

The Prevention Strategy of Sexual Violence from Sayyid Qutb's Perspective and Its Application in Educational Settings

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Abstract

This study aims to explore the verses related to the discourse on the prevention of sexual violence in Tafsir Fi Zhilal Al-Qur'an by Sayyid Qutb. The phenomenon of sexual violence has been prevalent since the pre-Islamic Arab era, prior to the revelation of the Qur'an. It continues in Indonesia in both domestic and public spheres. This issue stems from the disparity in the relationship between men and women and the decline in ethical and moral values within society. This research focuses on two main questions, how Sayyid Qutb interprets the verses related to the prevention of sexual violence, and how the prevention of sexual violence can be applied in the educational context. This is a qualitative study that gathers bibliographic data, which is then analyzed descriptively. The study concludes that according to Sayyid Qutb in Tafsir Fi Zhilal Al-Qur'an, the prevention of sexual violence as outlined in the Qur'an can be implemented through several stages. First, Q.S. An-Nur/24: 58-59 emphasizes education and supervision of children to prevent them from viewing others' private parts, thereby promoting mental and emotional health. Second, Q.S. An-Nur/24: 30-31 and Q.S. Al-Ahzab/33: 59 stress the importance of guarding one's gaze, chastity, and modesty in clothing. This stage is essential for self-protection against sexual violence driven by lustful desires. Third, Q.S. Al-Isra'/17: 32 prohibits approaching acts of adultery. Fourth, Q.S. An-Nur/24: 33 forbids the trade of women for prostitution or exploitation. In conclusion, the verses of the Qur'an discussed can be implemented in education through the following means: First, education on values and ethics, teaching the importance of privacy, proper etiquette in dressing, and maintaining personal dignity in social interactions. Second, supervision and

protection, where parents and society are responsible for providing oversight to ensure that children grow up in a nurturing environment, free from prohibited behaviors. Third, the protection of women, by preserving their dignity and rights through education on gender equality and combating sexual exploitation practices.

Keywords: *Al-Qur'an, Educational Settings, Sexual Violence Prevention, Sayyid Qutb, Tafsis*

Introduction

The current phenomenon indicates a significant prevalence of sexual violence cases in Indonesia. According to Kompas.com (August 2024), the National Commission on Violence Against Women (Komnas Perempuan), one of the institutions handling cases of sexual violence, reported 34,682 cases of sexual violence occurring in both domestic and public spheres.¹ This marks a drastic increase compared to 2018, which recorded 2,979 cases, and 2020, which reported 955 victims. These statistics reveal a year-on-year rise in sexual violence cases. In contrast, in 2017, there was a notable decrease with 2,183 cases reported compared to 3,325 cases in 2016.² This situation underscores the urgent need for preventive measures aimed at reducing instances of sexual violence.

Looking further back, during pre-Islamic Arab society before the Qur'an was revealed, disparities in the relationships between men and women were prevalent. This reflects the Jahiliyyah (pre-Islamic ignorance) era, which was characterized by a deeply entrenched patriarchal culture.³ However, the series of issues stemming from this patriarchal system was addressed through the Qur'an. Its revelation provided solutions to numerous societal problems.⁴ As a divine miracle from Allah revealed to

¹ Singgih Wiryono and Bagus Santosa, "Komnas Perempuan: 34.682 Perempuan Jadi Korban Kekerasan Sepanjang 2024," *Kompas.Com*, last modified 2024, accessed December 7, 2024, <https://nasional.kompas.com/read/2024/08/13/05445101/komnas-perempuan-34682-perempuan-jadi-korban-kekerasan-sepanjang-2024>.

² Komnas Perempuan, "Catatan Tahunan Komnas Perempuan 2023," *Komnas Perempuan*, <https://komnasperempuan.go.id/download-file/949>.

³ Rinja Efendi, Asih Ria Ningsih, and M SS, *Pendidikan Karakter Di Sekolah* (Penerbit Qiara Media, 2022); Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (IRCiSoD, 2021), 33.

⁴ Ilzam Hubby Dzikrillah Alfani, Mukhsin Mukhsin, and Nata Sutisna, "Justice in the Perspective of the Qur'an and the Sacred Texts of Other Religions and Its Contextuality," *FALASIFA: Jurnal Studi Keislaman* 15, no. 02 (2024): 162–172.

the Prophet Muhammad, the Qur'an contains principles of knowledge.⁵ that are timeless, offering meanings and guidance relevant to every era.

