

MORAL CRISIS AND TEXT AUTHORITY: QURANIC HERMENEUTIC IN RESPONDING TO SEXUAL VIOLENCE IN ISLAMIC EDUCATION

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Abstract: *This paper addresses the moral crisis arising from the increasing cases of sexual violence in Islamic educational institutions, which not only undermine human dignity but also shake the ethical and spiritual foundations of the Muslim community. It emphasizes the necessity of an ethical and contextual interpretation of the Qur'an, moving beyond purely legalistic readings. Drawing upon Fazlur Rahman's double movement theory and the principles of maqāṣid al-sharī'ah, the study proposes an interpretive framework that prioritizes victim protection, the realization of justice, and the preservation of human dignity. In doing so, the Qur'an can once again serve as a source of justice, compassion, and social transformation in addressing the problem of sexual violence within Islamic education.*

Keywords: *Hermeneutics, Islamic education, maqāṣid al-sharī'ah, moral crisis, sexual violence, textual authority*

Introduction

Sexual violence in Islamic educational environments has increasingly become a complex and alarming social issue. In the past few years, both media coverage and public revelations have highlighted the rising number of abuse cases within pesantren, madrasah, and other Islamic learning institutions—occurring not only in Indonesia but also across various Muslim societies. Ironically, places that were initially intended as centers of morality and character building have, in some instances, turned into arenas of serious violations against students' dignity, safety, and honor.

This reality does not only concern social and legal aspects, but also strikes at the very moral and spiritual core of the Muslim ummah. The problem becomes even more severe when the perpetrators are religious authorities—such as kiai, ustadhs, or pesantren leaders—whose symbolic power is grounded in religion. Their misconduct not only damages the victims physically and psychologically, but also corrupts the understanding of faith itself. Many victims remain silent, trapped between devotion to their teachers and the pursuit of justice. Some even face intimidation or victim-blaming, while offenders are shielded under the excuse of protecting institutional reputation.

Such circumstances reveal not merely a moral collapse but also an epistemological challenge in the way Islamic education interprets and applies sacred texts. The urgent question is whether the Qur'an and Hadith have truly been utilized as instruments of justice and protection for the oppressed, or if they have been misused to legitimize control and abuse.

Addressing sexual violence in Islamic education requires more than administrative or legal reforms; it necessitates theological reflection and a critical re-examination of scripture. Hermeneutics of the Qur'an becomes highly relevant here—an interpretive framework that integrates historical context, ethical imperatives, and the demands of contemporary life. Rigid literalist readings that prioritize blind obedience over justice need to be confronted by approaches rooted in *maqāṣid al-sharī'ah* (the higher objectives of Islamic law).

This study, therefore, raises several essential questions: How does sexual violence within Islamic educational institutions arise and persist? What is the position of religious texts in this dynamic? And in what ways can Qur'anic hermeneutics contribute toward building ethical, just, and transformative responses? To answer these, the paper employs an ethical hermeneutical framework informed by *maqāṣid al-sharī'ah*, Fazlur Rahman's double movement theory, alongside insights from Islamic feminist thought and Qur'anic ethics.

Research Objectives

This paper aims to:

1. Identify the moral crisis caused by sexual violence in Islamic educational institutions.
2. Critically examine the inadequacy of current responses—legal, institutional, and theological—to this issue.
3. Propose a Qur'anic hermeneutical framework that emphasizes victim protection, ethical justice, and the higher objectives of Islamic law (*maqāṣid al-sharī'ah*).

Literature Review

In our investigation, we focus specifically on pesantren in Java, Indonesia. Recent data highlight the urgency of this issue. According to a report by the Joint Committee for Education Policy (JPPI), in 2024 there were **114 recorded cases of violence in pesantren**, with approximately **42% classified as sexual violence**. Meanwhile, another national report documented **573 cases of violence in schools and pesantren throughout 2024**, indicating a **100% increase**

compared to 2023 (JPPI, 2024). A case study from Banyuwangi (East Java) further shows that reporting mechanisms and institutional responses to sexual abuse remain very limited, leaving many victims without adequate protection. Therefore, the scope of this study not only addresses the textual and theological dimensions through Qur'anic hermeneutics but also situates the analysis within the concrete crisis of sexual violence in contemporary pesantren.

