Article

Islamic Sexuality Education to Prevent Sexual Violence in Higher Education: Lessons from Universitas Brawijaya

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Abstract

Sexual violence remains a persistent challenge in university environments, despite the implementation of various policies and task forces, including at Universitas Brawijaya. This study investigates the integration of fiqh sexuality in preventing sexual violence on campus. Employing a qualitative case study with a socio-legal approach, data were gathered through in-depth interviews, observations, and documentation of the Universitas Brawijaya's PPKS Task Force activities. The findings reveal that while educational efforts are underway, the approach predominantly focuses on legal and psychological aspects, with fiqh sexuality not yet systematically integrated. Crucially, from the perspective of maqāṣid al-syarī'ah, fiqh sexuality offers significant potential for preventing sexual violence through the principles of ḥifẓ al-nafs, ḥifẓ al-nasl, and ḥifẓ al-'aql. Therefore, mainstreaming fiqh sexuality education is essential in university sexual violence prevention strategies.

Keyword

Higher education, Islamic jurisprudence, maqāṣid al-syarī'ah, sexuality education, sexual violence

Introduction

Sexual violence in the university environment is an increasingly worrying phenomenon. Based on data from the Ministry of Women's Empowerment and Child Protection (Ministry of Women's Empowerment and Child Protection. (2024), as of April 2024, it was recorded as many as 2,681 cases of sexual violence occurs in campus environments throughout Indonesia (Ministry of Women's Empowerment and Child Protection. (2024). Universitas Brawijaya (UB) is one of the higher education institutions that is not spared from this problem. Several cases involving students as perpetrators and victims have come into the public spotlight, including cases of sexual harassment in certain faculties that led to severe academic and psychological sanctions for victims (Hakiki, M. R., & Arief, F. (2024).

To answer these challenges, the government through the Ministry of Education, Culture, Research, and Technology issued Permendikbudristek Number 30 of 2021 concerning the Prevention and Handling of Sexual Violence in the Higher Education Environment. One of the implementations is the establishment of the PPKS Task Force (Task Force for the Prevention and Handling of Sexual Violence) on various campuses, including Brawijaya University. However, the implementation of this policy at UB is considered not optimal, especially because the approach used is still limited to positive and psychological legal aspects, without touching the moral and religious dimensions rooted in religious values (Endrawati, 2024).

Previous studies have analyzed sexual violence prevention through various lenses, including legal frameworks (Wartoyo, H., & Ginting, S. (2023), Student Advocacy (Ramadiani, R., et al. (2022), and digital literacy (Permatasari, A., et al. (2023). However, studies that adopt a fiqh of sexuality approach as part of preventive education against sexual violence are still very limited. et, Islam, as a comprehensive religion, possesses normative frameworks that regulate sexual relations and uphold bodily purity, as reflected in the verses of the Qur'an (QS. An-Nur [24]: 30-31) and classical fiqh rules (Fauzi, M. (2023).

In this context, the fiqh of sexuality approach is seen as crucial literacy that can address the void of ethical and spiritual approaches in efforts to prevent sexual violence in universities. Fiqh of sexuality not only discusses sexual relations within the framework of sharia, but also encompasses dress etiquette, interactions between opposite genders, and respect for one's own body and others' (Shihab, 2005). Therefore, integrating the values of fiqh of sexuality into campus education can offer a complementary solution to the legal and psychological approaches already in place. This gap is particularly critical in the Indonesian context, where religious values significantly shape students' worldviews. Thus, this study seeks to contribute by examining how fiqh-based sexuality education can serve as a complementary approach within the university's Sexual Violence Prevention and Handling (*Pencegahan dan Penanganan Kekerasan Seksual*, PPKS), framework, specifically at Universitas Brawijaya, and how it is

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perceived and practiced by relevant stakeholders.

