

**IMPLEMENTATION OF MINISTERIAL REGULATION OF
EDUCATION, CULTURE, RESEARCH, AND TECHNOLOGY NO. 30 OF
2021 ON THE PREVENTION AND HANDLING OF SEXUAL VIOLENCE
IN UNIVERSITIES IN MALANG: A PERSPECTIVE OF *AL-DHARĪ'AH***

(Case Study at State Universities in Malang)

UNDERGRADUATE THESIS

BY:

ARINI ABIDATUZZAKIYYAH

SIN 210201110088



ISLAMIC FAMILY LAW DEPARTMENT

SHARIA FACULTY

MAULANA MALIK IBRAHIM ISLAMIC STATE UNIVERSITY

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STATEMENT OF THE AUTHENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the writer declares that thesis entitled:

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Is truly the writer's original work that can be legally justified. If this thesis is proven to result from duplication or plagiarism from another scientific work, if it is a precondition of the degree will be stated as legally invalid.

Malang, March 7, 2025



Writer,

Arini Abidatuzzakiyyah

SIN 210201110088


APPROVAL SHEET

After reading and correcting the thesis of Arini Abidatuzzakiyyah Student ID 210201110088 Department of Islamic Family Law, Sharia Faculty of The State Islamic University Maulana Malik Ibrahim of Malang entitled:

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(Case Study at State Universities in Malang)**

The supervisor stated that this thesis has met the scientific requirements to be proposed and to be examined by the Assembly Board of Examiners.

Acknowledged by,
The Head Department of
Islamic Family Law



Erik Sabti Rahmawati, MA. M.Ag.
NIP 197511082009012003

Malang, March 7, 2025
Supervisor,



Dr. Jamilah, M.A.
NIP 197901242009012007

LEGITIMATION SHEET

The Assembly Board of Thesis Examiners of Arini Abidatuzzakiyyah, SIN 210201110088, student of Islamic Family Law Department, Sharia Faculty of The State Islamic University Maulana Malik Ibrahim of Malang entitled:

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Has been certified to pass the Friday, February 21, 2025 Examination
Board of examiners:

1. Svabbul Bachri, M.HI
NIP 198505052018011002



Chairman

2. Dr. Jamilah, M.A.
NIP 197901242009012007



Secretary

3. Teguh Setvo Budi, S.HL., M.H
NIP 197903132023211009



Main Examiner

Malang, March 7, 2025



Prof. Dr. Sudirman, M.A. CAHRM.
NIP 197708222005011003



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH

Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimili (0341) 559399
Website fakultas: <http://syariah.uin-malang.ac.id> atau Website Program Studi: <http://hk.uin-malang.ac.id>

CONSULTATION PROOF

Name : Arini Abidatuzzakiyyah
Student Number : 210201110088
Department : Islamic Family Law
Supervisor : Dr. Jamilah, M.A.
Thesis Title : Implementation of Ministerial Regulation of Education, Culture,
Research, and Technology No. 30 of 2021 on the Prevention and
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Malang, March 7, 2025
Acknowledged by
Department Head of Islamic Family Law,

Erik Sabti Rahmawati, M.A., M.Ag.
NIP 197511082009012003

MOTTO

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

“Blame is placed only on those who wrong people and transgress in the land unjustly. It is they who will suffer a painful punishment.”

(QS. Al-Syuara/42: 42)

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With the completion of this thesis report, the author hopes that the knowledge gained during the studies can be beneficial both in this world and the hereafter. As a human who is not free from mistakes, the author greatly appreciates the door of forgiveness and constructive feedback from all parties for improvement in the future.

Malang, March 7, 2025
The Author,

Arini Abidatuzzakiyyah
SIN. 210201110088

TRANSLITERATION GUIDE

A. General

Transliteration transfers Arabic script into Indonesian (Latin) writing, not Arabic translation into Indonesian. This category includes Arabic names from Arabs, while Arabic words from nations other than Arabic are written as the spelling of the national language or as written in the reference book. Writing the text's title in the footnotes and bibliography still uses the provisions of this transliteration.

Several provisions in transliteration can be used in writing scientific papers whether national or international standards or requirements specifically used by certain publishers. The transliteration guidelines used in the scientific work of Syariah students of The Islamic State Maulana Malik Ibrahim Malang are based on the provisions of the 2019 thesis writing guidelines for the Faculty of Sharia, State Islamic University Maulana Malik Ibrahim Malang, namely transliteration based on the Surat Keputusan Bersama (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, January 22th 1998, No. 159/1987 and 0543.b/U/1987, as stated in the A Guide Arabic Transliteration, INIS Fellow 1992.

B. Consonant

Arab	Indonesia	Arab	Indonesia
ا	`	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	‘
ث	th	غ	Gh

ج	j	ف	F
ح	h	ق	Q
خ	kh	ك	K
د	d	ل	L
ذ	dh	م	M
ر	r	ن	N
ز	z	و	W
س	s	هـ	H
ش	sh	ء	,
ص	ṣ	ي	Y
ض	ḍ		

Hamzah (ء) at the beginning of a word follows its vowel without any sign. If the hamzah (ء) is located in the middle or at the end, it is written with a sign ('). For example, الإِفْضَاء : al-ifḍa'.

C. Vowel

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs. A single Arabic vowel whose symbol is a sign or vowel, and Arabic double vowels whose symbol is a combination of vowels and letters, the transliteration is as follows:

Arabic Characters	Name	Latin Characters	Name
أ	Fathah	A	A
إ	Kasrah	I	I
أ	Ḍammah	U	U
أَي	Fathah and ya	Ai	A and I
أَوْ	Fathah and wau	Au	A and U

Example: المتوسل إليه : Al-Mutawassil Ilaih.

D. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Harakat and Letters	Name	Letters and Sign	Name
أَ	Fathah and alif or ya	ā	a and the line above
إِ	Kasrah and ya	ī	i and the line above
أُ	Dammah and wau	ū	u and the line above

Example:

الوسيلة : Al-Wasīlah

سد الذريعة : Sadd Al-Dharī'ah

E. Ta Marbūṭah

There are two transliterations for ta *marbūṭah*, namely: ta *marbūṭah* which is alive or received fathah, kasrah, and dammah, which is transliterated as [t]. Whereas the ta *marbūṭah* which is dead or has the letter sukun, is transliterated as [h]. If the word ending in ta *marbūṭah* is followed by a word that uses the article al- and the two words are read separately, then ta *marbūṭah* is transliterated with ha (h). Example:

الوسيلة : Al-Wasīlah

سد الذريعة : Sadd Al-Dharī'ah

F. Syaddah

Syaddah or *tasydīd* which in the Arabic writing system is symbolized by a *tasydīd* sign (ّ), in this transliteration is symbolized by a repetition of letters (double consonants) given a syaddah sign. Example:

سَدُّ : *saddu*

الْمُتَوَسِّل : *mutawassil*

G. Sandang Words

The article of faith in the Arabic writing system is symbolized by the letter (ﻻ) alif lam ma'arifah. In this transliteration guideline, the article is transliterated as usual, al-, when followed by a shamsiah letter and a qamariah letter. by a Shamsiah letter or a Qamariah letter. The article does not follow the sound of the letter directly that follows it. The article is written separately from the word that follows it and relates to a horizontal line (-). with a horizontal line (-).

Example, الدَّرِيْعَةُ : *al-dharī'ah* (not *adh-dharī'ah*).

H. Hamzah

The rule of transliterating hamzah letters into apostrophes (') only applies to hamzahs located in the middle and end of words. However, if the hamzah is located at the beginning of the word, it is not symbolized because it is an alif in Arabic. In Arabic writing it is an alif.

Example: الْإِفْدَاءُ : *al-ifda'*

I. Writing Arabic Words Commonly Used in Indonesian

Transliterated Arabic words, terms, or sentences are words, terms, or sentences that have not been standardized in Indonesian. Words, terms, or sentences that are commonplace and become part of the Indonesian vocabulary, or have often been written in Indonesian writing, are no longer written according to the transliteration method above for example, the words Al-Qur'an (from the Qur'an), *sunnah*, *khash* and *'amm*. However, if these words are part of a series of Arabic texts, they must be transliterated. Example: *khalwat*, *mahram*, *sadd al-dharī'ah*, *ijtiḥad*, *ta'zir*, *mukallaḥ*, *taqdīr*, *wasīlah*, *ifḍā'*, *mutawassil ilaih*, and etc.

J. Lafz Al-Jalālah (الله)

The word "Allah" preceded by particles such as jarr and other letters or as *muḍāf ilaih* (nominal phrase), is transliterated without the letter hamzah.

Example: صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : *ṣalallahu 'alaihi wasallam*

K. Capital Letters

Although the Arabic writing system does not recognize capital letters (All Caps), in transliteration the letters are subject to the provisions on the use of capital letters based on the applicable Indonesian spelling guidelines (EYD). Capital letters, for example, are used to write the initial letter of proper names (person, place, month) and the first letter at the beginning of a sentence. When a proper name is preceded by the article (al-), the initial letter of the proper name is written in capital letters, not the initial letter of the article. If it is located at the beginning of a sentence, then the letter A of the article is capitalized (Al-).

The same provision also applies to the initial letter of the title of the reference preceded by the article al-, both when it is written in the text and in the reference notes (CK, DP, CDK, and DR). Example: Al-Syatibi, Abu Zahra, Nasrun Harun, Ibn Qayyim, al-Qaḍi Iyāḍ, Ni'am Sholeh, and Abu Ishak al-Syatibi.

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ABSTRACT

Arini Abidatuzzakiyyah, SIN 210201110088, 2025. *Implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 on the Prevention and Handling of Sexual Violence in Universities in Malang: A Perspective of al-Dharī'ah (Case Study at State Universities in Malang)*. Undergraduate Thesis. Islamic Family Law Department, Sharia Faculty, State Islamic University Maulana Malik Ibrahim Malang. Supervisor: Dr. Jamilah, MA.

Keywords: Implementation, Sexual Violence, Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021, *Al-Dharī'ah*.

The persistent occurrence of sexual violence in higher education institutions highlights the need for comprehensive policies to create a safe academic environment. Universities bear the responsibility to protect students and faculty by implementing preventive and responsive measures. This study aims to identify the causes of sexual violence in public universities in Malang, analyze the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence at the State University of Malang (UM) and Brawijaya University (UB), and evaluate these policies through the perspective of *al-Dharī'ah*. This Islamic legal principle serves as the framework for assessing both preventive (*Sadd al-Dharī'ah*) and corrective (*Fath al-Dharī'ah*) measures in addressing sexual violence.

This research employs an empirical juridical method with a legal sociology approach. Data were obtained through structured interviews with the UM and UB PPKS Task Forces, policy document analysis, and direct observation. This approach ensures a comprehensive understanding of policy implementation, challenges faced, and the effectiveness of existing mechanisms in preventing and handling sexual violence on campus.

The findings reveal that sexual violence in higher education is driven by unequal power dynamics, lack of awareness regarding sexual violence, inadequate supervision of student-teacher interactions, and the increasing prevalence of cyber-based violence. Both UM and UB have implemented preventive measures, including mandatory PPKS education, PPKS Task Forces, and restrictions on interactions between students and lecturers outside campus hours. In terms of handling cases, both universities provide reporting mechanisms, psychological support for victims, and administrative sanctions for perpetrators. However, challenges remain, such as limited awareness among the academic community, difficulties in gathering evidence, and prolonged case resolution times. The study finds that the policies implemented align with *al-Dharī'ah*, particularly *Sadd al-Dharī'ah*, by restricting conditions that could lead to harm. Meanwhile, *Fath al-Dharī'ah* is reflected in the rehabilitative aspects of case handling, including counseling for perpetrators and restoring victims' rights. This research underscores the importance of balancing preventive and corrective approaches in ensuring a safer academic environment while maintaining access to education and justice.

ABSTRAK

Arini Abidatuzzakiyyah, NIM 210201110088, 2025. *Implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 on the Prevention and Handling of Sexual Violence at Universities in Malang: A Perspective of al-Dharī'ah (Case Study at State Universities in Malang)*. Skripsi. Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Jamilah, MA.

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Kasus kekerasan seksual yang terus terjadi di perguruan tinggi menunjukkan urgensi kebijakan yang efektif untuk menciptakan lingkungan akademik yang aman. Universitas bertanggung jawab melindungi sivitas akademika melalui pencegahan dan penanganan yang sesuai. Penelitian ini bertujuan untuk mengidentifikasi penyebab kekerasan seksual di perguruan tinggi negeri di Malang, menganalisis implementasi Permendikbudristek No. 30 Tahun 2021 di Universitas Negeri Malang (UM) dan Universitas Brawijaya (UB), serta mengevaluasi kebijakan tersebut melalui perspektif *al-Dharī'ah*, yang mencakup *Sadd al-Dharī'ah* dalam pencegahan dan *Fath al-Dharī'ah* dalam penanganan kasus.

