Qur'an's Solutions to Sexual Harassment and Handling in Islamic Educational Institutions: An Ethical, Legal, and Character Education Approach

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Abstract

Sexual harassment in the educational environment is a serious problem that threatens human dignity, the psychological safety of students, and the noble goals of Islamic education. Ironically, these cases also occur in educational institutions based on Islamic values. This paper aims to analyze the solutions of the Qur'an in efforts to prevent and handle sexual harassment in Islamic educational institutions through three main approaches, namely Qur'anic ethics, Islamic law, and character education. This research uses a library research method with a thematic approach (maudhu'ī) to the verses of the Qur'an and hadith related to self-respect, social manners, and justice. The results of the study show that the Qur'an lays a strong foundation in the form of the protection of honor (ḥifẓ al-'irḍ), control of views and orgasms, the prohibition of approaching adultery, and the command to uphold justice. These values must be integrated into the curriculum, institutional policies, and school culture through character education that emphasizes piety, shame (ḥayā'), and moral responsibility. Thus, the Qur'an not only serves as a normative source, but also as a practical guideline in realizing a safe, dignified, and protection-oriented Islamic educational environment.

Keywords: Qur'an; sexual harassment; Islamic education; Qur'anic ethics; Islamic law; character education.

INTRODUCTION

Sexual harassment is a serious violation of human dignity and honor. In the context of education, this action not only hurts the victim physically and psychologically, but also damages the noble purpose of education as a process of forming knowledgeable and moral people. Islamic educational institutions, which should be safe and moral spaces, are not completely sterile from cases of sexual harassment. This phenomenon shows that there is a gap between Islamic normative values and practice in the field (al-Zuḥailī, 1996).

In Islam, honor (al-'irḍ) is a fundamental value that must be maintained. The Qur'an affirms the glory of man regardless of social background or gender:

وَلَقَدْ كَرَّمْنَا بَنِيٓ اٰدَمَ وَحَمَلْنٰهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۝٧

"Verily, We have glorified the descendants of Adam and We have carried them on land and in the sea. We have also bestowed upon them sustenance from the good, and We have made them superior to many creatures whom We have created with perfect advantages." (QS. al-Isrā' [17]: 70).

This verse is the basis that any form of abuse against one's body and honor is contrary to the basic principle of human dignity in Islam. Therefore, sexual harassment cannot be viewed simply as a violation of social ethics, but rather as a serious violation of theological and moral values.

The Qur'an also provides preventive signs so that humans do not fall into deviant sexual behavior. The prohibition of approaching adultery is not only directed at the final act, but also at all the paths that lead to it:

وَلَا تَقْرَبُوا الزِّنٰٓ اِنَّهٗ كَانَ فَاحِشَةً وَسَاءَ سَبِيْلًا ۝

"And ye shall not approach adultery by committing any act that may incite or lead to adultery; Indeed, adultery is an abominable act, which brings sickness and destroys offspring, and an evil way that causes the perpetrator to be tormented in Hell." (QS. al-Isrā' [17]: 32).

According to al-Qurṭubī, the redaction "*do not approach*" indicates the prohibition of all forms of behavior, speech, and situations that open up opportunities for sexual offenses, including harassment (Al-Qurṭubī, n.d.). Thus, the Qur'an from the beginning emphasizes a preventive approach that is very relevant to the world of education.

In addition, the Qur'an commands the control of views and the maintenance of personal purity as social ethics:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ اِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ ۝

"Say to the believing men that they should guard their eyes and guard their genitals. Thus it is more sacred to them. Indeed, Allah is Thorough in what they do." (QS. an-Nūr [24]: 30).

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ ... ۝

"Say to the believing women that they should guard their eyes, guard their genitals, ..." (QS. an-Nūr [24]: 31).

Ibn Kathīr explains that these two verses are the foundation of the ethics of gender relations in Islam which serves to close the door of damage before the occurrence of heinous acts (Kathīr, n.d.).

In the context of Islamic educational institutions, these verses demand a system that is not only oriented to the transfer of knowledge, but also to moral and spiritual development. However, reality shows that regulations, institutional culture, and character education are often not running optimally. Therefore, a comprehensive study of how the Qur'an offers systemic solutions to the prevention and handling of sexual harassment through Qur'anic ethical approaches, Islamic law, and character education.

Based on this background, this paper aims to: (1) examine the Qur'anic foundations on honor and sexuality, (2) analyze the ethical and legal approaches of Islam in the prevention and handling of sexual harassment, and (3) formulate the implementation of Qur'anic values in

character education in Islamic educational institutions. It is hoped that this study can make a theoretical and practical contribution to the realization of a safe, dignified, and pious Islamic educational environment.

