



SEXUAL VIOLENCE, BULLYING, AND RECOVERY MANAGEMENT IN AN ISLAMIC EDUCATIONAL ENVIRONMENT: CHALLENGES IN THE ERA OF DISRUPTION

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Abstract:

Violence must not be normalised. The phenomena of sexual violence and bullying in Islamic educational institutions are serious problems that require not only preventive measures but also an effective recovery management system. This study aims to analyse the implementation of recovery management for victims of sexual violence and bullying in Islamic educational institutions, as well as to formulate a Collaborative Recovery Management model from the perspective of Islamic Educational Management. This study employs a descriptive qualitative approach, using survey data collected from institutional leaders, teachers, students, and parents. Data were collected via open-ended questionnaires and analysed using thematic analysis through the processes of data reduction, coding, categorisation, interpretation and triangulation. The results indicate that recovery management has shifted from a reactive approach to a more integrated system involving institutional protection, psychosocial support and collaboration amongst educational institutions, families and the community. School administrators have implemented mechanisms for reporting, victim protection, confidentiality, parental involvement and the enforcement of sanctions, whilst teachers act as initial counsellors, providing emotional support, early identification and ongoing monitoring. Students feel a sense of safety not only through the existence of rules but also through supportive relationships with teachers and peers. However, the normalisation of verbal bullying, low rates of victim reporting, inconsistent teacher competencies and limited access to professional psychological services are still observed. This study concludes that effective recovery management requires the integration of institutional governance, psychosocial recovery, and collaboration amongst all stakeholders. Therefore, this study proposes a *Collaborative Recovery Management* model as a conceptual contribution to strengthening the system for recovery from violence in Islamic educational settings.

Keywords: *Recovery Management, Sexual Violence, Bullying, Islamic Educational Management, Collaborative Recovery*

INTRODUCTION

Islamic educational institutions, which have long been seen as a source of hope for fostering noble character, have been marred by cases of sexual violence and bullying—incidents that should not occur within an Islamic educational setting. On the other hand, whilst Islamic educational institutions ought to be capable of addressing issues of sexual violence and bullying through recovery management, these incidents have led to various problems, particularly eroding public confidence in sending their children to Islamic educational institutions (a disaster for Islamic educational institutions in Indonesia).

This bitter reality has been confirmed by various cases that have come to light. The Ministry of Religious Affairs recently revoked the operating licence of the Ibadurrahman Islamic Boarding School in Kutai Kartanegara, East Kalimantan, following a case of sexual violence that occurred within the boarding school, and the government has focused on relocating the students and providing psychosocial support for the victims and affected students (Ministry of Religious Affairs of the Republic of Indonesia, 2025). A similar case also occurred at the Al Jaelani Islamic Boarding School in Semarang, where the head of the boarding school, identified by the initials AF (39), was named as a suspect in the sexual abuse of a female student on four occasions, whilst it transpired that the boarding school did not hold an operating licence (Nugroho & Hidayat, 2025). The fact that the boarding school was illegal and unregistered created a loophole that allowed these acts of violence to continue unchecked, whilst the fact that the victim was related to the perpetrator highlights the complexity of the power dynamics and relationships surrounding this case (Kurniawan, 2025). The Ministry of Law and Human Rights has also condemned this phenomenon, referring to the perpetrators as ‘devils in the guise of kyais’ or ‘devils in the guise of ustadz’ because their actions have tarnished the world of education, particularly Islamic boarding schools, which are supposed to be places for nurturing a new generation of young Muslims who are principled, virtuous and devout (Saputra, 2025).

In an academic context, violence within Islamic educational settings is by no means a simple issue. Research on bullying in Maduran Islamic boarding schools reveals that bullying actually occurs most predominantly between pupils and teachers (ustadz), with both taking turns as perpetrators and victims; this is closely linked to the social hierarchy within the boarding school and the weak internalisation of Sufi values, which should form the primary foundation of boarding school education (Maimun & Kholiq, 2023, pp. 45–48). These findings reinforce the view that violence is not merely a deviation in individual behaviour, but rather a systemic phenomenon rooted in a rigid social structure that places students in a vulnerable position. From an Islamic perspective, sexual violence and bullying are even categorised as major sins; bullying is equated with the concept of the sin of ‘at-tanmir’, whilst sexual violence is equated with the sin of zina or al-‘Unf al-Jins, indicating that such acts are not merely violations of state law but also serious breaches of Sharia, which should form the guiding principle of Islamic educational institutions (Syafiq & Huda, 2024, pp. 112–115).

The impact of this surge in cases of violence on public trust cannot be ignored. Islamic educational institutions, once regarded as moral bastions and safe havens for the instilling of religious values, are now seeing their credibility called into question. Research indicates that, despite claims that pesantren are institutions that uphold moral values, bullying persists in verbal, physical and emotional forms, fuelled by factors such as rigid social hierarchies, inadequate supervision, a culture of masculinity that encourages aggression, a lack of

education on diversity and empathy, and an imbalance of power between teachers and pupils (Rahmawati, Yusuf, & Abdullah, 2024). This situation creates a profound irony: an institution that is supposed to be a place for character-building has instead become a space where violence is perpetuated, threatening the physical and psychological safety of students; it is therefore not surprising that many parents are beginning to think twice about sending their children to Islamic educational institutions. Indonesia's legal framework, through Law No. 12 of 2022 on Sexual Violence Offences, has in fact provided for the right to rehabilitation for victims; however, its implementation in the education sector still faces various challenges, particularly as more specific subsidiary regulations are required to govern rehabilitation mechanisms within educational settings (Hanafi, 2024). Consequently, the restorative justice approach previously advocated for resolving disputes between teachers and pupils has been deemed inapplicable to cases of sexual violence, which must be dealt with through the legal system without compromise (Wahyuni, 2025), indicating that the state itself recognises sexual violence as an exceptional crime requiring specialised handling.

Based on the social and textual evidence presented, it is clear that Islamic educational institutions in Indonesia are facing a crisis of trust that threatens their very existence as institutions dedicated to fostering noble character. The recurring cases of sexual violence and bullying—even involving boarding school leaders—indicate that this problem is systemic and requires a comprehensive recovery management approach, rather than merely addressing cases on an individual basis. Failure to manage the recovery of victims, improve oversight systems, and restore public trust will threaten the sustainability of Islamic educational institutions in Indonesia; for without public trust, these institutions' existence as a superior educational alternative that integrates Islamic knowledge and values will lose its legitimacy. This research is urgently needed to explore how effective recovery management can be designed and implemented within Islamic educational settings amidst the challenges of the era of disruption, whilst identifying the root causes that have hitherto hindered efforts to recover from and prevent violence, and formulating transformative strategies capable of restoring the function of Islamic education as a blessing for all creation, as mandated in QS. Al-Anbiya: 107.

Studies on violence within Islamic educational settings have so far only highlighted the complexity of the issue, covering causal factors, psychological impacts and intervention efforts; this indicates a fragmented approach that has not yet fully integrated the aspect of recovery management as a comprehensive system. Systematic research on bullying in Islamic boarding schools reveals that bullying has a significant psychological impact on students, with causal factors stemming from two main dimensions: environmental factors (peers, teachers, parents, digital media, and the non-physical environment) and personal factors (individual attributes and socio-personal context); yet existing intervention strategies tend to remain limited to internal targets without addressing in depth the external aspects that are, in fact, the root of the problem (Khoir & Kurniawati, 2025). This study emphasises that although understanding of the factors contributing to violence has developed, the approach to handling it remains reactive and has not yet established a structured recovery system.

A case study at the Puncak Darussalam Islamic boarding school shows that efforts to tackle bullying are carried out through three main approaches: preventative, through character building and the reinforcement of moral values; curative, through mediation and religious counselling; and rehabilitative, aimed

at restoring social relations between victims and perpetrators. However, these approaches remain heavily dependent on the individual initiatives of carers and have not yet been institutionalised in the form of systematic recovery management (Chalishah, Aziz, & Wahyuni, 2025). Meanwhile, research on the integration of Islamic values into school violence prevention programmes proposes incorporating the values of ‘adl (justice) and ihsan (empathy) into the Finnish KiVa programme as a culturally responsive framework; however, its primary focus remains on prevention, rather than on the post-violence recovery management of victims (Malyuna et al., 2025).

From the perspective of sexual violence, various studies reveal more significant gaps. Research on the application of religious literacy as a strategy to mitigate sexual violence at the Darul Faqih Islamic boarding school found that this approach was effective in enhancing the capacity of individual students and staff, and contributed to institutional cultural change that supports a safe and gender-just educational environment, however, this programme remains focused on primary prevention and has not yet developed recovery mechanisms for victims who have experienced violence (Ikhsan et al., 2024). Furthermore, a critical study of absolute power within Islamic boarding schools reveals that rigid hierarchical structures and the misuse of the doctrine of ‘takzim’ create a ‘culture of silence’ that hinders the disclosure of cases and the recovery process for victims, thereby making systemic reform—which demands the deconstruction of the kiai’s absolute authority and the establishment of a transparent, morally oriented system—an absolute necessity (Irwandhy & Alam, 2026). This research aligns with findings that the unequal power relationship between teachers and students is a dominant factor in bullying practices in Islamic boarding schools, where violence most frequently occurs between students and teachers, with both taking turns as perpetrators and victims (Maimun & Kholiq, 2023). Studies on bullying in Islamic boarding schools have also identified that the philosophical values of these institutions—such as tawadhu’, ukhuwah Islamiyah, silaturahmi, and ihsan—can in fact serve as moral anchors that curb domination and strengthen a sense of belonging; however, their application is uneven and often fails when victims hesitate to speak out about their suffering (Hasanah & Addzaky, 2025).