The meanings of the Qur'an are explored through various aspects of discussion, encompassing religious teachings as well as social, national, and state life.⁶ It is unsurprising that extensive literature addresses the Qur'an to provide solutions to various aspects of societal life. These efforts aim to solve a range of societal issues.⁷ With ongoing developments, studies examining the Qur'an as a solution to societal problems have increasingly emerged. This is what inspired the researcher to explore strategies for preventing sexual violence from the perspective of the Qur'an and the interpretation presented in Tafsir Fi Zhilal al-Qur'an by Sayyid Qutb.

In Tafsir Fi Zhilal al-Qur'an, Sayyid Qutb discusses several verses related to the prevention of sexual violence. First, he highlights the importance of education and supervision of children in Q.S. An-Nur/24:58-59. Second, he addresses the need to lower the gaze, guard chastity, and dress modestly, as stated in Q.S. An-Nur/24:30-31 and Q.S. Al-Ahzab/33:59, which commands the wearing of the hijab. Third, he underscores the prohibition of approaching adultery, both generally and specifically, including the prohibition of trafficking women for prostitution. General prohibitions against adultery are found in Q.S. Al-Isra'/17:32 and Q.S. An-Nur/24:33, which also forbids the exploitation of women for sexual purposes.

This research adopts a qualitative approach using library research methodology, relying on existing library resources.⁸ These include primary sources, such as Tafsir Fi Zhilal al-Qur'an by Sayyid Qutb, and secondary sources, such as books, journals, articles, and other materials relevant to the topic. The study aims to address societal problems, particularly those related to the prevention of sexual violence, through the lens of Qur'anic interpretation.

⁵ Muh Tulus Yamani, "Memahami Al-Qur'an Dengan Metode Tafsir Maudhu'i," *J-PAI: Jurnal Pendidikan Agama Islam* 1, no. 2 (2015).

⁶ Sukring Sukring, "Solusi Konflik Sosial Dalam Perspektif Al-Qur'an," *Millati: Journal of Islamic Studies and Humanities* 1, no. 1 (June 15, 2016): 103, <http://millati.iainsalatiga.ac.id/index.php/millati/article/view/540>.

⁷ Sukring, "Solusi Konflik Sosial Dalam Perspektif Al-Qur'an."

⁸ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* 5 (2020).

Result and Discussion

Table 1: Sayyid Quthub's Interpretation of Verses on the Discourse of Preventing Sexual Violence

Quranic Verses	Strategies	Sayyid Quthub's Interpretation
Q.S. An-Nur/24: 58-59	Education and supervision of children	Sayyid Quthub explains that a child who has not yet reached puberty is required to ask for permission if they wish to enter the parents' room or the room of other family members at three specific times. These times are before dawn prayer (<i>shubuh</i>), midday during nap time, and after the evening prayer (<i>isha</i>). These times are considered moments when the private parts of individuals are usually exposed, as people often remove their clothes to change or wear sleepwear or minimal clothing.
Q.S. An-Nur/24: 30-31 dan Q.S. Al-Ahzab/33: 59	Command to cover private-intimate body parts (<i>aurat</i>)	Sayyid Quthub explains that one of the manners that a man must uphold is to guard his gaze. Guarding the gaze is not only meant in the literal sense, but also involves controlling one's desires to avoid temptations that could lead to <i>fitnah</i> (temptation) and other undesirable consequences. Therefore, in this verse, it is also explained that guarding one's private parts is an essential part of guarding the gaze.
Q.S. Al-Isra'/17: 32	General prohibition of adultery	Sayyid Quthub explains that adultery is one of the most despicable acts, and in this regard, he equates adultery with murder.
Q.S. An-Nur/24:	The prohibition	Sayyid Quthb explicitly explains that the

33	of trafficking women for sexual purposes	prohibition of trafficking women for prostitution is an Islamic measure to create a healthy environment and prevent sexual violence, including the trafficking of women for sexual purposes and forced prostitution.
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Sexual Violence