LITERATURE REVIEW
The Concept of Sexual Harassment in a General Perspective
Sexual harassment is generally understood as any form of sexual behavior that is carried out without consent and causes discomfort, humiliation, or threat to the victim. The form can be in the form of speech, gestures, touch, and the coercion of certain actions. In psychology and sociology studies, sexual harassment is seen as a form of *abuse of power*, especially when it occurs in institutional contexts such as schools or Islamic boarding schools (Fiske et al., 2018).

In the world of education, the relationship between educators and students has an imbalance of authority. Therefore, the potential for sexual exploitation is even greater if it is not limited by strong regulations and ethics (Kimmel, 2016). This shows that sexual harassment is not just an individual problem, but also a systemic problem related to institutional culture and institutional policies.

Islamic Education and the Protection of Human Dignity
Islamic education aims to form a whole human being (*insān kāmil*), that is, an individual who is balanced between intellectual, spiritual, and moral aspects. According to al-Attas, the core of Islamic education is the cultivation of adab, which is the recognition and recognition of the proper place for everything in the order of existence (al-Attas, 1999). Thus, sexual harassment is clearly contrary to the purpose of Islamic education because it undermines manners and moral order.

The Qur'an places human honor as the main value. The concept of *ḥifẓ al-'irḍ* (maintaining honor) is part of *maqāṣid al-sharī'ah* which must be protected along with religion, soul, intellect, descendants, and property (Auda, 2008). Therefore, every Islamic education system should have a mechanism to protect the dignity of students from all forms of violence, including sexual harassment.

Ethics of Gender Relations in Islam
The ethics of male and female relations in Islam are built on the principles of *iffah* (maintaining personal purity), *ḥayā'* (shame), and *taqwā* (piety). Al-Ghazālī explains that the control of lust is the key to the formation of noble morals and social order (al-Ghazālī, n.d.). Without such control, relationships between individuals easily slip into exploitation and violation of honor.

In the context of education, gender relations ethics require professional boundaries between teachers and students, transparency of interaction spaces, and institutional supervision. These values are in line with the purpose of the shari'a to close the path to destruction (*sadd al-dharā'i'*) (al-Zuḥailī, 1998).

Islamic Law on Sexual Harassment

In *jināyah fiqh*, sexual harassment is not always included in the category of adultery, but includes acts of violating honor that are subject to *ta'zīr sanctions*, which are punishments set by rulers or authorities for the benefit of the sake ('Awdah, 1998). Wahbah al-Zuḥailī emphasizes that *ta'zīr* can be in the form of reprimands, fines, imprisonment, or other forms of sanctions that are educational and preventive (al-Zuḥailī, 1997).

Thus, Islamic educational institutions have the normative legitimacy to impose strict sanctions on perpetrators of sexual harassment in order to protect victims and maintain the institution's authority.

Character Education as a Preventive Solution

Character education in Islam rests on *tazkiyat al-nafs* (purification of the soul) and the habituation of noble morals. According to Ibn Miskawayh, good character is formed through constant practice until it becomes a habit (Miskawayh, n.d.). In the context of sexual harassment prevention, character education functions to instill internal control, so that individuals stay away from crime not because of fear of punishment alone, but because of faith and moral awareness.

Therefore, the integration of Qur'anic values in the curriculum and school culture is the main key in building a safe and dignified Islamic educational environment.

Table 1 - Literature Review Table

No.	Author & Year	Title of Work	Study Focus	Key Findings/Key Ideas	Relevance to Research
1	Syed M. N. al-Attas (1999)	*The Concept of Education in Islam*	The Essence of Islamic Education & Manners	Islamic education is oriented towards the cultivation of manners as the core of human formation	It is the basis that sexual harassment is contrary to the purpose of Islamic education
2	Jasser Auda (2008)	*Maqasid al-Shariah as Philosophy of Islamic Law*	Maqāṣid al-sharī'ah	Ḥifẓ al-'irḍ (maintaining honor) is an important part of the purpose of the Shari'ah	Strengthening the protection of dignity as a normative basis for the prevention of harassment
3	Abū Ḥāmid al-Ghazālī (n.d.)	*Iḥyā' 'Ulūm al-Dīn*	Ethics & lust control	Controlling orgasm is the key to morality and social order	The basis of Qur'anic ethics in the prevention of deviant behavior
4	Ibn Kathīr (n.d.)	*Tafsīr al-Qur'ān al-'Aẓīm*	Interpretation of the verse of social etiquette	QS. an-Nūr 30–31 as the ethical foundation of gender relations	Become the main reference for harassment prevention verses
5	al-Qurṭubī (n.d.)	*Al-Jāmi' li Aḥkām al-Qur'ān*	Interpretation of the Qur'an law	The prohibition of "approaching adultery"	Strengthening the Qur'anic preventive approach