At an institutional level, policies and frameworks for addressing violence within Islamic educational settings have begun to be developed, but their implementation still faces serious obstacles. Decision Letter No. 5494 of 2019 from the Director-General of Islamic Education on Guidelines for the Prevention and Handling of Sexual Violence in Islamic Religious Higher Education Institutions has mandated the Centre for Gender and Children’s Studies (PSGA) to take responsibility for the prevention and handling of sexual violence, yet research indicates that not all of these responsibilities can be fulfilled optimally due to factors such as the continued taboo surrounding discussions of sex and issues of sexual violence within the university community, a lack of commitment from leadership, a prioritisation of institutional reputation over human values, and victims’ reluctance to report incidents (PSGA PTKI Research, 2024). On the other hand, religious organisations such as PBNU, through Rabithah Ma’ahid al-Islamiyah and the Pesantren Anti-Violence Unit (SAKA) Pesantren, have launched the “My Pesantren is Safe” National Movement, which emphasises three key aspects: prevention, rapid response and psychological recovery for victims, and aims for 1,000 pesantren to adopt an anti-violence integrity pact (Kompas.com, 2026). However, this movement is still in the early stages of

implementation and does not yet have a measurable and systematically evaluable recovery management framework. The MUI Women's Commission has also issued recommendations for the prevention of sexual violence in Islamic boarding schools, covering a joint statement of position, a restorative justice approach involving credible experts such as psychologists and academics, and the development of a child-friendly boarding school model; however, these recommendations remain at a macro level and have not yet been translated into practical standard operating procedures (Republika, 2022).

Based on the above literature review and theoretical analysis, there is a significant research gap: there are no studies that comprehensively examine recovery management within Islamic educational settings as an integrated system, covering not only the psychological recovery of victims but also the reform of oversight systems, changes in the culture of power relations, the restoration of public trust, and the development of practical and measurable standard operating procedures. Existing studies remain fragmented between approaches to prevention, case management, and individual recovery, without establishing a holistic and sustainable framework for recovery management. Therefore, research on "Sexual Violence, Bullying and Recovery Management in Islamic Educational Settings: Challenges of the Disruption Era" is urgently needed to bridge this gap by offering a comprehensive recovery management model that is responsive to the local context and adaptable to the challenges of the disruption era, whilst enriching the body of knowledge in Islamic Educational Management within in response to the crisis of violence that threatens the existence of Islamic educational institutions in Indonesia.

This paper is based on the argument that recovery management within the Islamic education sector cannot be oriented solely towards the individual recovery of victims or merely the improvement of internal systems; rather, it must be constructed as a recovery ecosystem that integrates four main pillars: (1) the psychological recovery of victims based on Islamic values and local wisdom, (2) structural and cultural reform of power relations, which have long been the root cause of violence, (3) the active involvement of families and the community as part of the solution, and (4) public accountability and institutional transparency as the foundation for restoring public trust; this approach differs from previous studies, which tended to be partial and focused on only one or two aspects (Malyuna et al., 2025; Ilhamuddin et al., 2026).

Firstly, holistic recovery management must place the victim's recovery at the centre of attention, employing an approach that is not merely psychological but also theological and cultural. Research on the role of female religious scholars in Aceh indicates that an Islamic approach can liberate victims from the shackles of trauma when combined with the values of local wisdom as the foundation for recovery, enabling victims not only to recover psychologically but also to reintegrate into society (Husna & Fitri, 2023, pp. 180–185). This approach is consistent with findings that an Islamic education model based on sociolinguistic principles—which emphasises training in communication ethics, the development of social skills, the teaching of law and ethics, and the cultivation of shared responsibility—holds significant potential for preventing sexual violence and supporting the recovery of victims within educational settings (Sociolinguistic Research, 2024). However, this approach will only be effective if accompanied by structural reform efforts, as critical studies of victims of sexual violence in Islamic boarding schools reveal that the victims' silence is not caused by an inability to speak, but rather by a lack of space to be heard—a situation

perpetuated by the dominant power structures within these institutions, leaving victims in a marginalised, subaltern position (Zuhriah, Mibtadin, & Habsari, 2025). Therefore, the recovery of victims must be accompanied by the dismantling of the structures that have long silenced their voices.

Secondly, structural and cultural reforms regarding power relations are an integral part of recovery management, as violence within Islamic educational settings is systemic in nature and rooted in rigid hierarchies. The National Human Rights Commission (Komnas HAM) is encouraging the establishment of a Task Force on Sexual Violence Offences in every Islamic boarding school and university as a systematic mechanism to ensure that institutions have clear reporting systems, victim support, and prompt handling of alleged violence; this task force also plays a role in ensuring that victims receive basic services such as safe houses, psychological support, and legal assistance as part of the recovery process (detik.com, 2026). On the other hand, the application of the concept of restorative justice in addressing sexual violence within religious-based educational settings needs to be formulated ideally by prioritising two key aspects: firstly, the explicit regulation of the concept of restorative justice in legislation; and secondly, the regulation of the involvement of various sectors, including the local community, foundation leaders, parents of students, and the School Committee, to minimise sexual violence (Restitution Research, 2023). The establishment of this task force and restorative justice framework must be supported by transparent accountability mechanisms, as, to date, many cases of violence have been handled internally without involving families; as noted by the Ombudsman, only around 16 per cent of institutions have clear complaint procedures that are victim-centred (PSGA PTKI Research, 2024).

Thirdly, the recovery management approach outlined in this paper clearly distinguishes itself from previous studies by emphasising the active involvement of families and the community, as well as public accountability—pillars that have long been neglected. The Deputy Minister of Religious Affairs emphasised that the state is actively present to protect students through comprehensive measures, including the transfer of students to safe educational institutions, psychosocial support for victims and affected students, and support for teaching staff to ensure the transition process is conducted humanely and prioritises the best interests of the child (RRI, 2026). The Ministry of Social Affairs is also committed to supporting the recovery of victims by profiling the circumstances of victims and their families to tailor assistance and counselling to their actual needs (ANTARA, 2026). However, the implementation of this policy still faces significant challenges, as reflected in the case in Pati where around 50 female students were victims of sexual violence at the hands of the boarding school's head, and members of the House of Representatives urged the Ministry of Religious Affairs to ensure the victims do not drop out of school and that their psychological recovery proceeds effectively (ANTARA, 2026). This case demonstrates that recovery management requires cross-sectoral coordination involving the Ministry of Religious Affairs, the Ministry of Social Affairs, the National Commission on Human Rights (Komnas HAM), the Indonesian Child Protection Commission (KPAI), and local governments, as has been done in handling cases in Pati and Kutai Kartanegara (iNews.id, 2026). The inclusive approach adopted by the 'Aisyiyah nursery school in providing child-friendly and inclusive education for children with special needs—by involving families, NGOs, psychologists and community organisations—can serve as a model for other Islamic educational institutions to ensure that the child protection system is not

merely procedural but also responsive and victim-centred (Suara 'Aisyiyah, 2025).

Based on the arguments and theses presented, this paper offers a novel approach by simultaneously integrating the four pillars of recovery management: victim recovery based on Islamic values and local wisdom; structural and cultural reform of power relations; the active involvement of families and the community; and public accountability and institutional transparency – aspects which have hitherto been studied in isolation. Research on the integration of Islamic values into violence prevention programmes, such as Finland's KiVa, has indeed proposed combining the values of 'adl (justice) and ihsan (empathy) as a culturally responsive framework, but the focus remains on prevention and has not yet delved deeply into aspects of post-violence recovery management involving various stakeholders (Malyuna et al., 2025). Meanwhile, 'student-friendly' pesantren support programmes have demonstrated effectiveness in enhancing understanding and awareness regarding sexual violence and bullying through education, peer support and workshops; however, these remain limited to the knowledge aspect and have not yet developed a recovery system integrated with families and the wider community (Ilhamuddin et al., 2026). Consequently, this research is vital to address this gap by proposing a comprehensive, collaborative and transformative recovery management model that not only supports victims' recovery but also reforms the system and restores public trust in Islamic educational institutions in Indonesia amidst the challenges of the era of disruption.

This paper specifically aims to demonstrate that recovery management within the Islamic educational context requires an integrative model that combines a neurobiological approach to victim recovery, the maqāṣid al-syarī'ah framework as an ethical foundation, and victim-centred restorative justice mechanisms—distinguishing it from previous works, which remain partial, normative-descriptive, or merely prevention-oriented without delving deeply into aspects of holistic post-violence recovery (Hafsan, Firdaus, & Pratiwi, 2026; Aulia, 2025; Integrative Research, 2025).

Firstly, this paper specifically offers a neurobiological approach that has not yet been integrated into studies of recovery management within Islamic educational settings. Recent research indicates that sexual violence on university campuses constitutes a multidimensional crisis that not only undermines moral integrity but also leaves profound biological impacts on victims; neurobiological studies reveal that trauma resulting from sexual violence can alter the structure and function of the brain, particularly in the amygdala, hippocampus, and the prefrontal cortex, which play a role in regulating emotions, memory and decision-making; consequently, disturbances in these neural systems frequently result in long-term symptoms such as dissociation, chronic anxiety and post-traumatic stress disorder (PTSD) (Hafsan, Firdaus, & Pratiwi, 2026, pp. 12–15). These findings have important implications: recovery management cannot rely solely on conventional counselling or psychosocial support approaches, but must take into account the biological aspects of the victims, which require a neuroscience-based therapeutic approach—an aspect that has so far been overlooked in studies on Islamic educational management in Indonesia. By integrating a neurobiological perspective, this paper offers a novel approach by combining findings from neuroscience with Islamic ethics through the framework of maqāṣid al-syarī'ah, which places honour (al-'ird) as a fundamental value that must be safeguarded with the utmost seriousness, whilst emphasising the social

responsibility to protect victims and prevent injustice, as affirmed in the teachings of the Qur'an and the hadith. Consequently, the handling of sexual violence within an Islamic framework is not merely legalistic but also addresses spiritual, biological and psychosocial aspects in an integrated manner (Hafsan, Firdaus, & Pratiwi, 2026, pp. 16–18).