Penelitian ini menggunakan metode yuridis empiris dengan pendekatan sosiologi hukum. Data diperoleh melalui wawancara dengan Satgas PPKS UM dan UB, analisis dokumen kebijakan, serta observasi langsung. Pendekatan ini memberikan pemahaman komprehensif tentang implementasi kebijakan, tantangan yang dihadapi, serta efektivitas mekanisme pencegahan dan penanganan kekerasan seksual di lingkungan kampus.

Hasil penelitian menunjukkan bahwa kekerasan seksual dipengaruhi oleh relasi kuasa yang tidak seimbang, kurangnya kesadaran akan bentuk kekerasan seksual, lemahnya pengawasan interaksi akademik, serta meningkatnya kekerasan berbasis teknologi. UM dan UB telah menerapkan kebijakan pencegahan, seperti pendidikan wajib PPKS, pembentukan Satgas PPKS, dan pembatasan interaksi mahasiswa dan dosen di luar jam kampus. Dalam aspek penanganan, kedua universitas memiliki mekanisme pelaporan, layanan pendampingan psikologis bagi korban, serta pemberian sanksi administratif bagi pelaku. Namun, masih terdapat tantangan, seperti kurangnya kesadaran sivitas akademika, keterbatasan bukti dalam penyelidikan kasus, serta lamanya proses penyelesaian kasus. Temuan penelitian ini juga menunjukkan bahwa kebijakan yang diterapkan telah sejalan dengan *al-Dharī'ah*. *Sadd al-Dharī'ah* tercermin dalam upaya pencegahan yang membatasi peluang terjadinya kekerasan seksual, sementara *Fath al-Dharī'ah* terlihat dalam pendekatan rehabilitatif, seperti konseling bagi pelaku dan pemulihan hak korban. Penelitian ini menegaskan pentingnya keseimbangan antara pencegahan dan penanganan dalam menciptakan lingkungan akademik yang aman serta memastikan akses terhadap pendidikan dan keadilan.

الملخص

أربني عابدة الزكية، الرقم الجامعي. 210201110088، 2025، "تنفيذ الدستور لوزارة شؤون التربية والثقافة والتكنولوجيا رقم 30 عام 2021 عن منع العنف الجنسي وتعامله في الجامعة الحكومية مالانج: على ضوء نظرية الذارعة (دراسة الحالة في الجامعة الحكومية مالانج)"، البحث الجامعي، قسم الأحوال الشخصية الإسلامية، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج، المشرف: الدكتورة جميلة الماجستير.

الكلمات المفتاحية: التنفيذ؛ المنع العنفي؛ الدستور لوزارة شؤون التربية والثقافة والتكنولوجيا رقم 30 عام 2021؛ الذارعة

خلفية هذا البحث هي أكثر تقديم العنف الجنسي حول الجامعة كل سنة. الجامعة مؤسسة أكاديمية مسؤولة لوجود البيئة الآمنة لدى الطلاب والموظفين. هذا البحث يهدف إلى معرفة سبب العنف الجنسي في الجامعة الحكومية مالانج وتحليل تنفيذ الدستور لوزارة شؤون التربية والثقافة والتكنولوجيا رقم 30 عام 2021 عن منع العنف الجنسي في الجامعة الحكومية مالانج والجامعة براويجايا وتقييم سياسته على ضوء نظرية سد الذارعة في منع وقوع العنف الجنسي.

هذا البحث يستخدم الطريقة القانونية التجريبية بمدخل علم الاجتماع الحكمي. البيانات مأخوذة من المقابلة المنتظمة مع قوة عمل منع العنف الجنسي وتعامله للجامعة الحكومية مالانج والجامعة براويجايا مع حل توثيق السياسة المناسب لأجل فهم كيفية تنفيذ هذا الدستور والتحديات المواجهة وفعالية السياسة في منع العنف الجنسي وتعامله حول الجامعة.

أظهرت النتائج أن العنف الجنسي في الجامعات ناتج عن علاقات القوة غير المتوازنة، ونقص الوعي، وضعف الإشراف، وتزايد العنف القائم على التكنولوجيا. وقد طبقت جامعتا مالانج الحكومية وبرايوجايا سياسات وقائية، مثل التثقيف الإلزامي، وتشكيل فرق مكافحة العنف الجنسي، وتقييد التفاعل بين الطلاب والمحاضرين خارج ساعات الدوام. كما لديهما آليات للإبلاغ، ودعم نفسي للضحايا، وعقوبات إدارية للجنة. رغم ذلك، لا تزال هناك تحديات، مثل نقص الوعي الأكاديمي ومحدودية الأدلة في التحقيقات. تتماشى السياسات مع الشريعة الإسلامية، حيث يعكس "سد الذريعة" جهود الوقاية، بينما يعكس "فتح الذريعة" إعادة التأهيل، مثل تقديم المشورة للمرتكبين واستعادة حقوق الضحايا، لتحقيق بيئة أكاديمية آمنة وعدالة تعليمية..

CHAPTER I

INTRODUCTION

A. Research Background

Sexual violence is an act that can cause physical, sexual, or psychological injury and suffering to women. It includes actions such as threats, coercion, or arbitrary deprivation of liberty that occur in public or private life. Sexual violence is not only about physical contact but also includes non-physical actions.¹

Sexual harassment, a form of sexual violence, involves unwanted sexual attention, whether verbal, physical, or non-physical. It may not involve physical violence but includes behaviour that demeans or humiliates the victim, such as inappropriate comments or sharing sexual content. Despite not always involving physical contact, it still seriously affects the victim's dignity.²

Sexual violence remains a global issue, including in educational settings like universities, which should be safe spaces for learning. It affects individuals regardless of gender, identity, or sexual orientation, targeting their body, sexuality, or gender identity.³ On campuses, perpetrators can be anyone within

¹ Nurul Hikmah, "Tinjauan Yuridis Terhadap Pelecehan Seksual Non-Fisik berdasarkan Undang-Undang Nomor 12 Tahun 2022 tentang Tindak Pidana Kekerasan Seksual" (Undergraduate Thesis, Makassar, Universitas Hasanuddin, 2023), 1, <https://repository.unhas.ac.id/id/eprint/26998/>.

² Laili Zain, "Memahami Perbedaan Pelecehan Seksual Dan Kekerasan Seksual," *IDN Times* (blog), June 9, 2022, <https://www.idntimes.com/health/sex/laili-zain-damaika-1/perbedaan-pelecehan-seksual-dan-kekerasan-seksual>.

³ Citra Marhan et al., "Strategi Pencegahan Dan Penanganan Pelecehan Dan Kekerasan Seksual Melalui Psikoedukasi Dukungan Sebaya," *Jurnal Pengabdian kepada Masyarakat* 4, no. 1 (2022): 94, <https://doi.org/10.36709/amalilmiah.v4i1.78>.

the community, from lecturers to students or visitors, with those in weaker positions more likely to be victimized.

One of the examples is the sexual violence that occurred at the State University of Malang, well known as Universitas Negeri Malang. According to the Instagram account of the Task Force for the Prevention and Handling of Sexual Violence, or known as Satgas PPKS UM (@satgasppks_um), between November 2023 and June 2024, 27 complaints were submitted through their reporting channel, all from students.

According to the complaint data, there have been reports of 4 cases of verbal harassment, 4 cases of physical harassment, and 14 cases involving the misuse of technology and information. Of these, 7 cases have been resolved, while 1 remains under investigation. Additionally, 3 cases are awaiting sanction recommendations from university leadership, and another 3 are under review for sanctions. In 6 cases, no action could be taken due to unresponsive complainants or lack of information. Lastly, 7 cases were not pursued because they either did not qualify as sexual violence or the complainants decided not to proceed.



Picture 1.1 Infographic on Sexual Violence Reports at the State University of Malang.

At Brawijaya University, there is also the Task Force for the Prevention of Bullying and Sexual Violence, which can also be referred to as TPPKS UB. The TPPKS UB is part of Brawijaya University, which serves as a center for the prevention and handling of sexual violence in higher education. This task force provides case referrals for students, faculty, and educational staff in collaboration with the Integrated Sexual Violence Service Unit and the Student Counseling Agency at the faculty level.

Based on the data collected by the researcher, from January 2024 to October 2024, 27 cases were reported through the UB reporting platform, referrals from ULTKSP Faculty at UB, or forwarded by PPKS Task Forces from other campuses to the UB PPKS Task Force. Among these cases, 4 cases have been resolved with recommendations, meaning the UB PPKS Task Force issued administrative sanctions against the reported students. 10 cases were resolved without recommendations, indicating they were handled through psychological

support and/or legal assistance without the ability to impose administrative sanctions on the reported individuals. 6 cases are still in the handling process. 3 cases are categorized as "stalled," while 4 cases were "not pursued further" due to various reasons.



Pictures 1.2 Report of Sexual Violence by the Task Force for the Prevention of Bullying and Sexual Violence of Brawijaya University

The above facts indicate that sexual violence continues to occur frequently in higher education environments. Universities should be safe spaces where students can learn and grow, but campus violence threatens this security and harms victims. Protecting women in higher education is critical, as they are frequently the targets of such violence.

In Indonesia, Regulation of the Minister of Education, Culture, Research, and Technology No. 30 of 2021 on the Prevention and Handling of Sexual Violence in Higher Education Institutions was enacted to protect victims through prevention, protection, justice, and recovery. This regulation is considered detailed in regulating important steps to prevent and handle sexual violence in higher education, and can assist higher education leaders in taking

further actions to prevent the recurrence of sexual violence that threatens the academic community.⁴

Islam addresses the issue of preventing harm through the concept of *al-dharī'ah*, which consists of two key approaches: *sadd al-dharī'ah* (blocking harmful means) as a preventive measure and *fath al-dharī'ah* (opening beneficial means) as a curative approach. These principles are essential in shaping policies and regulations to prevent and address sexual violence.⁵

Sadd al-dharī'ah functions as a preventive measure by restricting potential pathways to harm. In this context, the principles of *aurat*, *mahram*, and *khalwat* serve as safeguards to minimize risks that could lead to inappropriate behavior or sexual violence. *Aurat* refers to the parts of the body that must be covered in front of non-*mahram*⁶, while *mahram* are close relatives with whom marriage is prohibited.⁷ *Khalwat*, which forbids seclusion between non-*mahram* individuals, further strengthens *sadd al-dharī'ah* by preventing situations that might lead to adultery (*zina*) or other forms of sexual misconduct. By implementing these restrictions, *sadd al-dharī'ah* aims to eliminate opportunities for harm before they occur.

⁴ Aqila Abda Azizi et al., "Perlindungan Perempuan: Implementasi UU No.12 Tahun 2022 Dalam Pencegahan Dan Penanganan Kekerasan Seksual Di Perguruan Tinggi," *Jurnal Pelayanan Hubungan Masyarakat* 2, no. 2 (June 4, 2024): 2, <https://doi.org/10.59581/jphm-widyakarya.v2i2.3343>.

⁵ Panji Adam Agus Putra, "Konsep Sadd Al-Dzari'ah Menurut Ibn Qayyim Al-Jauziyyah Dan Aplikasinya Dalam Hukum Ekonomi Syariah (Mu'âmalah Mâliyyah)," *Al-Afkar* 7, no. 1 (January 28, 2024): 1139, <https://doi.org/10.31943/afkarjournal.v7i1.926>.

⁶ Norma Azmi Farida, "Surah An-Nur Ayat 30-31: Menjaga Pandangan, Langkah Pencegahan Kekerasan Seksual," *Tafsiralquran.Id* (blog), December 21, 2021, <https://tafsiralquran.id/surah-an-nur-ayat-30-31-menjaga-pandangan-langkah-pencegahan-kekerasan-seksual/>.

⁷ Athifa Khalisha Majri et al., "Pentingnya Pendidikan Menjaga Aurat Antara Mahram Dalam Islam," *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 1 (January 23, 2024): 166, <https://doi.org/10.60126/maras.v2i1.165>.

On the other hand, *fath al-dharī'ah* serves as a curative approach by providing mechanisms to support victims and ensure justice. This includes educational initiatives, open discussions on consent, psychological counseling, and accessible reporting channels. Through *fath al-dharī'ah*, pathways are opened for survivors to seek legal and institutional support, ensuring that justice is served while promoting a culture of accountability. This principle aligns with Ministerial Regulation No. 30 of 2021, which emphasizes not only prevention but also handling and recovery efforts for victims of sexual violence.