				covers all avenues to abuse	
6	Wahbah al-Zuḥailī (1997)	*Al-Fiqh al-Islāmī wa Adillatuh*	Fiqh jināyah & ta'zīr	Harassment includes jarīmah ta'zīr with authoritative sanctions	Legal basis for handling harassment in educational institutions
7	'Abd al-Qādir 'Awdah (1998)	*Al-Tashrī' al-Jinā'ī al-Islāmī*	Islamic criminal law	Ta'zīr is educational and preventive in nature	Strengthening the legitimacy of institutional sanctions
8	Ibn Miskawayh (n.d.)	*Tahdhīb al-Akhlāq*	Character education	Morality is formed through habituation	The basis of character education as a long-term solution
9	Michael Kimmel (2016)	*The Gendered Society*	Power and gender relations	Harassment related to authority inequality	Explain the sociological context of institutional harassment
10	Susan Fiske et al. (2018)	*Social Psychology*	The social psychology of harassment	Harassment as abuse of power	Strengthening systemic analysis in education

RESEARCH METHODOLOGY

This research is a qualitative research with a type of *library research* (literature research). Literature research was chosen because the focus of this study is normative and conceptual texts, especially the Qur'an, hadith, as well as the works of Muslim scholars and scholars who discuss Islamic ethics, law, and education (Zed, 2008).

The approach used is normative-theological and thematic (*maudhu'ī*). The normative-theological approach is used to explore the basic values of the Qur'an and hadith related to honor, social manners, and justice. Meanwhile, a thematic approach is used by collecting relevant verses and hadiths, grouping them in a specific theme, and then analyzing their meaning and implications for the world of Islamic education (Mustaqim, 2015).

The data sources in this study are divided into two: (a) Primary sources, including: Al-Qur'an al-Karim, especially verses about *iffah*, social manners, prohibition of approaching adultery, and justice. The hadith of the Prophet صلى الله عليه وسلم which deals with the ethics of interaction and the protection of honor. Classical and contemporary tafsir books such as *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathīr (Kathīr, n.d.) and *Al-Jāmi' li Aḥkām al-Qur'ān* by al-Qurṭubī (al-Qurṭubī, n.d.). (b) Secondary Sources, including: Books on Islamic education, *fiqh jināyah*, and *maqāṣid al-sharī'ah*. Scientific journals and academic papers that discuss sexual harassment, power relations, and character education (Auda, 2008).

The data collection technique is carried out through: (a) Resource inventory: collecting literature relevant to the research theme. (b) Data classification: grouping verses, hadiths, and scholars' opinions according to themes (ethics, law, character). (c) Verification: checking the authenticity of the hadith and the validity of the references (Ismail, 2008).

Data analysis is carried out qualitatively with the following steps: (a) Data reduction: selecting the data that is most relevant to the focus of the research. (b) Data display: presents data in the form of a thematic narrative. (c) Drawing conclusions: formulating Qur'anic

solutions that are applicable to Islamic educational institutions (Miles et al., 2014). The validity of the data is maintained through: Triangulation of sources, which is comparing interpretations from various scholars and experts. Consistency of references, by using *mu'tabar* and verified editions of the book (Sugiyono, 2017).

RESULTS AND DISCUSSION
The Qur'anic Foundations of Honor and Sexuality
The discussion of honor (*al-'irḍ*) and sexuality from the perspective of the Qur'an is an important foundation in understanding how Islam builds a dignified moral order. The Qur'an does not view sexuality as something absolutely taboo, but rather as human nature that must be managed ethically and responsibly. Within this framework, human honor is placed in a very high position, so any form of action that degrades dignity, exploits the body, or violates the boundaries of the Shari'ah is seen as a form of tyranny.

Therefore, before discussing practical solutions and implementations in preventing sexual harassment in the Islamic educational environment, it is necessary to first affirm how the Qur'an lays down the basic principles of honor and sexuality. This Qur'anic foundation will show that Islam not only provides a rule of law, but also an ethical and spiritual framework that maintains a balance between biological nature and moral responsibility. By understanding this foundation, sexual harassment prevention efforts can be built on solid values, sourced directly from revelation, and relevant to the context of today's Islamic education. Here are the Qur'anic Foundations on Honor and Sexuality:

The Concept of Human Glory and Honor (al-Karāmah al-Insāniyyah)
The Qur'an places humans as creatures who are glorified by Allah SWT regardless of gender, race, or social status. This principle is the main foundation in looking at the problem of sexuality and relationships between individuals. Allah said:

وَلَقَدْ كَرَّمْنَا بَنِيْ اٰدَمَ وَحَمَلْنٰهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۟ ٧٠

"Verily, We have glorified the descendants of Adam and We have carried them on land and in the sea. We have also bestowed upon them sustenance from the good, and We have made them superior to many creatures whom We have created with perfect advantages." (QS. al-Isrā' [17]: 70).