Secondly, unlike previous studies which have remained normative and descriptive in nature, this paper specifically develops preventive and transformative strategies to integrate Islamic values and human rights into life in Islamic boarding schools through the *maqāṣid al-syarī'ah* approach as the primary lens of analysis. Research on sexual violence has so far been limited to normative studies emphasising conceptual differences between Islam and human rights, or offering integrative approaches without developing practical strategies based on *maqāṣid* and structural education (Integrative Research, 2025). This paper differs in that it not only identifies the problem but also formulates a recovery management model that simultaneously encompasses structural education, educational measures and restorative justice, with *maqāṣid al-syarī'ah* serving as the primary theoretical framework—rather than merely an add-on—in designing policies that are fair, humane and victim-centred (Fiqh & Moral Research, 2025). This is in line with the recommendations of the MUI's KPRK, which encourages the application of restorative justice in addressing sexual violence in Islamic boarding schools by involving credible experts such as psychologists and academics (MUI, 2022), as well as proposing a model for prevention and management that integrates legal, medical, spiritual, religious and psychosocial approaches, with a focus on the ' of the victim (BincangSyariah, 2024). Unlike studies that focus solely on primary prevention through religious literacy or social campaigns (Ikhsan et al., 2024), this paper positions recovery management as an integrated system encompassing the neurobiological recovery of victims, the rehabilitation of perpetrators, cultural reform and the restructuring of power relations within Islamic boarding schools, as well as the strengthening of reporting mechanisms and institutional accountability.

Thirdly, this paper specifically highlights the cultural and structural aspects that have long been the main obstacles to recovery management, namely the paternalistic culture and strong hierarchy in Islamic boarding schools, which often prevent victims from daring to report incidents for fear of consequences or stigma, as well as the lack of structured and standardised reporting and case-handling mechanisms (Rohmah & Almah, 2025, pp. 52–55). Research indicates that unequal power relations between administrators or *ustadz* and students, as well as between senior and junior students, act as triggering factors and exacerbate cases of bullying and sexual violence in Islamic boarding schools, where a strong hierarchical structure confers significant authority that is frequently abused (Rohmah & Almah, 2025, pp. 48–50). Unlike other studies, the specific aim of this paper is to formulate transformative strategies to address enforcement gaps in child protection within Islamic boarding schools, as identified by research on enforcement gaps, which include: (1) limited accessibility to reporting mechanisms due to fear and hierarchical power relations; (2) the normalisation of a culture of violence through *ta'zir* as a form of disciplinary education; (3) fragmented institutional coordination lacking cross-sectoral standard operating procedures (SOPs); and (4) the use of restorative justice that often disadvantages victims (Kisbiyanto, 2025). This paper offers an integrative solution that harmonises positive law with religious moderation and communal values, whilst aligning with international standards such as the

Convention on the Rights of the Child (CRC) (Kisbiyanto, 2025), and adopting the recommendations of Buya Husein Muhammad, which emphasise six solutions ranging from the development of a humanitarian perspective, human rights education, a shift in educational methods from indoctrination to intellectual dialectics, to the establishment of women's crisis centres (WCCs) or anti-violence task forces in every Islamic boarding school (NU Online, 2025) as part of a comprehensive recovery management model.

Based on the specific objectives outlined, this paper offers a novelty that distinguishes it from previous studies through the integration of three dimensions that have hitherto been researched separately: a neurobiological approach to victim recovery that considers the traumatic impact on brain structure (Hafsan, Firdaus, & Pratiwi, 2026); the *maqāṣid al-syarī'ah* framework as an ethical foundation for formulating policies that are fair, humane and victim-centred (Integrative Research, 2025; Fiqh & Moral Research, 2025); and transformative strategies to address cultural and structural barriers in Islamic boarding schools (Kisbiyanto, 2025; Rohmah & Almah, 2025). Research on the application of restorative justice at UIN Ar-Raniry has indeed shown that campus policies supporting restorative justice can help victims feel protected and repair social relationships (Aulia, 2025); however, this remains limited to the higher education context and has not yet integrated neurobiological approaches or transformative strategies for Islamic boarding schools. Meanwhile, research on the handling of bullying and sexual violence in Islamic boarding schools has identified the causal factors and their impacts (Rohmah & Almah, 2025), but has not yet formulated a comprehensive recovery management model based on *maqāṣid al-syarī'ah*. Consequently, this study is vital to bridge this gap by offering a holistic, integrative and transformative recovery management model that not only restores victims biologically, psychologically and spiritually, but also reforms the cultural and structural systems within Islamic educational environments, whilst restoring public trust in Islamic educational institutions in Indonesia amidst the challenges of the era of disruption.

The literature on sexual violence and bullying within Islamic educational settings has seen significant development over the past decade, yet it continues to give rise to profound theoretical and practical debates. This literature review introduces readers to the literature on the dynamics of violence in *pesantren* and *madrasahs*, the systemic and individual contributing factors, and the intervention and recovery management strategies that have been developed. From the various existing studies, there are at least four main issues or themes under debate, namely: (1) whether violence in Islamic educational settings is caused more by structural-hierarchical factors or by individual-moral factors; (2) whether a preventative approach is more effective than curative and rehabilitative approaches; (3) how the framework of *maqāṣid al-syarī'ah* and Islamic values can be operationally integrated into recovery management; and (4) to what extent the involvement of families and the community influences the success of victims' recovery following violence.

The first debate in the literature centres on a fundamental question: is violence within Islamic educational settings caused more by institutionalised structural-hierarchical factors, or by individual-moral factors relating to the character and personality of the actors involved? The existing literature indicates that both perspectives have a strong empirical basis, yet their implications for recovery management policy differ significantly. The structural-hierarchical approach attributes the roots of violence to the institutional design of Islamic

boarding schools, which systematically creates unequal power relations. Research on sexual violence in Aceh's pesantren found that the violence was exacerbated by hierarchical relationships between kiai, ustadz and santri, particularly when the attitude of takzim (deep respect for religious authority) developed into unquestioning obedience (Fauzi et al., 2026). A similar study in the city of Semarang confirmed that sexual violence in Islamic boarding schools is largely triggered by an imbalance of power between carers and students, a lack of adequate supervision, and a closed culture that hinders reporting (Fauzi, Purwanti, & Mahfud, 2025).

Research on bullying in Islamic boarding schools in Jombang identified factors such as a rigid social hierarchy, inadequate supervision, a culture of masculinity that encourages aggression, and an imbalance of power between teachers and pupils as the main causes of bullying (Azizah & Sa'adah, 2025). The book **Behind the Walls of the Islamic Boarding School** asserts that cultural violence in Islamic boarding schools has been systematic and legitimised by tradition, cultural values, and religious teachings, whereby physical, verbal, and structural violence occurs within a strong hierarchical system and is regarded as part of the process of moral and disciplinary training for students (Mudhofar et al., 2025).

On the other hand, the individual-moral approach highlights personal factors such as low self-control, a lack of empathy, and a superficial understanding of religion as causes of violence. Research on student misbehaviour indicates that internal factors such as a lack of deep religious understanding, low social and emotional competence, and poor self-control contribute significantly to aggressive behaviour in Islamic boarding schools (Al Farisi et al., 2025; Risman & Abdain, 2025).

Studies on aggression amongst boarding school students reveal that religious awareness has a strong negative correlation with aggressive behaviour: the higher the level of religious awareness, the lower the tendency towards aggression (Sovinia & Fauziah, 2014; Ulum & Astuti, 2019; Isnaini et al., 2025). Other individual factors, such as a lack of empathy towards others and low motivation to learn, are also cited as triggers for misbehaviour (Pratama et al., 2025; Lubis & Astutik, 2025). However, the individual-moral approach is often criticised for failing to take into account the influence of the educational environment on the psychological development of santri. Various studies indicate that the characteristics of the pesantren environment—such as overcrowding, a lack of space conducive to recreation and psychological recovery, and the quality of care and social guidance—are contextual factors that can influence adolescents' psychological well-being and emotional regulation. Consequently, emotional instability is not merely an individual issue but is also influenced by the quality of the physical and social environment in which students undergo their educational process (Danyalin & Tantiani, 2022; Mukhlisin, 2021).

It is noteworthy that various studies indicate that structural and individual factors do not operate in isolation, but rather mutually reinforce one another in a continuous cycle. Hierarchical power relations create an environment that facilitates the abuse of authority, whilst psychological pressure and low self-regulation skills among some students are further exacerbated by an unsupportive social environment. Within pesantren culture, the position of the kiai as a highly respected figure often shapes a social construct of absolute obedience; consequently, students who experience violence tend to remain silent, as they view resistance against the kiai as an act contrary to the value of ta'zīm or

even as potentially inviting divine retribution. This process ultimately contributes to the normalisation of violence as something considered acceptable within pesantren life (Hukaimah, 2019; Pebriaisyah et al., 2022).

Other findings indicate that patriarchal culture, hierarchical power relations, and excessive obedience to the kiai's authority are factors that exacerbate students' vulnerability to sexual violence. In such situations, victims and their families are often reluctant to report the incidents they have experienced due to fear, dependence on the pesantren's authority, and concerns about social stigma. These conditions result in many cases of sexual violence in pesantren remaining unreported and reinforce a 'culture of silence' within religious educational settings (Dermawan et al., 2024). Consequently, effective recovery management cannot overlook structural dimensions—such as reforms to oversight and accountability systems—nor individual dimensions—such as enhancing social-emotional competence and religious awareness. This debate has implications for policy design: is character education and individual counselling sufficient, or must these be accompanied by the dismantling of hierarchical structures and transformative institutional governance reforms?

The second debate in the literature concerns a strategic question: is a preventative approach more effective than curative and rehabilitative approaches in addressing violence within Islamic educational settings? The existing literature indicates that both approaches have strong theoretical and empirical foundations, yet their effectiveness depends heavily on the institutional context, available resources, and the stage of case management.