Given this perspective, this research evaluates the implementation of Ministerial Regulation No. 30 of 2021 at state universities in Malang through the lens of *al-dharī'ah*. This research aims to assess both the strengths and weaknesses of current efforts and determine how *sadd al-dharī'ah* is applied to prevent sexual violence and how *fath al-dharī'ah* is utilized to provide curative solutions. By integrating these concepts, the study aims to offer insights into improving legal and institutional responses, ensuring a comprehensive approach to safeguarding higher education environments.

B. Statement of The Problem

1. What are the causes of sexual violence occurring at state universities in Malang?
2. How is the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 Of 2021 on The Prevention and Handling of Sexual Violence at Universities at state universities in Malang?
3. How is Implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 on the Prevention and Handling of Sexual Violence in Higher Education Institutions at state universities in Malang in the perspective of *al-dharī'ah*?

C. Objective of Research

Based on the research questions outlined previously, the objectives of the study can be summarized as follows:

1. To identify the causes of sexual violence occurring at state universities in Malang.
2. To analyze the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 on The Prevention and Handling of Sexual Violence in Higher Education Institutions at state universities in Malang.
3. To analyze the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 Of 2021 on The Prevention and Handling of Sexual Violence in Higher Education Institutions at state universities in Malang through the lens of the *al-dharī'ah*.

D. Benefits of the Research

The results of this study are expected to benefit the community. The benefits of the research outlined by the researcher consist of two types: theoretical benefits and practical benefits. Below are explanations for each of these research benefits.

1. Theoretical Benefits

This research contributes to legal and policy studies by analyzing the implementation of laws addressing sexual violence in higher education, focusing on prevention, law enforcement, and victim protection. By applying the principle of *al-Dharī'ah*, both *Sadd al-Dharī'ah* (preventing harm) and *Fath al-Dharī'ah* (promoting benefit), this study offers a new perspective on developing comprehensive and proactive policies that balance preventive restrictions with rehabilitative measures.

2. Practical Benefits

- a. For the community, this research enhances understanding of legal protections against sexual violence in universities, raising awareness about prevention, victim rights, and institutional responsibility. By integrating *al-Dharī'ah*, it provides insights into balancing harm prevention with fair sanctions and rehabilitation, fostering a safer academic environment.
- b. For other researchers, this study can be used as baseline data as well as a reference for future research on similar themes.

E. Operational Definition

In writing the title of this thesis, several terms need to be clarified in more detail for better understanding by the readers, namely:

1. **Sexual Violence:** Any act that demeans, humiliates, assaults, and/or other actions toward someone's body, sexual desires, and/or reproductive functions, carried out forcibly, against someone's will, and preventing them from giving consent freely due to power imbalances and/or gender relations. These acts may result in or have the potential to cause physical, psychological, and sexual suffering, or economic, social, cultural, and/or political losses.⁸

⁸ Republik Indonesia, "Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan Tinggi," Pub. L. No. Berita Negara Republik Indonesia Tahun 2021 Nomor 1000 (2021), art. 1.

2. *Al-Dharī'ah*: Everything that is used as a *wasīlah* (means), regardless of whether or not it is permissible to do so. whether or not the facility to do so is permissible.⁹

F. Writing Systematics

To facilitate the completion of this research to systematize the discussion for easier understanding and to achieve a reasonable conclusion, the writer uses the following structure:

Chapter I: Introduction. This section includes the background of the problem, formulation of the problem, research objectives, research benefits, originality of the research, definition of terms, and the systematic structure of the discussion.

Chapter II: Literature Review. This section consists of a review of legal theories that will be used as analytical tools to facilitate the interpretation of data obtained from the research focus.

Chapter III: Research Methodology. This chapter explains the research methods used by the writer. It describes the types and approaches of the research in detail, as well as the research location, data sources, and data collection and processing methods used in this study.

Chapter IV: Research Findings and Discussion. Based on the problem formulation and research methods, the researcher will analyze the issues using data and information from various sources in this chapter. The focus will be on

⁹ Intan Arafah, "Pendekatan Sadd Adz-Dzari'ah Dalam Studi Islam," *Al - Muamalat: Jurnal Hukum Dan Ekonomi Syariah* 5, no. 1 (September 26, 2020): 326, <https://doi.org/10.32505/muamalat.v5i1.1443>.

how the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 Of 2021 on The Prevention and Handling of Sexual Violence in Higher Education Institutions is analyzed using the theory of *sadd al-dharī'ah*. The data processing in this chapter will be detailed, making it easier for the researcher to categorize and comprehend the research findings.

Chapter V: Conclusion. The conclusion of this study includes the core answers to the issues raised by the researcher regarding the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 Of 2021 on The Prevention and Handling of Sexual Violence in Higher Education Institutions from the perspective of *sadd al-dharī'ah*. It also provides recommendations. Additionally, this final section contains a bibliography, appendices, and the researcher's biography.

CHAPTER II

LITERATURE REVIEW

A. Previous Research

First, the undergraduate thesis by Nurul Lisa Andriani from Universitas Islam Indonesia (2023) titled “Implementasi Permendikbudristek Nomor 30 Tahun 2021 Terhadap Penyelesaian Tindak Pidana Kekerasan Seksual Di Perguruan Tinggi” examines the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 at the Islamic University of Indonesia, specifically in addressing sexual violence cases. Using an empirical juridical method, the research collects data through interviews and observations with stakeholders, such as the university's sexual violence prevention task force. The study finds that challenges such as limited awareness, resource constraints, and cultural barriers hinder the full implementation of the regulation. However, the regulation provides a strong framework for preventing and addressing sexual violence, protecting victims, and sanctioning perpetrators.¹⁰

Second, the undergraduate thesis by As’adur Rifqi from Universitas Islam Malang (2022) titled “Implementasi Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia No. 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan

¹⁰ Nurul Lisa Andriani, “Implementasi Permendikbudristek Nomor 30 Tahun 2021 Terhadap Penyelesaian Tindak Pidana Kekerasan Seksual Di Perguruan Tinggi” (Undergraduate Thesis, Yogyakarta, Universitas Islam Indonesia, 2023), <https://dspace.uui.ac.id/handle/123456789/dspace.uui.ac.id/123456789/48506>.

Tinggi (Studi Di Universitas Islam Malang)” examines the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 on preventing and handling sexual violence in universities, focusing on its application at Universitas Islam Malang. Using an empirical juridical method with a sociological approach, the study investigates the implementation process and challenges faced. While the university’s policies align with the regulation, the research highlights significant obstacles, such as limited resources and systemic issues, which hinder effective enforcement and optimal results.¹¹

Third, The journal by Miftahudin Azmi from Maulana Malik Ibrahim Islamic State University Malang (2022), titled "Protection of Human Rights Victims of Sexual Violence Through Maqasid Al-Shari’ah: A Case in Batu City, Indonesia", examines sexual violence prevention through the *maqasid al-shari'ah* framework. It highlights the manipulation of victims since 2009, where perpetrators exploit power dynamics and religious narratives. The study underscores that *maqasid al-shari'ah*, which emphasizes safeguarding life, progeny, intellect, religion, and wealth, is essential in preventing human rights violations like sexual violence. This research uses qualitative methods to describe and analyze data.¹²

¹¹ As’adur Rifqi, “Implementasi Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia No. 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan Tinggi (Studi Di Universitas Islam Malang)” (Undergraduate Thesis, Malang, Universitas Islam Malang, 2022), <http://repository.unisma.ac.id/handle/123456789/5455>.

¹² Miftahudin Azmi, “Protection of Human Rights Victims of Sexual Violence through Maqâsid Al-Sharî’ah: A Case in Batu City, Indonesia,” *Jurnal HAM* 13, no. 3 (December 22, 2022): 613, <https://doi.org/10.30641/ham.2022.13.613-630>.

Fourth, The journal by Busyro, et al. titled “Implementasi Islam Progresif pada Permendikbud Ristek No. 30 Tahun 2021 dalam Kajian Filsafat Hukum Islam” discusses the implementation of progressive Islam in the context of Permendikbud Ristek No. 30 of 2021, particularly in relation to its approach to handling sexual violence in higher education. The study focuses on applying Islamic legal philosophy to evaluate the regulation’s alignment with progressive Islamic values in terms of justice, protection, and prevention of sexual violence. The research utilizes a philosophical approach, analyzing the regulation's framework through the lens of Islamic law and progressive thought. The findings suggest that while the regulation aligns with Islamic principles of justice and protection for victims, further efforts are needed to ensure that Islamic values are fully integrated into its implementation for more effective prevention and resolution of sexual violence cases in universities.¹³

Fifth, the journal by Robiatul Adawiyah, et al. titled “Analisis Permendikbud Ristek No 30 Tahun 2021 Dan Konstruksi Sosial Kekerasan Seksual Di Perguruan Tinggi Perspektif Sosiologis.” analyzes Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 and examines the social construction of sexual violence in higher education from a sociological perspective. The study explores how social factors, such as power dynamics and cultural attitudes, influence the occurrence and handling of sexual violence in universities. Using a sociological approach, the research

¹³ Busyro et al., “Implementasi Islam Progresif Pada Permendikbud Ristek No. 30 Tahun 2021 Dalam Kajian Filsafat Hukum Islam,” *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 1 (May 29, 2022): 149–64, <https://doi.org/10.24090/mnh.v16i1.6321>.

investigates the regulation's role in addressing these issues and its effectiveness in reshaping societal perceptions of sexual violence in academic settings. The findings highlight that while the regulation provides a legal framework for addressing sexual violence, changing societal attitudes and norms is essential for its full implementation and effectiveness.¹⁴

Table 2.1 Previous Research about Sexual Violation

No	Research Title	Similarities	Differences
1	Nurul Lisa Andriani <i>“Implementasi Permendikbudristek Nomor 30 Tahun 2021 Terhadap Penyelesaian Tindak Pidana Kekerasan Seksual Di Perguruan Tinggi”</i>	Both of them discussed how Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 should be implemented in higher education institutions.	The location of this research locatio is in Universitas Islam Indonesia
2	As’adur Rifqi <i>“Implementasi Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia No. 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan Tinggi (Studi Di Universitas Islam Malang)”</i>	Both studies focus on the application of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 in handling of sexual violence cases.	This research specific to Universitas Islam Malang.
3	Miftahudin Azmi, <i>Protection of Human Rights Victims of Sexual Violence Through Maqasid Al-</i>	Both studies explore Islamic frameworks to protect victims of sexual violence.	This research uses Maqasid Al-Shari’ah and focuses on victim

¹⁴ Robiatul Adawiyah, Reza Hilmy Luayyin, and M. Nabat Ardli, “Analisis Permendikbud Ristek No 30 Tahun 2021 Dan Konstruksi Sosial Kekerasan Seksual Di Perguruan Tinggi Perspektif Sosiologis.,” *Al-Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 19, no. 3 (January 3, 2022): 781–96, <https://doi.org/10.53515/qodiri.2022.19.3.781-796>.

	<i>Shari'ah: A Case In Batu City, Indonesia</i>		protection in Batu City.
4	Busyro, et al. "Implementasi Islam Progresif pada Permendikbud Ristek No. 30 Tahun 2021 dalam Kajian Filsafat Hukum Islam"	Both analyze Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 and its relevance to Islamic law.	This research is focuses on progressive Islam and the philosophy of Islamic law.
5	Robiatul Adawiyah, et al. "Analisis Permendikbud Ristek No 30 Tahun 2021 Dan Konstruksi Sosial Kekerasan Seksual Di Perguruan Tinggi Perspektif Sosiologis."	Both discuss social aspects and challenges related to implementing Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021.	This research focuses on sociological perspectives and social constructs around sexual violence.

The differences between this research and previous studies highlight this study's novelty and unique contribution. First, Nurul Lisa Andriani's research only focuses on one university while this research includes state universities in Malang, incorporates the *al-dharī'ah* perspective. Second, As'adur Rifqi's study primarily examines the regulation's effectiveness at a single institution, whereas this research spans multiple state universities in Malang and evaluates the implementation from the *al-dharī'ah* perspective. Third, Miftahudin Azmi's research approaches victim protection through the maqasid al-shari'ah perspective. At the same time, this study uses the *al-dharī'ah* perspective to analyze the ministreal regulation's implementation at state universities in Malang. Fourtt, Busyro et al's research focuses on philosophical approach and on the alignment of Islamic principles with the regulation, while this research

offers a philosophical approach and focuses on the alignment of Islamic principles with the regulation. Fifth, Robiatul Adawiyah et al's research offers a philosophical approach and focuses on the alignment of Islamic principles with the regulation while this research offers a philosophical approach and focuses on the alignment of Islamic principles with the regulation. These distinctions emphasize that this research fills a gap not previously explored.

B. Theoretical Framework

1. Sexual Violence.

a. Definition of Sexual Violence.