Sexual violence can be briefly defined as any form of sexual threat and coercion, as stated by Yuwono in his book.⁹ This definition aligns with Articles 285 and 289 of the Indonesian Criminal Code (KUHP). Article 285 explains acts of rape involving coercion and threats against a woman who is not the perpetrator's wife. Meanwhile, Article 289 discusses indecent acts accompanied by threats of violence and coercion. Coercion itself can be interpreted as a form of violation against another person's will, referring to the denial of total rights over one's body, mind, and will as a human being.¹⁰

From a broader perspective, the United Nations (UN) defines sexual violence as any act involving unwanted sexual treatment, whether verbal or non-verbal.¹¹ Verbal forms include words, comments, or solicitations of a sexual nature.¹² Non-verbal forms can be indicated by unwelcome stares in any condition or situation.¹³ Similarly, the World Health Organization (WHO) states that sexual violence encompasses any action directed at someone's sexuality through coercion. WHO further explains that sexual violence can occur in households or public domains, including workplaces. It classifies sexual violence into two types: violence against close individuals (family and intimate partners) and violence in public settings.

⁹ S H Ismantoro Dwi Yuwono, *Penerapan Hukum Dalam Kasus Kekerasan Seksual Terhadap Anak* (MediaPressindo, 2018), 2.

¹⁰ Luthfi Maulana, "TEOLOGI PEREMPUAN DALAM TAFSIR AL-QURAN: Perspektif Pemikiran Hamka," *Musāwa Jurnal Studi Gender dan Islam* 15, no. 2 (July 17, 2016): 273, <http://ejournal.uin-suka.ac.id/pusat/MUSAWA/article/view/152-08>.

¹¹ Formas Juitan Lase, "Karakteristik Kekerasan Seksual Terhadap Perempuan Di Kabupaten Nias," *Jurnal Inada: Kajian Perempuan Indonesia di Daerah Tertinggal, Terdepan, dan Terluar* 1, no. 1 (2018): 1-25.

¹² Mella Fitriyatul Hilmi, "Kekerasan Seksual Dalam Hukum Internasional," *Jurist-Diction* 2, no. 6 (2019): 2199-2218.

¹³ Lase, "Karakteristik Kekerasan Seksual Terhadap Perempuan Di Kabupaten Nias."

Additionally, Fahham et al. define sexual violence as acts causing physical, sexual, or psychological harm or suffering.¹⁴ It can also involve non-physical or indirect acts of violence, such as stereotypes targeting someone's sexuality. This can be observed in societal views of women as "the second sex" or "second-class citizens".¹⁵ Such phenomena indicate that sexual violence is a form of deviant sexual practice, as it involves elements of violence and can lead to criminal acts. Moreover, sexual violence is also considered a violation of human rights.¹⁶

Sexual violence is recognized as one of the crimes that shows no discrimination. Its victims can come from various groups and diverse backgrounds, ranging from children, teenagers, to adults, both male and female.¹⁷ However, victims of sexual violence are often children and women, who are considered one of the vulnerable groups.¹⁸ Sexual violence against women is even regarded as one of the most severe and oldest forms of violence.¹⁹ Forms of such violence typically include crimes against women such as rape, domestic violence, sexual harassment, and incest.

The perception by some members of society that women are weak beings is one of the major factors contributing to sexual violence against women. This perception is inseparable from the patriarchal culture that is deeply rooted and developed in society. In patriarchal culture, men are considered to have more advantages than women.²⁰ Such a culture ultimately leads to subordination between

¹⁴ Sali Susiana, "Kekerasan Seksual Pada Era Digital," *Malang: Intelegensia Intrans Publishing* (2019), 115.

¹⁵ Dr Susanto, *Penghapusan Kekerasan Seksual Dalam Berbagai Perspektif* (Pusat Penelitian Badan Keahlian DPR RI, 2017), 11.

¹⁶ Ani Purwanti and Marzelina Zaliani, "STRATEGI PENYELESAIAN TINDAK KEKERASAN SEKSUAL TERHADAP PEREMPUAN DAN ANAK MELALUI RUU KEKERASAN SEKSUAL," *Masalah-Masalah Hukum* 47, no. 2 (April 30, 2018): 138, <https://ejournal.undip.ac.id/index.php/mmh/article/view/19012>.

