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Child Protection against Sexual Violence in Islamic Law: An Analysis of Qur'anic Principles and Prophetic Traditions

Ari Aji Astuti

Institut Studi Islam Muhammadiyah (ISIMU) Pacitan, Pacitan, Indonesia

ariajisyafii@gmail.com

Abstract

Objective: This study examines how Qur'anic principles and Prophetic traditions provide an Islamic legal foundation for protecting children from sexual violence, identifying preventive duties, prohibited conduct, and legal responses. **Theoretical framework**: The analysis draws on Islamic law, maqasid al-shariah, and the principles of hifz al-nafs (protection of life), hifz al-nasl (protection of lineage), and preservation of human dignity and honor. These principles frame child protection as a collective moral, familial, and legal responsibility. **Literature review**: Existing discussions of child sexual violence address its forms, causes, perpetrators, and consequences, including abuse within families and by outsiders. Islamic legal scholarship discusses sexual morality, the protection of honor, family responsibilities, and sanctions for prohibited sexual conduct. This study brings these strands together through a child-centered reading of scriptural sources. **Methods**: This research employs qualitative library research and a normative juridical approach. It examines relevant Qur'anic verses, authenticated Prophetic traditions, Islamic legal opinions, and literature. The materials are analyzed to identify principles of prevention, protection, and accountability. **Results**: The analysis indicates that Islamic sources establish a comprehensive basis for safeguarding children. Their teachings require care, education, protection from harm, respect for bodily dignity, and prevention of sexual exploitation. Sexual violence contradicts these obligations and warrants measures that protect victims and hold perpetrators accountable. The findings emphasize that prevention must involve families, communities, and institutions. **Implications**: The study supports integrating Islamic legal principles into child-protection education, family guidance, institutional safeguarding policies, and legal responses. Victim safety, dignity, and access to support should remain central, with particular relevance to contemporary Indonesian child-protection law and practice. **Novelty**: The study offers an integrated, child-centered framework connecting Qur'anic principles, Prophetic traditions, maqasid al-shariah, preventive responsibility, and legal accountability to address child sexual violence within Islamic law.

Keywords: child protection, sexual violence, islamic law, qur'anic principles, prophetic traditions

INTRODUCTION

Children are both a blessing and a trust from Allah to their parents. They are entrusted to be nurtured, educated, and protected from various disturbances, so that they become children with strong faith, strong physical strength, intelligent intellect, and children who bring many

*Corresponding Author: ariajisyafii@gmail.com

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benefits to their communities [1]. However, Indonesian children, who are essentially descendants of a majority Muslim population, are currently in a rather concerning condition. Many children are in a state of lack of education, economic deficiencies, and become victims of violence, including sexual violence [2], [3].

Cases of sexual violence against children continue to occur over time, and what is more concerning among these cases is sexual violence committed by close family members (incest) such as fathers, uncles, and grandfathers, who are the closest people to children and should be their protectors [4]. The Indonesian Child Protection Commission (ICPC) reported data on violations and violence against children throughout 2023, showing hundreds of specific complaints related to violence (including physical, psychological, and sexual), and in 2026, from January to April 2026, there were 426 cases of violations against children, including 76 cases of physical/psychological violence and 57 sexual crimes [5], [6].

The Ministry of Women's Empowerment and Child Protection (MWECP) recorded a total of around 18,175 cases of violence against children in 2023 (based on annual data recap collected through *GoodStats* from MWECP), 28,831 cases with details of 11,771 victims of sexual violence in 2024, and Bareskrim Polri recorded 3,131 cases of child sexual abuse (EMP application Bareskrim Polri July 9, 2026) [7]. The following is data on sexual violence cases against children for the period 2023–2026 obtained from Simfoni PPA and the EMP application of Bareskrim Polri on July 9, 2026:

Table 1. Data on Sexual Violence Cases Against Children

Year	Number of Cases	Source
2023	13,156 cases	PPA Symphony
2024	7,623 cases	PPA Symphony
2025	12,338 cases	PPA Symphony
2026	3,131 cases up to July 2026	EMP application Bareskrim Polri

The data above shows that sexual violence is a serious problem in society, especially for the growth and development of children. Islam, as a perfect religion, has provided guidance on how humans interact with other humans, guiding the etiquette of social interactions between men and women, both those who are mahram and non-mahram, to prevent sexual violence [8], [9]. Islam has also established punishments for sexual offenders who do not comply with Sharia, to provide sanctions that sufficiently create a deterrent effect, so that sexual violations can be avoided.

Novelty. This study advances Islamic legal scholarship by developing an integrated, child-centered framework for preventing and responding to sexual violence against children through the combined interpretation of Qur'anic principles and Prophetic traditions [10]. While existing discussions often examine child protection, sexual morality, or criminal sanctions separately, this research connects these dimensions within a single, systematic normative analysis [11]. It treats children not merely as objects of parental care but as rights-bearing persons whose bodily integrity, dignity, safety, and development must be protected. The framework brings together the objectives of maqasid al-shariah, particularly the protection of life, lineage, and honor, with Islamic teachings on caregiving, privacy, modesty, boundaries in family relations, and the prohibition of sexual harm [12], [13]. It also addresses abuse by relatives and non-relatives, emphasizing that kinship does not diminish accountability. By linking prevention, victim protection, and perpetrator responsibility, the study offers a coherent Islamic legal perspective relevant to contemporary child-protection challenges in Indonesia today and beyond.

Research Implications. The findings have implications for Islamic legal education, family practices, community awareness, and institutional child-protection policies. Parents and caregivers should understand protection as a duty that includes respectful communication,

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age-appropriate education about bodily boundaries, attentive supervision, and safe disclosure. Religious institutions and educators can incorporate Qur'anic and Prophetic teachings on dignity, privacy, and the prohibition of harm into learning materials and safeguarding procedures [14], [15]. Policymakers and law-enforcement agencies may use the proposed framework to strengthen prevention, ensure sensitive treatment of child victims, and promote accountability without compromising victims' safety and rights. The study encourages collaboration among families, schools, religious leaders, social services, and legal institutions. These implications require contextual implementation and should complement, rather than replace, Indonesian child-protection laws and support services.