The preventative approach prioritises anticipatory measures to prevent violence from occurring in the first place. Research on the integration of Islamic values into Finland's KiVa programme proposes incorporating the values of 'adl (justice) and ihsan (empathy) as a culturally responsive framework aimed at preventing violence in schools, with a primary focus on changing pupils' behaviour and addressing underlying social issues such as patriarchal norms and social hierarchies, which often trigger sexual violence (Malyuna et al., 2025). This approach emphasises that effective prevention must address the root causes of structural and cultural issues, rather than merely tackling the symptoms. Research on the character-building model at the Puncak Darussalam Islamic Boarding School indicates that the preventative approach is implemented through character development, the reinforcement of moral values, and the establishment of a Character Development Team, whilst emphasising the principle of ta'dīb (ethical education) as the foundation for developing self-control, exemplary behaviour, and the cultivation of moral habits (Chalishah, Aziz, & Wahyuni, 2025). The findings of this study confirm that continuous moral education, based on humanistic and spiritual values, is key to creating a boarding school culture that is safe and free from bullying (Chalishah, Aziz, & Wahyuni, 2025). A preventative approach focuses not only on enforcing rules but also on strengthening an anti-violence culture through the internalisation of religious values, character education, and the active involvement of all stakeholders. These efforts can be realised through awareness-raising sessions for parents, training for teachers and carers, anti-violence campaigns or competitions, and various educational activities that foster collective awareness of the dangers of violence and the importance of creating a safe and inclusive learning environment (Azizah & Sa'adah, 2025; UNESCO, 2019).

On the other hand, curative and rehabilitative approaches emphasise the handling of incidents that have already occurred through direct intervention with

both the perpetrator and the victim. Research on the handling of bullying at the Nahdlatul Arifin Islamic boarding school indicates that carers employ curative strategies, beginning with direct communication between the carer, the perpetrator, and the victim to understand the problem and its impact, followed by guidance and counselling that prioritises awareness and responsibility rather than punishment, as well as a confidential reporting system that allows students to report incidents without fear of their identity being revealed (Arifin Islamic Boarding School Research, 2025). The intervention model at the Puncak Darussalam Islamic Boarding School also implements a curative approach through mediation between the parties involved and religious counselling facilitated by the supervising ustadz, as well as a rehabilitative approach aimed at restoring social relationships so that victims and perpetrators can interact harmoniously once again (Chalishah, Aziz, & Wahyuni, 2025). Research on fiqh and the moral principles of pesantren life emphasises that fiqh regards rehabilitation as a key element through the protection of individuals, the recovery of victims, and the management of perpetrators, whilst the moral principles of pesantren life focus on character building through religious teachings, the value of compassion, and social responsibility (Research on Fiqh & Morality, 2025).

This debate is further complicated by the fact that empirical data indicates that existing prevention efforts have not been sufficiently effective. Data from the Indonesian Education Monitoring Network (JPPI) shows that cases of violence in schools rose by 600 per cent between 2020 and 2025, from 91 cases to 641 cases, despite the government having issued regulations on the prevention and handling of violence in schools in 2023 (Kompas.com, 2025). The Deputy Chair of Commission X of the Indonesian House of Representatives, Lalu Hadrian Irfani, stated that the system for monitoring and preventing bullying in schools remains structurally and culturally weak, with five main root causes: minimal supervision, rules that are merely on paper, inconsistent enforcement of regulations, the role of guidance counsellors not being fully utilised, and poor parent-child communication (Harian Disway, 2025). Other research also indicates that programmes for the prevention and management of violence in schools and madrasahs have proven effective when supported by strict regulations, standard operating procedures, and ongoing support, as well as a shared commitment from all parties (UMJ & Attaqwa Research, 2025). However, findings regarding the Task Force for the Prevention and Management of Violence (TPPK), which is in place but not yet functioning effectively, suggest that a preventative approach alone is insufficient without the support of responsive and accountable curative mechanisms (Kompas.com, 2025).

Thus, the literature indicates that preventative and curative-rehabilitative approaches cannot be viewed as mutually exclusive; rather, they must be integrated into a comprehensive recovery management system. A preventative approach is necessary to change the culture and structures that underlie violence, whilst curative and rehabilitative approaches are required to support victims' recovery, rehabilitate perpetrators, and repair damaged social relationships. Research on programme effectiveness indicates that successfully addressing violence requires rules, understanding and commitment from all parties, as well as a process of ongoing support (UMJ & Attaqwa Research, 2025). This integrative approach is in line with the recommendations of the MUI's Commission on Violence Prevention and Response (KPRK MUI), which encourages the application of restorative justice by involving credible experts such as psychologists and academics, as well as the development of child-friendly

pesantren models as part of an integrated prevention and response strategy (MUI, 2022). This debate has implications for the design of recovery management: is it sufficient to strengthen prevention through character education and awareness-raising, or must this be complemented by structured curative mechanisms and sustainable rehabilitation, and how can both be integrated into a coherent and accountable system?

The third debate in the literature concerns a fundamental question: how can the framework of *maqāṣid al-syarī'ah* and Islamic values be operationally integrated into recovery management within Islamic educational settings? The existing literature indicates that whilst *maqāṣid al-syarī'ah* has been recognised as a robust ethical framework, its implementation in the management of recovery for victims of violence still faces significant challenges between normative-theological and operational-practical approaches.

The normative-theological approach positions *maqāṣid al-syarī'ah* as an ethical framework that safeguards the five fundamental objectives of sharia: religion (*dīn*), life (*nafs*), reason (*'aql*), lineage (*nasl*), and property (*māl*). Research on the protection of the rights of child victims of sexual violence in Islamic boarding schools, using Yasser Auda's perspective on *maqāṣid al-syarī'ah*, indicates that victim protection must encompass both physical and non-physical (mental) protection of life, guarantees of a good education, protection of lineage from harmful secret marriages, as well as socio-economic protection and the restoration of the victim's reputation (Maqāṣid & Human Rights Research, 2022). Another study on legal protection efforts for boarding school students who are victims of sexual violence by the Women's Crisis Centre (WCC) of the Harmony Foundation in Jombang utilised six features of Yasser Auda's *maqāṣid al-syarī'ah*, which include divine revelation as a source of knowledge, Qur'anic arguments and socio-legal considerations, as well as the role of institutions in ensuring the fulfilment of victims' rights (Ashfiya, 2024). This research confirms that *maqāṣid al-sharī'ah* is not merely an abstract concept, but can serve as a foundation for concrete victim protection policies. However, criticism has been raised that this approach remains reactive and normative, and has not yet been translated into measurable operational procedures at the level of Islamic educational institutions (Maqāṣid & Human Rights Research, 2022).

On the other hand, the operational-institutional approach seeks to translate *maqāṣid al-syarī'ah* into institutional management practice. Research on *maqāṣid*-based educational governance identifies two main domains in its implementation: the normative-ethical domain, which encompasses intention (*niyyah*), the preservation of human dignity, and the instilling of virtue as an institutional ethos; and the structural-operational domain, which encompasses epistemic design, policy coherence, learner-centred systems, and adaptive leadership (Hamdanah, 2025). This study recommends that *maqāṣid* should not be treated merely as theological ideals, but as strategic levers that can guide curriculum design, organisational culture, staff development, and accountability practices (Hamdanah, 2025). At the pesantren level, the implementation of the 'Santri Friendly' principle at the Muhammadiyah Martapura Pesantren demonstrates that the handling of misconduct is carried out through a restorative approach based on the 'recovery triangle', which involves the perpetrator, the victim, and the affected community as a form of integrating the values of justice and collective learning, whilst rejecting the use of corporal punishment (*ikob*) and prioritising recovery methods based on dialogue and social responsibility (Nor,

2026). This approach is in line with the maqāṣid values, which emphasise the protection of human life and dignity.

This debate becomes increasingly complex when it comes to the application of restorative justice in addressing sexual violence. On the one hand, a maqāṣid-based restorative approach is considered capable of restoring social relationships and providing a space for victims to be heard, as demonstrated by research at UIN Ar-Raniry showing that campus policies supporting restorative justice help victims feel protected and repair social relationships (Aulia, 2025). However, on the other hand, the application of restorative justice in cases of sexual violence in Islamic boarding schools is often criticised for disregarding victims' rights and failing to provide an adequate deterrent for perpetrators (Ritonga & Panjaitan, 2024). Research on gaps in law enforcement has also revealed that the use of restorative justice often disadvantages victims because the process lacks transparency and impartiality (Kisbiyanto, 2025). This debate underscores that the integration of maqāṣid al-syarī'ah into recovery management requires a balance between the objectives of victim recovery and the demands of justice, as well as between normative values and accountable procedural implementation.

An integrative approach offers a synthesis by developing a recovery management model that combines the values of maqāṣid with measurable operational mechanisms. Research on the application of maqāṣid principles in trauma recovery at Islamic boarding schools (pesantren) indicates that the practice of muhasabah (self-reflection), guided by ustadz, functions as an effective psychospiritual practice to help students recognise, understand and heal past emotional wounds, as well as supporting personality integration, character building and readiness to face challenges (Muhasabah Research, 2025). This practice demonstrates that Islamic values can be operationally integrated through a spirituality-based reflective counselling approach, which does not require formal institutionalisation but grows organically within the culture of the pesantren. Research on the role of female ulama in Aceh also indicates that an Islamic approach can liberate victims from the shackles of trauma when combined with local wisdom as the foundation for recovery, enabling victims not only to recover psychologically but also to reintegrate into society (Husna & Fitri, 2023).

Thus, the literature indicates that the integration of maqāṣid al-syarī'ah and Islamic values into recovery management requires a model that is not only normative but also operational, encompassing: (1) the protection of victims' lives and dignity through psycho-spiritual approaches such as muhasabah and counselling based on Islamic values; (2) the restoration of social relationships through a restorative approach involving victims, perpetrators and the community; (3) systemic reform through the strengthening of safe and accountable reporting mechanisms; and (4) the prevention of violence through character education based on maqāṣid. This debate has implications for the design of a comprehensive recovery management framework: is a normative-theological approach sufficient, or must it be complemented by measurable and accountable operational mechanisms, and how can both be integrated into a coherent system that prioritises victims?