Methods

This research is a Qualitative Research By type Case Study (Hannes et al., 2022)in a scholarly climate wherein qualitative research projects have long been underfunded. Access to finances and specialized staff makes our lives as researchers easier when designing our study. However, the lack of funding or the absence of paid staff members on a project have not been obstacles for all, as a substantial number of scholars successfully manage to design and conduct state-of-the-art qualitative research projects. They develop empirically grounded theories, present disruptive ideas for change, establish relevant conceptual frameworks or create valuable products in which they address the concerns of professionals, policy makers and citizens.\nQualitative researchers are excellent maze runners and usually are very skilled in finding a way out of the ever-changing societal labyrinth (see Figure 18.1. The case study was chosen to explore in depth the context, process, and meaning of sexuality fiqh education in an effort to prevent sexual violence at Universitas Brawijaya (Hennink et al., 2020). This research is focused on specific and contextual cases, namely the educational activities of the PPKS Task Force and the understanding of students and stakeholders on fiqh sexuality as an instrument for mitigating sexual violence. The approach used in this study is sosio-legal approach, which is an interdisciplinary approach that combines legal and social perspectives to understand legal issues in the context of societal social practices (Banakar, R., & Travers, M. (2005). In this context, sexuality fiqh education is not only studied as a normative text of Islam, but also in the practices and perceptions of stakeholders in the campus environment.

The data sources in this study consist of primary data and secondary data (Aspers & Corte, 2021). Data Primer includes the results of in-depth interviews with members of the PPKS Task Force of Universitas Brawijaya, students involved in or targeted educational activities related to sexual violence, and documentation of activities such as modules, flyers, and official social media of the PPKS Task Force. While Data Seconds includes previous literature on sexual violence and sexuality fiqh education, policy documents such as Permendikbudristek No. 30 of 2021, and academic journals, books, and official reports of the Institution.

The data collection techniques in this study include three main methods (Creswell, J. W., & Poth, C. N. 2018): (1) In-depth interview: It is carried out in a semi-structured manner with stakeholders (members of the PPKS Task Force), Islamic religious education lecturers, and students. (2) Participatory observation: Directly observe socialization or training activities organized by the PPKS Task Force, including the use of fiqh-based materials. (3) Documentation studies: Collect and analyze related documents, such as online learning modules, socialization materials, Task Force social media uploads, and campus policies.

The data is analyzed using several stages: (1) Data reduction, i.e. selecting and focusing data that is relevant to the focus of the research. (2) Data presentation, namely presenting data in accordance with the focus of research, such as forms of educational activities in preventing sexual violence. (3) Conclusion drawing, that is, interpreting the relationships between themes and compiling them into a whole narrative (Braun, V., & Clarke, V. 2006). To increase validity, it is Source triangulation and Member Checking to ensure the accuracy of the data obtained.

Results and Discussion

Implementation of Education by the UB PPKS Task Force.

The results of the study show that the Sexual Violence Prevention and Handling Task Force of Universitas Brawijaya (*Satuan Tugas Pencegahan dan Penanganan Kekerasan Seksual Universitas Brawijaya*) has actively organized educational activities in the context of preventing sexual violence. The UB PPKS Task Force has organized various educational media. *Firstly,* Activities Psychoeducation and socialization to new students which integrates training on the introduction of sexual violence and bullying and reporting procedures to the Integrated Service Unit on Sexual Violence and Bullying (ULTKSP). This activity provides an important basic understanding, but does not touch the realm of religious ethics that can strengthen the internalization of values (FapetUB. (2022).

Secondly, ToT training activities and FGD workshops which targets active students and educators. This activity succeeded in creating a collective awareness of the importance of forming a safe and inclusive campus environment (Prasetya, 2022). However, in terms of substance, all the material presented is still legalistic and psychological.

Thirdly, the development of an online module through SPADA which discusses four main topics related to sexual violence. Even though it has been integrated with the national system and is massive, the content still does not touch the aspects of fiqh sexuality and sharia norms. Likewise, in education through the social media Instagram @satgasppks.ub, the content presented generally contains information about the definition, form, and procedure of reporting sexual violence, but does not raise the discourse of Islamic values as part of public education.

However, the educational approach carried out by the UB PPKS Task Force still focuses on Psychological and legal realm, not religion-based value education. This is emphasized by Endrawati (2024) who explains that educational materials have so far emphasized aspects of stress management, dealing with situations, social media wiseness, as well as reporting and legal protection techniques. Meanwhile, comprehensive sexual education, especially related to religious perspectives such as fiqh sexuality, has not become a priority. This inequality is also influenced by the limitations of educational personnel in the fields of reproductive health and religion (Endrawati, 2024).