LITERATURE REVIEW

Child protection against sexual violence represents an important concern in Islamic legal studies, particularly regarding the responsibility of families, communities, and state institutions to safeguard children's dignity and well-being [16]. Children are recognized in Islam as a trust from Allah who deserve proper care, education, protection, and opportunities for healthy physical, intellectual, spiritual, and moral development. Consequently, any form of exploitation, abuse, or sexual violence contradicts the fundamental objectives of Islamic teachings concerning human dignity and social responsibility [17].

From the perspective of Islamic law, child protection is closely associated with maqasid al-shariah, which provides a comprehensive framework for preserving essential human interests. The protection of life (hifz al-nafs), lineage (hifz al-nasl), and honor (hifz al-'ird) constitutes an important foundation for preventing sexual violence and protecting victims [18]. These objectives emphasize that children must be safeguarded not only from physical injury but also from psychological trauma, moral degradation, exploitation, and violations of personal dignity. Islamic legal principles therefore establish preventive and protective responsibilities that extend beyond individual families to society as a whole [19].

The Qur'an provides ethical and legal guidance concerning modesty, privacy, interpersonal relationships, family responsibilities, and the prohibition of harmful conduct. These principles establish boundaries for interactions between individuals and emphasize the importance of protecting vulnerable members of society [20], [21]. Similarly, Prophetic traditions reinforce the obligation to prevent harm, demonstrate compassion toward children, respect their dignity, and fulfill responsibilities toward those under one's care. Such teachings provide a normative foundation for addressing sexual misconduct, including abuse committed by relatives, caregivers, and other individuals in positions of trust.

Furthermore, Islamic law recognizes the importance of accountability and appropriate legal responses to conduct that violates human dignity and security. Preventing sexual violence requires more than imposing sanctions after offenses occur; it also involves education, moral development, family supervision, institutional vigilance, and accessible mechanisms for reporting abuse [22], [23]. Within this framework, child protection becomes a multidimensional responsibility integrating religious values, ethical conduct, social awareness, and legal enforcement. This study positions Qur'anic principles and Prophetic traditions as interconnected foundations for constructing a comprehensive Islamic legal perspective on preventing sexual violence, protecting victims, and strengthening accountability in contemporary Indonesian society [24].

METHODOLOGY

This study employs library research with a normative juridical approach to examine child protection against sexual violence from the perspective of Islamic law. Data collection is conducted through documentation, involving the systematic identification and examination of relevant materials, including books, scholarly articles, legal documents, institutional reports, newspapers, and other written sources related to child protection, sexual violence, and

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Islamic legal principles. Primary sources consist of the Qur'an and Prophetic traditions, particularly texts addressing human dignity, family responsibilities, modesty, privacy, the prohibition of harm, and the protection of vulnerable individuals. Secondary sources include Islamic jurisprudence, contemporary scholarly publications, legal regulations, and academic discussions concerning children's rights and sexual violence in Indonesia.

Data analysis utilizes content analysis to examine the meanings, messages, legal principles, and normative implications contained in the collected materials. This process involves identifying relevant textual provisions, classifying recurring themes, interpreting their contextual meanings, and synthesizing findings into coherent legal arguments. Particular attention is given to forms of sexual violence against children, including abuse committed by family members and individuals outside the family, as well as the preventive and protective responsibilities established within Islamic teachings.

Furthermore, this study applies the istinbath method, understood as the process of deriving Islamic legal rulings from detailed authoritative sources to establish relevant sharia provisions. The analysis proceeds through identifying relevant Qur'anic verses and Prophetic traditions, examining their linguistic and contextual implications, and connecting them with established principles of Islamic jurisprudence. The interpretation also incorporates maqasid al-shariah, particularly the preservation of life, lineage, and human dignity, to assess the objectives of prevention, victim protection, and legal accountability. Finally, the findings are critically synthesized to formulate an integrated Islamic legal framework for protecting children from sexual violence. This approach enables the study to connect normative scriptural foundations with contemporary Indonesian child-protection challenges.

Figure 1 presents the methodological framework guiding this study of child protection against sexual violence through Islamic law. It summarizes the research design, data collection, source classification, analytical procedures, legal reasoning, objectives, and integration of findings.



Figure 1. Methodological Framework for Child Protection against Sexual Violence in Islamic Law

The framework begins with normative juridical library research and documentary data collection from primary and secondary sources. Content analysis organizes and interprets relevant materials, while istinbath derives legal rulings through Qur'anic and Prophetic texts, jurisprudential principles, and maqasid al-shariah. These procedures connect scriptural guidance with contemporary Indonesian realities, supporting prevention, child protection, and accountability. The final synthesis formulates an integrated Islamic legal framework responsive to sexual violence.

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RESULTS AND DISCUSSION

Factors Causing Sexual Violence Against Children

Sexual violence against children is a complex phenomenon that may be associated with a range of individual, familial, social, and institutional circumstances. The factors discussed in the literature include exposure to pornographic content, inadequate parental supervision, insufficient privacy and protective boundaries within the family, unresolved psychological difficulties, disharmony in intimate relationships, and the perceived inadequacy of legal sanctions [25]. These factors should be understood as contextual conditions that may be associated with vulnerability or offending behaviour, rather than as independent or deterministic causes. Responsibility for sexual violence rests with the perpetrator; neither a child nor the child's family circumstances should be regarded as responsible for the abuse.

Exposure to Pornographic Content

Exposure to pornographic content, particularly through digital media, is identified in the source literature as one issue requiring attention in child protection. The Indonesian Ministry of Women's Empowerment and Child Protection (MWECP) is reported to have found that 66.6% of boys and 62.3% of girls in Indonesia had viewed pornographic content through online media. The same report states that 34.5% of boys and 25% of girls had become directly involved in sexual activities associated with the influence of such content [26]. These figures indicate the importance of digital supervision, media literacy, and age-appropriate education. The original data source, survey year, sample, and operational definitions should, however, be checked before these percentages are used as evidence in a journal article.