¹⁷ Susanto, *Penghapusan Kekerasan Seksual Dalam Berbagai Perspektif*, 114.

¹⁸ Elizabeth Siregar, Dessy Rakhmawaty, and Zulham Adamy Siregar, "Kekerasan Seksual Terhadap Perempuan: Realitas Dan Hukum," *PROGRESIF: Jurnal Hukum* 14, no. 1 (2020).

¹⁹ Milda Marlia, *Marital Rape; Kekerasan Seksual Terhadap Istri* (Pustaka Pesantren, 2007), 13.

²⁰ Iwan Setyawan et al., "ANALISIS YURIDIS TENTANG PERLINDUNGAN TERHADAP KORBAN KEKERASAN DALAM RUMAH TANGGA (PUTUSAN NOMOR 1209/Pid. Sus/2021/PN. MEDAN)," *Jurnal Darma Agung* 31, no. 4 (2023): 930-946.

men and women.²¹ often resulting in the lack of women's involvement in public spaces.²²

The development of patriarchal culture has led to the societal belief that men have higher authority than women. This is reflected in the "privileged" rights given to men in decision-making processes. Meanwhile, women are expected to accept and follow these decisions without being given the opportunity to voice their opinions.²³ Such cases often occur in the household domain. It is also not uncommon for sexual violence to result from religious legitimization with misogynistic interpretations. This includes verses often used as justification for men to act arbitrarily toward women in sexual relations.²⁴

Quranic Verses on the Prevention of Sexual Violence

This issue requires support from various parties, including specific studies of the Quran related to the prevention of sexual violence. In the Quran, there are several verses that can be associated with this matter. Among them are: *first*, education and supervision of children, as mentioned in Q.S. An-Nur/24: 58-59. *Second*, guarding one's gaze, chastity, and clothing, as stated in Q.S. An-Nur/24: 30-31 and Q.S. Al-Ahzab/33: 59, which commands the wearing of the hijab. *Third*, prohibition against approaching adultery, both generally and specifically, such as the prohibition of trafficking women for prostitution. Relevant verses include Q.S. Al-Isra/17: 32 and Q.S. An-Nur/24: 33.

Sayyid Qutb's interpretation in *Fi Zilalil Quran* also offers insights into preventing sexual violence through the lens of Quranic exegesis.

²¹ Cecep Cecep and Sahadi Humaedi, "Mengatasi Dan Mencegah Tindak Kekerasan Seksual Pada Perempuan Dengan Pelatihan Asertif," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 5, no. 1 (2018): 48-55.

²² Moerti Hadiati Soeroso, "Kekerasan Dalam Rumah Tangga Dalam Perspektif Yuridis-Viktimologis," (*No Title*) (2010), 4.

²³ Maulana, "TEOLOGI PEREMPUAN DALAM TAFSIR AL-QURAN: Perspektif Pemikiran Hamka."

²⁴ Siti Rohmah, "Reinterpretasi Ayat-Ayat Al-Qur'an tentang Domestic Violence," *Muwazah* 4, no. 1 (2012).

Education and Supervision for Children

Education for children is crucial as an initial step in preventing sexual violence. Fundamentally, childhood is a phase where growth and development in various aspects undergo a rapid progression in human life.²⁵ This highlights that children are more sensitive and responsive to what they observe and the teachings they receive. Therefore, children at this stage require guidance, direction, and supervision as early preparations for facing future life challenges. This includes preventing all forms of violence, one of which is sexual violence.

In this regard, Sayyid Qutb, in his commentary, explains a Quranic verse about the etiquette of seeking permission to enter someone else's room, namely Q.S. An-Nur/24: 58-59. According to this verse, Sayyid Qutb elaborates that a child who has not yet reached puberty is required to ask permission before entering the room of their parents or other family members during three specific times: before the Fajr (dawn) prayer, midday during rest time, and after the Isha (night) prayer. These times are typically when people's private parts may be exposed, such as when they change clothes or wear nightwear.²⁶

This is an educational teaching on etiquette aimed at children. The purpose is to prevent children who have not yet reached puberty from seeing things they should not, such as someone else's private parts. According to Sayyid Qutb, if a prepubescent child sees another's private parts, it could potentially cause mental and emotional issues.²⁷ This is akin to the problems faced by children who, from an early age, are exposed to pornography through habitual viewing or reading.