Several studies have addressed the issue of sexual violence within Islamic institutions, revealing its prevalence and the structural challenges that perpetuate it. Research by Aziz, Prasetyo, and Yusuf (2023) as well as Hilbi and Ramadhani (2022) demonstrates that hierarchical power structures and a prevailing culture of silence often hinder victims from seeking justice, particularly in pesantren and madrasah contexts. In addition, gender-biased interpretations of scripture have been identified as a contributing factor to the persistence of violence. Scholars such as Amina Wadud (1999) and Asma Barlas (2002) highlight how patriarchal readings of the Qur'an reinforce unequal power relations and frequently silence victims rather than protecting them.

At the same time, the development of hermeneutical approaches in Islamic studies provides opportunities for a more ethical and contextual reading of the Qur'an. Fazlur Rahman's theory of the *double movement* (Fazlurrahman, 1982) and Jasser Auda's maqāṣid-based approach (Auda, 2008). emphasize the need to move beyond literalist interpretations toward ethical principles that align with the higher objectives of Islamic law. These approaches, when integrated with feminist hermeneutics, offer a framework to reinterpret texts in a way that prioritizes justice, compassion, and the protection of human dignity. Together, these strands of scholarship underscore the importance of rethinking textual authority in Islamic education to address the moral crisis of sexual violence.

Research Scope

The scope of this study includes:

1. Context: Sexual violence within Islamic educational institutions, including pesantren, madrasah, and Islamic-based schools.
2. Object of study: Interpretations of the Qur'an and Hadith related to gender, sexuality, and authority.
3. Focus: Ethical hermeneutics and a maqāṣid-based reinterpretation to respond to the issue of sexual violence.

Methodology

This study employs a qualitative conceptual approach using hermeneutical textual analysis. The primary sources consist of the Qur'an and Hadith related to gender, sexuality, authority, and social justice. Secondary sources include classical and contemporary tafsir works, feminist hermeneutical literature, and empirical studies on sexual violence within Islamic educational institutions, particularly in Indonesian pesantren.

The analysis applies Fazlur Rahman's double movement method, which involves:

1. Historical Contextualization: Examining the social, cultural, and historical circumstances in which a verse was revealed.
2. Extraction of Universal Moral Principles: Identifying ethical values, social justice principles, and human rights imperatives embedded in the text.
3. Application to Contemporary Contexts: Translating these universal principles to address modern issues, especially sexual violence in Islamic education.

Additionally, the study incorporates a systematic coding process to ensure transparency and rigor:

Step 1: Selection of relevant Qur'anic verses and Hadith texts concerning gender, authority, and morality.

Step 2: Identification of ethical and justice-related themes within each text, such as the protection of life (nafs), intellect ('aql), dignity (karāmat insāniyyah), and fairness ('adl).

Step 3: Comparison of traditional interpretations with contemporary ethical needs, highlighting patriarchal biases or misinterpretations that may perpetuate sexual violence.

Step 4: Integration of victim-centered perspectives by reviewing empirical cases and feminist hermeneutical analyses to ensure that survivors' experiences inform interpretation.

Through this approach, interpretation is not merely descriptive but normative, ethical, and transformative, aiming to:

1. Protect victims and uphold their dignity.
2. Reorient Islamic education toward justice, compassion, and ethical practice.
3. Align the application of Qur'anic principles with the higher objectives of Islamic law (maqāṣid al-sharī'ah), ensuring social relevance and moral integrity.

Sexual Violence and the Moral Crisis within Islamic Educational Institutions

Sexual violence within Islamic educational institutions constitutes a grave violation of both human dignity and the ethical teachings of Islam. This phenomenon has drawn increasing concern, particularly because it occurs within institutions that claim to uphold the moral and spiritual values of the Muslim community. Islamic education—whether in the form of *madrasahs*, Islamic schools, or *pesantren* (boarding schools)—is ideally intended to be a safe space for students. However, the reality reveals that these institutions are not immune to sexual violence, which may be perpetrated by teachers, caretakers, or even fellow students.