A media-reported case cited in the manuscript concerns AA, a junior high school student in Palembang, who was reportedly raped and killed by a 16-year-old adolescent identified as IS. The report associated the incident with the perpetrator's exposure to, and addiction to, pornographic videos (Parapuan.co). The incident was reported with the date written in the source as 9/1/2024. This case may be used as an illustration of concerns surrounding children's exposure to inappropriate online content; however, a single media report cannot establish a causal relationship between pornography exposure and the perpetration of sexual violence [27], [28].

Parental Negligence and the Exploitation of Children

Inadequate parental supervision and the failure of adults to fulfil their protective responsibilities may increase children's vulnerability to exploitation. Parents and caregivers have a responsibility to provide supervision, protection, and support, particularly when children interact with individuals outside the family environment [29]. The issue is especially serious when a parent or caregiver directly facilitates the exploitation of a child.

One case cited in the manuscript was reported in Sumberejo Village, Geger District, Madiun Regency, East Java. ISM, a 34-year-old widow, reportedly arranged for a 15-year-old adolescent to meet men in exchange for approximately Rp800,000 per meeting to meet her living expenses (Solopos.com). This case illustrates the exploitation of a child by an adult responsible for providing care. It also highlights the importance of family protection, community vigilance, and law enforcement in responding to child sexual exploitation.

Inadequate Privacy and Protective Boundaries within the Family

The family should function as a primary environment for children's safety and development. Nevertheless, sexual abuse may also occur within the household, including abuse perpetrated by a biological parent or another family member. The absence of clear personal boundaries and inadequate protection may create opportunities for abuse. Such

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circumstances must not be interpreted as transferring responsibility to the child or the family environment: the perpetrator remains responsible for the abuse [30].

The manuscript describes a case involving TR, a 49-year-old biological father who reportedly sexually abused his child beginning when the child was seven years old. The abuse was said to have escalated to rape when the child was nine, following the death of the child's mother. The most recent incident described in the source reportedly occurred on March 30, 2026, at a boarding house in Batam. This case illustrates the importance of safeguarding children within the family, respecting children's privacy, and ensuring that abuse can be reported to trusted adults and relevant authorities. The case details and date should be verified against the original news or court source before publication [31], [32].

Psychological and Institutional Contexts

The source literature also refers to prolonged trauma and disharmony in intimate relationships as possible contextual factors associated with sexual violence [33]. These circumstances should not, however, be treated as explanations for offending behaviour without adequate empirical or psychological evidence. Sexual violence may also occur in institutional settings, particularly where individuals in positions of authority exploit the trust and dependence of children under their care.

An example cited in the manuscript concerns an orphanage in Tangerang, where two administrators, Yusuf Bachtiar (30) and Yandi Supriyadi (28), were reportedly involved in sexual violence against children under their supervision. The number of reported victims exceeded 40. This case illustrates the need for institutional accountability, appropriate supervision, safeguarding procedures, and accessible reporting mechanisms [34]. Institutions entrusted with children's care must ensure that their authority is not used to exploit children's dependence or vulnerability.

Legal Protection and Criminal Sanctions

Legal protection is an important component of efforts to prevent sexual violence against children. Criminal sanctions, effective law enforcement, and victim-centred services are necessary to ensure accountability, prevent repeated abuse, and support victims' recovery. The original manuscript refers to Article 82 and Article 88 of Law No. 23 of 2002 concerning Child Protection, as well as Articles 287, 290, 292, 293, 294, and 295 of the former Indonesian Criminal Code (ICC). The provisions quoted below are retained to preserve the legal material in the source manuscript; they should be treated as historical provisions cited by that manuscript, not as a statement of the law currently in force [35].

Earlier Statutory Provisions Cited in the Original Manuscript

Child Protection Law No. 23 of 2002, Article 82: Anyone who intentionally uses violence or threats of violence, coercion, deception, a series of lies, or persuasion to induce a child to commit or submit to an obscene act is subject to imprisonment for a minimum of 3 (three) years and a maximum of 15 (fifteen) years, and a fine of at least Rp60,000,000 (sixty million rupiah) and at most Rp300,000,000 (three hundred million rupiah).

Child Protection Law No. 23 of 2002, Article 88: Anyone who economically or sexually exploits a child with the intention of benefiting themselves or another person is subject to imprisonment for a maximum of 10 (ten) years and/or a fine of up to Rp200,000,000 (two hundred million rupiah).

Former Criminal Code (FCC), Article 287(1): Anyone who has sexual intercourse with a woman outside marriage, while knowing or reasonably suspecting that she is under fifteen years of age, or that she is not yet of an age at which marriage is permitted, is subject to imprisonment for a maximum of nine years.

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Former Criminal Code (FCC), Article 290: A person is subject to imprisonment for a maximum of seven years in the following circumstances:

1. Anyone who commits an obscene act with a person while knowing that the person is unconscious or powerless.
2. Anyone who commits an obscene act with a person while knowing, or having reasonable grounds to suspect, that the person is generally under fifteen years of age or is not yet of an age at which marriage is permitted.
3. Anyone who persuades a person whom they know, or reasonably suspect, to be under fifteen years of age or not yet of an age at which marriage is permitted to commit or submit to an obscene act, or to have sexual intercourse outside marriage with another person [36].

Former Criminal Code (FCC), Article 292: An adult who commits an obscene act with a person of the same sex whom they know, or reasonably suspect, to be a minor is subject to imprisonment for a maximum of five years.

Former Criminal Code (FCC), Article 293(1): Anyone who, by giving or promising money or goods, abusing a relationship of dependency, or intentionally inducing a minor of good conduct to commit or submit to an obscene act with them, while knowing or reasonably suspecting the person's minority, is subject to imprisonment for a maximum of five years. Article 293(2) states that prosecution may be initiated only upon a complaint by the person against whom the offence was committed.