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This phenomenon reinforces previous findings that the dominant approach used in the college environment in dealing with sexual violence tends to be legal-formal and fragmented (Wartoyo & Ginting, 2023). In fact, according to the theory of educational value (Tilaar, 2004), education should not only target the cognitive and technical realms, but also touch on the awareness of values, ethics, and spirituality. With the absence of fiqh sexuality in official programs, the campus loses the opportunity to form students' moral awareness comprehensively.

The education provided to students about sexual violence has not touched on the aspect of religious morality based on fiqh sexuality. Stakeholders admitted that sexual education materials have not been developed in the perspective of fiqh, and even the term "fiqh sexuality" is not yet generally known by the extension workers of the PPKS Task Force. This is in line with previous findings that most Task Forces on Indonesian campuses tend to use a legal-formal approach in dealing with sexual violence (Wartoyo & Ginting, 2023). There has been no systematic module or activity that contains fiqh values in socialization and education. In fact, according to Transformative education theory developed by Mezirow (1997) emphasizes that learning that changes social behavior must begin with critical reflection on the values and beliefs that have been accepted (Mezirow, 1997). Fiqh education on sexuality has the potential to be a reflective tool that triggers a transformation of students' ways of thinking in understanding the relationship between gender, body, and sexual authority in a more responsible manner.

In addition, this phenomenon reflects the criticism from Tilaar (2004), that education in Indonesia is often trapped in a technocratic approach and loses the value dimension. In this context, the absence of moral and religious values in sexuality education on campus can be a gap that causes a weak transformation of students' ethical awareness towards the issue of sexual violence. Education should not only target cognitive and legal aspects, but also touch moral and spiritual values as an effort to form character and ethical awareness (Tilaar, 2004). Fiqh education on sexuality has great potential to strengthen this dimension because it contains the principles *hifzh al-nafs* (preserving the soul) and *hifzh al-nasl* (take care of offspring) as the concept of *maqashid al-syariah* (Kamali, 2008). This is also reinforced by the theory Religion-based character education (Lickona, 2004), a profound moral transformation can only be achieved through the internalization of values through education that touches on spiritual aspects, not just external behavioral aspects.

Therefore, integration is needed between units in charge of religious development, such as the Center for Religious Development (PPA) of Brawijaya University, *Takmir* of the Raden Patah mosque, the PPKS Task Force, and student spirituality units in forming a value-based sexual education curriculum. This collaborative model carries significant implications for a truly holistic approach to sexual violence prevention.

This integration envisions a scenario where the Center for Religious Development (PPA) and the Takmir of the Raden Patah mosque actively serve as providers of normative and spiritual expertise, taking the lead in developing a fiqh sexuality curriculum framework that is both relevant to the campus context and deeply aligned with *maqāṣid al-syarī'ah* principles. Their role would encompass the meticulous design of modules, teaching materials, and clear guidelines that meticulously elucidate concepts like *ḥifẓ al-nafs*, *ḥifẓ al-nasl*, and *ḥifẓ al-'aql* in their direct relation to healthy social interactions and proactive sexual violence prevention.

Concurrently, the PPKS Task Force of Universitas Brawijaya would function as the primary facilitators and program implementers, seamlessly integrating this critical fiqh sexuality content into their existing psychoeducation initiatives, Training of Trainers (ToT) workshops, online modules, and extensive social media campaigns. This strategic integration would ensure that prevention messages extend beyond mere legal aspects and reporting procedures, deeply embedding the crucial ethical and moral dimensions within each individual. Furthermore, student spirituality units, such as various campus religious organizations, are positioned to become powerful agents of value internalization and peer educators.