According to al-Rāzī, this verse shows that human honour is fitri and inherent in every individual, so it should not be violated by anyone (al-Rāzī, n.d.). Therefore, all forms of sexual harassment are a form of degradation of the karāmah insāniyyah guaranteed by the Qur'an.

Maintenance of Personal Purity (al-'Iffah) and Handling of Gaze
One of the main principles of the Qur'an in regulating sexuality is the command to keep the gaze and genitals as moral fortresses. Allah said:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ٣٠

"Say to the believing men that they should guard their eyes and guard their genitals. Thus it is more sacred to them. Indeed, Allah is Thorough in what they do." (QS. an-Nūr [24]: 30).

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ ... ٣١

"Say to the believing women that they should guard their eyes, guard their genitals, ..." (QS. an-Nūr [24]: 31).

Ibn Kathīr explains that this command was aimed at maintaining the purity of society and closing the door of corruption from the beginning (Kathīr, n.d.). In the context of education, this verse demands the habituation of visual and behavioral ethics that respect the body and privacy of others.

The Prohibition of Approaching Adultery as a Preventive Principle

The Qur'an not only forbids adultery, but also forbids any form of approach that leads to it:

وَلَا تَقْرَبُوا الزِّنٰٓ اِنَّهٗ كَانَ فَاحِشَةً وَسَاۤءَ سَبِيْلًا ٣٢

"And ye shall not approach adultery; Indeed, adultery is an abominable deed and a bad way." (QS. al-Isrā' [17]: 32).

Al-Qurṭubī interprets that the prohibition of "approaching" includes all forms of behavior, situations, and means that open up opportunities for sexual offenses (Al-Qurṭubī, n.d.). This shows that Islam prioritizes a preventive approach that is very relevant to the world of education.

Gender Relations Ethics and Closing the Harassment Gap

The Qur'an also provides ethical guidelines in the relationship between men and women, such as the prohibition of khalwat and the command to maintain social manners. This principle is reinforced by the hadith of the Prophet صلى الله عليه وسلم:

مَا خَلَا رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ

"A man is not alone with a woman unless all three are demons." (HR. al-Tirmiżī, n.d.).

This hadith emphasizes the importance of maintaining a safe and transparent public space. In Islamic educational institutions, this requires systemic regulation of the interaction space between educators and students.

Justice and Protection of Victims

The Qur'an obliges the enforcement of justice regardless of social status:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوَّامِيْنَ بِالْقِسْطِ شُهَدَاۤءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَاۗ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ١٣٥

"O you who have believed, be the enforcers of justice and witnesses for the sake of Allah, even if the testimony is incriminating to yourself, your parents, or your relatives. If he is rich or poor, Allah is more worthy of knowing both. Therefore, do not follow your desires because you want to deviate (from the truth). If you distort (words) or turn away (refuse to be witnesses), verily Allah is Aware of all that you do." (QS. an-Nisā' [4]: 135).

This verse is the basis that victims of sexual abuse must be protected and treated fairly, while perpetrators must be processed objectively and responsibly.

Qur'anic Ethical Approach in the Prevention of Sexual Harassment

The issue of sexual harassment is not only related to legal aspects and sanctions, but also very closely related to ethical issues and human character. From an Islamic perspective, the Qur'an is present not only as a book of law, but as a moral guideline that shapes personality and directs human behavior. Therefore, the prevention of sexual harassment must start from the development of ethical values rooted in revelation, not just external supervision.

The Qur'anic ethical approach emphasizes the importance of establishing *self-control*, a sense of responsibility, and an awareness of Allah's oversight (*murāqabah*). Values such as *'iffah* (maintaining self-purity), *ḥayā'* (shame), *taqwā*, and *amanah* are the main pillars in building behavior that respects oneself and others. By using the Qur'an as a source of ethics, the prevention of sexual harassment is not only reactive, but also preventive and transformative.

Through this discussion, it will be shown that Qur'anic ethics have the power to form a dignified culture in the Islamic educational environment, so that every individual—both educators and students—has the moral awareness to maintain honor, respect limits, and distance themselves from all forms of actions that degrade human dignity.

The Concept of Iffah (Maintaining Self-Purity)

Qur'anic ethics in preventing sexual harassment are rooted in the concept of *'iffah*, which is the ability to guard against uncontrolled orgasmic urges. The Qur'an praises those who are able to maintain self-purity:

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ

"And the people who guard his genitals. Except for their wives or the servants they have. Indeed, they are not reproached (for associating with him)." (QS. al-Mu'minūn [23]: 5–6).