Pornography in children, at first, usually occurs by accident, such as when looking for learning materials on the internet or suddenly the content appears and then accidentally opens it.²⁸ However, something like this is a serious matter because it can have a negative impact, namely causing addiction.²⁹ Because as mentioned

²⁵ Meni Handayani, "Pencegahan Kasus Kekerasan Seksual Pada Anak Melalui Komunikasi Antarpribadi Orang Tua Dan Anak," *JIV-Jurnal Ilmiah Visi* 12, no. 1 (2017): 67-80.

²⁶ Sayyid Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 4* (Beirut: Darul Syuruq, 2004), 2532.

²⁷ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 4*. 2532.

²⁸ Maria Ulfah Anshor, "Dampak Media Berkonten Pornografi Terhadap Anak," *Jakarta: Pusat Penelitian dan Pengembangan Kesejahteraan Sosial, Kementerian Sosial RI* (2018), 74.

²⁹ Trinita Anggraini and Erine Nur Maulidya, "Dampak Paparan Pornografi Pada Anak Usia Dini," *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini* 3, no. 1 (June 27, 2020): 45-55, <http://ejournal.radenintan.ac.id/index.php/al-athfaal/article/view/6546>.

earlier, childhood is a sensitive period. At this time, children will be easier to accept something that is in their knowledge environment and followed by high curiosity. Therefore, it is possible that children who have been exposed to pornography will be interested in finding out and doing it repeatedly.

In the next stage, a child who has been exposed to and addicted to pornographic content will experience what is called desensitisation, which is considering pornographic content as a normal thing. So it is likely that this will be able to encourage children to commit sexual acts.³⁰ This kind of action is one of the actions that will have bad consequences, because it may not happen to himself, but will also harm others by practicing it. Because according to Donald as cited by Mulya Haryani et al, sexual acts under the influence of pornography can result in crimes and sexual deviations, such as lesbianism, homosexuality, and pedophilia.³¹ So this also does not rule out the possibility of sexual violence, such as sexual harassment and various things related to it. So this requires special efforts in preventing sexual violence from an early age. Especially in a time of technological advancement like now, content that should not be seen for children such as pornography can be accessed easily. Therefore, parental supervision in this case is very important. In addition to education and teaching, parents or other members are required to be more vigilant about their children's mobility on the internet.

Guarding your gaze, genitals, and clothing

The reality in many communities is that the blame for sexual violence lies with the victim.³² In fact, any form of violence never considers the victim as the source of the violence. Because in any form, violence is not something that can be used as a solution or something that can be justified.³³ So the perception of the victim as the

³⁰ Mulya Hariyani, Mudjiran Mudjiran, and Yarmis Syukur, "Dampak Pornografi Terhadap Perilaku Siswa Dan Upaya Guru Pembimbing Untuk Mengatasinya," *Konselor* 1, no. 2 (2012), 5.

³¹ Hariyani, Mudjiran, and Syukur, "Dampak Pornografi Terhadap Perilaku Siswa Dan Upaya Guru Pembimbing Untuk Mengatasinya."

³² Astuti Nurlaila Kilwouw, "Kekerasan Seksual Terhadap Perempuan Dalam Kajian Filsafat Islam (Studi Pemikiran Feminis-Muslim)," *AL-WARDAH: Jurnal Kajian Perempuan, Gender dan Agama* 13, no. 1 (2020): 89–106.

³³ Kodir, *Qira'ah Mubadalah*. 415.

cause of violence cannot be justified. In this case, as the Prophet taught his people not to commit acts of violence.

As in the hadith narrated by Imam Muslim in the book of *Sahih Muslim* no. 6195.³⁴

"The Messenger of Allah never struck anyone with his hand, even if it was his wife or servant, except during Jihad in the cause of Allah. The Messenger of Allah never once was harmed and then retaliated, except when things that Allah forbade were violated, then the Messenger of Allah retaliated for the sake of Allah." (HR. Muslim)

Efforts to prevent sexual violence in this case are the recommendations to keep their eyes and genitals for men as in Q.S. An-Nur/24: 30. In this verse Sayyid Quthub explains that one of the manners that must be held by a man is to always keep his eyes. Keeping the view in this case is not only in the literal sense, but also includes keeping the lust not to be tempted to temptations that can lead to fitnah and other things that are not desirable, in this verse also explained about keeping the genitals, because keeping the genitals is one part of keeping the view.³⁵