They possess the unique capacity to cultivate informal discussion spaces, conduct thematic studies, and establish mentorship programs that explore fiqh sexuality from a relatable and easily digestible perspective for their peers, thereby helping to foster a collective awareness and a robust campus culture that actively upholds Islamic behavioral norms. Through this comprehensive collaborative model, sexual violence prevention education at Universitas Brawijaya would transcend merely being responsive to external regulations like Permendikbudristek No. 30 of 2021, becoming capable of cultivating a profound moral and spiritual consciousness among students. Ultimately, this integrated approach promises to create a campus environment that is not just physically and legally safe, but also rich in values, just, and profoundly humane, where every individual possesses self-control deeply rooted in a robust understanding of religious ethics.

Low Literacy of Fiqh Sexuality among Students

One of the main findings of this study is the low understanding of Universitas Brawijaya students on the concept of fiqh sexuality. Most of the students interviewed did not know exactly what sexuality fiqh was, even thinking that sex education was only related to reproductive health or the prevention of sexually transmitted diseases. There is no understanding that touches on normative-religious aspects in building ethical and moral sexual awareness.

When asked about their sources of knowledge about sexuality, most students mentioned social media, discussions with peers, or material from biology lessons at school. These sources are generally medical or socio-psychological, not religious-based. This indicates that sexuality fiqh literacy has not yet become part of the general discourse in the campus environment,

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both formally in the curriculum and informally in student discussion rooms.

This phenomenon can be explained by the constructivism social as stated by (Vygotsky, 1978), which affirms that individual knowledge is formed through social interaction within a particular cultural environment. If the campus environment does not provide a learning space that introduces religious values in the context of sexuality, then students will not have enough references to develop their religious understanding in that realm. Campuses, as educational institutions, actually play an important role in shaping students' horizons of understanding of moral and social issues, including sexuality.

This low literacy also strengthens the findings (Abdullah, 2021), which states that Islamic education in public universities often does not touch on actual issues such as sexuality, gender, and sexual violence. Religious education is more focused on the ritual and dogmatic aspects of faith, without associating it with the challenges of modern life, including healthy and moral social relations between men and women.

The result of this lack of literacy is the emergence of students' ignorance of the limits of interaction that are justified by sharia, which in turn can open up space for ethical violations and even sexual violence. Without a deep understanding of the fiqh of opposite-sex relationships, students rely only on general values that are not always enough to direct their behavior consistently, especially in complex social situations such as the campus environment.

In the context of preventing sexual violence, weak literacy of fiqh sexuality has the potential to weaken students' resilience to social pressure, permissive culture, and unbalanced power relations. This is where the importance of integrating fiqh sexuality in campus education comes in, which not only instills normative knowledge, but also fosters ethical and spiritual awareness as a form of personal moral strengthening.

According to (Lickona, 2004), successful character education must combine three elements: moral knowing, moral feeling, and moral action. If fiqh sexuality is taught contextually, then students will not only know the basic laws surrounding sexual relations, but also have empathy for victims of violence, as well as the ability to refrain from behavior that violates religious and humanitarian values.

Therefore, the low literacy of fiqh sexuality among students must be understood as a structural gap in the higher education system, which needs to be immediately responded to with policies and curricula that are more responsive to social and religious realities. The integration of fiqh material on sexuality in Islamic Religious Education (PAI) courses, new student training, and cross-disciplinary discussions are the first steps that can be taken to improve this condition systemically.

If viewed from the perspective of the sharia maqashid, as developed by (Al-Shāṭibī, 1997) and contextualized by (Kamali, 2008), Islamic laws aim to safeguard five main aspects of human life: agama *(ḥifẓ al-dīn)*, jiwa

(ḥifẓ al-nafs), akal *(ḥifẓ al-ʿaql)*, keturunan *(ḥifẓ al-nasl)*, dan harta *(ḥifẓ al-māl)*. In the context of sexuality and relationships between the opposite sex, the two most relevant maqāṣid are *ḥifẓ al-nafs* and *ḥifẓ al-nasl*.

Low literacy of fiqh sexuality means that students do not have enough understanding to protect themselves *(ḥifẓ al-nafs)* from deviant behavior, whether in the form of harassment, pornography, or unlimited relationships. Likewise, a weak understanding of the norms of legitimate and ethical sexual relations has the potential to undermine *the goal of ḥifẓ al-nasl*, which is to maintain offspring and a stable social structure. Students who are not equipped with fiqh values of sexuality will have difficulty understanding the boundaries of halal and haram, as well as the social and spiritual risks of sexual relations that are not in accordance with religious guidance.