Violence is a term derived from two words: “*vis*,” meaning (force, strength), and “*latus*,” meaning (to carry), which translates to “carrying force.” The Indonesian Dictionary (KBBI) defines violence in a narrow sense, referring only to physical violence. According to KBBI, violence is an act that can cause injury or death to another person or damage to someone's property.¹⁵ As a transitive verb, the word “violence” is followed by “sexual” as its object. KBBI defines “sexual” as anything related to reproductive organs, gender, and sexual intercourse between men and women.¹⁶

According to the World Health Organization (WHO), sexual violence encompasses all acts aimed at obtaining sexual gratification or actions targeting someone's sexuality through coercion, regardless of the relationship with the

¹⁵ Mulida H. Syaiful Tency and Ibnu Elmi A.S Pelu, *Kekerasan Seksual Dan Perceraian* (Malang: Intimedia, 2009), 17.

¹⁶ Badan Pengembangan dan Pembinaan Bahasa, “Kamus Besar Bahasa Indonesia (KBBI): Kamus Versi Online/ Daring (Dalam Jaringan),” 2016, <https://kbbi.web.id/seksual>.

victim.¹⁷ Sexual violence is a violation of human rights, and though often associated with discrimination against women, it can also happen to men. Sexual violence is frequently seen as occurring more often to women due to their perceived weakness and lower status, making them vulnerable to domination or exploitation.¹⁸

b. Sexual Violence according to Positive Law.

In Indonesia, sexual violence in higher education institutions is specifically regulated under Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 on the Prevention and Handling of Sexual Violence in Higher Education. This regulation was introduced to complement existing policies, addressing gaps in prevention, protection, access to justice, and recovery for victims within the academic environment. It aims to comprehensively address the needs and rights of victims while providing procedural guidelines tailored to the context of higher education institutions.

According to Article 1, sexual violence is defined as any act that demeans, humiliates, assaults, and/or other actions toward someone's body, sexual desires, and/or reproductive functions, carried out forcibly against someone's will, and preventing them from giving consent freely due to power imbalances and/or gender relations. These acts may result in or have the potential to cause

¹⁷ Tiwi Rizkiyuni, "Penyuluhan Pencegahan Kekerasan Seksual Pada Anak Sejak Dini Di SDN Sukamanah 1 Desa Sukamanah Kecamatan Tanara Kabupaten Serang," *Paradigma* 1, no. 2 (2023): 59.

¹⁸ Syarifah Nuzulliah Ihsani, "Kekerasan Berbasis Gender Dalam Victim-Blaming Pada Kasus Pelecehan Yang Dipublikasi Media Online," *Jurnal Wanita Dan Keluarga* 2, no. 1 (July 26, 2021): 15, <https://doi.org/10.22146/jwk.2239>.

physical, psychological, and sexual suffering, or economic, social, cultural, and/or political losses.¹⁹

Article 5 (1), (2), and (3) of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 comprehensively defines sexual violence in higher education institutions. It includes acts conducted verbally, non-physically, physically, or through technology. The regulation provides specific examples of sexual violence, such as:

- 1) Discriminatory or harassing speech related to physical appearance, body conditions, or gender identity.
- 2) Intentional exposure of genitals without consent.
- 3) Sexual comments, jokes, or whistling aimed at the victim.
- 4) Unwanted staring with sexual undertones, messaging, or sending images/videos with sexual content despite objection.
- 5) Recording or distributing sexual materials without the victim's consent.
- 6) Coercion for sexual acts, pregnancies, or abortions.
- 7) Enforcing cultural or community practices within academic settings involving sexual violence.

Furthermore, the regulation states that consent is considered invalid under certain circumstances, including when the victim is underage, under threat or coercion, unconscious, or in a vulnerable physical or psychological state. This framework aims to protect individuals in academic environments and ensure accountability for perpetrators.²⁰

The prevention of sexual violence within higher education institutions is comprehensively addressed in Article 6 of the regulation. Universities are mandated to undertake three primary approaches to prevention: through

¹⁹ Republik Indonesia, Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 tentang Pencegahan dan Penanganan Kekerasan Seksual di Lingkungan Perguruan Tinggi, art. 1.

²⁰ Republik Indonesia, art. 5.

learning programs, governance strengthening, and fostering a positive campus culture. Prevention via learning involves requiring all students, educators, and staff to study modules on preventing and addressing sexual violence as determined by the Ministry (Article 6 number (2)). Governance strengthening includes drafting supportive policies, establishing Task Forces, developing reporting mechanisms, and ensuring accessibility for individuals with disabilities (Article 6(3)). Furthermore, universities are required to cultivate a culture of respect and safety through awareness campaigns embedded in orientation programs, student organizations, and informal communication networks (Article 6(4)).²¹

Article 7 outlines the responsibilities of educators and staff in preventing sexual violence. They must limit individual meetings with students outside the campus area, after operational hours, or for non-academic purposes without prior approval from their respective program leaders (Article 7(1)). When required, permissions must be sought in writing or electronically and approved by authorized officials to ensure transparency and accountability (Article 7(3)).²²

Similarly, Article 8 Number (1) and (2) emphasizes the role of students in preventing sexual violence. Students are advised to avoid unsupervised meetings with educators and staff under similar circumstances—outside campus areas or hours—without written approval. Such permissions must be

²¹ Republik Indonesia, art. 6.

²² Republik Indonesia, art. 7.

processed formally to uphold safety and integrity within the academic environment.²³

To provide structure, Article 9 mandates higher education institutions to establish formal procedures for granting approvals related to meetings outside usual norms. This measure ensures consistent regulation and the safety of all parties involved. In terms of handling sexual violence, Article 10 obligates universities to address incidents through a multi-pronged approach, including victim assistance, protection, administrative sanctions, and recovery measures. These obligations ensure that institutions take a proactive stance in both addressing and preventing future incidents of sexual violence.²⁴

Victims and witnesses are entitled to various forms of assistance under Article 11. This includes counseling, healthcare, legal aid, advocacy, and spiritual guidance, with specific accommodations provided for individuals with disabilities. Assistance is rendered only with the victim's consent or, in certain cases, that of their guardian. Protection measures are further detailed in Article 12, ensuring victims and witnesses receive confidentiality, are safeguarded from threats, and are provided avenues for education or employment continuity. This article also mandates institutions to facilitate legal reporting of threats and to ensure victims are treated respectfully by law enforcement and other parties involved.²⁵

²³ Republik Indonesia, art. 8.

²⁴ Republik Indonesia, arts. 9–10.

²⁵ Republik Indonesia, art. 12.

The regulation introduces administrative sanctions for perpetrators in Articles 13 to 19. Sanctions range from written warnings and public apologies to dismissal from academic or professional roles, depending on the severity of the offense (Article 14). Universities may impose harsher penalties in cases where the victim is particularly vulnerable or where the offender holds a position of authority (Article 16). Failure of institutions to meet these obligations may result in penalties such as reduced accreditation levels or withdrawal of government funding (Article 19).²⁶

Victim recovery is addressed in Articles 20 and 21, which ensure access to medical treatment, psychological therapy, and social support. These recovery services extend not only to the victims but also to witnesses who may experience secondary trauma. The regulation guarantees that victims' educational or professional rights are not compromised during the recovery process, further reflecting the victim-centered approach embedded throughout the regulation.²⁷ This comprehensive framework underscores a commitment to prevention, accountability, and recovery in addressing sexual violence in higher education institutions. It aims to create a safe, inclusive, and supportive academic environment for all stakeholders.

c. Sexual Violence Under Islamic Law.

Islam places great importance on women's rights to protect and defend themselves, as highlighted in the Quran, specifically in Surah An-Nur, verse 33

²⁶ Republik Indonesia, arts. 13–19.

²⁷ Republik Indonesia, arts. 20–21.

emphasizes the importance of chastity for those who cannot marry, urging them to remain pure until Allah provides for them. It prohibits forcing women into prostitution for financial gain, protecting their dignity and rights. The verse reassures that those coerced into immoral acts will be forgiven by Allah, highlighting His mercy. It underscores Islam's commitment to safeguarding women's honor and promoting justice.²⁸

In Islam, any violation related to sexual harassment is considered a major sin and is deemed haram. Furthermore, Islam has prescribed severe punishments for perpetrators of sexual harassment, especially for adults who commit such acts against minors, to serve as a deterrent. This approach aims to protect children from sexual harassment, ensuring their safety and well-being.²⁹

Islamic law does not explicitly regulate sexual harassment, relying on scholars' *ijtihad* (juridical reasoning) for guidance. The Quran prescribes *ta'zir* punishments, including flogging, fines, or capital punishment, but mainly addresses adultery rather than harassment. In Surah Al-Isra (17:32) Allah warns believers not to even approach adultery, describing it as a shameful and evil act. This highlights the importance of avoiding situations or behaviors that may lead to immoral actions.³⁰ In Surah An-Nur (24:2), it is explicitly commanded that those who commit adultery should be punished with 100 lashes for both the man

²⁸ Kementerian Agama Republik Indonesia, *Al-Qur'an*, 1972, v. 24:33.

²⁹ Muhammad Rifqi Afrizal et al., "Pelecehan Seksual dalam Al-Qur'an," *Tafsire* 10, no. 2 (2022): 164.

³⁰ Kementerian Agama Republik Indonesia, *Al-Qur'an*, v. 17:32.

and the woman.³¹ These verses emphasize avoiding immoral acts and safeguarding one's gaze from others, except for close family members.

Imams Shafi'i, Hanbali, and Maliki hold that adultery, homosexuality, and similar acts warrant a fixed punishment (*had*), which is stoning, regardless of the person's marital status. On the other hand, Imam Hanafi prescribes *ta'zir* (discretionary punishment) for the first offense, but mandates execution if it is repeated. Islamic Shari'ah emphasizes that those guilty of such immoral acts face legal consequences in this world and divine punishment in the hereafter, fostering a deep sense of accountability and fear of engaging in prohibited behaviors.³²

In Islam, sexual activity is only permitted within the bounds of marriage, as prescribed by Allah. Humans are naturally created with desires, but these must be controlled and fulfilled in a lawful manner. Surah Al-Imran (3:14) highlights that love for desires, such as women, wealth, and other worldly pleasures, is a part of life, but Allah offers a better reward in the hereafter.³³ This verse emphasizes that while sexual desire is natural, it should not lead to sinful acts like adultery (adultery). Instead, desires must be managed responsibly through marriage. Islam strictly forbids inappropriate interactions, including lustful gazes, as these can lead to adultery.

³¹ Kementerian Agama Republik Indonesia, v. 24:2.

³² Jumadin Brutu, "Formulasi Pelecehan Seksual dalam Perspektif Hukum Pidana dan Hukum Pidana Islam" (Undergraduate Thesis, Magelang, Universitas Muhammadiyah Magelang, 2018), 7–9, <http://repository.unimma.ac.id/1908/>.

³³ Kementerian Agama Republik Indonesia, *Al-Qur'an*, v. 3:14.

And also, in Surah An-Nur (24:31), Allah commands believing women to lower their gaze, guard their private parts, and dress modestly. They are instructed not to display their beauty except to certain family members. This verse highlights the importance of modesty and self-control to prevent immoral acts and ensure a respectful, moral society.³⁴

2. *Al-Dharī'ah*.

a. The Definition of *Al-Dharī'ah*.

In *lughawi* (terminology), *al-dharī'ah* means the path that leads to something, in a sense or *ma'nawi*, good or bad. Ibn Qayyim formulated a definition of *dharī'ah*, namely: Anything that mediates and leads to something. Furthermore, Badran gave a non-neutral definition of *dharī'ah* as that which leads to something forbidden that contains damage.³⁵

From these definitions, *al-dharī'ah* in a general sense includes everything that functions as a means (*wasilah*), regardless of whether the means themselves are permissible. This understanding encompasses both positive and negative *dharī'ah*. Ibn Qayyim further elaborates that *dharī'ah* applies not only to prohibited matters but also to recommended ones. Thus, *dharī'ah* can be divided into two categories: *sadd al-dharī'ah* (blocking means that lead to harm) and *fath al-dharī'ah* (permitting means that lead to benefit). The legal ruling of *dharī'ah* is always dependent on the ruling of the action it facilitates.³⁶

³⁴ Kementrian Agama Republik Indonesia, v. 24:31.

³⁵ Amir Syarifuddin, *Ushul Fiqh*, vol. 2 (Jakarta: Kencana, 2008), 424.

³⁶ Ahmad Muhtadi Anshor, "The Phenomenon of Pranking the Millennial Generation: Between Sad Dzariah and Fath Dzariah," *Tribakti* 33, no. 1 (2022): 7, <https://doi.org/10.33367/tribakti.v33i1.1943>.

