

# Islamic Perspectives on Religiosity and Students' Attitudes Toward Sexual Harassment

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**Abstract:** There are many negative impacts of sexual harassment cases, both physically and psychologically. Ironically, cases of sexual harassment where students are the victims continue to increase daily in academic and religious-based educational institutions. This study aimed to determine the Islamic perspective on the role of religiosity on sexual harassment attitudes in students. This study uses a qualitative approach through literature study by collecting, reading, and analyzing various Islamic sources, both the Qur'an, Al-Hadith, books and relevant journals. The study results show that someone with religiosity will be careful in maintaining his attitude, such as staying away from acts of sexual harassment, not tolerating this attitude and being kind to his victims. It shows that religiosity is a factor that can influence a person's attitude towards acts of sexual harassment.

## 1 INTRODUCTION

CNN Indonesia (2021) reports that The Ministry of Women's Empowerment and Child Protection (KPPPA) recorded as many as 8,800 cases of sexual violence that occurred from January to November that year. Meanwhile, National Commission on Violence against Women (Komnas Perempuan) also recorded 4,500 complaints related to sexual violence from January to October 2021 (CNN Indonesia, 2021). The National Commission on Violence against Women (2020) also reports that during the last five years (2015 – 2020), cases of sexual harassment increased by 51 cases. Out of the 51 cases, the most complaints came from the university environment, 27% followed by 'pesantren' or religion-based education, which was 19%. The number shows that the academic environment is not free from sexual violence cases.

The Education and Teacher Association (P2G) reported that 27 cases of sexual harassment afflicted students in 2021. This data does not include sexual violence outside the formal religious education unit (Makdori, 2021). The Head of the P2G Teacher Advocacy Division said victims of sexual violence were not always female students. There were also male students, such as the cases in Bantul, Sidoarjo, Jembrana and Solok. The average victim of sexual violence in religious education institutions is a minor

under 18 years old; some are even seven years old (Makdori, 2021).

Cases of sexual harassment that occur in an academic environment can impact the perception of the academic climate (Cortina, Swan, Fitzgerald, & Waldo, 1995). Sexual harassment of students in educational institutions can hinder or threaten the victim's academic achievement, cause the victim to drop out and discredit the position of the educational institution. A further effect is that the development of quality human resources is hampered because sexual harassment in schools causes victims to be forced to serve unwanted sexual requests or approaches, such as teachers or seniors, for the sake of their studies or work (Rusyidi, Bintari & Wibowo, 2019). Eliason, Hall, and Anderson (2012) reported that students who experienced sexual harassment at their respective universities in a short time experienced a negative impact on academic results. Huerta (in Eliason, Hall & Anderson, 2012) found that sexual harassment can increase students' psychological pressure, resulting in decreased academic satisfaction among victims of sexual harassment.

The number of sexual harassment in the university environment in Indonesia is not low. Mahendra (2022) examined the phenomenon of sexual violence on campus with a sample of Universitas Jenderal Soedirman students. It was found that sexual violence at the university was like an iceberg phenomenon. In addition, based on the results of a national survey,

universities rank the highest when compared to other levels of education in terms of sexual violence in the realm of educational institutions, where many victims come from groups of students who have lower power relations than perpetrators of sexual violence (Elindawati, 2021).

In Islam, students are known as young people who are part of the community with integrity and are intellectually expected to be sensitive and quickly respond to all forms of change while simultaneously providing answers to all problems that arise due to advances in science and technology. Therefore, students are expected to be competent in responding to things that are not following the norms or rules according to Islamic teachings. In Islam, science has a remarkable degree, and knowledge is expected to have a high position for every Muslim (Nasir, 2012).

Islam is a religion that is fitrah, universal, and a religion that can answer the challenges of the times, and overcome every problem of life and human life. Islam covers all aspects of human life from the largest to the smallest, one of which concerns moral ethics, morals, interaction and relationships between humans so that problems that often arise from social interactions, such as sexual harassment, can be avoided because of the teachings of Islam (Ramadyan, 2010).

Research on religiosity and sexual harassment attitudes is essential to do and needs to be discussed in the view of Islam because Islam is a natural and universal religion. Indonesia is a country dominated by religious communities, especially Muslims, where people have the freedom to embrace their religion and this is reflected in the Pancasila ideology, namely the first principle of "Belief in the One and Only God" (Aswandi & Roisah, 2019).

From the explanation above, the question arises of how religiosity affects student attitudes towards acts of sexual harassment in an academic environment based on an Islamic perspective. This study aimed to determine the role of religiosity on student attitudes toward acts of sexual harassment in an academic environment using an Islamic perspective. The research method used in this study is a qualitative approach with a literature study approach by collecting, reading, and analyzing various Islamic sources, both the Qur'an, Al-Hadith, books and relevant journals.