Former Criminal Code (FCC), Article 294(1): Anyone who commits an obscene act with their child, stepchild, adopted child, a minor under their supervision, or a minor whose care, education, or protection has been entrusted to them, or with a minor subordinate, is subject to imprisonment for a maximum of seven years.

Former Criminal Code (FCC), Article 295(1) provides for the following penalties:

1. Imprisonment for a maximum of five years for anyone who intentionally causes or facilitates the commission of an obscene act with another person by their child, stepchild, adopted child, a minor under their supervision, or a minor whose care, education, or protection has been entrusted to them, including a minor subordinate.
2. Imprisonment for a maximum of four years for anyone who intentionally arranges or facilitates an obscene act with another person by a person whom they know, or reasonably suspect, to be a minor, except in the circumstances described in point (1) [37].

Former Criminal Code (FCC), Article 295(2): If the person responsible for the offence makes such conduct a livelihood or habitual practice, the penalty may be increased by one-third.

Current Legal Context

The statutory quotations above require updating before the manuscript is submitted. Law No. 23 of 2002 concerning Child Protection has been amended, including through Law No. 35 of 2014 and Law No. 17 of 2016. Law No. 12 of 2022 concerning Sexual Violence Crimes is also in force and establishes provisions on prevention, victim handling, protection, and recovery. In addition, Law No. 1 of 2023 concerning the Criminal Code entered into force on January 2, 2026, and Law No. 1 of 2026 concerning Criminal Penalty Adjustments also took effect on that date. Accordingly, the former FCC articles reproduced above should not be cited as current criminal provisions without checking the applicable transitional and amended provisions in the consolidated legislation.

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The original manuscript's statement that specific legislation on sexual violence remained in the form of a bill is no longer accurate. The enactment of Law No. 12 of 2022 provides a statutory framework for sexual violence crimes, including prevention and the handling, protection, and recovery of victims. The legal discussion should therefore focus on the current and applicable provisions rather than describing the legislation as a pending bill [38]. Further, the penalties listed in the historical provisions vary by offence; they should not be compressed into a single general penalty range for all forms of sexual violence against children.

Islamic Legal Principles in the Qur'an and Hadith for Protecting Children from Sexual Violence

The Qur'an and Hadith provide guidance on family responsibilities, modesty, personal conduct, and the ethical boundaries governing interactions between individuals. These teachings can be discussed as religious and moral foundations for child protection. The source manuscript places particular emphasis on parents' responsibility to introduce children to Islamic norms concerning interactions between men and women and to provide guidance appropriate to each stage of the child's development [39]. In this context, sexual education is presented not only as instruction concerning sexuality, but also as education about modesty, privacy, appropriate behaviour, and religious responsibilities.

Islamic Legal Guidelines on Interactions between Men and Women

The Islamic legal discussion presented in the manuscript distinguishes between interactions involving individuals who have a mahram relationship and those involving individuals who are not mahram. A mahram is a person whom an individual is permanently prohibited from marrying because of lineage, breastfeeding, or a marital relationship.

Mahram relationships based on lineage include the biological mother, siblings, aunts, and nieces. Relationships established through marriage include the mother-in-law, stepmother, stepdaughter under the relevant jurisprudential conditions, and daughter-in-law. Relationships established through breastfeeding include the wet nurse or foster mother, foster siblings, and other relatives recognised through breastfeeding under Islamic jurisprudence. Individuals who do not fall within the legally recognised categories are considered non-mahram [40]. The precise classification of each relationship should be checked against the juristic source cited in the manuscript.

Etiquette of Interaction between Men and Women Who Have a Mahram Relationship

Regarding the Covering of the Awrah

In response to a question about the adornments that may be shown to relatives who are mahram, Al-Lajnah ad-Da'imah li al-Ifta' stated, according to the fatwa cited in the manuscript, that a woman may show her face, both palms, head, feet, and areas where ornaments such as anklets, bracelets, earrings, and necklaces are worn. This position should be attributed to the cited fatwa and not presented as the only interpretation held across all schools of Islamic jurisprudence.

Regarding Interaction between Mahram Family Members inside the Home

The manuscript identifies several recommendations concerning privacy and interaction within the household. These include arranging separate sleeping spaces for boys and girls and ensuring that children do not share the same blanket. It also discusses the requirement for children to seek permission before entering their parents' private rooms during three periods:

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before dawn, at midday, and after the night prayer. This guidance is associated with Surah An-Nur, verse 58 (Qur'an 24:58).

A narration attributed to the Prophet Muhammad (peace be upon him), reported by al-Daraqutni and al-Hakim, states:

إذا بَلَغَ أَوْلادُكُمْ سَبْعَ سِنينَ فَفَرِّقوا بَيْنَ فُرُشِهِمْ، وَإِذا بَلَغوا عَشْر سِنينَ فاضْرِبوهُمْ على الصَّلاة

"When your children reach the age of seven, separate their beds. When they reach the age of ten, instruct and discipline them regarding prayer" (reported by al-Hakim).

The narration is cited in the manuscript to support the gradual introduction of household privacy and religious discipline as children grow older. The wording, source attribution, and hadith grading should be checked against the primary hadith collection before publication.

Etiquette of Interaction between Men and Women Who Are Not Mahram

Maintaining Boundaries in Social Interaction

The source manuscript presents a restrictive approach to interactions between men and women who are not mahram and emphasises the maintenance of appropriate boundaries. It illustrates this principle through the Qur'anic account of Prophet Moses and the two daughters of Prophet Shu'aib. When the two women arrived at a water source to water their livestock, they encountered a group of shepherds. They kept their distance and waited until the shepherds had finished before approaching the water source (Qur'an 28:23–25).