In this sense, *dharī'ah* does not always have to be blocked (*forbidden*); in some cases, it must be opened (*permitted*). This perspective is based on the principle that legal rulings revolve around two aspects: objectives (*maqasid*) and means (*wasail*). The objective refers to actions that inherently contain either benefit (*maslahah*) or harm (*mafsadah*) without external influences. Meanwhile, the means are methods used to achieve these objectives, which may contain elements of *maslahah* or *mafsadah* depending on external factors. If the objective is obligatory (*wajib*), then the means to achieve it also become obligatory. Conversely, if the objective is forbidden (*haram*), the means leading to it are likewise forbidden.³⁷

1) *Sadd Al-Dharī'ah*

In linguistic terms, the phrase *sadd al-dharī'ah* is a combination of two words in the form of *muḍaf-muḍaf ilaih* (possessive construction), consisting of *saddu* (سَدُّ) and *al-dharī'ah* (الدَّرِيْعَة). The first word *sadd*, comes from the verb

سَدَّ يَسُدُّ سَدًّا which means “to close” or “to block,” the opposite of opening. *Al-*

dharī'ah means “means,” “purpose,” “instrument,” or “path.”³⁸

Sadd Al-Dharī'ah, which is referred to in *Uṣul Fiqh*, is a matter that appears to be permissible but may lead to something forbidden (*haram*) and Preventing anything (words or actions) that leads to something that is prevented/prohibited that contains damage or harm. Al-Syatibi added that *Sadd Al-Dharī'ah* is

³⁷ Anshor, 8.

³⁸ Arafah, “Pendekatan Sadd Adz-Dzari’ah Dalam Studi Islam,” 326.

Carrying out a work that initially contains a benefit that leads to harm.³⁹ The concept of *dharī'ah* as a means (*waṣīlah*) is presented by Abu Zahra and Nasrun Harun, who define it as a path to something or something that leads to what is forbidden and contains harm.⁴⁰ From the various definitions mentioned above, it can be understood that *Sadd Al-Dharī'ah* is a method of deriving Islamic law to prevent, prohibit, or closing the means (*waṣīlah*) to an action that was originally permissible but could lead to harm or prohibition.^{41, 42}

The legal basis of *Sadd Al-Dharī'ah* is not explicitly stated in Islamic texts or established by *ijma'* (consensus), but it is supported by implicit evidence from the Qur'an, Sunnah, and fiqh principles. In the Qur'an, Surah Al-Baqarah (2:104) instructs believers not to use the term *rā'inā* when addressing the Prophet, as it could lead to disrespect, even though the word itself may seem harmless. Similarly, Surah Al-An'am (6:108) warns against insulting false gods, as it may provoke retaliation by insulting Allah. These verses illustrate that actions, even if seemingly permissible, are prohibited if they can lead to harm, reflecting the essence of *Sadd Al-Dharī'ah*.⁴³

In the Sunnah, the hadith of Al-Miqdad bin Al-Aswad highlights the prohibition of killing a disbeliever who declares Islam, even if done out of fear. The Prophet Muhammad ﷺ emphasized that once the testimony of faith is

³⁹ Andewi Suhartini, *Ushul Fiqh* (Jakarta: Direktorat Jenderal Pendidikan Islam, Departemen Agama Republik Indonesia., 2009), 156.

⁴⁰ Arafah, "Pendekatan Sadd Adz-Dzari'ah Dalam Studi Islam," 72.

⁴¹ A Djaazuli, *Ilmu Fiqih: Penggalan, Perkembangan, dan Penerapan Hukum Islam*, 13th ed. (Jakarta: Kencana, 2021), 98.

⁴² Syarifuddin, *Ushul Fiqh*, 2:86.

⁴³ Arafah, "Pendekatan Sadd Adz-Dzari'ah Dalam Studi Islam," 74.

uttered, the person must not be killed. This demonstrates the principle of avoiding actions that could lead to greater harm.

Additionally, fiqh principles further establish *Sadd Al-Dhari'ah* through two key maxims: "Whatever leads to a forbidden act is also forbidden" and "Preventing harm takes precedence over bringing about benefits." These principles dictate that any action or statement that could lead to harm must be avoided, even if the action itself is not inherently harmful. For example, *khalwat* (seclusion between unrelated men and women) is discouraged because it may lead to *zina* (adultery), which is explicitly prohibited.⁴⁴

2) *Fath Al-Dhari'ah*.

Fath Al-Dhari'ah's rules are the opposite of *Sadd al-Dhari'ah*'s rules. In language, the word *Fath Al-Dhari'ah* is a combination of two words in the form of *mudhaf-mudhaf ilaih* which consists of two words, namely *Fath* and *Al-Dhari'ah*. The word *Fath* is a form of the verb فتح-يفتح which means to open, while the explanation for the second word can be seen in the explanation of the second word *sadd al-dhari'ah* method above.⁴⁵

One of the purposes of enacting Islamic law is to avoid damage or *Mafsadah* and realize the benefit, that's why it is related to the means and or *wasilah* of an action, if an action is strongly suspected of producing a good and realizing benefit, then whatever is the means and or *wasilah* of that action must be held

⁴⁴ Arafah, 76.

⁴⁵ Nurdhin Baroroh, "Metamorfosis 'Illat Hukum' Dalam Sad Adz-Dzari'ah Dan Fath Adz-Dzariah (Sebuah Kajian Perbandingan)," *Al-Mazaahib: Jurnal Perbandingan Hukum* 5, no. 2 (March 1, 2018): 296, <https://doi.org/10.14421/al-mazaahib.v5i2.1426>.

and raised, in other words, its existence is an obligation. This is the simple concept of the *Fath Al-Dhari'ah* method.

Fath Al-Dhari'ah is a method resulting from the development of the concept of *Sadd Al-Dhari'ah*, he means that the means, tools and or *wasilah* must be raised and used if the results of an action that uses the means, tools and or *wasilah* produce benefits and goodness, this is because the realization of benefits is part of *Maqasid al-Shari'ah* itself.

The basic rules of this *ijtihad* method are “If the performance of an obligation cannot be completed without the existence of something else, then the other thing (becomes) obligatory to be provided” and “The command to carry out something is also related to the command to provide the means, tools and *wasilah* related to the implementation of the command.”⁴⁶

b. Elements of *Al-Dharī'ah*.

The operational components of *Al-Dharī'ah* can be divided into three key elements: *Al-Wasīlah* (Means), *Al-Ifḍā'* (Connector), and *Al-Mutawassil Ilaih* (Objective or End Goal). The explanation of these components is as follows:

1) Al-Wasīlah.

Al-Wasīlah refers to the medium or method that leads to a specific purpose. It is a means that can unintentionally result in harm or damage. For instance, a Muslim may, out of great love for Allah and the Prophet Muhammad (peace be upon him), insult the deities of non-believers to promote truth. However, this act may provoke the non-believers to retaliate by insulting Allah, making this

⁴⁶ Baroroh, 297.

action prohibited because it serves as a pathway (*Al-Wasīlah*) to harm. Therefore, *Al-Wasīlah* includes actions that, despite good intentions, may lead to undesired outcomes.⁴⁷

2) *Al-Ifḍā'* (Connector).

Al-Ifḍā' serves as the bridge between the means (*Al-Wasīlah*) and the end goal (*Al-Mutawassil Ilaih*). Muhammad Hisyam al-Burhani defines *Al-Ifḍā'* as an abstract and intangible link that materializes through actions or hypothetical reasoning (*Taqdīr*). It has two forms: First, Actions. This involves physical actions, such as making wine from grapes (where the production of wine is the *Al-Mutawassil Ilaih* and the planting of grapes is the *Al-Wasīlah*).

Second, Hypothetical Scenarios (*Taqdīr*). Ni'am Sholeh elaborates on hypothetical scenarios in four situations. First, the doer deliberately uses a permissible action as a means to achieve a prohibited goal. For example, marrying a woman only to make her permissible for a previous husband. Second, the doer unintentionally engages in a means, but cultural norms suggest it will likely lead to harm. Third, the doer unintentionally engages in an act that logically leads to harm, such as insulting the idols of polytheists, which provokes them to insult Allah in return. Fourth, the act is initially permissible but inherently risky, like digging a well on a public road for water, which could inadvertently cause harm.⁴⁸

⁴⁷ Alfian Salsabila Ahmad et al., "Konsep Sadd Adz-Dzari'ah Terhadap Pemulasaraan Jenazah Covid-19 Menurut Fatwa Majelis Ulama Indonesia (MUI)," *Muqarin Review* 1, no. 1 (2023): 7, <https://doi.org/10.15408/mr.v1i1.31203>.

⁴⁸ Panji Adam, "Penerapan Sadd Adz-Dzari'ah Dalam Transaksi Muamalah," *Jurnal Istiqro* 7, no. 1 (January 2021): 21–22.

The strength of *Al-Ifda'* depends on two factors. First, the intent of the doer in using the means to achieve the goal. Second, the likelihood of the action leading to violations, based on historical patterns.

3) *Al-Mutawassil 'Ilaih* (Objective)

The essence of *Al-Mutawassil 'Ilaih* is the prohibited act or harm. It must meet three criteria: It leads to actual harm, The harm outweighs any potential benefit, and It is logically feasible to occur and not an improbable outcome.

Al-Mutawassil 'Ilaih helps determine the validity of *Al-Wasīlah*. For example, the prohibition of *khalwat* (being alone with a non-*Mahram*) reflects the *Sadd Al-Dharī'ah* principle, as *khalwat* may lead to *zina* (adultery), a forbidden act.⁴⁹

c. Categorization in *Al-Dharī'ah*

Dharī'ah can be categorized based on several aspects, and scholars have differing opinions on how to classify *al-dharī'ah*. These classifications include: First, based on form, *dharī'ah* can be divided into 3 categories: Actions that, if performed, usually lead to something forbidden, Actions that do not lead to something forbidden, and Actions that, have an equal chance of leading to something forbidden or not forbidden.⁵⁰

Second, from the impact perspective, Ibn Qayyim divides *dharī'ah* into several types. The first type is, actions that inherently lead to harm, such as adultery (fornication), which corrupts lineage. The second type is some actions

⁴⁹ Panji Adam, "Penerapan *Sadd Al-Dzarī'ah* Dalam Transaksi Muamalah," 22.

⁵⁰ Basiq Djalil, *Ilmu Ushul Fiqih (Satu Dan Dua)*, 2nd ed., vol. 2 (Jakarta: Kencana, 2014), 166.

that are originally permissible but are intended for harmful purposes or actions that unintentionally lead to harm, such as insulting other religions' deities. The third type is some permissible actions that typically result in more harm than benefit, like a widow beautifying herself during her *'iddah* (waiting period). Lastly, some actions that is generally permissible and may sometimes cause harm, but the benefit outweighs the harm, such as looking at a woman's face when proposing marriage.⁵¹

Third, From the level of damage caused, Abu Ishak al-Syatibi divides *dharī'ah* into four categories: first, *dharī'ah* that definitely causes harm. Second, *dharī'ah* that is likely to cause harm. Third, actions that are permissible because they rarely lead to harm. Fourth, Actions that are permissible because they bring benefit, but in their execution, may sometimes lead to forbidden outcomes.⁵²

⁵¹ Djalil, 2:133.

⁵² Djaazuli, *Ilmu Fiqih: Penggalan, Perkembangan, Dan Penerapan Hukum Islam*, 135.

CHAPTER III

RESEARCH METHODOLOGY

A. Research Type

This study employs an empirical juridical method, emphasizing the application of laws within society through direct observation and data collection.⁵³ It examines the implementation of Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021 on the Prevention and Handling of Sexual Violence in state universities in Malang. The research explores the root causes of sexual violence within these institutions, focusing on social, cultural, and institutional factors that contribute to its occurrence. It evaluates the effectiveness of the regulation in creating preventive measures, protecting victims, and ensuring accountability for perpetrators. Utilizing the perspective of *sadd al-dharī'ah*, the study seeks to identify proactive steps to mitigate and prevent the risk of sexual violence in higher education environments.

B. Research Approach

This research employs a sociological-legal approach⁵⁴ framed by the principle of *Sadd Al-Dharī'ah*, an Islamic concept that emphasizes preventing actions leading to harm or prohibited behavior. Within this framework, the study examines the implementation of Minister of Education, Culture,

⁵³ Dr. Muhaimin, S.H., M.Hum., *Metode Penelitian Hukum* (Mataram: Mataram University Press, 2020), 86.

⁵⁴ Mukti Fajar ND and Yulianto Achmad, *Dualisme Penelitian Hukum: Normatif & Empiris* (Yogyakarta: Pustaka Pelajar, 2010), 47.

Research, and Technology Regulation No. 30 of 2021 on the Prevention and Handling of Sexual Violence in state universities in Malang. The research focuses on identifying and addressing behaviors and institutional practices that could potentially lead to sexual violence. It evaluates the effectiveness of the regulation in preventing sexual violence, protecting victims, and reducing opportunities for such violations, in alignment with the *Sadd Al-Dharī'ah* principle of proactively preventing harm.