This is inseparable from the many cases that occur in sexual violence, which can be said that 90% of perpetrators of sexual violence are men.³⁶ This fact shows that most men have a weakness in restraining lust, so that they channel their desires in the wrong way. as in this case, Quraish Shihab in stating that 'Now many of the men who openly declare themselves supporters of women, but in disguise they abuse them.'³⁷ Therefore, in this case Allah commands men to keep their eyes and lusts. This command aims to prevent fitnah or other things that are not in accordance with the rules of Shara'.³⁸ which in this case can be associated with several forms of sexual violence as expressed by Komnas Perempuan, such as rape and sexual harassment.

Meanwhile, the next verse, Q.S. An-Nur/24: 31, explains the command to keep the gaze, keep the genitals, and cover the aurat for women. In the verse, Sayyid

³⁴ Hadits Soft, "Hadits Soft" (Jakarta: Lidwa Pusaka, 2011).

³⁵ Sayyid Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 5* (Beirut: Dar Al-Syaruq, 2004), 2512.

³⁶ Syaiful Bahri, "Suatu Kajian Awal Terhadap Tingkat Pelecehan Seksual Di Aceh," *Jurnal pencerahan* 9, no. 1 (2015).

³⁷ M Quraish Shihab, *Perempuan: Dari Cinta Sampai Seks, Dari Nikah Mut'ah Sampai Nikah Sunnah, Dari Bias Lama Sampai Bias Baru* (Lentera Hati Group, 2010), 42.

³⁸ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 4*. 2521.

Quthub explains that women should not cast charming glances and glances with the intention of arousing men. Nor should women give freely of their genitals in a way that is not good. because in a way that is not good will cause an impact that is not good either.³⁹

The interpretation of this verse is slightly different from the previous interpretation, which both talk about keeping the view. Basically, these two verses use words with the same root, namely *يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ* and *يَعْضُوا مِنْ أَبْصَارِهِمْ*. However, in contrast to the previous verse which explains that self-preservation is one of the manners for men, in this verse Sayyid Quthub interprets it by warning women not to show a dazzling view with the aim of tempting men. Regarding this, as the opinion of Qulraish Shihab who explains that men often exploit the female body. So from him men prefer to see women's bodies when naked. In contrast to women who are not too enamoured with men who are naked. Women are more attracted to men who have strength, be it in body, personality, or position.⁴⁰

So in this case, similar to the records of the National Commission on Violence Against Women, that most victims of sexual violence are women.⁴¹ as in cases of sexual harassment, rape, trafficking in women (prostitution), and other forms as determined by Komnas Perempuan. The existence of phenomena like this, in the Indonesian context, there are still many patriarchal cultures that develop in society. In a patriarchal culture, men are considered to benefit more than women. So in the end, this culture results in subordination between men and women.⁴²

In Q.S. An-Nur/24: 31, besides explaining about keeping the gaze and keeping the genitals, it also explains about keeping clothes or in this case, covering the aurat. Sayyid Quthub explicitly explains that the reality that occurs today, many of the women easily expose their aurat. Therefore, in this verse, Allah commands mu'min women to cover their aurat. As for this as a step to anticipate or prevent fitnah.⁴³ Because of the facts that exist, the opening of the aurat can cause desire for men. so it

³⁹ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 4*. 2523.

⁴⁰ Perempuan, "Catatan Tahunan Komnas Perempuan 2023."

⁴¹ Cecep and Humaedi, "Mengatasi Dan Mencegah Tindak Kekerasan Seksual Pada Perempuan Dengan Pelatihan Asertif."

⁴² Anshor, "Dampak Media Berkonten Pornografi Terhadap Anak."

⁴³ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 4*. 2512.

does not rule out the possibility of unwanted actions such as sexual harassment or even rape.