The fourth debate in the literature concerns a crucial question: to what extent does the involvement of family and community influence the success of victims' recovery following violence in Islamic educational settings? The existing literature indicates that family and community play a dual role as both a potential

source of support and a source of stigma that actually hinders the recovery process.

The importance of family and community support as a factor in recovery is emphasised by various studies and policies. The Minister for Women's Empowerment and Child Protection (PPPA) has affirmed that the Family Learning Centres (PUSPAGA) and Community-Based Integrated Child Protection (PATBM) play a strategic role in supporting victims' recovery and preventing the recurrence of similar incidents, with a primary focus on strengthening families' mental resilience to cope with trauma and counter social stigma that often marginalises victims (NU Online, 2026). Research on an integrated educational management model for the prevention of bullying in Islamic boarding schools found that prevention is most effective when institutional management, spiritual authority and communal practices are integrated into a single governance ecosystem, in which community resilience functions as a social protection mechanism and collective healing as a transformative process of recovery and reintegration (Mujiburrohman, 2025). This research confirms that victims who participate in a structured *islah* (reconciliation) process report a reduction in social isolation and an increased sense of belonging, whilst perpetrators who undergo spiritual guidance and service-based reparation are less likely to repeat their actions (Mujiburrohman, 2025). Research on the role of female religious scholars in Aceh also indicates that an Islamic approach can liberate victims from the shackles of trauma when combined with the values of local wisdom as the foundation for recovery, enabling victims not only to recover psychologically but also to reintegrate into society (Husna & Fitri, 2023).

On the other hand, stigma and social rejection constitute serious obstacles in the recovery process for victims of sexual violence. In a case of sexual violence at an Islamic boarding school in Kutai Kartanegara Regency, several victims reportedly faced social rejection following the court proceedings. One of the victims' parents stated that their child was rejected when attempting to continue their education because they were regarded as a 'carrier of disease'; consequently, the victim not only bore the trauma resulting from the sexual violence but also experienced social ostracism, withdrew from their social circle, and harboured a sense of shame that should not have been placed upon them. This phenomenon demonstrates that societal stigma can prolong the victims' suffering and hinder the process of psychosocial recovery (TribunKaltim.co, 2026; World Health Organisation, 2022). Research on the handling of violence cases in Islamic boarding schools indicates that social pressure to uphold the reputation of the family, the boarding school, and the community is often prioritised over the fulfilment of the victims' rights. These conditions lead many victims and their families to choose not to report the violence or to accept settlements outside the legal process. Furthermore, social stigma, the practice of victim-blaming, and the perception that the victim has tarnished the institution's reputation also hinder the victims' psychological and social recovery. This phenomenon demonstrates that the successful handling of violence is determined not only by legal mechanisms but also by cultural change and social support that prioritises the victims (Dermawan et al., 2024; Pebriaisyah et al., 2022; World Health Organisation, 2022). Indeed, in practice, the application of restorative justice in cases of sexual violence does not always result in justice for victims. A study of sexual violence cases at an Islamic boarding school in Langkat Regency revealed that the process of amicable resolution took place within a context of unequal

power relations, leading the victims' parents to feel under social pressure to accept a settlement. Such circumstances risk disregarding victims' rights to justice, protection and recovery, whilst out-of-court settlement processes risk undermining the perpetrator's accountability if not accompanied by adequate legal mechanisms (Fadhil et al., 2023).

Active community involvement through advocacy and collective support is also a key factor under discussion. Research into the exposure of sexual violence cases at the Madani Islamic Boarding School in Bandung shows that the role of social media activists, advocates and solidarity groups was crucial in bringing to light cases that had previously been concealed, with advocates using social media to mobilise public support after encountering obstacles in offline advocacy (IJAPS, 2025). This approach demonstrates that community support is not merely psychosocial in nature but can also take the form of public pressure that drives legal accountability and victim protection. Research on the development of a child-friendly boarding school environment model also emphasises that the prevention of sexual violence cannot rely solely on written policies and staff training, but also requires cultural mediation that translates formal rules into everyday practice, as well as alliances between staff and families that conceptualise institutional capacity as a shared relational commitment (Kholik et al., 2025).

Thus, the literature indicates that the involvement of families and the community in recovery management has a significant dual effect: on the one hand, supportive families and communities can be a source of strength for recovery through emotional support, social reintegration and advocacy; yet on the other hand, stigma, social rejection and pressure to preserve one's reputation can actually hinder recovery and lead to social revictimisation (repeated violence). This debate has implications for the design of comprehensive recovery management: is an individual approach focused on the victim sufficient, or must it be complemented by community interventions that change social norms and raise public awareness; and how can a balance between victim protection and community involvement be achieved within the hierarchical and paternalistic cultural context of Islamic boarding schools?

Based on a comprehensive review of the literature on issues/themes 1–4, there are several well-established findings in studies on sexual violence, bullying and recovery management within Islamic educational settings:

Firstly, the literature has consistently shown that violence in Islamic educational settings is systemic and multidimensional. Systematic research reveals that the causal factors of bullying in pesantren encompass environmental dimensions (peers, teachers, parents, digital media, and the non-physical environment) as well as personal dimensions (individual attributes and socio-personal contexts) (Khoir & Kurniawati, 2025). Studies have also identified that rigid social hierarchies, inadequate supervision, a culture of masculinity that encourages aggression, and power imbalances between teachers and pupils are dominant factors contributing to violence (Rohmah & Almah, 2025; Asatiza's Research, 2025).

Secondly, various frameworks for addressing violence have been developed, including a preventative approach through the integration of Islamic values such as 'adl and ihsan into prevention programmes (Malyuna et al., 2025), curative approaches through mediation and religious counselling (Chalishah, Aziz, & Wahyuni, 2025), and rehabilitative approaches to addressing violence in Islamic boarding schools, which are not only focused on imposing sanctions on

perpetrators but also on the recovery of victims and the restoration of affected social relationships. From the perspective of Islamic jurisprudence and pesantren ethics, rehabilitation is carried out through supporting victims, guiding perpetrators, and reinforcing the values of compassion, responsibility and character education in order to re-establish a safe and dignified educational environment. Thus, the resolution of cases does not stop at the punitive aspect, but is also directed towards the sustainable recovery of individuals and the community (Hulwana et al., 2025). Efforts to strengthen the protection of santri have also been undertaken through various national policies. The Ministry of Religious Affairs of the Republic of Indonesia issued Decision of the Director-General of Islamic Education No. 5494 of 2019 on Guidelines for the Prevention and Handling of Sexual Violence in Islamic Religious Higher Education Institutions, which serves as one of the foundations for the development of protection policies within the Islamic educational environment. Furthermore, various initiatives to prevent violence in pesantren, including the “Pesantrenku Aman” campaign, have been developed through collaboration between the government, educational institutions, civil society organisations and international partners to strengthen a culture of child protection, reporting mechanisms and anti-violence education (Ministry of Religious Affairs of the Republic of Indonesia, 2019; UNICEF Indonesia, 2024).

Thirdly, the *maqāṣid al-sharī'ah* framework has been recognised as a strong ethical foundation for the protection of victims of violence. Research on the protection of the rights of child victims, using Yasser Auda's *maqāṣid* perspective, indicates that victim protection must encompass the protection of life both physical and non-physical (mental) guarantees of education, protection of offspring, as well as socio-economic protection and the restoration of the victim's reputation (Maqāṣid & Human Rights Research, 2022; Ashfiya, 2024). The practice of *muhasabah* (self-reflection) has also been identified as a psychospiritual practice that is effective in aiding trauma recovery in Islamic boarding schools (Muhasabah Research, 2025).

Fourthly, support from family and the community is recognised as playing a crucial role in victims' recovery. Research indicates that community resilience and collective healing function as social protection mechanisms and transformative recovery processes (Mujiburrohman, 2025). A religious approach combined with local wisdom has also been shown to free victims from the shackles of trauma and facilitate social reintegration (Husna & Fitri, 2023).

Although the literature has made significant contributions, there are several knowledge gaps that remain unaddressed:

Firstly, there has been no study that comprehensively integrates a neurobiological approach into recovery management within an Islamic educational setting. Research on the neurobiological perspective of survivors of sexual violence has indeed shown that trauma can alter the structure and function of the brain in the amygdala, hippocampus and prefrontal cortex (Hafsan, Firdaus, & Pratiwi, 2026); however, no research has yet translated these findings into an operational recovery management model for Islamic boarding schools and madrasahs. Existing studies still focus on psychosocial approaches and conventional counselling without taking into account the biological dimensions of victims' recovery.

Secondly, there is as yet no recovery management model that simultaneously integrates four pillars: (1) victim recovery based on Islamic values and local wisdom, (2) structural and cultural reform of power relations, (3) the

active involvement of families and the community, and (4) public accountability and institutional transparency. The existing literature remains fragmented between preventative, curative and rehabilitative approaches, which are studied separately. Research on the integration of Islamic values into Finland's KiVa programme has indeed proposed incorporating the values of 'adl and ihsan (Malyuna et al., 2025), but its focus remains on prevention and has not yet delved deeply into aspects of post-violence recovery management involving various stakeholders.

Thirdly, there has been no research specifically examining how maqāṣid al-syarī'ah can be translated from a normative-theological framework into standard operating procedures (SOPs) that are measurable and applicable at the level of Islamic educational institutions. Research on maqāṣid-based educational governance has identified two main domains normative-ethical and structural-operational (Hamdanah, 2025) but has not yet formulated measurable indicators to evaluate the effectiveness of recovery management. Criticism of the application of restorative justice which often disregards victims' rights and fails to provide an adequate deterrent effect for perpetrators (Ritonga & Panjaitan, 2024; Kisbiyanto, 2025) also indicates that there is as yet no consensus on how to balance the goals of victim recovery and the demands of justice within the maqāṣid framework.