According to al-Ghazālī, *'iffah* is the main pillar of morality that maintains the balance of the soul and protects society from moral corruption (al-Ghazālī, n.d.). In the context of education, *'iffah* must be instilled through the habit of respecting oneself and others.

Ḥayā' (Shame) as Moral Control

Shame (*ḥayā'*) is an ethical value that is highly upheld in Islam. The Prophet صلى الله عليه وسلم said:

إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ

"Every religion has morals, and Islamic morality is shame." (HR. Ibn Mājah, n.d.).

Ḥayā' serves as an internal control that prevents a person from committing despicable acts, including sexual harassment. In Islamic education, the formation of *ḥayā'* is an important part of character education.

Manners of Socializing and Closing the Khalwat Gap

Qur'anic ethics also emphasize the importance of healthy and professional social manners. The prohibition of khalwat is reinforced by the hadith:

مَا خَلَا رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثَهُمَا الشَّيْطَانُ

"Whenever a man is alone with a woman, Satan is the third person among them." (HR. al-Tirmiżī, n.d.).

This hadith shows that Islam closes loopholes that can lead to deviations. In educational institutions, this demands the regulation of a transparent and supervised interaction space.

Taqwā as the Highest Ethical Basis

Piety is the main basis of Qur'anic ethics. Allah said:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْاۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

"O man, verily We have created you from a male and a female. Then, We made you into nations and tribes so that you might know one another. Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing." (QS. al-Ḥujurāt [49]: 13).

Taqwā encourages individuals to stay away from harassment not because of fear of punishment alone, but because of the awareness of Allah's supervision (*murāqabah*).

Implications of Qur'ani Ethics for Islamic Education

The Qur'anic ethical approach to the prevention of sexual harassment in Islamic educational institutions includes: (1) The cultivation *of 'iffah* and *ḥayā'* in the curriculum and the role model of teachers (2) The habituation of professional social manners. (3) Strengthening the value of *taqwā* as an internal control. Thus, Qur'anic ethics function as an effective moral fortress in preventing sexual harassment from an early age.

Islamic Law Approach in Handling Sexual Harassment

Every violation of human honor is a form of tyranny that not only harms the victim, but also damages the social order. In Islam, honor (*al-'irḍ*) is positioned as one of the main goals of the sharia (*maqāṣid al-sharī'ah*) that must be maintained. Therefore, the problem of sexual harassment is not enough to be handled only through a moral and educational approach, but also requires a firm, fair, and victim-friendly legal framework.

The Islamic legal approach provides a strong normative basis for assessing, classifying, and prosecuting acts of sexual harassment as a serious violation of human dignity. Through the concept of *jināyah fiqh*, Islam distinguishes the types of jarīmah and establishes sanction mechanisms, including *ta'zīr*, which are flexible and contextual. Thus, Islamic law not only serves as a tool of punishment, but also as an instrument of protection, prevention, and restoration of justice.

This sub-discussion will outline how the principles of Islamic law can be implemented in a relevant way in the Islamic educational environment, so that the handling of sexual

harassment is carried out in a professional, transparent, and oriented manner for the common good.

Honorary Position (al-'Ird) in Maqāṣid al-Sharī'ah

In the framework of *maqāṣid al-sharī'ah*, honor (*al-'irḍ*) includes the main purpose that must be maintained along with religion, soul, intellect, descent, and property. Violations of honor—including sexual harassment—mean undermining the purpose of the sharia itself (Auda, 2008). Therefore, the legal handling of sexual harassment has strong legitimacy in Islam as an effort to protect the public interest.

Classification of Jarīmah in Fiqh Jināyah

In *jināyah fiqh*, criminal acts are divided into *ḥudūd*, *qiṣāṣ/diāt*, and *ta'zīr*. Sexual harassment that does not fall into the category of adultery or coercion (*ightiṣāb*) is usually included in *jarīmah ta'zīr*, which is an offense whose sanction is determined by the ruler or authority for the sake of benefit (al-Zuḥailī, 1997).

According to 'Abd al-Qādir 'Awdah, *ta'zīr* is flexible and can be adjusted to the level of error and the social impact of the act ('Awdah, 1998). This allows Islamic educational institutions to set proportionate and educational sanctions.

Principles of Justice and Non-Discrimination

The Qur'an commands the enforcement of justice regardless of the social status or position of the perpetrator:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوَّامِيْنَ بِالْقِسْطِ شُهَدَاۤءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ .... ﴿١٣٥﴾

"O you who have believed, be the enforcers of justice and witnesses for Allah's sake, even if the testimony is incriminating to yourself, your parents, or your relatives." (QS. an-Nisā' [4]: 135).

This paragraph emphasizes that perpetrators of sexual abuse must be processed objectively, while victims must be protected and their rights restored.