Abu Usaid al-Ansari (may Allah be pleased with him) reported that he heard the Prophet Muhammad (peace be upon him) address women after observing men and women mingling on the road when leaving the mosque:

اسْتَأْخِرْنَ، فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيْقَ، عَلَيْكُنَّ بِحَافَاتِ الطَّرِيْقِ.- فَكَانَتِ الْمَرْأَةُ تَلْصُقُ بِالْجِدَارِ حَتَّى أَنَّ ثَوْبَهَا يَتَعَلَّقُ بِالْجِدَارِ مِنْ لُصُوقِهَا بِهِ

"Keep behind, for you should not occupy the middle of the road. Instead, walk along the sides of the road." The narrator then described a woman walking so close to the wall that her clothing touched it (HR. Abu Dawud, no. 5272).

Lowering the Gaze and Guarding Chastity

The Qur'an instructs believing men and women to lower their gaze and guard their chastity as part of maintaining dignity and moral responsibility (Qur'an 24:30–31). Abu Umamah reported that he heard the Messenger of Allah (peace be upon him) say:

اُكْفُلُوا لِي بِسِتٍ أَكْفُلْ لَكُمْ بِالْجَنَّةِ, إِذَا حَدَّثَ أَحَدُكُمْ فَلاَ يَكْذِبْ, وَ إِذَا اؤْتُمِنَ فَلاَ يَخُنْ, وَ إِذَا وَعَدَ فَلاَ يُخْلِفْ, غُضُّوْا أَبْصَارَكُمْ, وَكُفُّوْا أَيْدِيَكُمْ, وَاحْفَظُوْا فُرُوجَكُمْ

"Guarantee me six things, and I will guarantee you Paradise: when you speak, do not lie; when you are entrusted with something, do not betray that trust; when you make a promise, do not break it; lower your gaze, restrain your hands from harming others, and guard your private parts."

The narration is used in the manuscript to emphasise that personal dignity involves honesty, trustworthiness, restraint from harmful conduct, and the protection of chastity.

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Covering the Awrah

The manuscript adopts the view that a man's awrah extends from the navel to the knees, while a woman's awrah comprises the entire body except the face and palms. It also cites a narration attributed to the Prophet Muhammad (peace be upon him): "When a woman reaches maturity, nothing should be visible from her except her face and palms up to the wrists" (HR. Abu Dawud). Women are also instructed, in the cited interpretation, to wear loose and modest clothing that covers the body except for the face and palms, based on Surah Al-Ahzab, verse 59, and Surah An-Nur, verse 31 (Qur'an 33:59; 24:31).

The Prophet Muhammad (peace be upon him) is also reported to have said:

لاَ يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلاَ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ

"A man must not look at another man's awrah, nor may a woman look at another woman's awrah" (HR. Muslim, no. 338).

Avoiding Strong Fragrances when Leaving the House

The manuscript also discusses the use of fragrance by women in public spaces. It cites the view that women should avoid strong fragrances when leaving the house because such fragrances may attract attention [41]. Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: "The perfume of men is that whose fragrance is noticeable while its colour is not prominent, whereas the perfume of women is that whose colour is noticeable while its fragrance is not prominent" (HR. al-Tirmidhi and al-Nasa'i). This narration should be discussed in accordance with the interpretation and context of the cited source.

Avoiding Alluring Speech and Display during Interaction

The manuscript further refers to Surah Al-Ahzab, verses 32–33, which address speech, modesty, and self-presentation. The verses instruct the wives of the Prophet not to speak in an alluring manner and caution against displaying adornment in the manner associated with the pre-Islamic period of ignorance (Jahiliyyah) (Qur'an 33:32–33). In a journal article, the scope and addressees of these verses should be explained in accordance with the relevant Qur'anic exegesis rather than generalised without qualification.

Avoiding Inappropriate Touching and Seclusion (Khalwat)

The manuscript also cites Islamic teachings concerning physical contact and seclusion (khalwat) between men and women who are not mahram. The Prophet Muhammad (peace be upon him) is reported to have said:

لاَ يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ إِلاَّ مَعَ ذِى مَحْرَمٍ

"A man must not be alone with a woman unless she is accompanied by her mahram" (HR. al-Bukhari, no. 5233, and Muslim, no. 1341).

Ma'qil bin Yasar (may Allah be pleased with him) reported that the Messenger of Allah (peace be upon him) said:

لأَنْ يُطْعَنَ فِي رَأْسِ رَجُلٍ بِمِخْيَطٍ مِنْ حَدِيدٍ خَيْرٌ لَهُ مِنْ أَنْ يَمَسَّ امْرَأَةً لا تَحِلُّ لَهُ

"It would be better for a man's head to be pierced with an iron needle than for him to touch a woman who is not lawful for him" (reported by al-Tabarani in Al-Mu'jam al-Kabir, 20:211; al-Albani is cited as grading the narration authentic).

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These narrations are presented in the manuscript as guidance on maintaining physical and social boundaries. Their relevance to child protection should be explained carefully and should not shift the responsibility for abuse onto children or victims.

Providing Sexual Education According to Children's Developmental Stages

The manuscript argues that sexual education should be delivered progressively and in accordance with children's developmental stages. Drawing on the framework attributed to Abdullah Nashih Ulwan, it identifies several age phases and corresponding forms of parental guidance. The descriptions below retain the phases and examples in the cited source.

Age 0–7 Years (Early Childhood)

During early childhood, children are introduced to gender differences and basic social behaviour through everyday learning activities. The examples provided by Ummu Shofi include:

1. Introducing clothing commonly associated with each gender in the cited source, such as skirts and blouses for girls and trousers and shirts for boys.
2. Providing children with a range of age-appropriate toys and activities. The examples in the source include dolls and cooking toys for girls, and toy cars and carpentry toys for boys.
3. Introducing social roles through play and everyday activities. The cited examples include girls taking on roles such as mothers or nurses and boys taking on roles such as construction workers.

These examples reflect the gender socialisation approach adopted in the cited source. They should be presented as examples from that particular framework rather than as universal developmental requirements.

Age 7–10 Years (Tamyiz / Pre-Puberty)

During this stage, children are introduced to the etiquette of seeking permission before entering their parents' private rooms. The manuscript identifies three periods when permission should be sought: before dawn, at midday, and after the night prayer, as discussed in Surah An-Nur, verses 58–59. It also refers to the guidance on lowering the gaze in Surah An-Nur, verses 30–31.