Cases reported in the media indicate that victims are often children and adolescents who are structurally and psychologically vulnerable. In many instances, the perpetrators hold considerable religious or social authority, making it exceedingly difficult for victims to speak out or seek justice. This problem is compounded by a prevailing *culture of silence* and a tendency to resolve such matters internally, behind closed doors—sometimes even manipulating Qur'anic verses or Hadith to defend the perpetrators or protect institutional reputations (Hilbi, Ramadhani (2022).

According to research by Azizah, Prasetyo, and Yusuf in the *Journal of Religion and Health*, one of the root causes of sexual violence in Muslim communities lies in gender-biased religious interpretations that fail to consider *maqāṣid al-sharī'ah* (the higher objectives of Islamic law) holistically. Literalist and patriarchal readings of religious texts often justify the subordination of women and children, thereby enabling the recurrence of sexual violence without adequate religious or social sanctions (Azizah, Prasetyo, Yusuf, 2023).

Sexual violence in Islamic education is not merely an individual moral failing; it is symptomatic of a broader systemic moral crisis. This crisis can be attributed to three interrelated factors:

1. **Hierarchical and non-transparent power structures** — *Pesantren* and other Islamic educational institutions often operate under a centralized authority model, where the *kyai* or teacher holds near-absolute control over students. When such authority is left unchecked by mechanisms of accountability, the risk of power abuse increases significantly (Jannah, Fadilah 2021).
2. **Lack of Islamic-based sexual education** — Islamic curricula rarely address sexuality, bodily autonomy, or children's rights in an open and constructive manner. Although Islamic jurisprudence (*fiqh*) and ethics (*adab*) provide a rich discourse on these matters, such teachings are not systematically conveyed to either students or educators. (Ulfa 2020)
3. **Unresponsive religious interpretations to social realities** — In numerous cases, religious texts are invoked to blame victims, citing issues such as improper attire (*aurat*), gender mixing (*ikhtilat*), or disobedience. As a result, religion—rather than serving as a source of justice—becomes a shield for structural injustice (Wahid, 2022)

This situation not only undermines public trust in Islamic educational institutions but also tarnishes the image of Islam as a religion of compassion, justice, and the guardian of human dignity. Therefore, the problem cannot be resolved solely through criminal law; it requires a fundamental epistemological and theological reform in the way Islamic teachings are understood and practiced—particularly in education and power relations.

The Problem of Textual Authority and Conservative Interpretation

In Islamic tradition, the Qur'an and Sunnah are the two primary sources for constructing systems of law, morality, and social life. However, how these texts are understood depends significantly on interpretive approaches, epistemological frameworks, and power relations that operate within society. When interpretation is conducted in a literalist, ahistorical manner, without regard for the universal ethical values of Islam, sacred texts—meant to be liberating—can instead become instruments of oppression, particularly against vulnerable groups such as women and children.

The problem of textual authority arises when classical interpretations are treated as the sole source of unquestionable religious truth. This often results in conservative readings that resist critique, close off the possibility of renewed *ijtihad*, and reinforce patriarchal social structures. In the context of sexual violence, such interpretations can have serious consequences: silencing victims and legitimizing the dominance of perpetrators.

One striking example is the interpretation of the verse on male guardianship over women in Surah al-Nisā' [4:34] (*al-rijāl qawwāmūna 'ala al-nisā'*), which is often taken literally to justify male dominance—even within harmful power dynamics. Yet, the historical context of this verse relates to the socio-economic responsibilities of men in early Islam, not an endorsement of violence or absolute control (Abou El Fadl, 2001). Amina Wadud argues that such interpretive approaches fail to distinguish between the core values of revelation and the temporal cultural norms of 7th-century Arabia (Wadud, 1999).