Fourthly, although the literature acknowledges the importance of family and community involvement, no research has systematically examined the double-edged effect of this involvement, whereby families and communities can be both a source of support for recovery and a source of stigma and revictimisation. The case in Kutai Kartanegara demonstrates that victims actually face social rejection and stigma following the trial (TribunKaltim.co, 2026; World Health Organisation, 2022); however, no study has yet formulated community intervention strategies to address these barriers within the context of managing 'recovery in Islamic boarding schools. Research on the development of a child-friendly pesantren climate model emphasises the need for cultural mediation and alliances between staff and families (Kholik et al., 2025), but this remains conceptual and has not yet been empirically tested.

Fifthly, there has been no research specifically examining recovery management within Islamic educational settings in the context of the era of disruption, where truth and information have become scarce commodities, social media accelerates the spread of information (and disinformation), and public trust in Islamic educational institutions is increasingly eroded by cases that go viral. The existing literature continues to focus on conventional approaches without considering how technological disruption, changing communication patterns, and increasingly transparent public dynamics influence effective recovery management strategies.

Based on the identification of the knowledge gaps outlined above, there are strong logical reasons why research on 'Sexual Violence, Bullying and Recovery Management in Islamic Educational Settings: Challenges of the Era of Disruption' is of critical importance and must be undertaken as a matter of urgency:

Firstly, a crisis of public trust that threatens the very existence of Islamic educational institutions. Cases of sexual violence, bullying and various other forms of violence within the Indonesian educational environment show an alarming upward trend. Monitoring data from the Indonesian Education Monitoring Network (JPPI) indicates that the number of violence cases in

educational institutions rose from 91 cases in 2020 to 641 cases in 2025, representing an increase of approximately 604 per cent over a five-year period. These findings indicate that violence is no longer an isolated incident but has become a systemic problem occurring across various types of educational institutions, including schools, madrasahs and Islamic boarding schools (Indonesian Education Monitoring Network [JPPI], 2025). The fact that Islamic educational institutions—which should serve as moral bastions and safe havens for the cultivation of noble character—have instead become sites of violence has severely eroded public trust. This research is crucial for formulating a recovery management model capable of restoring public trust and safeguarding the existence of Islamic educational institutions in Indonesia.

Secondly, the urgency of a Holistic Recovery Model that integrates biological, psychological, spiritual and social aspects. Research from a neurobiological perspective has demonstrated that the trauma of sexual violence alters the brain structure of victims (Hafsan, Firdaus, & Pratiwi, 2026); however, there is as yet no recovery model that operationally incorporates this dimension within Islamic boarding schools and madrasahs. This research is important for developing a recovery management model that is not only psychosocial but also takes an integrated approach to neurobiological, spiritual (muhasabah) and social (community reintegration) aspects.

Thirdly, the gap between policy and implementation remains a major challenge in efforts to prevent and address violence within Islamic educational institutions. Although the Ministry of Religious Affairs has issued the Director-General of Islamic Education's Decree No. 5494 of 2019 on Guidelines for the Prevention and Handling of Sexual Violence in Islamic Religious Higher Education Institutions and has developed various initiatives, including the 'My Pesantren is Safe' Movement, the implementation of these policies at the institutional level still faces various obstacles. Research indicates that not all institutions have complaint mechanisms, support services and handling procedures that are fully victim-centred. These obstacles include limited human resources, the sub-optimal establishment of service units and task forces, a lack of understanding regarding a victim-centred approach, and uneven institutional commitment to protecting victims. (Nilawati et al., 2023; Ministry of Religious Affairs of the Republic of Indonesia, 2024). This research is crucial for identifying the factors hindering policy implementation and formulating transformative strategies to address these gaps.

Fourth, the unresolved theoretical debate regarding the roots of violence and approaches to its management. The debate between structural-hierarchical versus individual-moral approaches, as well as between preventative versus curative-rehabilitative approaches, has yet to reach a consensus. This research is important for making a theoretical contribution by offering an integrative model that simultaneously combines various approaches, as well as empirically testing the effectiveness of this model across different types of Islamic educational institutions (pesantren and madrasah) with varying socio-economic and geographical backgrounds.

Fifth, the challenges of the Age of Disruption that have not yet been addressed in the existing literature. The Age of Disruption brings new challenges: information spreads rapidly via social media, cases of violence go viral, public opinion is formed instantly, and Islamic educational institutions face unprecedented pressure for transparency. This research is important because the existing literature still focuses on conventional approaches and has not yet

considered how recovery management strategies must adapt to the dynamics of the era of disruption.

Sixth, the impact of social revictimisation that threatens victims' recovery. Findings regarding the stigma and social rejection experienced by victims following court proceedings (TribunKaltim.co, 2026; World Health Organisation, 2022) indicate that the recovery process does not end with institutional interventions, but also requires community-based interventions. This research is crucial for formulating community intervention strategies that can prevent social revictimisation and support the reintegration of victims into society.

Seventh, the urgent need for Standard Operating Procedures (SOPs) based on *maqāṣid al-syarī'ah*. Although *maqāṣid al-syarī'ah* has been recognised as a robust ethical framework, there are as yet no measurable and practical SOPs for recovery management in Islamic boarding schools and madrasahs. This research is important for translating *maqāṣid al-syarī'ah* from a normative-theological framework into operational indicators that can be systematically implemented and evaluated.

RESEARCH METHODS

The study on Sexual Violence, Bullying and Recovery Management in Islamic Educational Settings: Challenges of the Disruption Era is qualitative in nature, based on data from literature reviews, observations and interviews. These three data sources were selected to be compared against the research focus criteria, namely how Islamic educational institutions (*pesantren* and *madrasah*) design and implement recovery management in handling cases of sexual violence and bullying, as well as how stakeholders respond to and perceive the effectiveness of such recovery management amidst the challenges of the era of disruption. The dynamics of sexual violence and bullying within Islamic educational settings cannot be understood in isolation; rather, they require a multidimensional approach encompassing structural, cultural, psychological and managerial aspects. Consequently, data from various perspectives are required to achieve a holistic and comprehensive understanding. Consequently, the difficulties addressed in this study include challenges in accessing accurate data on cases of violence due to their sensitive and concealed nature; difficulties in obtaining information from victims who are reluctant to speak out due to trauma and social stigma; and difficulties in directly observing recovery management practices, which are often conducted behind closed doors and internally by Islamic educational institutions.

The data obtained from the literature review, observations and interviews were verified with the heads of the institutions, form tutors, parents and pupils as research participants. The number of participants was limited to four respondents; however, they were confronted with the reality that cases of sexual violence and bullying are often regarded as an institutional disgrace that must be concealed, meaning participants had to be guaranteed confidentiality and protection of their identities in order to speak honestly and openly. They constitute a group with first-hand experience and a deep understanding of the dynamics of sexual violence and bullying within Islamic educational settings, and are actively involved in the recovery management process—whether as policy-makers, programme implementers, victims, or victim support workers. Four respondents were selected for in-depth interviews. The selection of respondents took into account gender balance and a variety of Islamic educational institutions (*pesantren* and *madrasah*). Islamic educational institutions (*pesantren* and

madrasah) were selected from socio-economic categories relevant to accessibility to recovery management resources, levels of awareness and understanding of sexual violence and bullying, and the availability of supporting infrastructure such as anti-violence task forces, counsellors and psychological services. Four respondents were selected from three regions with distinct characteristics—the western, eastern and central regions—which reflect the diversity of Indonesia.

Literature review data were obtained from various sources, including previous research findings and relevant books. Meanwhile, observational data for this study were gathered through observations of interactions between institution leaders, form tutors, pupils and parents whilst managing educational institutions and addressing issues of sexual violence and bullying. Observations of recovery management within Islamic educational settings were also a key focus of the research to identify models and their implementation. Finally, observations were made regarding parental participation in sending their children to school amidst the issues of sexual violence and bullying, specifically whether parents preferred to enrol their children in Islamic educational institutions or state schools. Meanwhile, interview guidelines for institution leaders, teachers, pupils and parents—conducted virtually—were used as the basis for formulating research questions. The questions in the interview guidelines were open-ended to elicit broader and clearer responses. The first set of guidelines was used to explore the role of Islamic educational institutions (pesantren and madrasah) in addressing issues of sexual violence and bullying. The second set of guidelines was designed to explore students' perceptions of the role of recovery management in addressing these issues. The third set of guidelines was used to gather data regarding the dynamics of sexual violence and bullying within Islamic educational institutions, as well as the implementation of recovery management by these institutions (pesantren and madrasah) in an era of disruption where the truth has become a precious commodity.

During the data collection process, interview guidelines were used as the basis for formulating questions. The open-ended questions covered several areas of data. Firstly, the recovery management policies and procedures implemented by Islamic educational institutions (pesantren and madrasah) in handling cases of sexual violence and bullying, including reporting mechanisms, victim support, psychological recovery, and sanctions for perpetrators. Secondly, the perceptions and experiences of pupils as victims or witnesses of sexual violence and bullying regarding the recovery process they have undergone, including the support received from the institution, teachers and families. Thirdly, the role and involvement of teachers and educational staff in identifying, preventing and handling cases of sexual violence and bullying, including the training they have received and their readiness to carry out support functions. Fourthly, teachers' involvement in home-based learning processes, as well as parental supervision of children's activities within the educational environment and their role in supporting victims' recovery. Fifthly, the challenges and obstacles faced by Islamic educational institutions in implementing recovery management in this era of disruption, including the influence of digital media, shifts in social values, and the crisis of public trust in Islamic educational institutions.