C. Location of Research

This research will be conducted at the State University of Malang (UM) and Brawijaya University (UB). These institutions were selected because, out of the five state universities in Malang, only UB and UM have actively implemented PPKS Task Forces in accordance with the ministerial regulation. UB established an Integrated Service Unit for Sexual Violence and Bullying (ULTKSP) in 2020, while UM formed its PPKS Task Force in 2022. Their early adoption of sexual violence prevention and handling mechanisms makes them significant case studies for analyzing the implementation of Ministerial Regulation No. 30 of 2021, providing valuable insights into best practices and challenges in higher education institutions.

D. Data Type and Sources.

The data sources in this research are divided into two categories:

a. Primary Data

The primary data sources for this research are obtained through interviews with the Task Force's staff at state universities in Malang, including State

University of Malang and Brawijaya University. Specifically, the researcher conducted interviews with one Task Force member from each university. Due to the confidentiality and request from the informants, all listed name of informant are pseudonym.

Table 3.1 Source of Informant

No.	Name	Position
1	Mrs. D	Chairman of PPKS Task Force of State University of Malang
2	Mr. S	Chairman of PPKS Task Force of Brawijaya University

Based on interview informant data, one respondent from each university was selected as they hold key roles in implementing and overseeing sexual violence prevention and handling policies, providing direct insights into the challenges and effectiveness of PPKS task forces at UM and UB.

b. Secondary Data

Secondary data is obtained from sources such as Ministerial Regulation Of Education, Culture, Research, And Technology No. 30 Of 2021 on The Prevention and Handling of Sexual Violence in Higher Education Institutions, the book “Ushul Fiqh” by Amir Syarifuddin, journal by Carmelita Juliana Putri Benny, et al titled “Perlindungan Hukum oleh Satuan Tugas Pencegahan dan Penanganan Kekerasan Seksual bagi Mahasiswa Korban Pelecehan Seksual di Kota Makassar” and other legal journals related to sexual violence occurred at university, Islamic journals discussing *al-dhari'ah*, as well as data collected by the researcher from the Sexual Violence Prevention Task Force at each university.

E. The Technique of Data Collection

The data collection methods are essential for obtaining data and sources that support this research. These data collection methods include:

a. Interview

In this study, the researcher employed a structured interview method, interviewing with staff members from the Sexual Violence Prevention Task Forces at State University of Malang and Brawijaya University. These staff members have direct experience handling cases of sexual violence involving students in higher education institutions.

b. Documentation

The researcher employed the documentation method to provide evidence in the form of interview photographs, research letters obtained by the researcher, and object notes or similar materials related to the research conducted at State Universities in Malang.

F. Data Processing Method.

Data is reduced, described, and analyzed before being interpreted for each data entry and field note. Several methods are used to process data, the most common of which are:

a. Editing

Editing involves reviewing and refining interview data from informants on handling of sexual violence cases in State Universities, guided by Ministerial Regulation of Education, Culture, Research, and Technology

No. 30 of 2021 on Preventing and Handling Sexual Violence. This ensures data accuracy and relevance to the research.

b. Data Classification

Classification is performed by categorizing each piece of data, including information obtained from interviews with informants at State University of Malang and Brawijaya University.

c. Verification.

At this stage, the researcher verifies data from interviews with each university task forces to ensure accuracy and reliability. This step is essential to confirm the validity of the findings and reflect the true efforts of the universities in addressing sexual violence.

d. Data Analysis

The analysis in this study aims to interpret the collected data and answer the research questions using a structured framework. The researcher will first explore the efforts of the Task Forces at State University of Malang and Brawijaya University in addressing cases of sexual violence. These findings will then be analyzed using the theory of *sadd al-dhari'ah*, which will help assess the preventive and protective measures implemented by the institutions to minimize potential harm and prevent further incidents.

e. Conclusion

The conclusion is the final stage in data processing. It is drawn to derive results from the information obtained after the analysis. The conclusion

aims to provide solutions for readers concerning the issues addressed in this research.

CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

A. Overview of State Universities in Malang City

1. State University of Malang

a. Profile of State University of Malang

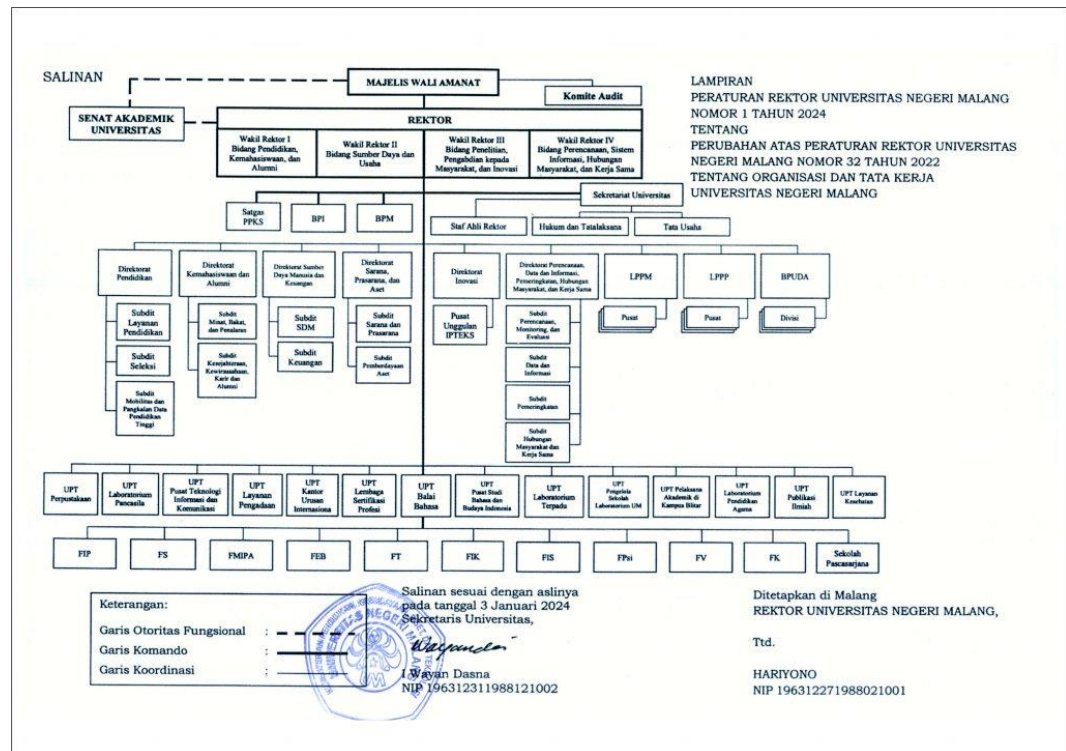
State University of Malang is a public university located in Malang and Blitar, East Java, Indonesia. The university, which was founded on October 18, 1954, was previously named Malang Teacher Education College, then IKIP Malang (1964-1999) which makes it one of the oldest IKIPs in Indonesia. Currently, UM has 10 faculties covering 139 study programs, offering a variety of educational options for prospective students. The teaching staff at UM consists of 1,313 lecturers and 927 education personnel, who together support the high-quality education process. Based on consolidated data until January 16, 2025, UM has 24,788 active students. In addition, a report from the Higher Education Database (PDDIKTI) for the odd semester of 2024 noted that the total number of UM students reached 46,665 people.⁵⁵

- 1) Vision: To become a superior university and a reference in the fields of education, science, technology, and humanities.
- 2) Mission:
 - a) Organizing superior education and learning;
 - b) Organizing superior research to produce new findings and benefit the community; and
 - c) Organizing superior community service to empower and improve the welfare of the community; in the fields of education, science, technology, and humanities.⁵⁶

⁵⁵ Universitas Negeri Malang, "Profil Universitas Negeri Malang," accessed January 28, 2025, <https://um.ac.id/profil/profil-pimpinan-um/>.

⁵⁶ Universitas Negeri Malang, "Visi, Misi, Dan Tujuan Universitas Negeri Malang," January 28, 2025, <https://um.ac.id/profil/visi-misi-tujuan/>.

b. Organization Structure.



Picture 4.1 Organizational Structure of State University of Malang

To achieve its mission of providing excellent education, producing impactful research, and conducting empowering community service, the State University of Malang (UM) has established the *Satgas PPKS UM* (Task Force for the Prevention and Handling of Sexual Violence). This task force plays a crucial role in fostering a safe, peaceful, and prosperous campus environment for all academic members.

The UM PPKS Task Force is positioned under the rector and operates as an independent entity to ensure its impartiality and effectiveness. It is composed of: First, chairperson, who also serves as a member, providing strategic leadership and decision-making. Second, secretary, who responsible for administrative and operational duties while also acting as a member. Lastly,

members, that tasked with implementing the programs and responding to cases of sexual violence within the campus environment.⁵⁷

2. Brawijaya University

a. Profile of Brawijaya University.

Brawijaya University (UB) was established by the President of the Republic of Indonesia through wire no. 258/K/61 sent on July 11, 1961. The name Brawijaya was taken from the title of the Kings of Majapahit, a great kingdom in Indonesia from the 12th to the 15th century. Later, UB changed its status to a state university on January 5, 1963, following a Presidential Decree issued earlier the same year.

Currently UB is one of the leading universities in Indonesia with more than 60,000 students, in various vocational, undergraduate, master, doctoral, professional, and specialist programs. UB has various facilities supporting academic activities on campus, such as libraries, laboratories, various Work Units and Directorates supporting the implementation of University management such as the Directorate of Research and Community Service (DRPM), Education Development Institute (LP2), Quality Assurance Institute (LPM), International Office, Bioscience Institute, UB Press, UB Media and Communication, Integrated Labs, UB Forest, Agrotechnopark, Subdirectorates

⁵⁷ Universitas Negeri Malang, “Peraturan Rektor Universitas Negeri Malang No 1 Tahun 2024 Tentang Perubahan Atas Peraturan Rektor Universitas Negeri Malang No. 32 Tahun 2022 Tentang Organisasi Dan Tata Kerja Universitas Negeri Malang” (2024).

of Disability Services, and other Work Units which can be accessed from the list of links at the bottom of the Brawijaya University main page.⁵⁸

- 1) Vision: UB has a vision to become a pioneer and reformer university with an international reputation in science and technology, especially those that support culture-based industries for the welfare of society.
- 2) Mission:
 - a) Organizing international standard education that produces graduates who are faithful and devoted to God Almighty, and have noble morals and morals, are independent, and professional, and have an entrepreneurial spirit.
 - b) Organizing research to produce science and technology that is beneficial to society.
 - c) Organizing community service to enhance the role of higher education as an agent of renewal, pioneer and disseminator of science and technology, as well as an agent of national economic development based on noble local wisdom values.
 - d) Organizing higher education and managing universities that are superior, equitable, and sustainable.⁵⁹
- b. Organization Structure.



Picture 4.2 Organizational Structure of Brawijaya University.

To achieve UB's vision of becoming a pioneering institution with an international reputation in science and technology, supporting culture-based industries for societal welfare. UB established the Task Force for the

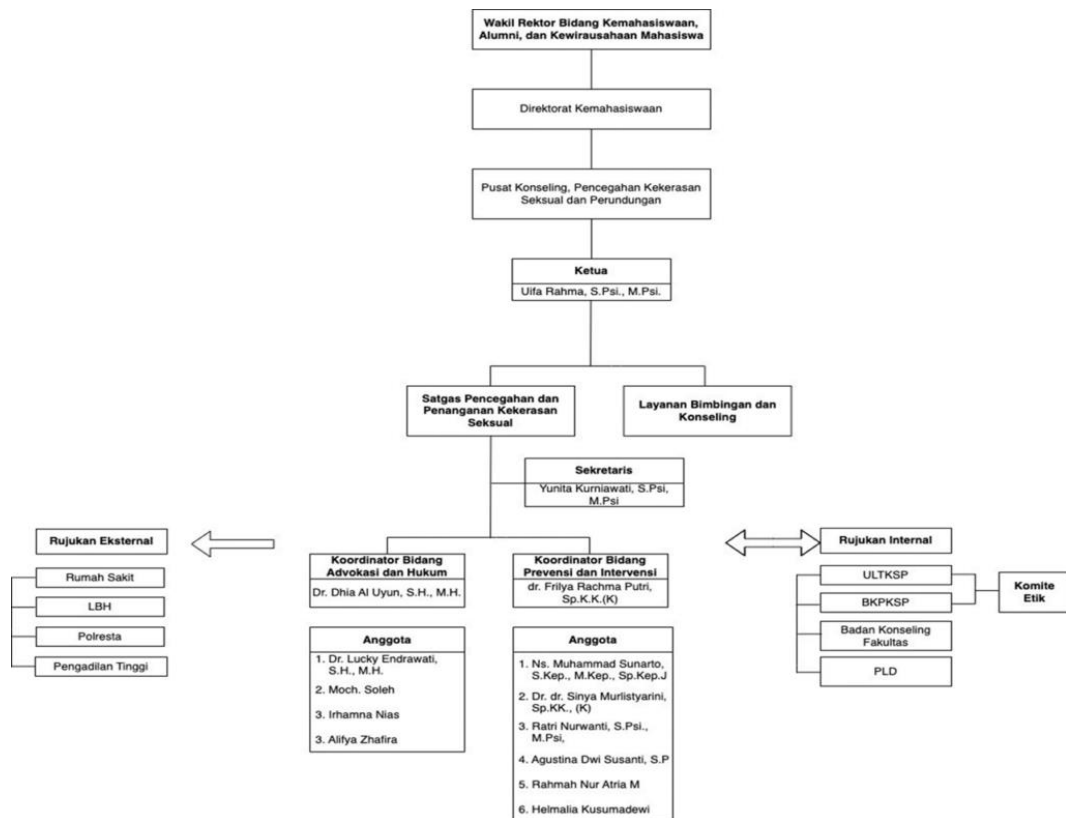
⁵⁸ Universitas Brawijaya, "Profil Singkat Universitas Brawijaya," accessed January 28, 2025, <https://www.ub.ac.id/id/>.