Moreover, interpretive authority has often been monopolized by male scholars from specific backgrounds, resulting in the exclusion of women's experiences—particularly those of victims of violence—from religious meaning-making. Asma Barlas critiques this phenomenon as “patriarchal hermeneutics,” wherein the text is used to legitimize unequal power relations. (Barlas, 2002) In such contexts, the Qur'an ceases to function as a source of healing and justice

and instead becomes a theological veneer for injustice (Azizah, S., Prasetyo, T. A., & Yusuf, A. 2023).

The consequences of conservative interpretations of textual authority are also visible in the practice of Islamic education. Many institutions avoid open discussions about sexuality, victims' rights, or women's rights, viewing these topics as taboo or contrary to the "sacredness" of the institution. Religious interpretation is often preserved in a "traditional" form, even as social realities demand a more progressive and context-responsive reading. Resistance to modern hermeneutical approaches is frequently accompanied by accusations of liberalism or claims of "distorting Islam," when in fact it is the stagnation of interpretation that contributes to the ongoing moral crisis.

This highlights the need to reopen the discourse on textual authority through approaches that are inclusive, historical, and ethical. Interpretation should not be monopolized by a privileged few—especially when it neglects the core aims of *sharī'ah*: to safeguard life, dignity, intellect, and justice (*maqāṣid al-sharī'ah*). Such an approach is essential for reestablishing the Qur'an as a source of social transformation rather than an instrument of violence and inequality.

Qur'anic Hermeneutics

A. An Ethical Approach to Sexual Violence

Responding to sexual violence in Islamic education cannot be accomplished through legal-formal or administrative measures alone. In many cases, the root of the problem lies in rigid, literalist, and ahistorical interpretations of religious teachings—particularly the Qur'an. Therefore, an ethical and transformative Qur'anic hermeneutic is necessary, one that not only reads the text but also revives its moral message within the social reality.

In this framework, Qur'anic hermeneutics is understood as an interpretive methodology that extends beyond the textual dimension to incorporate historical circumstances, the ethical intentions of revelation, and present human realities. Fazlur Rahman's *double movement* theory highlights the process of moving from the historical context of a verse to its overarching moral principle and then reapplying that principle within contemporary contexts. Through this method, the Qur'an is not seen as confined to the past but as a living text that embodies justice and *rahmah* (compassion) as the essence of divine revelation (Rahman, 1982).

This approach corresponds closely with the framework of *maqāṣid al-sharī'ah*, the higher objectives of Islamic law, which seek to safeguard religion, life, intellect, lineage, and property. Acts of sexual violence directly undermine these objectives—particularly the protection of life (*nafs*), intellect (*'aql*), and lineage (*'nasl*). Hence, any exegetical reading that condones or tacitly legitimizes such violence must be rejected as incompatible with the ethical spirit of *maqāṣid* (Auda, 2008).

For instance, verses addressing marital relations or women's obedience have often been misinterpreted to justify male authority or even domestic abuse. Yet, when read through an ethical and *maqāṣid* -oriented lens, these passages highlight *ta'āshur* (mutual care and affection) rather than *tashaddud* (violence or coercion). Similarly, the story of Prophet Joseph's resistance to sexual temptation can be reinterpreted as a paradigm of moral integrity and liberation from coercion, rather than merely a narrative of female seduction.

Ethical hermeneutics provides room for the voices and experiences of victims to be incorporated into the process of interpretation. Frequently, these voices are muted by dominant religious discourses that privilege perpetrators occupying positions of authority. Through an ethical hermeneutical lens, however, the lived realities of victims become an indispensable dimension of interpretation. This perspective resonates with Amina Wadud's emphasis on an inclusive and liberative approach to Qur'anic exegesis (Wadud, 1999).

Accordingly, an ethical reading of the Qur'an is vital not only for dismantling patriarchal tendencies embedded in certain interpretations but also as a form of intellectual and moral struggle to create an Islamic educational climate that is just, secure, and upholds human dignity. Sexual violence in Islamic education, therefore, cannot be seen merely as the moral failure of individuals; it reflects deeper epistemological flaws and issues of religious authority. In this context, sacred texts such as the Qur'an often lose their liberative potential and are instead exploited by religious leaders to legitimize unequal power structures and silence victims. For this reason, the development of a critical, ethical, and justice-centered Qur'anic hermeneutics is urgently needed.