Victim Protection and Institutional Responsibility

In Islamic law, the state or authority has an obligation to protect the weak and oppressed. The Prophet صلى الله عليه وسلم said:

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

"Help your brother, whether he is unjust or wronged." (HR. al-Bukhārī, 2001).

Helping the wronged means protecting the victim and stopping the tyranny of the perpetrator. In the context of Islamic education, institutional authorities are obliged to provide a mechanism for reporting, protection, and recovery for victims of sexual harassment.

Forms of Ta'zir sanctions

Wahbah al-Zuḥailī explained that *the sanctions of ta'zīr* can be in the form of: Reprimands and harsh advice; Fines; Activity restrictions; Dismissal from office; Up to imprisonment according to the level of offense (al-Zuḥailī, 1997).

The sanctions are educational and preventive, not purely repressive. The goal is to stop crime, protect the community, and educate perpetrators not to repeat their actions.

Implications for Islamic Educational Institutions

The Islamic legal approach requires Islamic educational institutions to: (1) Prepare internal regulations based on *the principle of ta'zīr*. (2) Ensure a fair and transparent legal process. (3) Protect victims from bullying and stigma. (4) Imposing proportionate sanctions on the perpetrators. Thus, Islamic law not only functions as an instrument of punishment, but also as a means of maintaining honor and order in the educational environment.

Qur'anic Character Education as a Long-Term Solution

Sexual harassment is a problem that cannot be solved by rules and legal sanctions alone. The root of the problem often lies in character crisis, weak self-control, and lack of ethical awareness in individuals. Therefore, long-term solutions must be directed at the formation of human personality from an early age. In Islam, the Qur'an is the main source of character development that not only regulates outward behavior, but also forms inner consciousness.

Qur'anic character education places the process *of tazkiyat al-nafs* (purification of the soul) as the core of education. Values such as *'iffah*, *ḥayā'*, *taqwā*, *amanah*, and *raḥmah* are systematically instilled so that students grow as dignified and responsible individuals. This sub-chapter will explain how Qur'anic character education serves as a long-term strategy in preventing sexual harassment in the Islamic educational environment, by building a culture based on noble morals and an awareness of human honor.

Education as a Means of Tazkiyah al-Nafs

The Qur'an affirms that the purpose of education is the purification of the soul (tazkiyat al-nafs):

$$\text{قَدْ اَفْلَحَ مَنْ زَكّٰىهَاۖ ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسّٰىهَاۗ ﴿١٠﴾}$$

"It is fortunate that the person who purifies it (the soul). And what a loss is the one who defiles it." (QS. al-Shams [91]: 9–10).

This verse shows that man's success lies in his ability to purify himself from negative impulses. In the context of Islamic education, character formation is not only the transfer of knowledge, but also moral and spiritual development.

Integration of Qur'anic Values in the Curriculum

The main values that must be instilled include: *Iffah* (maintaining self-purity), *Ḥayā'* (shame), *Amānah* (responsibility), *Taqwā* (awareness of God's supervision).
Allah said:

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ۚ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًا ۢ بَصِيْرًا ۝

"Indeed, Allah has commanded you to convey the trust to its owner. When you establish the law among men, you shall establish it justly. Indeed, Allah has given you the best teaching. Indeed, Allah is All-Hearing and All-Seeing." (QS. an-Nisā' [4]: 58).

The integration of these values is carried out through subjects, extracurricular activities, and school culture.

Exemplary Teachers and Educators

The Prophet صلى الله عليه وسلم is the main model of character education:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًاۗ ۝

"Indeed, in the Messenger of Allah there is indeed a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah much." (QS. al-Aḥzāb [33]: 21).

Teachers are not just teachers, but moral examples. Exemplary in maintaining manners, social boundaries, and integrity are key factors in preventing sexual harassment in educational institutions.

A Trustworthy and Dignified Education Environment

The Qur'an commands the creation of an environment that preserves honor:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْۗ ذٰلِكَ اَزْكٰى لَهُمْۗ اِنَّ اللّٰهَ خَبِيْرٌ ۢ بِمَا يَصْنَعُوْنَ ۝

"Say to the believing men that they should guard their eyes and guard their genitals. Thus it is more sacred to them. Indeed, Allah is Thorough in what they do." (QS. an-Nūr [24]: 30).

This verse directs the formation of a culture of mutual respect. Schools and Islamic boarding schools must build a supervision system, interaction rules, and safe spaces for students.

The Role of Family and Society

Qur'anic character education is not only a school task, but also a family and society. Allah said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝

"O you who have believed, protect yourselves and your families from the fire of Hell whose fuel is men and stones. Its guardians are the harsh and harsh angels. They do not disobey Allah in what He commands them and always do what He commands." (QS. al-Taḥrīm [66]: 6).

This verse affirms the responsibility of parents in protecting their children from moral corruption.