⁵⁹ Universitas Brawijaya, "Visi Dan Misi," accessed January 28, 2025, <https://www.ub.ac.id/id/>.

Prevention and Handling of Sexual Violence. The task force reflects UB's mission to provide international-standard education that produces graduates who are morally upright, independent, and professional. Additionally, it supports UB's commitment to advancing research and community service that foster renewal, knowledge dissemination, and equity while ensuring a safe and inclusive campus environment.

The PPKS Task Force at Universitas Brawijaya operates under the Vice Rector for Student Affairs, Alumni, and Student Entrepreneurship. Below this structure is the Directorate of Student Affairs, followed by the Center for Counseling, Prevention of Sexual Violence, and Bullying. Additionally, the task force works with two referral systems: external and internal. External referrals include hospitals, legal aid organizations (LBH), the city police department (Polresta), and the high court. Internal referrals comprise the ULTKSP and BKPKSP (Ethics Committee), faculty counseling bodies, and the Disability Services Unit (PLD).⁶⁰

⁶⁰ Anggota Satgas PPKS UB, "Satuan Tugas Pencegahan Perundungan Dan Kekerasan Seksual Universitas Brawijaya," accessed January 30, 2025, <https://ppks.ub.ac.id/>.



Picture 4.3 The Organizational Structure of the PPKS Task Force at Brawijaya University

B. Research Findings

1. Sexual Violence Cases at State Universities in Malang

As outlined in the research problem, this study aims to identify the causes of sexual violence in state universities in Malang, examine the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021, and analyze its application through the perspective of *sadd al-dhari'ah*.

At Universitas Negeri Malang (UM), since the establishment of the PPKS Task Force on August 22, 2022, various forms of sexual violence have been reported. These include physical sexual violence, verbal sexual harassment, and sexual violence facilitated by information and communication technology. One

member of the UM PPKS Task Force highlighted that the most frequently reported cases involve physical harassment, followed by online harassment like sending inappropriate photos of body on platform telegram.⁶¹

During the study conducted in 2024, 27 reports were submitted through UM's PPKS Task Force reporting channel. Of these, 4 cases involved physical harassment, 4 involved verbal harassment, and 14 were related to technology-facilitated sexual harassment. The remaining 5 cases, after careful review by the task force, were deemed not to constitute sexual violence and, therefore, could not be processed further. These numbers represent an increase compared to the cases reported during 2022–2023. During that period, 14 reports were filed, including 5 cases of verbal harassment, 2 cases of non-physical harassment, 5 cases of physical harassment, and 2 cases of technology-based sexual harassment.⁶²

Based on data obtained from the PPKS Task Force, it is evident that sexual violence cases continue to occur on campus. A deeper analysis reveals that these incidents are not random but are driven by several underlying factors that contribute to the persistence of sexual violence in university environments. The increasing number of reported sexual violence cases indicates that preventive measures alone are not sufficient. It is crucial to examine the root causes of these incidents to develop more effective strategies in combating sexual violence on campus.

⁶¹ Interview with Mrs. D, (Malang, January 7, 2025).

⁶² Interview with Mrs. D, (Malang, January 7, 2025).

One of the primary causes of sexual violence on campus is the lack of understanding among students about the different forms of sexual violence. Many students fail to recognize that certain behaviors, whether physical, verbal, or digital, constitute sexual harassment or assault. This lack of awareness often leads to the normalization of inappropriate conduct, making it less likely for victims to report incidents.⁶³

This indicates that literacy on sexual violence among students remains very low. Many students do not recognize the boundaries or indicators of actions that can be categorized as sexual violence. For instance, students often perceive certain experiences as normal social dynamics, unaware that their rights and dignity have been violated. The PPKS Task Force at UM found that awareness of sexual violence often emerges only after students seek consultations and receive further explanations.

Another significant factor is power relations. In many cases, perpetrators of sexual violence exploit their higher positions, such as lecturers, senior students, or individuals with authority, while victims feel helpless to refuse. Fear of negative repercussions, such as threats to academic grades or social status, exacerbates the victims' situation. These psychological barriers make victims reluctant to report their cases even when they recognize the acts as sexual violence.⁶⁴

⁶³ Interview with Mrs. D, (Malang, November 28, 2024).

⁶⁴ Interview with Mrs. D, (Malang, November 28, 2024).

Meanwhile, At Brawijaya University (UB), as of October 2024, UB *PPKS* Task Force has received 27 reports through various channels, including direct submissions, faculty-level *ULTKSP* referrals, and cases forwarded from other university task forces. The highest number of reports was recorded in July, with six cases reported that month.⁶⁵

The reported cases involve various categories of alleged perpetrators, including both UB affiliates and external parties. One case involves a faculty member, while five cases involve non-UB affiliates. Among the student cases, the reports include one student from the Faculty of Administrative Sciences (FIA), two from the Faculty of Law (FH), one from the Faculty of Medicine (FK), one from the Faculty of Cultural Studies (FIB), one from the Faculty of Agricultural Technology (FTP), two from the Faculty of Economics and Business (FEB), two from the Faculty of Social and Political Sciences (FISIP), and one from the Off-Main Campus Study Program (PSDKU). Additionally, two cases involve students from other universities, while eight cases pertain to cyber-based sexual violence, where the perpetrators remain unidentified.⁶⁶

The UB *PPKS* Task Force has identified four major categories of sexual violence frequently reported within the university: physical, verbal, cyber-based, and psychological abuse. Physical sexual violence refers to unwanted physical contact, ranging from inappropriate touching to non-consensual intercourse.

⁶⁵ UB *PPKS* Task Force, Interview, (Malang, November 14, 2024).

⁶⁶ UB *PPKS* Task Force, Interview, (Malang, November 14, 2024).

These cases involve direct physical violations of the victim's bodily autonomy and are considered among the most severe forms of sexual violence.⁶⁷

Verbal sexual harassment includes inappropriate or offensive comments directed at an individual, such as catcalling—the act of making unwelcome sexual remarks or gestures in public spaces. Cyber-based sexual violence occurs in digital spaces, particularly on social media and messaging platforms. This includes the dissemination of explicit images or videos without consent, requests for inappropriate photos, and degrading comments made online. Psychological abuse in the context of sexual violence is closely linked to bullying and coercion. Victims may experience manipulation, intimidation, or threats, which pressure them into situations they do not consent to. The identification of these various forms of sexual violence by UB PPKS Task Force underscores the complexity of the issue and the need for comprehensive prevention strategies, victim support services, and strict enforcement of policies to create a safer and more inclusive campus environment.⁶⁸

However, addressing sexual violence requires not only reactive measures but also a deeper understanding of the underlying factors that contribute to its occurrence. The UB PPKS Task Force has identified that the causes of sexual violence on campus are complex and influenced by various interpersonal and structural factors. One of the primary contributing factors is power dynamics, which are not only present between lecturers and students but also among

⁶⁷ Interview with Mr. S, (Malang, January 7, 2025).

⁶⁸ Interview with Mr. S, (Malang, November 26, 2024).

students themselves, particularly in romantic relationships. Several reported cases indicate that relationships that initially began consensually later evolved into coercion or threats, particularly when one party misused their authority over the other. A prevalent issue involves the unauthorized recording and distribution of private images, which are often exploited as a means of intimidation or retaliation after the termination of a relationship.⁶⁹

Another significant factor contributing to sexual violence at UB is the lack of supervision in student activities. Events such as welcoming nights, orientation programs, and social gatherings often create environments where personal boundaries become blurred, thereby increasing the risk of sexual misconduct. Reports indicate that inappropriate interactions in these settings, including unregulated physical proximity and unsanctioned overnight stays, have led to incidents of sexual violence. Furthermore, cases of senior students exerting undue influence over their juniors in student organizations have also been reported, particularly in circumstances where hierarchical structures reinforce power imbalances.⁷⁰

Beyond structural concerns, inappropriate physical contact disguised as humor or casual interaction is another pressing issue. Certain individuals engage in unwarranted physical touch under the pretense of friendliness, such as casually placing hands on someone or using excessive familiarity in greetings. While such behavior is sometimes dismissed as harmless or socially acceptable,

⁶⁹ Interview with Mr. S, (Malang, January 7, 2025).

⁷⁰ Interview with Mr. S, (Malang, January 7, 2025).

reports from UB PPKS Task Force indicate that such conduct frequently escalates into more serious forms of harassment, especially in cases where explicit consent has not been obtained.⁷¹

Furthermore, the rise of technology-facilitated sexual violence has become an increasing concern at UB. Advances in digital communication have facilitated cyber harassment, which often manifests in the form of unsolicited video calls, sleep calls, and demands for inappropriate images. Reports reveal that perpetrators frequently employ manipulation and coercion to pressure victims into engaging in exploitative online interactions. Once sensitive materials are shared, victims are often subjected to blackmail, digital shaming, or threats of public exposure, which significantly deter them from reporting the incidents due to fear of further repercussions.⁷²

Additionally, victims' reluctance to refuse or report sexual violence remains a major obstacle to establishing a safe campus environment. Many survivors hesitate to disclose their experiences due to concerns regarding potential retaliation, social stigma, or academic repercussions. Reports analyzed by UB PPKS Task Force indicate that victims frequently experience feelings of powerlessness, particularly in cases where the perpetrator holds a position of authority, such as lecturers, senior students, or organizational leaders. The reluctance to report is further exacerbated by a culture of permissiveness, where

⁷¹ Interview with Mr. S, (Malang, January 7, 2025).

⁷² Interview with Mr. S, (Malang, January 7, 2025).

individuals are often more trusting or uninformed, making them more susceptible to coercion and manipulation.⁷³

In addition to these sociocultural and structural factors, UB PPKS Task Force emphasizes that attire is not a determining factor in sexual violence. Data from reported cases demonstrate that victims of sexual violence come from diverse backgrounds and dress in various ways, including conservative attire. This contradicts the common misconception that revealing clothing is a primary cause of sexual violence. Therefore, preventive efforts must focus on educating individuals on consent, personal boundaries, and ethical behavior, rather than assigning blame to victims based on their appearance.⁷⁴

Beyond perception issues, sexual violence remains a critical human rights violation. Many people lack awareness of its various forms, which extend beyond physical acts to include verbal and psychological harassment, such as coercion, threats, and intimidation. The long-term consequences are severe, with victims often suffering psychological trauma, stress, and emotional distress, affecting their academic performance and well-being.

These incidents also raise serious concerns among parents, who entrust universities with their children's safety and development. Cases of sexual violence can erode trust in universities as safe learning environments,

⁷³ Interview with Mr. S, (Malang, January 7, 2025).

⁷⁴ Interview with Mr. S, (Malang, January 7, 2025).

reinforcing the need for stronger preventive measures, reporting systems, and intervention strategies.⁷⁵

Moreover, sexual violence on campus can damage institutional reputation, often leading to public scrutiny and misplaced blame on the university. Universities may not always anticipate such incidents, and exaggerated or misleading information from external sources can further complicate their response. Thus, proactive policies, transparent communication, and comprehensive prevention mechanisms are essential to ensuring both student safety and institutional credibility.⁷⁶

Table 4.1 Types and Causes of Sexual Violence at State Universities in Malang

No.	Category	State University of Malang	Brawijaya University
1	Type of Sexual Violence	<ul style="list-style-type: none"> - Physical violence - Verbal sexual harassment - Sexual violence facilitated by information and communication technology 	<ul style="list-style-type: none"> - Physical Violence - Verbal Sexual Violence - Cyber-Based - Psychological Abuse.
2	Causes of Sexual Violence	<ul style="list-style-type: none"> - Lack of awareness about sexual violence - Power Relations 	<ul style="list-style-type: none"> - Power Dynamics - Lack of Supervision in Student Activities - Inappropriate Physical Contact Disguised as Jokes - Technology-Facilitated Sexual Violence - Fear of Reporting

⁷⁵ Carmelita Juliana Putri Benny, I Nyoman Gede Sugiarta, and I Gusti Agung Ayu Gita Pritayanti Dinar, "Perlindungan Hukum oleh Satuan Tugas Pencegahan dan Penanganan Kekerasan Seksual bagi Mahasiswa Korban Pelecehan Seksual di Kota Makassar," *Jurnal Konstruksi Hukum* 4, no. 3 (September 2023): 323, <https://doi.org/10.55637/jkh.4.3.8053.321-328>.