B. Maqāṣid al-Sharī'ah as a Foundational Framework for Interpretation

An ethical approach to the Qur'an cannot be separated from the framework of *maqāṣid al-sharī'ah*—the higher objectives of Islamic law—which emphasize the protection of religion (*dīn*), life (*nafs*), intellect (*'aql*), progeny (*nasl*), and property (*māl*). Sexual violence constitutes a multidimensional violation of these objectives. Therefore, interpretations of Qur'anic verses must never result in the legitimization of violence, whether explicitly or implicitly.

Jasser Auda, through his *systems approach* to Islamic legal theory, advocates for a dynamic and context-sensitive interpretation of Islamic law—one that accounts for social complexity and prioritizes substantive justice. Interpretations that legitimize violence against women—whether through cultural justifications, weak or misapplied *hadith*, or patriarchal understandings—must be deconstructed using the principles of *maqāṣid*, which emphasize the protection and dignity of the human being (Auda, J, 2008)

C. The Qur'an and the Ethics of Victim Protection

The Qur'an not only regulates the vertical relationship between humans and God (*ḥabl min Allāh*), but it also places strong emphasis on social responsibility toward fellow human beings—especially the weak and oppressed (*al-mustad'afīn*). In the context of sexual violence within Islamic educational institutions, the moral messages of the Qur'an demand an ethical response that centers on protecting the victims rather than ignoring or marginalizing their suffering.

Qur'anic ethics elevate *justice* (*al-'adl*) and *compassion* (*al-rahmah*) as foundational principles in addressing violations of human rights. Allah states in Surah An-Nahl [16:90]:

"Indeed, Allah commands justice and good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression..."

This verse underscores that justice and righteousness must be the standard for addressing oppression, including sexual violence. Defending victims and restoring their rights is therefore a non-negotiable part of the Qur'anic mission.

One of the most common injustices in cases of sexual violence in pesantren is *victim blaming*—accusing the victim of causing the abuse. This culture contradicts Qur’anic ethics, which consistently side with the oppressed. In Surah Al-Baqarah [2:279], Allah says:

"But if you repent, you may have your principal—neither wronging others, nor being wronged."

Contemporary exegetes such as Fazlur Rahman and Amina Wadud emphasize the importance of interpreting the Qur’an ethically, by taking into account the social context and structures of power that perpetuate oppression. Religious narratives, in this regard, should be oriented toward empowering the victim, not silencing them.

Qur’anic ethics advocate the creation of safe spaces and comprehensive systems of healing for survivors. The Qur’anic concept of *‘iffah* (chastity and dignity) must not be weaponized to judge the victim, but rather transformed into a framework for protecting their honor.

A concrete expression of this principle can be seen in Surah An-Nūr [24:4–5], which strictly prohibits unfounded accusations of adultery:

"And those who accuse chaste women and do not bring four witnesses—lash them with eighty lashes... except for those who repent thereafter and reform. Indeed, Allah is Forgiving and Merciful."

This verse implicitly teaches caution in passing judgment on victims of sexual violence, and stresses the need to uphold their legal and social dignity.

The Qur’an offers a noble status to the act of defending the oppressed. Surah An-Nisā’ [4:75] powerfully affirms the moral obligation of *jihad* in defense of the *mustad‘afin*:

"And what is [the matter] with you that you do not fight in the cause of Allah and for the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people...'"

This verse can serve as a moral foundation: defending victims of sexual violence is not merely a form of social assistance—it is a spiritual struggle, a broad and profound form of *jihad* in the path of justice.

D. Elevating Survivors’ Voices in Qur’anic Interpretation

An ethical hermeneutical perspective insists that the lived realities of survivors must be integrated into the interpretive framework. Classical tafsīr traditions, however, rarely acknowledge the standpoint of victims. Thinkers such as Amina Wadud and Asma Barlas propose an interpretive paradigm that is inclusive and rooted in women’s experiences, positioning them as active agents rather than passive objects within male-dominated religious authority (Wadud, 1999). This resonates with feminist trajectories in Islamic scholarship, which regard exegesis as a political site where authority, identity, and lived experience intersect to produce meaning.

