained in QS. Al Imran verse 159 is the attitude of loving, helping, being gentle, forgiving, respecting others and tawakal that must be developed in every Muslim. The above verse also states that in dealing with a problem, Islam recommends prioritizing deliberation, openness and democracy. This is a tendency for each individual so that it can minimize the opportunity to become a perpetrator or victim of sexual violence. Efforts to prevent sexual violence require continuous cooperation between parents, educators at school, and the community as the third environment for child development. One of the efforts that can be made is to implement contextual learning, so that students can connect the learning material with their daily lives. In implementing contextual learning, educators can also utilize

digital technology products as an educational effort to utilize them wisely. In addition, the implementation of anti-violence education can be carried out by building a dialogical relationship between teachers and students who are compassionate, internalizing anti-violence values throughout learning and all teachers, staff and students. Finally, there is the enforcement of anti-violence rules for students, educators and all school staff.

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