Long-Term Implications

With Qur'anic character education, Islamic educational institutions can: (1) Form a person with noble character. (2) Prevent deviations from an early age. (3) Creating a safe, dignified, and harassment-free culture.

Qur'anic character education is not an instant solution, but a sustainable long-term strategy.

Table 2 – Qur'anic Character Education in the Prevention of Sexual Harassment

Yes	The Value of the Qur'ani	Basis of Verse/Hadith	Ethical Meaning	Implementation in Educational Institutions
1	Iffah (maintaining one's purity)	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (QS. al-Mu'minūn: 5)	Controlling orgasm and maintaining honor	Adab education, self-control, and social ethics
2	Ḥayā' (shame)	إِنَّ لِكُلِّ دِينٍ خُلُقًا وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ (HR. Ibn Mājah)	Internal moral control	Habituation of polite attitude and communication ethics
3	Amānah (responsibility)	إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا (QS. an-Nisā': 58)	Maintain trust and professionalism	Code of ethics for teachers and education staff
4	Taqwā (Divine consciousness)	إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ (QS. al-Ḥujurāt: 13)	Awareness of God's Supervision	Spiritual coaching and regular worship
5	Uswah (example)	لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ (QS. al-Aḥzāb: 21)	Teachers as a model of morality	Exemplary healthy attitudes and interactions
6	Hifẓ al-'Irḍ (Keeping Honour)	وَلَا تَقْرَبُوا الزِّنَىٰ (AS. al-Isrā': 32)	Closing gaps in deviations	Rules of interaction & environmental supervision
7	Manners of Associations	وَقُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ (QS. an-Nūr: 30)	Ethics of Male & Female Interaction	Spatial & communication regulation
8	Family Protection	قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا (QS. al-Taḥrīm: 6)	Parental responsibilities	School-family collaboration

Implementation of Qur'ani Solutions in Educational Institutions

Qur'anic values that are ethical, legal, and educational will lose their usefulness if they are not translated into real practice in the educational environment. Therefore, the discussion of implementation is an important stage that bridges the normative concept of the Qur'an and the operational reality of Islamic educational institutions. Implementation is not just the application of rules, but the process of building systems, cultures, and work mechanisms based on the principles of honor, justice, and protection of human dignity.

This sub-chapter describes how the Qur'anic solutions—which have been discussed in terms of ethics, Islamic law, and character education—can be operationalized in policies, curriculum, governance, and social relations in Islamic educational institutions. With this

approach, the prevention and handling of sexual harassment is no longer purely reactive, but becomes an integral part of the institutional culture that is safe, dignified, and oriented towards the benefit of all educational citizens. The following is the Implementation of Qur'ani Solutions in Islamic Educational Institutions:

Preparation of Internal Policies Based on Qur'ani Values

Islamic educational institutions are required to have written regulations on the prevention and handling of sexual harassment based on Qur'anic values. The principles of justice and trust are the foundation. Allah said:

اِنَّ اللهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاْ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ اِنَّ اللهَ نِعِمَّا يَعِظُكُمْ بِهٖؕ اِنَّ اللهَ كَانَ سَمِيْعًا ۢ بَصِيْرًا ۝

"Indeed, Allah has commanded you to convey the trust to its owner. When you establish the law among men, you shall establish it justly. Indeed, Allah has given you the best teaching. Indeed, Allah is All-Hearing and All-Seeing." (QS. an-Nisā' [4]: 58).

This policy includes the definition of sexual harassment, reporting mechanisms, victim protection, and *ta'zīr-based* sanctions.

Establishment of a Task Force for Student Protection

The task force functions to receive reports, conduct investigations, and recommend sanctions. The principle of helping the oppressed is emphasized by the Prophet صلى الله عليه وسلم:

انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا

"Help your brother, whether he is an oppressor or an oppressor." (HR. al-Bukhārī, 2001).

The task force must consist of leaders, teachers, counselors, and representatives of students' guardians.

Curriculum and Preventive Education Programs

Material on social manners, *iffah*, and *ḥayā'* needs to be included in the curriculum and extracurricular activities. The Qur'an commands:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْۗ ذٰلِكَ اَزْكٰى لَهُمْۗ اِنَّ اللهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ۝

"Say to the believing men that they should guard their eyes and guard their genitals. Thus it is more sacred to them. Indeed, Allah is Thorough in what they do." (QS. an-Nūr [24]: 30).

This program aims to form moral awareness from an early age.

Training of Teachers and Education Personnel

Teachers must be equipped with professional ethics and child protection training. The example of the Prophet صلى الله عليه وسلم is a reference:

قَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللهَ كَثِيْرًاؕ ۝

"Indeed, in the Messenger of Allah there is indeed a good example for you, (i.e.) for those who hope for Allah and the Day of Resurrection and who remember Allah much." (QS. al-Aḥzāb [33]: 21).