## 2 DISCUSSION

### 2.1 Islamic Perspectives on Attitudes towards Sexual Harassment

Sexual harassment is defined by Ford and Donis (1996) as intentional or repeated sexual or sex-based behaviour, including unsolicited, unsolicited and unreplyed comments. Attitude is a predisposition or tendency to respond cognitively, emotionally, and behaviorally at an object, person, and situation in certain ways. Attitude is divided into positive and negative categories (Azwar, 2007). Attitude towards sexual harassment means being more sensitive to someone in defining sexual behaviour and understanding the nuances of sexual behaviour that can be considered sexual harassment (Mazer & Percival, 1989).

The act of sexual harassment is an act that is not commendable and disgraceful because Islam teaches each of its people to respect each other regardless of one's position and position (Ramadyan, 2010).

In Islam, the Holy Qur'an never views men and women differently, does not look down on women, and does not teach to behave arbitrarily towards women, let alone to torture or injure women (Husin, 2020). Several verses in the Qur'an illustrate that Islam appreciates love, compassion and harmony as the basis of the relationship between husband and wife. That can be seen in the following words of Allah SWT:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

It means: "Among His (greatness) signs is that He created partners for you from (kinds of) yourselves so that you may find peace in them. He made between you love and affection. Verily in that there are indeed signs (of Allah's greatness) for a people who think." (Ar-Rum/30:21).

This verse explains that the Qur'an does not link sexuality with animal behaviour or physical actions only, but also views sexuality as God's means of creating relationships between men and women, which are characterized by togetherness, peace, love and affection (Husin, 2020).

Sexual harassment is a sexual activity carried out outside the path that the teachings of Islam have determined. Sexual harassment is deviant because of inappropriate actions, such as forcing someone to do what the perpetrator wants (Ramadyan, 2010). Sexual harassment is carried out by people who only follow their passions and desires; if it is done outside of marriage or with the permission of one of them, the sexual relationship is called adultery (Ramadyan, 2010; Huda, 2015). Islam teaches its people to stay away from actions that approach adultery, so Allah says in Surah Al-Isra verse 32:

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

It means: "Do not approach adultery. Verily (zina) is a heinous act and the worst way." (Al-Isra/17:32).

In addition, acts of sexual harassment will lead these lusts into misguidance, and this is explained in the word of Allah SWT as follows:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

It means: "Allah wants to accept your repentance, while those who follow lust want you to turn away as far as (from the truth)." (An-Nisa/4:24).

This verse calls on Muslims to avoid acts that follow their passions, such as sexual harassment. This act of sexual harassment can be in the form of looking at women from top to bottom, offensive sexual jokes, pornographic images or photos and other forms (Ramadyan, 2010; Huda, 2015).

Islamic teachings provide rules related to problems that arise in social interactions, including acts of sexual harassment by prohibiting acts that can invite lust or lust such as kissing, holding hands of the opposite sex or non-mahram, looking at the whole body of the opposite sex and other things that cause lust. Allah says to His servants to keep their eyes and cover their genitals as stated in the Qur'an Surah An-Nur verse 30 for men:

فَلِِّلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

It means: "Say to men who believe that they should guard their eyes and guard their private parts. Thus it is purer for them. Verily, Allah is conscientious of what they do." (An-Nur/24:30)

Meanwhile, in the Qur'an Surah An-Nur verse 31 which is intended for women:

وَقُلِِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

It means: "Say to the believing women that they should guard their eyes, guard their private parts, and do not reveal their adornments (parts of their bodies), except what is (usually) visible. Let them cover their heads with their headscarves." (An-Nur/24: 31)

From the verse above, Allah SWT commands His servants to keep their eyes on those who are not mahram so as not to invite lust. In Islamic law, the perpetrators of adultery are given sanctions in the form of stoning or flogging (Huda, 2015). Therefore, the Prophet Muhammad SAW advised his people to marry those who are able, ready and mature both physically and economically (Rifiani, 2011). This is

intended to prevent adultery, even though marriage is not just to fulfil lust. As explained in the narrations of Al-Bukhari and Muslim:

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْسَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

It means: "O youths, whoever is able to get married, then get married. Because it lowers the gaze and more guard against the genitals. Whoever is not able, then fast because fasting is a medicine to curb his lust." (Narrated by Al-Bukhari and Muslim).