The research took place during June 2026. At the same time, education within the family environment was observed, and interviews were conducted via WhatsApp with pupils' parents. Teachers, pupils and parents participating in the research were interviewed on a voluntary basis. Questions were asked one by one in an open manner, both within and outside the school environment. Some

interviews were conducted via WhatsApp chat. Pupils were asked to recount their experiences during the implementation of recovery management, both at school and in terms of protection at home. At the same time, probing—a method of delving deeper into responses—was employed, as outlined by Singarimbun and Efendi (2020).

Data from observations, documentation and interviews were classified thematically to highlight the implementation of character education both at school and at home. Data classification was carried out not only on the basis of themes but also by considering the aspects covered. The significance of differences in experiences was analysed based on applicable parameters, such as gender, school category and socio-economic class. The data were analysed in three stages: data restatement, data description and data interpretation. Restatement was carried out by referring to interview excerpts from the perspectives of school leaders, teachers, pupils and parents.

Data description was carried out to identify patterns or trends in the data concerning sexual violence, bullying and recovery management in Islamic educational settings: challenges in the era of disruption. The interpretation process took into account individual, social and institutional contexts, which form the basis of the difficulties experienced by teachers, pupils and parents. These three stages of analysis formed the basis for drawing conclusions (inferences). Data sourced from institutional leaders, teachers, pupils and parents serves as a cross-check that reinforces the data derived from observation, documentation and interviews.

Code Explanation:

- PMR = Recovery Management
- KP = Leadership Policy
- PS = Procedures and Systems
- PP = Psychological Assistance
- PT = Implementation Challenges
- GK = Teacher's Role
- GP = Teacher Training
- GR = Recovery by Teacher
- SK = Student Victim Experience
- SR = Student Recovery
- SP = Student Safety Perception
- OK = Parent Involvement
- OP = Parent Preference
- OD = Parent Support
- OB = Parent Expectation
- D1, D2, D3 = Observation Data
- SU = Literature Review
- ST = Theoretical Study

The following is a visualisation of the research method flowchart:

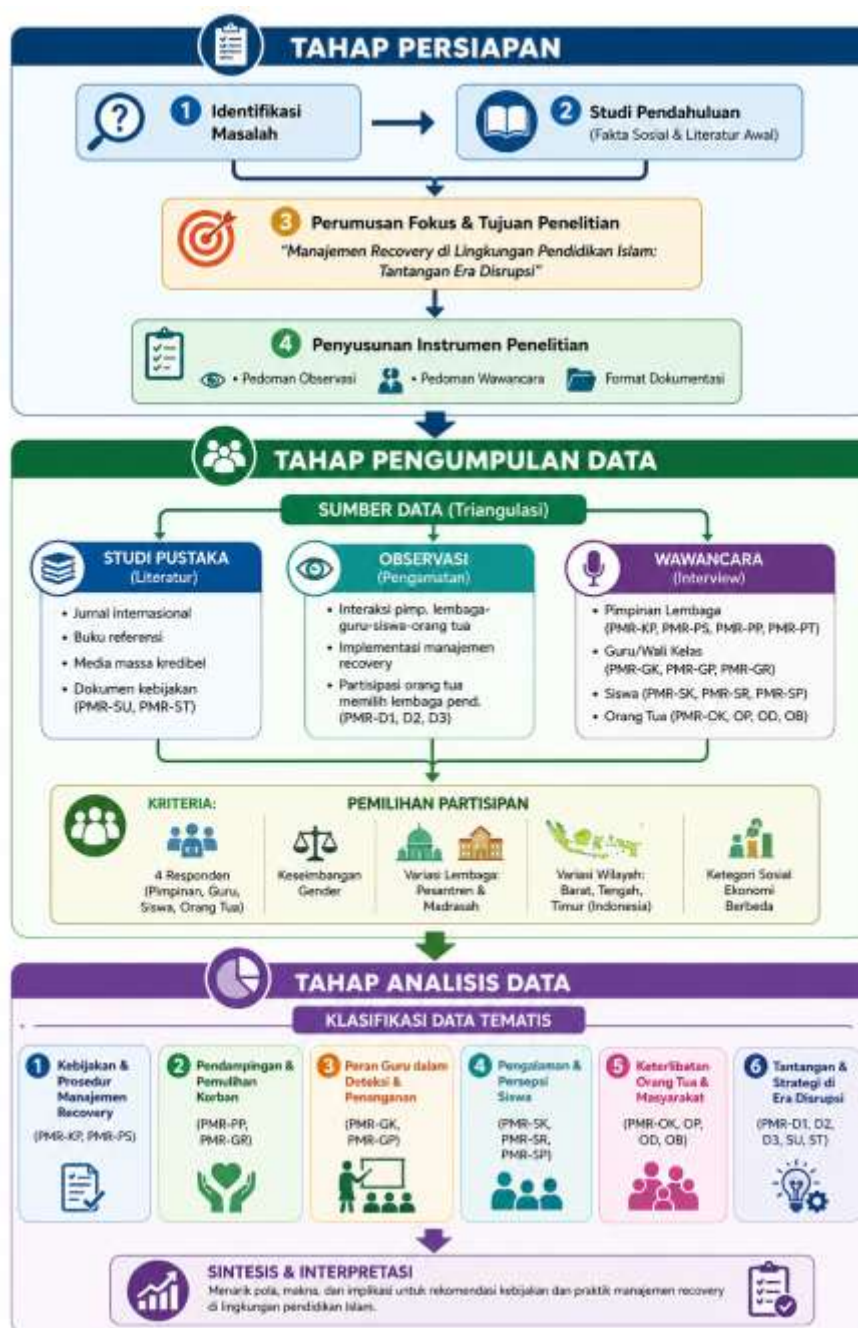


Figure 1. Visualisation of the Research Methodology Flowchart

RESULTS AND DISCUSSION

The research findings indicate that *recovery* management for cases of sexual violence and *bullying* within Islamic educational settings has begun to be implemented through various victim protection policies, reporting mechanisms, psychological support, and the involvement of teachers, pupils and parents. The head of the institution explained that the handling procedure begins with victim protection, the temporary separation of the victim and the perpetrator, maintaining the confidentiality of the victim's identity, conducting an investigation through witnesses, involving parents, and imposing sanctions on the perpetrator (P1). Teachers also position themselves as both supervisors and initial support figures through intensive communication, observation of pupils' behaviour, and reporting to the management if any indications of violence are

found (G1; G5; G10; G16). On the other hand, the majority of pupils stated that they felt safe within the Islamic educational environment due to the supervision provided by teachers, open communication, and a culture of mutual support amongst the pupils (PD2; PD10; PD11; PD18). However, some students still admitted to having witnessed or even experienced verbal *bullying* in the form of taunts, sarcasm or social exclusion, which caused them discomfort (PD3; PD14; PD22; PD27; PD31). These findings indicate that *recovery* management has evolved into a protection system involving various elements of the educational institution.

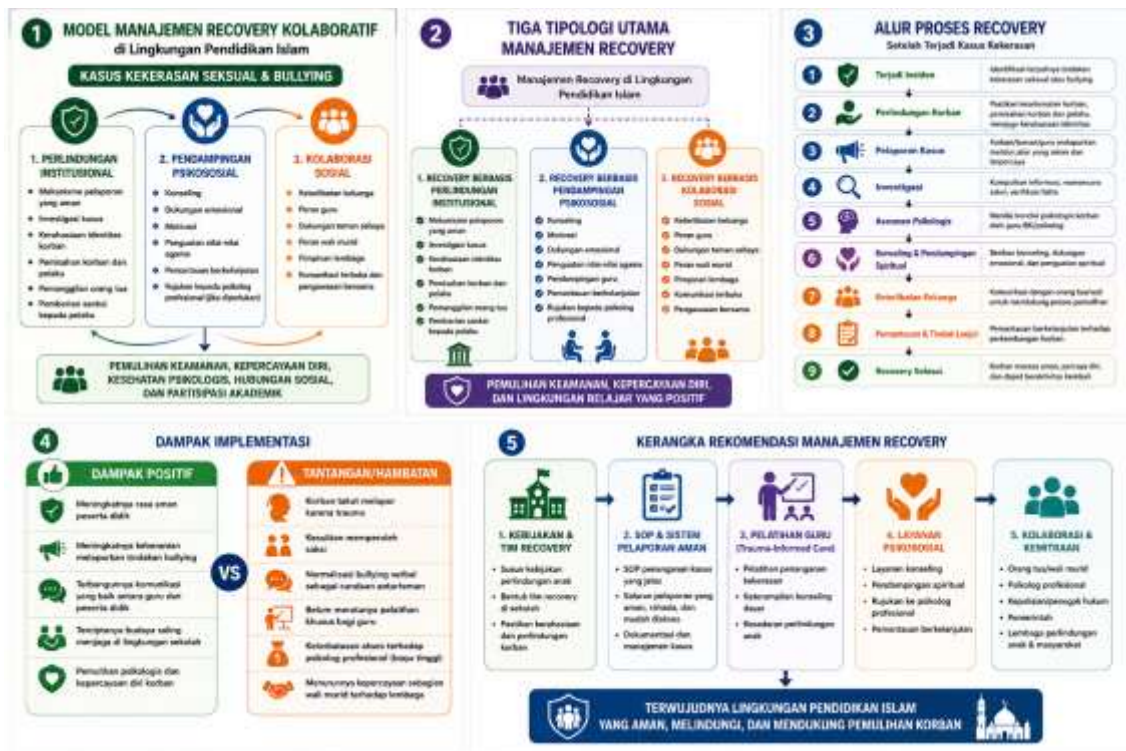


Figure 1. Model of Collaborative Recovery Management in Islamic Educational Settings

Based on the interview results, the concept of *recovery* management is understood as a recovery process that does not end with the resolution of a case,

but is oriented towards the psychological, social and academic recovery of the victim, as well as their sense of safety. Institutional leaders view the recovery process as needing to begin with ‘ ’—creating a sense of safety through the protection of the victim’s identity, case assessment, psychological support, communication with the family, and the provision of academic concessions where necessary (P1). Teachers define *recovery* as an effort to rebuild the victim’s self-confidence through non-judgemental communication, counselling, motivation, spiritual support, and ongoing monitoring (G1; G3; G5; G12; G16). The pupils’ perspective indicates that effective recovery is achieved when teachers provide emotional support, peers offer a sense of acceptance, and families provide a safe space to share experiences without blaming the victim (PD10; PD11; PD20; PD30). This is reinforced by the views of parents, who hope for open communication between the school and families so that the recovery process can proceed continuously (WM1).