Furthermore, this lack of understanding can have a serious impact on efforts to prevent sexual violence. Without the integration of *maqāṣid* values in sexuality education, students rely only on procedural knowledge taught in legal and psychological approaches, which is often insufficient to build ethical awareness from within. In this context, fiqh sexuality can function as an educational medium that encourages the internalization of moral values and self-control, in line with the principle of prevention in *maqāṣid sharia*.

In addition, if studied from the perspective of *ḥifẓ al-ʾaql* (keeping the mind), students who do not understand the ethical framework in sexual relations risk being trapped in the permissive narratives that develop on social media. Popular culture that normalizes free behavior can influence the way they think and attitude toward sexuality. Therefore, sexuality fiqh education is important not only to avoid moral violations, but also to maintain the clarity of reason and rationality of students in judging what is good and bad.

Therefore, the integration of fiqh sexuality in campus education programs is a form of operationalization of *maqāṣid al-syarīʾah* in higher education. Not only does it enrich existing legal and psychological approaches, but it also fills the value gap in shaping physically healthy, spiritual, and socially healthy campus people. This education must be developed contextually to suit the challenges of the times, without losing the value of the substance of the maqāṣid itself.

The Role of Sexuality Fiqh in the Prevention of Sexual Violence

In efforts to prevent sexual violence in the university environment, legal and psychological approaches are often used as the main foothold. However, this approach has not fully touched the root of the problem, namely weak self-control, the blurring of moral values, and the lack of a correct understanding of gender relations. This is where the fiqh of sexuality has a very strategic contribution as an alternative and complementary approach, especially when analyzed from the perspective of maqāṣid al-syarīʾah.

Fiqh sexuality is a branch of science in Islam that discusses procedures, ethics, limits, and sharia values in human sexual life, both in the context

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of marriage and social relations between the opposite sex. Within the framework of maqāṣid al-syarī'ah, laws related to sexuality aim to protect human dignity, maintain social balance, and uphold moral order in society (Kamali, 2008).

The first is *Ḥifẓ al-nafs* (Taking Care of the Soul and Self). Fiqh of sexuality is directly related to the principle of protecting the soul from all forms of damage, both physical and psychological. Sexual violence is a form of blasphemy against human honor and integrity. In Islam, all forms of coercion, harassment, and sexual exploitation are strongly condemned for violating the principle of *ḥifẓ al-nafs*. Fiqh of sexuality provides a preventive instrument through the command to subdue one's gaze (QS. An-Nūr [24]: 30–31), the prohibition of ikhtilāṭ (mixing freely without the interest of shari'i), and the warning against approaching adultery (QS. al-Isrā' [17]: 32). These values are not only normative, but also educate the individual to take care of himself from the beginning in intention and mind. By internalizing this principle, students will be more aware of the importance of maintaining healthy social interaction and mutual respect. Prevention no longer relies on a reporting mechanism alone, but is rooted in the spiritual awareness embedded in each individual.

The Second is *Ḥifẓ al-nasl* (Safeguarding Offspring and Social Relations). Sexual violence not only damages the victim's psyche, but also has the potential to damage the social order, including the honor of the family and descendants. In Islam, safeguarding offspring is not only interpreted as prohibiting adultery or pregnancy out of wedlock, but also includes the preservation of honor, self-esteem, and a dignified social structure. The fiqh of sexuality stipulates that sexual relations are only valid in the bonds of marriage, and that any form of relationship outside of that is a violation of maqṣad *ḥifẓ al-nasl* (al-Shāṭibī, 1997). With this understanding, students are not only understood about the biological risks of promiscuous relationships, but also mature their awareness that sexual relationships must contain the value of responsibility, legality, and protection of personal and social dignity.