Within the sphere of Islamic educational institutions, survivors of sexual abuse often have their voices muted under the justification of safeguarding institutional honor or protecting the

reputation of religious leaders. By contrast, an ethical Qur'anic hermeneutics demands prioritizing the voices of victims as part of *iqāmat al-'adl* (upholding justice), a central goal of the Shari'ah. Interpretive efforts, therefore, must dismantle discourses that stigmatize, intimidate, or silence survivors.

Historically, women's experiences—particularly as victims of sexual violence—have either been ignored or systematically excluded from exegetical discussions. Male-dominated authority and patriarchal structures have monopolized interpretive legitimacy, leaving little room for female subjectivity. Yet, in addressing sexual violence, the voices of survivors must serve as an essential entry point to engage with scripture. This is consistent with the principles of subjective hermeneutics, which validates the interpreter's socio-historical context as a meaningful lens for understanding. Ethical hermeneutics, therefore, seeks not only to draw out the explicit meanings of the text but also to attend to its silences and the broader social consequences of interpretation—particularly for vulnerable groups such as women and children (Ayoub, 1984).

As a result, many survivors of sexual violence in religious institutions receive no protection and are often blamed for the violence they endure. This is largely due to biased religious interpretations that fault the victim on the basis of *awrah*, obedience, or the notion of women as sources of temptation (*fitnah*). This research underscores the necessity of deconstructing theological texts that justify violence and calls for ethical and empathetic approaches in the healing process of survivors. (Nurhayati, D., & Faturochman, 2021).

Furthermore, Ali and Syam (2022), in their study on gender-responsive Islamic education, emphasize the need to integrate the perspectives of victims into both the curriculum and religious interpretation within pesantren and Islamic educational institutions. They propose an educational model based on *rahmah* (compassion) and *'adl* (justice) as the ethical foundation for a liberatory, rather than oppressive, hermeneutic (Ali, M., & Syam, A., 2022).

E Reforming Islamic Education and the Urgency of Ethical Exegesis

The reform of Islamic education today is an imperative, particularly in response to the growing number of sexual violence cases within religious learning institutions. The root of this problem lies not only in weak mechanisms of oversight and accountability but also in rigid and textualist interpretations that tend to silence survivors while enabling perpetrators to retain authority. For this reason, transformation in Islamic education must address structural, cultural, and epistemological aspects simultaneously.

On the structural level, religious schools need to build safe and survivor-oriented reporting systems, reinforce professional ethics for teachers and caretakers, and ensure that the relationship between educators and students is free from exploitation (Aziz, 2009). Equally urgent is the need to interrogate and dismantle conservative readings of scripture that have historically marginalized survivors or legitimized acts of violence under the guise of discipline, morality, or religion. Hermeneutical critique becomes vital here, asking fundamental questions about who interprets the texts, for whose benefit, and at whose expense (Wadud, 1999).

Ethical tafsīr goes beyond literal readings of scripture by engaging with social realities through moral awareness and a commitment to justice. Renewing Islamic epistemology in this way requires the integration of *maqāṣid al-shari'ah*, contextual hermeneutics, and enduring ethical

values that foreground public good (*maṣlahah*), fairness, and protection for marginalized groups (Abou El Fadl, 2001).

Such reform is crucial in shaping an Islamic educational environment that is safe, honorable, and conducive to holistic growth—an ecosystem that not only transmits knowledge but also cultivates moral integrity and collective responsibility to defend justice. In this sense, ethical exegesis of the Qur'an is not merely an option but an urgent necessity amid the moral and institutional crises currently afflicting Islamic education (Mir-Hosseini, 1999).