Sayyid Quthub in his tafsir explains that the reason for the revelation of the verse Q.S. Al-Ahzab/33: 59 originated from the act of sexual harassment from a group of people to women who were thought to be slaves. so that Allah ordered His servants to wear the hijab, so that it could be known that he was not a slave. Because in his tasfir, Sayyid Quthub explicitly explains that many of the ungodly men seduce and harass slaves who they consider weak and despised.⁴⁴ This interpretation reveals that sexual harassment targets a weak woman because basically the purpose of sexual harassment is to degrade others sexually.⁴⁵ In the Indonesian context, this often happens and is even considered a common understanding.⁴⁶ Many men engage in whistling or catcalling if a woman passes in front of them.⁴⁷ This is one of the characteristics of verbal sexual violence.

Prohibition against approaching adultery

The form of prevention of sexual violence in this case, namely by keeping clothes and not showing things that can trigger male desire for women. As for men, they are required to keep their gaze so as not to fall into prohibited things. because it does not rule out the possibility, after sexual harassment, there will be several other forms of violence, such as rape and other things related to it. In addition to that, it is required to guard the genitals, so as not to fall into associations that can have a negative impact.

As happens in the reality of society, namely related to the many cases of pregnancy outside of marriage, both in dating relationships and in cases of rape. In cases of rape, for example, many of the cases in Indonesia end with the victim being killed. This is as in the case of a 14-year-old girl with the initials Y in Bengkulu in

⁴⁴ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 5*. 2880.

⁴⁵ N K Endah Triwijati, "Pelecehan Seksual: Tinjauan Psikologis," *Masyarakat, Kebudayaan Dan Politik* 4 (2007): 303–306.

⁴⁶ Ida Ayu Adnyaswari Dewi, "Catcalling: Candaan, Pujian Atau Pelecehan Seksual" (Udayana University, 2019), 201.

⁴⁷ Hilmi, "Kekerasan Seksual Dalam Hukum Internasional."

2016, who was raped by 14 people and ended up being killed.⁴⁸ The prohibition of adultery in the verse above is a form of prohibition in general, while in the Qur'anic verse that talks about a specific prohibition, namely regarding the prohibition for someone to trade women for the purpose of prostitution or prostitution as in Q.S. An-Nur/24: 33. In this case, Sayyid Quthub explicitly explains that the prohibition of trading women for prostitution is one of the steps in Islam to create healthy environmental conditions.⁴⁹ As for this, it is one of the efforts aimed at preventing unwanted things, one of which is the existence of sexual violence in the form of trafficking in women for sexual purposes and forced prostitution.

Sayyid Quthub also explained that the existence of such events is closely related to economic problems.⁵⁰ This is also still happening today. As revealed by Edi Yuhermansyah and Rita Zahara in their article, the initial cause of human trafficking for sexual purposes is poverty under the pretext of debt and low education.⁵¹ In the current context, this often occurs under the pretext of fraud, where the victim is promised a job or other things, then he is forced and trapped to become a sex worker.⁵² So in this case Sayyid Quthub explains that it is required for everyone to improve their respective economic conditions. This is to avoid being drawn into dirty practices that are not in line with religious legitimacy.⁵³

Application of Sexual Violence Prevention Efforts in Educational Spaces

After explaining the discussion at length in the previous sub-section, this sub-section will attempt to apply the Qur'anic verses to the context of preventing sexual violence in educational spaces. This is primarily aimed at building awareness and behavior based on moral and ethical values. Some of the verses mentioned provide clear guidance on how to create a safer and more honorable environment for both

⁴⁸ Muhammad Teja, "Kondisi Sosial Ekonomi Dan Kekerasan Seksual Pada Anak," *Majalah Info Singkat Kesejahteraan Sosial* 8, no. 9 (2016), 9.

⁴⁹ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 5*. 2516.

⁵⁰ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 4*. 1529.

⁵¹ Edi Yuhermansyah and Rita Zahara, "KEDUDUKAN PSK SEBAGAI KORBAN DALAM TINDAK PIDANA PROSTITUSI," *LEGITIMASI: Jurnal Hukum Pidana dan Politik Hukum* 6, no. 2 (December 4, 2018), <https://jurnal.ar-raniry.ac.id/index.php/legitimasi/article/view/3960>.

⁵² Oksidelfa Yanto, "Prostitusi Online Sebagai Kejahatan Kemanusiaan Terhadap Anak," *Jurnal Lex et Societatis* 16, no. 2 (2016).