The Third is *Ḥifẓ al-'aql* (Maintaining Reason and Moral Reason). The fiqh approach of sexuality also maintains *ḥifẓ al-'aql* by providing rational limits in social interaction. Fiqh does not only prohibit, but educates individuals to be able to think clearly in distinguishing between right and wrong in relations between the opposite sex. In the modern era, when students are exposed to various sexual content that is not in accordance with religious values through social media and popular culture, fiqh sexuality education can be a moral balancer and filter. In this context, prevention of sexual violence is not enough just by equipping students with legal knowledge or reporting techniques. There must be a debriefing of values that are rooted in their common sense and moral awareness. As stated by al-Ghazālī, a mind that is clean from orgasm and controlled by the shari'a is the key to salvation in social life (Al-Ghazālī. 2005) .

Fiqh education on sexuality, if taught contextually, moderately, and applicatively, is actually an effort to realize maqāṣid al-syarī'ah in the realm of higher education. Not only does it provide limits, but it also fosters an awareness of responsibility, respect for the human body and dignity, and the formation of a culture of mutual care. Therefore, the integration of sexuality fiqh in the curriculum and campus education is very important to create a sexual violence prevention system that is not only repressive, but also transformative.

Education that internalizes maqāṣid like this is also in line with the spirit of Permendikbudristek No. 30 of 2021 which emphasizes the importance of a safe, equal, and humane campus environment. However, these values will not be achieved only through administrative regulations, but need to be encouraged with value-based education such as fiqh sexuality.

Thus, the integration of fiqh sexuality can be a means of forming students' moral awareness. This education does not only prohibit deviant behavior, but builds a preventive mindset based on religious values. In the context of the campus, this value is very relevant to overcome sexual violence that is often rooted in power relations, the normalization of patriarchal culture, and weak self-control. Thus, fiqh sexuality education has the potential to be a more comprehensive preventive strategy because it is not only law-based but also forms inner awareness to stay away from deviant behavior.

This normative potential of fiqh sexuality education finds support in empirical research. For instance, Rayat et al. (2022) found that psycho-religious education significantly reduced the tendency toward premarital sexual behavior among adolescent girls, while Miller (2024) noted improved academic performance among female students exposed to biblically-oriented sex education. Interestingly, a study conducted in Hong Kong reported that students with higher religiosity and conservative sexual attitudes showed greater support for school-based sexuality education (Maulida, Karimulloh, & Kusristanti, 2022). These findings suggest that when aligned with learners' value systems, religious frameworks can enhance both moral development and educational engagement. However, such approaches must be applied with care, as they may also reinforce narrow conceptions of sexuality if not critically contextualized. The challenge lies in balancing religious moral instruction with the inclusive and comprehensive principles needed to address complex issues such as sexual violence.

In light of these findings, integrating fiqh sexuality into higher education represents more than a moral imperative—it is also a strategic pedagogical approach. By grounding sexuality education in religious values while maintaining critical engagement with inclusivity, educators can foster ethical awareness without sacrificing openness and equity. This hybrid approach has the potential to resonate with students' cultural and spiritual identities, thereby making sexual ethics education both meaningful and transformative within the campus context.

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Conclusion

The results of this study indicate that while Universitas Brawijaya's efforts to prevent sexual violence through education are ongoing, the prevailing approaches remain predominantly legal and psychological, lacking systematic integration of fiqh sexuality. This absence represents a critical gap, given that fiqh sexuality, from the perspective of maqāṣid al-syarī'ah, holds significant potential to prevent sexual violence through its emphasis on ḥifẓ al-nafs, ḥifẓ al-nasl, and ḥifẓ al-'aql. Therefore, it is imperative that sexuality fiqh education be mainstreamed in university-level sexual violence prevention programs. This study contributes to the literature by specifically highlighting the need for a more holistic approach that incorporates religious and moral dimensions in sexual violence prevention efforts within higher education, particularly in contexts where religious values deeply influence student worldviews. By doing so, the goal of Permendikbudristek No. 30 of 2021 to create a safe, fair, and humane campus environment can truly be achieved. Future research should explore the development of integrated fiqh sexuality education models and evaluate their effectiveness in fostering a safer and more ethically conscious campus environment. Further comparative studies across diverse higher education institutions could also provide richer insights into the challenges and opportunities for implementing such comprehensive approaches.

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