A Muslim with aqidah or faith is expected to have daily attitudes and behaviour based on his faith (Sajadi, 2019). Allah SWT commands His servants to pray, so they are kept from heinous and evil deeds. In addition, prayer can make a person's attitude and behaviour more directed and controlled, as explained in the Qur'an Surah Al-Ankabut verse 45:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

It means: "Indeed, prayer prevents (deeds) from being vile and evil. Indeed, the remembrance of Allah (prayer) is greater (priority than any other worship). Allah knows what you do." (Al-Ankabut/29:45)

People who indulge in harmful desires include destructive or destructive behaviour because uncontrolled desires lead someone astray and destroy their future or hopes (Khoiroh, 2021). So Islam commands those who are sexually harassed and who only follow their passions and lead to misguidance, which is not acceptable in Islam to repent and ask forgiveness from Allah SWT immediately. This refers to the Qur'an Surah Maryam verses 59-60:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيَابًا إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يُدْخِلُونَ الْجَنَّةَ وَلَا يظْلَمُونَ شَيْئًا

It means: "Then, come after them (generations) of successors who ignore prayer and follow their passions, They will one day go astray. Except those who repent, believe, and do good deeds, they will enter Paradise and not be wronged in the slightest." (Maryam /19:59-60).

Regardless of his attitude, his act of committing sexual harassment is not tolerated in Islam. However, the victim needs to be given rehabilitation, guidance and religious counselling as a form of care and compassion. Achmad Mubarak in Khoiroh (2021) states that religious guidance and counselling is an effort to assist individuals or groups experiencing

physical and spiritual difficulties by using a religious approach to encourage them to overcome the problems they face. Based on the explanation above, it can be concluded that religious guidance and counselling is a process of assisting individuals or groups using a religious approach so that individuals can overcome their problems and change their initially negative behavior for the better (Khoiroh, 2021).

Islam provides an understanding that all creatures created by Allah SWT have the same degree of position in the eyes of Allah SWT. Islam teaches not to discriminate between human beings based on gender, both male and female. The only difference is the value of devotion and devotion to Allah SWT, so Islam views violence against women as a despicable act, violating Islamic law and sharia (Husin, 2020).

Thus, it can be concluded that the attitude toward sexual harassment in Islam itself refers to gender equality, namely there is no difference in sexuality between men and women, so no one has the right to hurt or harass one another. Islam calls on its people to stay away from its prohibitions, such as committing adultery or sexual harassment, because it has a destructive impact. In addition to calling for its prohibition, Islam instructs its people for the good of the individual itself, such as maintaining one's eyes, guarding his aurat to avoid bad things, calling for marriage for those who are ready to avoid adultery, and calling for orders for perpetrators of sexual harassment to repent immediately. As for the victim, to be given attention, affection,

## **2.2 Islamic Perspective on Religiosity and Student Attitudes towards Sexual Harassment**

Glock and Stark (1965) define religiosity by how far the knowledge, how strong the belief, how diligent the implementation of worship and how deep the appreciation of one's religion. Moral teachings in religion provide divinely mandated instructions for interpreting the world. Most religious beliefs rely on scripture and tradition to justify gender roles and fairly rigid attitudes, such as those given by God (Glick, Lameiras, & Castro, 2002). Fetzer (1999) defines religiosity as something that focuses more on behavioral, social issues, and is the doctrine of each religion or group. Religiosity is the level of individual commitment to the religion professed and its teachings, demonstrated by attitudes and behaviours consistent with that commitment (Krauss, 2005). Hernandez (2011) defines religiosity as beliefs and practices related to a sacred bond or God.

Religious activity occurs not only when a person performs ritualistic worship behaviour, but also when carrying out other activities driven by supernatural powers. Those activities are not only the ones related to visible and visible activities, but also activities that are invisible and occur in one's heart (Mahudin, Noor, Dzulkifli & Janon, 2016). Thus religion is a system that has many dimensions. According to Islam, religiosity is described in the measurement of religiosity based on the dimensions of Islam, Faith, and Ihsan according to the teachings of the Qur'an and positive behaviour shown by the Prophet Muhammad (Mahudin et al, 2016). Meanwhile, Endang (in Suryadi & Hayat, 2021) revealed that Islam is basically divided into three parts: aqidah, sharia and morals, which the three parts are related. Aqidah is a belief system or thing that underlies sharia and Islamic morals. Glock & Stark (1995) suggested five dimensions of religiosity, namely the dimension of belief (ideological), the dimension of worship or religious practice (ritualistic), the dimension of appreciation (experiential), the dimension of experience (consequential) and the dimension of religious knowledge (intellectual).

Islam is a religion of monotheism or oneness of God, an act that affirms Allah as the One. Glock and Stark (Robertson, 1988) consider that religious belief is at the heart of the belief dimension, in line with the Islamic view. The dimension of belief can be equated with aqidah, the dimension of practice (worship) can be equated with sharia and the dimension of experience can be equated with morals. It is studied in the book of Suryadi and Hayat (2021), related to religiosity and its measurement in Indonesia.