Training includes interaction limits, healthy communication, and early detection of harassment.

Environmental Supervision and Governance System

Institutions must regulate spaces, schedules, and activities so that *khalwat does not occur*. The Prophet صلى الله عليه وسلم said:

مَا خَلَا رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ الشَّيْطَانُ ثَالِثَهُمَا

"Whenever a man is alone with a woman, Satan is the third person among them." (HR. al-Tirmiżī, 1998).

Physical and administrative supervision is essential to create a safe environment.

Victim Counseling and Recovery Services

Victims of harassment are required to receive psychological and spiritual assistance. The principle of rahmah is affirmed by Allah:

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝

"We did not send you (the Prophet Muhammad), except as a blessing to the whole world." (QS. al-Anbiyā' [21]: 107).

Counseling services help restore the dignity of victims.

Collaboration with Family and Community

Islamic education is collaborative. Allah said:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝

"O you who have believed, protect yourselves and your families from the fire of Hell whose fuel is men and stones. Its guardians are the harsh and harsh angels. They do not disobey Allah in what He commands them and always do what He commands." (QS. al-Taḥrīm [66]: 6).

Parents and the community are involved in supervision and education.

Table 3 – Implementation of the Qur'ani Approach in Islamic Educational Institutions

Yes	Implementation Aspects	Basis of Verse/Hadith	Ethical Purpose	Form of Application in the Field
1	Internal Policy	...إِنَّ اللهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ (QS. an-Nisā': 58)	Uphold justice and trust	SOP for prevention, *ta'zīr* sanctions, victim protection

2	Protection Task Force	انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا (HR. Bukhārī)	Protecting the oppressed	Complaints team, investigation, sanctions recommendations
3	Preventive Education	وَقُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ (QS. an-Nūr: 30)	Closing the gap of vices	Iffah material, social manners
4	Teacher Training	لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ (QS. al-Aḥzāb: 21)	Professional role model	Ethics and Child Protection Training
5	Environmental Surveillance	مَا خَلَا رَجُلٌ بِامْرَأَةٍ (HR. Tirmiżī)	Preventing khalwat	Open layout, supervised schedule
6	Counseling Services	وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً ((QS. al-Anbiyā': 107	Recovery of victims	Psychospiritual counseling
7	Family Collaboration	قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا (QS. al-Taḥrīm: 6)	Shared responsibility	*Parenting class*, guardian forum
8	Sanctions Enforcement	كُونُوا قَوَّامِينَ بِالْقِسْطِ (QS. an-Nisā': 135)	Fairness & deterrent effect	*Proportional and transparent* Ta'zīr

CONCLUSION

This paper asserts that the Qur'an provides a comprehensive solution in addressing the issue of sexual harassment in the Islamic education environment through three main pillars: Qur'anic ethics, Islamic legal approaches, and Qur'anic character education. First, from the ethical side of the Qur'an, values such as 'iffah, ḥayā', taqwā, and amanah serve as internal moral controls that prevent individuals from committing honorary violations. Second, from the perspective of Islamic law, sexual harassment is categorized as jarīmah ta'zīr which allows institutions to impose proportionate sanctions in order to maintain al-'irḍ (honor) as part of maqāṣid al-sharī'ah. Third, through Qur'anic character education, Islamic educational institutions build a dignified culture that is oriented towards moral development and purification of the soul (tazkiyat al-nafs). Thus, Qur'anic solutions are not only repressive, but also preventive and educational, so as to be able to create a safe, fair, and dignified Islamic educational environment.

The discussion of the Qur'an's solutions in overcoming the issue of sexual harassment in the Islamic education environment shows that this problem requires a comprehensive, sustainable, and inclusive approach to all elements of the institution. The ethical values of the Qur'an, the Islamic legal framework, and character education will only be effective if they are followed by practical steps that can be applied in real terms. Therefore, this section of recommendations is prepared as a follow-up to the analysis that has been presented earlier. The recommendations given are not only normative, but also operational, so that they can be used as a reference for leaders of educational institutions, educators, pesantren / school managers, and policy makers in designing a fair, humane, and dignified sexual harassment prevention and handling system. With this recommendation, it is hoped that efforts to protect the honor of students can be realized in a more systematic and sustainable manner, 1) Islamic educational institutions need to develop strict and transparent internal policies related to the prevention and handling of sexual harassment. 2) The curriculum must integrate Qur'anic character education systematically and continuously. 3) Teachers and education staff are required to

receive professional ethics and student protection training. 4) It is necessary to form a special task force that handles complaints and victim protection. 5) Further research is expected to examine the implementation of this policy empirically in various Islamic educational institutions.

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