F. Practical Implications for Islamic Education

An ethical Qur'anic hermeneutical response to sexual violence should not remain at the level of theoretical discourse but must be embodied in concrete actions within Islamic educational settings. Institutions such as pesantren, madrasahs, and Islamic-based schools carry ethical, pedagogical, and spiritual obligations to cultivate environments where students are protected and can learn safely. To this end, several practical measures can be implemented by Islamic educational institutions to reduce and prevent incidents of sexual violence:

1. Curriculum and Pedagogical Reform

A key implication of this discourse is the urgent need to reform Islamic education curricula by incorporating values of gender justice, child protection, and awareness of sexual violence. Qur'anic teachings concerning gender relations, women's rights, and the notion of *'awrah* should be approached through critical and contextual pedagogy. Instructional materials for Islamic Education (PAI) must move away from perpetuating patriarchal perspectives that stigmatize victims or marginalize women's voices. This concern is consistent with the observations of Muslich and Rofiah (2022), who argue that religious narratives in many educational settings continue to exhibit gender bias and fail to adequately address violence-related issues.

2. Capacity Building for Teachers and Caregivers

Educators, *ustādh*, and caretakers in pesantren require targeted training on addressing sexual violence, offering appropriate counseling to survivors, and embodying Qur'anic values of empathy and justice. Their role goes beyond transmitting religious knowledge; they function as moral exemplars responsible for fostering a safe and nurturing environment for students. Training should be grounded in the principles of *rahmah* (compassion), *'adl* (justice), and *karāmat insāniyyah* (human dignity). Studies by Fitriani and Subhan (2021) indicate that many caregivers within Islamic educational settings possess limited awareness regarding sexual violence and its psychological consequences for children.

3. Strengthening Institutional Policies and Governance

Islamic boarding schools and related institutions are required to implement comprehensive and preventive policies addressing sexual violence. This includes the establishment of child-protection committees, the development of clear standard operating procedures (SOPs) for managing complaints, and the provision of confidential, survivor-focused reporting channels. Institutions must refrain from defensive approaches or attempts to conceal incidents in order to safeguard their reputation, as such actions run counter to the Qur'anic mandate of *amr bi al-ma'rūf wa nahy 'an al-munkar* (enjoining good and forbidding wrong). As highlighted by Salim and Zahra (2023), institutional resistance to disclosure is often shaped by cultural

patterns that prioritize avoiding shame over addressing injustice in a transparent manner.

4. Toward a Transformative Vision of Islamic Education

Employing a Qur'anic hermeneutical framework in addressing sexual violence calls for a transformative model of Islamic education—one that not only teaches Islamic doctrines but also nurtures critical consciousness, ethical sensitivity, and empathy among learners. Islamic education should return to its prophetic mandate: liberating people from ignorance, oppression, and injustice. In this model, Qur'anic revelation is not treated solely as material to be memorized but as a set of moral values to be internalized and practiced, guiding the creation of a socially just and gender-inclusive learning environment.

Conclusion

The increasing prevalence of sexual violence in Islamic educational settings reveals a profound moral breakdown and underscores the pressing necessity for both epistemological renewal and structural reform. Conventional Qur'anic interpretations—often influenced by patriarchal and rigid textualist frameworks—have too frequently failed to safeguard victims, especially women and children. Rather than offering justice, such interpretations have tended to perpetuate silence, blame survivors, and justify institutional inaction.

This study advocates the application of an ethical hermeneutical framework rooted in the principles of *maṣlaḥah* (public welfare), *ʿadl* (justice), and *raḥmah* (compassion) to reinterpret Qur'anic discourses on gender, authority, and justice. Centering the lived realities of survivors, this approach aims not only to illuminate the text's meaning but also to realize its ethical imperative: safeguarding human dignity and promoting justice.

Consequently, reforming Islamic education requires more than revising curricula; it calls for a comprehensive transformation in teaching methodologies, institutional management, and theological vision. Religious schools must evolve into environments that embody safety, compassion, and fairness—spaces where sacred knowledge is not misused for domination but becomes a source of healing, empowerment, and resistance to violence.

In essence, an ethical and survivor-centered Qur'anic hermeneutics is not a deviation from the Islamic tradition but a reaffirmation of its prophetic essence: standing with the marginalized, advancing justice, and honoring the sanctity of every human being.

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