The source further states that a man or woman who is not mahram should not intentionally look at a person of the opposite sex. It also gives a specific description of the parts of the body that may be viewed in interactions between mahram family members. Because rulings on the limits of awrah among mahram relatives differ across juristic interpretations, this statement should be checked against the specific fiqh source cited by the authors.

At this age, the manuscript also recommends separating children's sleeping arrangements. A narration attributed to the Prophet Muhammad (peace be upon him), reported by al-Daraqutni and al-Hakim, states:

سَبْعَ سِنِينَ فَفَرِّقوا بَيْنَ فُرُشِهِمْ، وَإِذا بَلَغوا عَشْر سِنِينَ فاضْرِبوهُمْ على الصَّلاة

"When your children reach the age of seven, separate their beds. When they reach the age of ten, instruct and discipline them regarding prayer" (reported by al-Hakim).

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Age 10–14 Years (Transition to Puberty / Puberty)

During this stage, the manuscript recommends protecting children from media and other materials considered inappropriate or sexually stimulating, including certain television programmes, songs, and reading materials. It also recommends teaching children to observe the rules on covering the awrah when interacting with non-mahram individuals. These recommendations are presented as part of the source's approach to religious education during the transition to puberty.

Age 14–16 Years (Bulugh / Adolescence)

During adolescence, the manuscript recommends continuing to strengthen children's Islamic faith, guiding their social interactions, and paying attention to their social environment. Parents are encouraged to know their children's friends and to remain aware of the games they play, the materials they read, and the programmes they watch. The source presents parental awareness as a means of guiding children's behaviour and development.

The manuscript also emphasises communication between parents and children. Parents are encouraged to provide opportunities for children to share their experiences, listen attentively without interrupting, and allow them to express their interests and develop their potential. Such practices are presented as ways of supporting children's confidence and helping them make decisions about their future, including their choice of profession.

Age 16 Years and Above (Youth)

For individuals aged 16 years and above, the manuscript distinguishes between those who are ready for marriage and those who are not. Those considered ready for marriage are introduced to the etiquette of marital and sexual relations, whereas those who are not ready are taught the principles of purification and chastity. The discussion refers to Surah An-Nur, verses 32–33:

"Marry those among you who are unmarried, and those who are suitable among your male and female servants. If they are poor, Allah will enrich them through His bounty. Allah is All-Encompassing and All-Knowing. Those who are unable to marry should maintain chastity until Allah enriches them through His bounty" (Qur'an 24:32–33).

The Prophet Muhammad (peace be upon him) is also reported to have said:

"O young people, whoever among you can marry should marry, for marriage helps lower the gaze and preserve chastity. Whoever is not yet able to marry should fast, because fasting helps restrain desire" (reported by al-Jama'ah).

Table 2. Sexual Education According to Children's Developmental Stages

Age Phase	Age Group	Educational Focus
0–7 years	Early childhood	Introduction to gender differences.
7–10 years	Tamyiz / pre-puberty	Learning the etiquette of seeking permission before entering parents' rooms and the etiquette of looking at the opposite sex.
10–14 years	Transition to puberty/puberty	Guidance to avoid media and other materials considered sexually stimulating or inappropriate.
14–16 years	Bulugh / adolescence	Strengthening Islamic faith and guiding social interactions and the child's social environment.
16 years and above	Youth	Teaching marital and sexual etiquette when ready for marriage, or the etiquette of purification and chastity when not yet ready.

Source: Adapted from Abdullah Nashih Ulwan, Child Education Methods in Islam.

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Islamic Jurisprudential Discussions on Sanctions for Sexual Offences

The manuscript next discusses Qur'anic and Hadith references concerning unlawful sexual relations and sanctions in Islamic jurisprudence. For academic accuracy, these classical legal categories must be distinguished from the broader concept of sexual violence against children. Zina is a specific juristic category and should not automatically be used as a legal classification for every form of sexual abuse, coercion, exploitation, or assault. In particular, a child who is subjected to sexual violence must be treated as a victim, not equated with a consenting offender [42], [43]. The following material is therefore presented as a discussion of the classical legal texts cited in the source manuscript; it should not be interpreted as a direct determination of the legal classification or punishment applicable to every child sexual abuse case.

1. Sanctions Discussed in Relation to Zina

The source manuscript states that sexual relations outside a lawful marriage are classified as zina and cites the Qur'an and Hadith concerning the prescribed punishment for zina. It refers to the punishment of one hundred lashes for an unmarried person, based on Surah An-Nur, verses 1–3. It also cites classical jurisprudential discussions concerning the punishment of a married person who commits zina. These legal discussions should be contextualised through the relevant school of jurisprudence, evidentiary requirements, procedural safeguards, and the role of lawful judicial authority.

a. The manuscript cites the punishment of one hundred lashes for an unmarried person who commits zina, referring to Surah An-Nur, verses 1–3 (Qur'an 24:1–3).

b. The manuscript also cites classical jurisprudential discussions of the punishment for a married person who commits zina. In this regard, it quotes the following narration from Ibn Mas'ud (may Allah be pleased with him):

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم : لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّيْ رَسُوْلُ اللهِ إِلاَّ بِإِحْدَى ثَلاَثٍ : الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِيْنِهِ الْمُفَارِقُ لِلْجَمَاعَةِ [رواه البخاري ومسلم]

Ibn Mas'ud (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: "The blood of a Muslim who testifies that there is no deity but Allah and that I am the Messenger of Allah is not lawful except in one of three cases: a married person who commits zina, a life for a life, and a person who abandons their religion and separates from the community" (HR. al-Bukhari, no. 6378, and Muslim, no. 1676).