Figure 2. Three Main Typologies of *Recovery* Management

An analysis of all respondents’ answers yielded three main typologies of *recovery* management within Islamic educational settings. Firstly, **institutional protection-based recovery**, which involves the existence of safe reporting mechanisms, case investigations, confidentiality of the victim’s identity, the separation of victims and perpetrators, the involvement of parents, and the imposition of sanctions on perpetrators (P1; G1; G16). Secondly, **psychosocial support-based recovery**, which is realised through counselling, motivation, emotional support, teacher guidance, reinforcement of religious values, and referral to a professional psychologist where necessary (G3; G5; G10; G12; G16). Thirdly, **recovery based on social collaboration**, namely the involvement of families, teachers, peers, parents and school management in rebuilding the victim’s sense of security through open communication and joint supervision (PD10; PD20; WM1). These three categories demonstrate that *recovery* management in Islamic educational institutions is not only oriented towards resolving cases, but also towards restoring social relationships and rebuilding the victim’s trust in their educational environment.



Figure 3. Flowchart of the *Recovery* Process Following an Incident of Violence

The research findings show that the implementation of *recovery* management has had a positive impact whilst also facing a number of challenges. The positive impact is evident in the increased sense of security among pupils, their courage to report *bullying*, improved communication between teachers and pupils, and the creation of a culture of mutual care within the Islamic educational environment (PD10; PD11; PD18; PD20). However, this study also identified several persistent barriers, namely victims' fear of reporting due to trauma (P1), difficulties in securing witnesses (P1), the normalisation of verbal *bullying* as a form of banter amongst peers (P1; PD31), the lack of widespread specialised training for teachers on handling sexual violence (G4; G6; G9; G13), and limited access to professional psychologists due to the high cost of services (P1). Furthermore, some parents admitted that their trust in Islamic educational institutions had begun to wane following the widespread media coverage of violence cases, although they still hoped that these institutions would be able to strengthen their monitoring systems, teacher selection processes, and the protection of pupils in a more professional manner (WM1). Consequently, the effectiveness of recovery management is determined not only by the existence of response procedures, but also by the strengthening of a culture of victim protection, the enhancement of educators' competencies, the provision of easily accessible psychological services, and ongoing collaboration between educational institutions, families, the community and the government.



Figure 4. Impact of Implementation

This study demonstrates that *recovery* management for cases of sexual violence and *bullying* within Islamic educational settings has shifted from a reactive approach towards a more systematic and collaborative one. The findings indicate that victim protection, reporting mechanisms, psychological support, communication with families, and ongoing monitoring have become key components of the recovery process (P1; G1; G16). Teachers do not merely act as educators, but also serve as *first responders* who carry out initial identification, provide emotional support, and connect victims with the relevant authorities (G1; G3; G5; G12). On the other hand, pupils felt that a sense of safety was determined not only by the existence of formal rules, but also by close relationships with teachers, a culture of mutual respect, and support from peers (PD10; PD11; PD20). Nevertheless, forms of verbal *bullying* were still found to be perceived as jokes and were therefore often not reported (PD22; PD27; PD31). Consequently, the effectiveness of *recovery* management in this study is determined not only by the existence of institutional procedures but also by the quality of interpersonal relationships fostered within the Islamic educational environment.

The key implication of these findings is that the success of *recovery* management actually hinges on the development of a *protective* organisational *culture* rather than mere compliance with regulations. This is evident from the tendency of respondents to place greater emphasis on aspects of communication, a sense of security, empathy and openness rather than punishment alone (G1; G5; G10; PD10; WM1). From the perspective of Islamic Educational Management, this situation indicates that the values of *rahmah*, *ukhuwah*, *ta'awun*, and *hifz al-nafs* do not merely function as normative principles, but are beginning to be translated into institutional practice through victim support, the confidentiality of identities, and family involvement in the recovery process. This finding also demonstrates that the *recovery* process is not merely about restoring individual victims, but about rebuilding social *trust* amongst pupils, teachers, families and educational institutions. Therefore, *recovery* management within the context of Islamic education has a broader scope than psychological rehabilitation, as it simultaneously addresses moral, spiritual, social and institutional aspects.

The results of this study differ from most previous research, which has tended to view the handling of violence through either a preventative or curative approach in isolation. Previous research has emphasised character education, religious literacy, *anti-bullying* campaigns, or reporting mechanisms as the primary instruments of prevention (Ikhsan et al., 2024; Malyuna et al., 2025; Chalishah et al., 2025). Other studies have also focused more on structural reform

and power relations as the root causes of violence, without explaining how the recovery process unfolds after an incident has occurred (Irwandhy & Alam, 2026; Kisbiyanto, 2025). Conversely, this study demonstrates that successful *recovery* actually stems from the integration of three dimensions simultaneously: institutional protection, psychosocial support, and collaboration between families and educational institutions, all of which operate concurrently (P1; G16; WM1). Indeed, the data indicate that pupils feel more confident sharing their experiences when they have close interpersonal relationships with their teachers (PD10; PD11), whilst parents regard open communication as the key factor in maintaining trust in Islamic educational institutions (WM1). Thus, **the novelty** of this research lies in the development of a **Collaborative Recovery Management** model based on Islamic education, which integrates institutional governance, psychosocial support, and family partnership as a unified system of sustainable recovery. This model expands the concept of *recovery* management—which has hitherto been understood in a fragmented manner—into an integrative and multidimensional framework.



Figure 5. *Recovery* Management Recommendation Framework

Based on these findings, the next strategic step that needs to be formulated is to establish a standardised operational model for *recovery* management applicable to all Islamic educational institutions. This model should begin with the establishment **of a Task Force on the Prevention and Recovery from Violence**, the drafting of victim-centred *Standard Operating Procedures* (SOPs), a digital reporting system that guarantees the confidentiality of identities, and the strengthening of teachers' capacity through regular training on *trauma-informed care* and psychosocial support. Furthermore, a formal partnership is required between educational institutions, psychologists, local government, the police and child protection agencies to ensure that the recovery process is conducted professionally and sustainably. Research findings also indicate the need to establish a regular communication forum with parents as part of an *early warning* system, so that potential violence can be detected at an earlier stage (WM1). At the same time, character education based on Islamic values should be directed not only towards preventing violence, but also towards fostering the courage to report incidents, empathy towards victims, and a sense of collective responsibility amongst the entire school community (G1; PD10; PD20). Thus, the results of this study provide practical implications that *recovery* management within Islamic educational settings should be positioned as an integral part of institutional governance, rather than merely an incidental response following an incident of violence.

CONCLUSION

This study reveals the important finding that the main challenge in addressing sexual violence and *bullying* in Islamic educational settings no longer lies in the absence of rules, but rather in the effectiveness of implementing *recovery* management that is capable of integrating victim protection, psychosocial support, and cross-stakeholder collaboration. The findings indicate that Islamic educational institutions already have various protection mechanisms in place, such as reporting systems, case investigations, victim support, and the involvement of families in the recovery process (P1; G1; G16). However, this study also identified a rather worrying paradox: the continued normalisation of verbal *bullying* as a form of banter; victims' fear of reporting incidents; the uneven level of teachers' competence in trauma management; and limited access to professional psychological services (P1; G4; G6; PD22; PD27; PD31). These findings emphasise that the success of *recovery* management is determined not only by the existence of regulations, but primarily by the establishment of a 'protective culture' that makes the entire school community part of the recovery system. Based on these findings, this study proposes a Collaborative Recovery Management model as a new approach that integrates institutional protection, psychosocial support, and family partnership into a single, sustainable management system.

The concept of *recovery* management employed in this study has proven capable of addressing both the empirical and conceptual issues that form the focus of the research. Empirically, this concept successfully explains that the recovery of victims of sexual violence and *bullying* requires the simultaneous active involvement of institutional leaders, teachers, pupils, families, and professional service networks, rather than through standalone sectoral approaches (P1; G1; WM1). Conceptually, this study expands the scope of Islamic Educational Management by demonstrating that *recovery* is not merely a process of victim rehabilitation, but an integral part of institutional governance encompassing organisational cultural reform, the strengthening of institutional accountability, and the rebuilding of public trust in Islamic educational institutions. Thus, this study successfully addresses a *research gap* in previous studies, which tended to separate the aspects of prevention, intervention and recovery, by developing a *recovery* management model that is integrative, collaborative and sustainability-oriented.

Nevertheless, this study has a number of limitations that must be acknowledged. Firstly, the number of respondents remains limited and is dominated by a single ecosystem of Islamic educational institutions; consequently, the findings do not fully represent the diversity of characteristics found in pesantren, madrasahs and Islamic schools across various regions of Indonesia. Secondly, the research data was obtained through perception-based questionnaires; consequently, it is heavily influenced by the respondents' subjective experiences and does not fully depict actual *recovery* management practices in the field through direct observation or in-depth case studies. Thirdly, this study has not evaluated the long-term effectiveness of *recovery* management implementation, particularly regarding changes in victims' psychological conditions, a reduction in violence rates, or an increase in public trust in Islamic educational institutions. Therefore, it is recommended that future research adopt a *mixed-methods* approach or a longitudinal study with a broader range of respondents, involving various types of Islamic educational institutions across different regions, and empirically test the effectiveness of the *Collaborative*

Recovery Management model proposed in this study so that it can be developed into a national policy model for the prevention and recovery from violence within Islamic educational settings.

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