The dimension of belief is associated with aqidah. Islam refers to the level of Muslim belief in the truth of their religious teachings. In Islam, the content of the dimensions of faith concerns the pillars of faith, namely beliefs about Allah, the Angels, Prophets or Apostles, the books of Allah, the Day of Judgment, heaven and hell, and qadha and qadar. The dimension of worship (religious practice) associated with sharia refers to the level of Muslim compliance in carrying out ritual activities as their religion recommends. In Islam, the dimension of worship concerns the pillars of Islam, namely the implementation of the creed, prayer, fasting, zakat, hajj, then reading the Qur'an, prayer, dhikr, sacrificial worship, i'tikaf in mosques and others (Suryadi & Hayat, 2021)

The experience dimension is associated with morals which refers to the level of Muslim behaviour motivated by the teachings of his religion, namely how the individual relates to his world, especially with other humans. In Islam, this dimension includes

helpful behaviour, cooperation, upholding justice and truth, being honest, forgiving, keeping the mandate, not stealing, not corrupting, not cheating, not gambling, not drinking intoxicating drinks and obeying Islamic norms in behaviour. sexual. While the dimension of experience or appreciation is the dimension that accompanies belief, experience and worship (Suryadi & Hayat, 2021).

The appreciation dimension refers to the level of Muslims in feeling and experiencing religious feelings and experiences. In Islam, this dimension of religious experience is manifested in several things: feelings of closeness or intimacy with Allah, feelings of prayers often being answered, feelings of peace and happiness because of worshipping Allah, feelings of trust (positively surrendering oneself to Allah), feelings when praying or praying, feelings of thrilled when hearing the call to prayer or verses of the Qur'an, feeling grateful to Allah and feeling getting warning or help from Allah SWT. The dimension of knowledge or science refers to the knowledge and understanding of Muslims towards the teachings of their religion. This dimension concerns knowledge of the contents of the Qur'an, Islam commands its people to embrace Islam as a whole as stated in the letter Al-Baqarah verse 208:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

It means: "O you who believe, enter into Islam (peace) completely and do not follow the steps of Satan! Verily, he is a real enemy to you." (Al-Baqarah/2:208).

In addition, Islam is the only religion in the sight of Allah SWT as confirmed in the following Surah Al-Imran verse 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفْتُمُ الدِّينَ أَوْ تَوَلَّوْا الْكُفْرَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا ۚ بَيْنَهُمْ وَمَنْ يَكْفُرْ بِاللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

It means: "Verily, the religion (which is pleasing) with Allah is Islam. Those who have been given the Book do not dispute, except after knowledge has come to them because of the envy between them. Whoever disbelieves in the signs of Allah, Allah is very quick in reckoning." (Al-Imran/3:19).

From the explanation above, religiosity has a vital role in how students behave in their daily lives, including attitudes towards acts of sexual harassment. Religiosity in Islam itself is measured from the level of Islam, Faith and Ihsan. Islamic teachings teach students to avoid acts of sexual harassment such as looking at students from top to bottom, sexual jokes that offend, pornographic images or photos and other

forms. Islamic teachings prohibit this act because it can cause lust, and it is feared that it will approach adultery, such as holding limbs of the opposite sex (not mahram), kissing, touching and so on. This sexual harassment is a problem that arises in the community's social interaction, so Islamic teachings provide rules in such associations as manners, dress etiquette and interacting or associating with the opposite sex. Therefore, it also affects one's attitude toward sexual harassment.

### 3 CONCLUSIONS AND RECOMMENDATIONS

According to Islam, religiosity is described in the measurement of religiosity based on the dimensions of Islam, Faith, and Ihsan according to the teachings of the Qur'an and positive behavior shown by the Prophet Muhammad SAW. A Muslim with high levels of aqidah or faith will show it in daily attitudes and behaviour based on his faith by following His commands and staying away from His prohibitions, such as His prohibitions against damaging, forcing, hurting or sexually harassing. It is because sexual harassment in Islam is despicable, indecent and deviant behaviour. Meanwhile, Islam teaches its people to respect each other, not to look at someone based on one's position and not to distinguish between male and female sexuality so that no one has the right to dominate, hurt, and so on. Individuals who tolerate attitudes towards sexual harassment are also prohibited in Islam. As for the perpetrators of sexual harassment, Islam commands them to repent immediately. To avoid sexual harassment, Islam instructs individuals to keep their views, cover their genitals and/ or marry if they can. As for the victim, religious counselling is needed so that the heart is safe, calm and peaceful so that they feel close to Allah SWT. Based on the explanation above, it can be concluded that someone who has religiosity and follows the teachings of Islam, the individual will be careful in maintaining his attitude such as staying away from acts of sexual harassment, and not tolerating acts of sexual harassment, as well as being kind to the victim.

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