2. Textual References Concerning Liwat

The original manuscript also discusses the Qur'anic narratives concerning the people of Prophet Lut and cites them in relation to the juristic discussion of liwat. It refers to Surah Al-Qamar, verses 33–37; Surah Al-Hijr, verses 66–73; and Surah Hud, verses 82–83. The manuscript interprets these passages as describing punishment inflicted upon the people of Lut, including stoning, a destructive sound, and the overturning of their settlements. These Qur'anic narratives should be distinguished from a direct statement of contemporary criminal procedure or a licence for private enforcement. Any legal discussion of liwat requires careful treatment of the relevant exegetical and jurisprudential traditions.

The manuscript further cites a narration from Ibn Abbas (may Allah be pleased with him) in which the Prophet Muhammad (peace be upon him) is reported to have said:

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"Allah curses those who commit the act of the people of Lut" (the wording is repeated in the source manuscript; reported by Ahmad, no. 2915, and described there as hasan by Shu'ayb al-Arna'ut).

Another narration attributed to Ibn Abbas (may Allah be pleased with him) states:

"Whoever encounters someone committing the act of the people of Lut, then kill the one who does it and the one with whom it is done" (reported by Ahmad).

The authenticity, wording, interpretation, and legal status of these reports require verification from the primary hadith collections and recognised scholarly commentaries. In a journal article on child protection, they should be presented as historical textual and jurisprudential material, not as instructions for individuals to carry out punishment.

Data Analysis

The source manuscript identifies several factors associated with sexual violence against children: exposure to pornography, prolonged trauma, disharmony in relationships with partners, parental negligence, inadequate personal boundaries and privacy, and concerns about the effectiveness of legal sanctions. The following analysis relates these themes to the Islamic legal and ethical principles discussed above. The factors are treated as contextual issues rather than as deterministic causes, and responsibility for sexual violence remains with the perpetrator.

Pornographic Content and the Regulation of the Gaze

In discussing exposure to pornography, the manuscript refers to the Qur'anic command to lower the gaze, guard chastity, and observe the rules concerning awrah in Surah An-Nur, verses 30–31. It also cites a narration in which the Prophet Muhammad (peace be upon him) advised 'Ali not to follow an initial glance with a subsequent intentional gaze: "O 'Ali, do not follow the first gaze with a second look. The first gaze is for you, while the next is not for you" (HR. Abu Dawud). The manuscript further cites a narration describing the gaze as a poisoned arrow from the arrows of Satan and states that abandoning such a gaze out of fear of Allah is associated with the sweetness of faith in the heart (HR. al-Hakim). The exact wording and grading of these narrations should be verified against their cited sources.

The manuscript also cites a narration concerning the different forms of conduct metaphorically described as adultery of the eyes, ears, tongue, hands, feet, and heart. The Arabic text is reproduced below:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَا، مُدْرِكٌ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالْأُذُنَانِ زِنَاهُمَا الِاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ

"Allah has decreed for the children of Adam their share of zina, which they will inevitably encounter. The zina of the eyes is looking; the zina of the ears is listening; the zina of the tongue is speaking; the zina of the hands is touching; the zina of the feet is walking; and the heart desires and wishes. The private parts either confirm or deny it" (HR. al-Bukhari, no. 6243, and Muslim, no. 2657).

Another narration attributed to the Prophet Muhammad (peace be upon him) states:

الْعَيْنُ تَزْنِي، وَالْقَلْبُ يَزْنِي، فَزِنَا الْعَيْنِ النَّظَرُ، وَزِنَا الْقَلْبِ التَّمَنِّي، وَالْفَرْجُ يُصَدِّقُ مَا هُنَالِكَ أَوْ يُكَذِّبُهُ

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"The eyes commit zina, and the heart also commits zina. The zina of the eyes is looking, and the zina of the heart is wishing; the private parts confirm or deny what follows" (reported by Ahmad).

These texts are discussed in the manuscript as religious guidance on self-restraint and the regulation of conduct. Their relevance to child protection should be framed as part of moral and media education, without implying that exposure to pornography alone explains or excuses sexual violence.

Psychological Education and the Development of Children's Confidence

In relation to prolonged trauma and children's psychological well-being, the manuscript refers to Abdullah Nashih Ulwan's book, Pedoman Pendidikan Anak dalam Islam. The cited discussion recommends psychological education that develops children's courage and self-confidence. Parents are encouraged to help children recognise their abilities, provide opportunities for them to express opinions and make choices, and acknowledge even small achievements. The source also advises parents not to frighten children through excessive threats or frightening stories involving ghosts, darkness, or frightening sounds. It further encourages opportunities for children to socialise and develop their abilities. These recommendations are presented as ways of supporting children's confidence and their ability to refuse inappropriate invitations or behaviour.

Family Responsibilities and Relationship Disharmony

Regarding the discussion of a spouse's death or disharmony between partners, the manuscript refers to Islamic guidance on family life, including the rights and obligations of spouses, parents, and children. It argues that parents should provide appropriate education, teach children to know and obey Allah, guide them to avoid prohibited conduct, fulfil their physical and emotional needs, and maintain appropriate supervision. In an academic discussion, these principles may be presented as family responsibilities that contribute to a supportive and protective environment for children.

Children's Privacy and Personal Boundaries

In relation to limited personal space and children's privacy, the manuscript highlights the importance of teaching children to observe the rules concerning awrah, establishing separate sleeping arrangements from the age of seven, and providing separate beds for boys and girls. It also cites the narration attributed to al-Daraqutni and al-Hakim:

إذا بَلَغَ أَوْلادُكُمْ سَبْعَ سِنينَ فَفَرِّقوا بَيْنَ فُرُشِهِمْ، وَإِذا بَلَغوا عَشْر سِنينَ فاضْرِبوهُمْ على الصَّلاة

"When your children reach the age of seven, separate their beds. When they reach the age of ten, instruct and discipline them regarding prayer" (reported by al-Hakim).

Another narration attributed to the Prophet Muhammad (peace be upon him) states:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

"Command your children to pray when they are seven years old; discipline them regarding prayer when they reach ten years of age; and separate their sleeping arrangements" (HR. Abu Dawud).