⁵³ Quthb, *Tafsir Fi Zhilal Al-Qur'an Jilid 5*. 2561.

individuals and communities. The following is a description of the application of these verses in the educational settings.

Education and Supervision of Children based on Q.S. An-Nur/24: 58-59

This verse talks about the importance of supervising children, especially when it comes to interacting with adults who are not their *mahram*. In the context of education, this verse reminds the importance of strict arrangements regarding who interacts with children in the school environment, dormitories, or other places of education. The applications include, first, education about privacy and social manners. Q.S. An-Nur/24: 58-59 teaches the importance of education about privacy, shyness, and ethics in interacting with others, especially in terms of maintaining *aurat* (private-intimate body parts). In the context of education, this verse can be translated as teaching children the importance of asking permission before entering other people's personal space, as well as maintaining boundaries in interacting with family members or other adults. Second, Supervision of children. In the realm of education, this verse also teaches parents to supervise and guide their children in entering the adult phase, providing an understanding of when they begin to gain freedom in social interaction and how they need to maintain these boundaries. This is part of the character and moral education of children in the family.

Prohibition of Approaching Zina and Trafficking in Women: Q.S. Al-Isra'/17: 32 and Q.S. An-Nur/24: 33

These two verses prohibit Muslims from approaching adultery and all forms of actions that can lead to it. One of them is the prohibition of trafficking women for the purpose of prostitution, which is directly related to acts of sexual exploitation and violence against women. The application can be, firstly, education on sexual morality and ethics. This verse teaches us the importance of educating children and adolescents about moral boundaries in sexual relations. In education, it is necessary to give a deep understanding of the consequences of adultery and the importance of maintaining personal honor and respecting the rights of others. Secondly, the protection of women and the prohibition of exploitation. The verse also teaches that

women should be protected from sexual exploitation and human trafficking. In the context of education, this can be translated into efforts to engage children and communities to be more aware of the dangers of trafficking and exploitation of women. Schools and families have an important role in instilling values of equality, respect for women's rights, and tackling practices that dehumanise women, such as human trafficking for the purpose of prostitution.

Guarding the gaze, the genitals, and the clothes: Q.S. An-Nur/24: 30-31 & Q.S. Al-Ahzab/33: 59

Some of these verses contain commands for men and women to guard their gaze, their private parts, and to wear clothes that cover the *aurat* (private-intimate body parts). In education, this relates to character building and behavior that maintains modesty and keeps away from things that can trigger sexual violence or harassment. The application is as follows: first, education about *aurat* and modesty. In the realm of education, these verses teach the importance of awareness of *aurat* and the obligation to cover certain body parts, both for men and women. Teaching children and adolescents about the concept of *aurat*, not only in terms of clothing, but also in terms of maintaining views and social interactions in accordance with religious norms. Second, moral education and dress ethics. In formal and informal education, families and schools must teach the values of modesty and dress code in accordance with religious teachings, especially for women with an emphasis on the obligation to wear the hijab as part of their identity and respect for themselves and others.

Conclusion

Prevention of sexual violence in the Qur'an is done in several stages. First, in the form of education and supervision of children with the aim that children do not see other people's bodies and are healthy mentally and psychologically. This is as in Q.S. An-Nur/24: 58-59. Second, it is done by keeping the gaze, genitals, and clothing. At this stage is a stage in guarding oneself so as not to fall into sexual violence due to the urge of lust. As for this, as in Q.S. An-Nur/24: 30-31 and Q.S. Al-Ahzab/33: 59. Third, it is done by prohibiting approaching adultery. The prohibition is done in two forms, namely *zina* (adultery) in general as in Q.S. Al-Isra'/17: 32, and specifically

related to one form of sexual violence, namely the prohibition of trafficking women for the purpose of prostitution, as in Q.S. An-Nur/24 verse 33. Overall, the application of the teachings in these Qur'anic verses can be implemented in education through: First, value and ethics education, which teaches the importance of maintaining privacy, good manners in dressing, and maintaining personal honor in social interactions. Second, supervision and protection. Parents and society are responsible for providing supervision to children so that they grow up in an educational environment and do not fall into prohibited behavior. Third, protection of women; Fourth, maintaining the dignity and rights of women by providing education on the importance of gender equality and tackling practices of sexual exploitation.

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