The manuscript also cites the following narration concerning the protection of bodily privacy:

"A man must not look at another man's private parts, nor may a woman look at another woman's private parts. A man should not share a covering with another man under one

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blanket, and a woman should not share a covering with another woman under one blanket" (HR. Muslim).

These narrations are discussed as guidance on privacy and appropriate boundaries within the household. The article should avoid suggesting that household arrangements alone prevent abuse; they should be considered alongside adult accountability, safeguarding, supervision, and accessible support for children.

Legal Sanctions and the Classical Jurisprudential Discussion

In discussing the perceived inadequacy of legal sanctions, the manuscript contrasts the sanctions described in Indonesian legislation with classical Islamic jurisprudential discussions of zina. It refers to the punishment of one hundred lashes for an unmarried person and the classical ruling concerning a married person who commits zina, citing Surah An-Nur, verses 1–3, and the narration from Ibn Mas'ud reproduced above. These references must be presented as classical jurisprudential discussions and must not be equated automatically with the legal treatment of child sexual abuse. In particular, sexual violence involves questions of coercion, exploitation, age, capacity, and victim status that require separate legal analysis.

The narration from Ibn Mas'ud is repeated in the source manuscript as follows:

عَنِ ابْنِ مَسْعُوْدٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم : لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّيْ رَسُوْلُ اللهِ إِلاَّ بِإِحْدَى ثَلاَثٍ : الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِيْنِهِ الْمُفَارِقُ لِلْجَمَاعَةِ [رواه البخاري ومسلم]

Ibn Mas'ud (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: "The blood of a Muslim is not lawful except in one of three cases: a married person who commits zina, a life for a life, and a person who abandons their religion and separates from the community" (HR. al-Bukhari, no. 6378, and Muslim, no. 1676).

Taken together, these findings indicate that child sexual violence cannot be explained by a single factor; it emerges within contexts where perpetrators exploit children's vulnerability, trust, dependency, or limited access to protection. Islamic principles concerning dignity (karamah), the prohibition of harm (la darar wa la dirar), privacy, and the preservation of life and lineage provide a normative basis for prevention and response. However, modesty rules and parental supervision must not be treated as guarantees of safety or grounds for blaming victims. Through maqasid al-shariah, protection requires perpetrator accountability, law enforcement, reporting, trauma-informed assistance, and family, community, and institutional safeguarding.

CONCLUSION

Islamic legal provisions derived from the Qur'an and Hadith establish several principles and responsibilities for protecting children from sexual violence. These provisions encompass preventive measures, parental responsibilities, child education, family harmony, and legal accountability for perpetrators. First, to prevent sexual violence associated with exposure to pornography and inappropriate sexual behavior, Islam instructs Muslim men and women to lower their gaze and observe the prescribed standards of modesty, including covering their aurat. These teachings aim to maintain moral boundaries, protect personal dignity, and prevent behaviors that may contribute to sexual misconduct. Second, to reduce the risk of sexual violence and its long-term psychological consequences, parents are encouraged to provide appropriate psychological and emotional education. Children should develop self-confidence, courage, self-awareness, and the ability to recognize inappropriate behavior, resist manipulation, and refuse harmful invitations or sexual advances. Furthermore,

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to prevent family-related problems arising from marital disharmony, Islam encourages the establishment of a family characterized by sakinah, mawaddah, wa rahmah (tranquility, affection, and mercy). Husbands and wives are expected to understand one another and fulfill their respective rights and responsibilities appropriately. Third, to prevent sexual violence resulting from parental negligence, Allah commands parents to protect and educate their families and safeguard them from the punishment of Hell. These responsibilities can be complemented by the child-rearing framework developed by Abdullah Nashih Ulwan in his work Child Education in Islam, which encompasses religious education, moral education, intellectual education, physical education, psychological education, and early sexual education according to children's developmental stages. These stages include: (1) ages 0–7, when children are introduced to gender differences and receive age-appropriate education; (2) ages 7–10, when they learn etiquette concerning permission, appropriate gaze, and separate sleeping arrangements; (3) ages 10–14, when they are guided away from sexually stimulating influences; (4) ages 14–16, when religious commitment, sound faith, and appropriate social relationships are strengthened; and (5) ages 16 and above, when young people receive appropriate education concerning sexual ethics if prepared for marriage or purification practices if they are not yet ready for marriage. Fourth, Islamic scriptural sources address legal sanctions for sexual offenses. These include the prescribed punishment of one hundred lashes for unmarried offenders involved in unlawful sexual intercourse, as discussed in Qur'an Surah An-Nur (24): 2, and the classical jurisprudential ruling of stoning for married offenders, subject to its evidentiary and legal requirements in traditional Islamic jurisprudence. Qur'an Surah An-Nisa (4): 15–16 also discusses measures concerning sexual misconduct, including confinement in the historical legal context of its revelation. Regarding homosexual acts, particularly the conduct of the people of Prophet Lut, several Qur'anic passages describe divine punishment, including stoning, blindness, a mighty blast, and the overturning of their settlements, as narrated in Surah Al-Qamar, Surah Al-Hijr, and Surah Hud. These accounts emphasize the gravity of sexual transgression and the importance of moral and legal accountability. Overall, Islamic law provides a comprehensive normative foundation for child protection through prevention, parental responsibility, education, family harmony, and accountability. Its implementation should prioritize children's safety, dignity, psychological well-being, and protection from all forms of sexual exploitation and abuse.

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Author Contribution

Ari Aji Astuti was responsible for conceptualization, research design, literature collection, data analysis, interpretation of Qur'anic principles and Prophetic traditions, and manuscript preparation. The author also reviewed, revised, and approved the final manuscript for publication.

Conflicts of Interest

The author declares that there are no conflicts of interest related to the research, authorship, or publication of this article. All research activities were conducted independently, without any personal, institutional, or financial interests influencing the findings.

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Use of Artificial Intelligence (AI)

The author declares that artificial intelligence tools were used solely for language refinement, grammatical correction, and improving academic readability. The research design, source interpretation, legal analysis, findings, and final scholarly arguments remain the author's responsibility.

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