⁷⁶ Benny, Sugiarta, and Dinar, "Perlindungan Hukum Oleh Satuan Tugas Pencegahan Dan Penanganan Kekerasan Seksual Bagi Mahasiswa Korban Pelecehan Seksual Di Kota Makassar," 324.

According to the table above, both universities report similar types of sexual violence, including physical violence, verbal harassment, and cyber-based offenses, with UB additionally recognizing psychological abuse as a significant issue. The causes of sexual violence at UM primarily stem from a lack of awareness and power relations (perpetrators exploit their authority over victims (e.g., lecturers, senior students, individuals in power), while UB identifies multiple contributing factors, including power dynamics, insufficient supervision in student activities, normalization of inappropriate physical contact, technology-facilitated harassment, and fear of reporting. These findings highlight the complexity of sexual violence on campus and emphasize the need for comprehensive educational programs, stricter regulations, and improved support systems to create a safer academic environment.

2. Implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 Of 2021 on The Prevention and Handling of Sexual Violence in Higher Education Institutions at state universities in Malang.

Legal protection plays a crucial role in ensuring safety and justice for every individual within the academic environment. In the context of implementing the Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education, several factors determine the effectiveness of legal protection in state universities in Malang.

First, legal protection involves the responsibility of universities as state institutions to safeguard their entire academic community, emphasizing their

obligation to ensure the welfare of students, educators, and educational staff. This regulation requires universities to establish effective mechanisms for preventing and addressing cases of sexual violence, thereby creating a safe learning environment.

Second, the assurance of legal certainty is an essential aspect, ensuring that all members of the academic community are treated equally under the law without exception. The implementation of this regulation demands clear and consistent procedures in handling cases of sexual violence. Third, the framework for protection must prioritize the fundamental rights of individuals, ensuring that victims' rights are respected and upheld throughout the case resolution process. This principle aligns with the broader goal of protecting human rights in educational institutions. Lastly, legal protection ensures appropriate sanctions for perpetrators, reflecting the effectiveness of law enforcement. This step is critical to fostering a culture of accountability and prevention, while also demonstrating that sexual violence will not be tolerated in the academic environment.

In the context of Higher Education, a Task Force for the Prevention and Handling of Sexual Violence has been introduced and established, which will be referred to as the “Task Force” hereafter. This provides victims with a platform to report cases of sexual harassment that they have experienced. The existence of this Task Force aims to prevent and handle sexual harassment. Prevention involves various means and procedures that can be implemented to

avoid the occurrence of such acts, while handling is the procedure that is applied when such acts have already occurred.⁷⁷

The implementation of Regulation No. 30 of 2021 represents a critical effort to address and prevent sexual violence in higher education environments. Its enactment establishes a clear legal framework to protect the campus community and facilitates legal enforcement in prosecuting perpetrators of sexual violence. This chapter outlines the various measures and strategies for implementing Regulation No. 30 of 2021:

- a. Prevention of Sexual Violence. The Ministerial Regulation mandates that universities undertake various prevention efforts, including: Socialization and Education, Strengthening Campus Governance, Establishment of the PPKS Task Force, Collaboration with External Partners.⁷⁸
- b. Handling of Sexual Violence. The handling of sexual violence cases includes the following steps: Reporting Services, Victim Assistance, Case Management, Administrative Sanctions, Victim Recovery, and Prevention of Recurrence.

With these measures, higher education institutions are expected to create a safer, more supportive, and violence-free academic environment. This regulation serves as an important guide for building awareness, strengthening

⁷⁷ Benny, Sugiarta, and Dinar, "Perlindungan Hukum oleh Satuan Tugas Pencegahan dan Penanganan Kekerasan Seksual bagi Mahasiswa Korban Pelecehan Seksual di Kota Makassar," 322.

⁷⁸ Republik Indonesia, Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 tentang Pencegahan dan Penanganan Kekerasan Seksual di Lingkungan Perguruan Tinggi, 6–9.

protection, and ensuring justice for victims of sexual violence in higher education environments.

In the context of the implementation of Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021, this study aims to identify how the steps for the prevention and handling of sexual violence are applied at State University of Malang (UM) and Brawijaya University (UB). The findings of this study are based on interviews with the PPKS Task Force at both universities, which play a key role in managing sexual violence cases and ensuring the effectiveness of campus policies in protecting the academic community.

1) State University of Malang (UM).

At State University of Malang (UM), the prevention and handling of sexual violence strictly adhere to Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021. Following the enactment of this regulation, The Task Force for the Prevention and Handling of Sexual Violence was officially established. This task force is authorized and responsible for overseeing the implementation of policies, ensuring compliance with regulations, and addressing cases of sexual violence on campus.

The Task Force for the Prevention and Handling of Sexual Violence at Universitas Negeri Malang stated that all Standard Operating Procedures (SOPs) implemented on campus are fully aligned with Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021, without any significant modifications. According to the chairman of UM PPKS Task Force,

“Selama ini di UM, kami sepakat untuk SOP-nya semuanya sesuai kepada permendikbudristek. Jadi penanganan, semuanya sesuai, tidak ada kita menambah-menambahkan sendiri.”⁷⁹

However, one specific addition has been made at UM: the formation of a special ADHOC Committee when a case involves faculty members, lecturers, or administrative staff. This committee ensures that the handling process takes into account other applicable regulations, particularly for individuals who are classified as Aparatur Sipil Negara (ASN) or non-ASN employees. In this regard, the chairman of UM PPKS Task Force stated:

“Ada 1 yang berbeda, Panitia ADHOC kalau diperlukan. Karena biasanya kalau itu menyinggung, atau menyangkut pegawai, dosen maupun tendik, itu biasanya kami cek dahulu apakah beliau ASN atau Non-ASN. Karena ada peraturan lain yang mengatur tentang konsekuensinya kalau memang terbukti bersalah.”⁸⁰

This ADHOC Committee is established at the faculty level and includes an Ethics Team, which is responsible for reviewing academic and professional codes of conduct and ensuring that the resolution process aligns with institutional and administrative regulations. This approach demonstrates UM’s flexibility in implementing the Ministerial Regulation, allowing for necessary adaptations while maintaining adherence to national policies.

Furthermore, the chairman of UM PPKS Task Force highlighted that universities under the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), such as UM, generally follow similar procedures. However, State Universities with Legal Entity Status (PTN-BH)

⁷⁹ Interview with Mrs. D, (Malang, January 8, 2025).

⁸⁰ Interview with Mrs. D, (Malang, January 8, 2025).

have greater autonomy in developing their own institutional regulations. This distinction reinforces the fact that while some flexibility exists in implementation, UM remains committed to using the Ministerial Regulation as its primary framework for handling of sexual violence cases.⁸¹

a) Prevention of Sexual Violence at State University of Malang (UM)

The prevention of sexual violence at Universitas Negeri Malang (UM) is fully based on Articles 6, 7, 8, and 9 of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021, which outline various preventive measures within higher education institutions. UM PPKS Task Force stated that preventive efforts include education, governance reinforcement, and strengthening the student, educator, and staff community.

Sexual violence prevention at UM has been systematically integrated into academic policies and the learning system. A member of UM PPKS Task Force explained that every year, all members of the academic community are required to complete the Prevention and Handling of Sexual Violence (PPKS) module, which is integrated into UM's Learning Management System (LMS), known as SiPeJar.

“Kami di sini setiap tahun itu wajib seluruh civitas UM untuk mempelajari modul PPKS, terintegrasi di sistem learning kita, LMS UM, Si Pejar. Wajib mengikuti modul itu, nanti ada skornya. Kalau belum berarti tidak bisa lolos.”⁸²

The module is compulsory for new students as part of the Introduction to Campus Life for New Students (PPKMB) program and is also mandatory for

⁸¹ Interview with Mrs. D, (Malang, January 8, 2025).

⁸² Interview with Mrs. D, (Malang, November 28, 2024).

lecturers and administrative staff. This initiative is further supported by regular awareness campaigns conducted in each faculty through both online and offline platforms. In addition to formal education, social media, particularly Instagram, is actively used to disseminate information. However, operational challenges have been encountered due to changes in task force leadership. Furthermore, printed materials such as leaflets, pamphlets, and X-banners are distributed to increase outreach and awareness.

In the context of prevention Through Governance, UM has established the PPKS Task Force, responsible for developing guidelines, modules, policies, and technical regulations (pertor) aligned with Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021. Although the 2023 pertor (technical regulation) had been prepared, it is currently under revision to align with the newly enacted Ministerial Regulation No. 55 of 2024, which broadens the scope of sexual violence regulations. The task force has also been allocated a dedicated workspace to support its operations.

“Pencegahan yang melalui tata kelola, itu yang sudah UM lakukan sampai dengan hari ini setelah terbentuk Satgas, kita menghasilkan Satgas itu sendiri, menghasilkan draft karena belum di ‘tok’, pertor 2023 sebenarnya sudah jadi, tapi ada revisi karena ada Permendikbudristek yang baru ini.”⁸³

Additionally, UM enforces policies restricting student-lecturer meetings outside official campus hours, as stipulated in Articles 6 to 8 of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021,

“Untuk di kampus kami buat selebaran, himbauan. Tapi untuk secara formal ini sudah diatur dalam kode etik mahasiswa. Ada pertor tentang kode etik mahasiswa, nah di situ ada mengatur tentang ini. Jadi sudah

⁸³ Interview with Mrs. D, (Malang, January 8, 2025).

diimplementasikan dengan bentuk kebijakan di kampus. Untuk dosen atau sebaliknya mahasiswa menemui dosen untuk kepentingan akademik tidak boleh bertemu di luar jam perkuliahan/kantor. Juga tidak boleh di tempat-tempat yang terlarang, misalnya tidak boleh sendiri harus ada yang menemani.”⁸⁴

This policy aims to minimize the risk of interactions that could create vulnerabilities to sexual violence, ensuring that student-faculty engagements remain professional and supervised. It has been incorporated into the new draft pertor, extending its application to all campus members, including faculty and administrative staff. UM has also established a support network through PPKS volunteers, consisting of students outside the PPKS Task Force. A selection process ensures that only qualified and committed individuals join the volunteer team, which assists in raising awareness at faculties and student organizations.

“Untuk Komunitas, kami punya yang namanya volunteer, jadi diluar dari satgas yang terdiri dari tendik, dosen dan mahasiswa. Selain itu, kita juga membuka peluang bagi mahasiswa yang di luar anggota satgas untuk menjadi volunteer. Ada proses recruitment-nya, jadi tidak semua boleh menjadi volunteer, harus tes juga.”⁸⁵

Through these comprehensive prevention efforts, UM is committed to creating a safe and responsive academic environment by reinforcing policies, governance, and student participation.

b) Handling of Sexual Violence at Universitas Negeri Malang (UM)

The handling of sexual violence cases at Universitas Negeri Malang (UM) follows the mechanisms outlined in the Standard Operating Procedures (SOPs) established under Ministerial Regulation of Education, Culture, Research, and

⁸⁴ Interview with Mrs. D, (Malang, January 8, 2025).

⁸⁵ Interview with Mrs. D, (Malang, January 8, 2025).

Technology No. 30 of 2021. The reporting process begins with complaints submitted through various channels, including hotline services, WhatsApp, and Google Forms, providing victims with flexible options to report their cases. Upon receiving a report, UM PPKS Task Force conducts an initial review to determine whether the reported incident meets the criteria for sexual violence as defined by the regulation.

“Kalau pelaporan, kami ada SOP-nya, jadi mulai dari penerimaan laporan/aduan itu melalui hotline aduan/melalui WhatsApp/Google Form itu terus kemudian laporan yang kami terima, kami lakukan pemeriksaan awal. Nah, jadi laporan masuk kemudian pemeriksaan awal itu untuk menentukan apakah laporan tadi itu, kronologi tadi itu, memungkinkan untuk memenuhi syarat kekerasan seksual.”⁸⁶

If the report meets the criteria for sexual violence, the case proceeds to the next phase of investigation and verification. This process involves gathering evidence and verifying the chronology of events to ensure that the case qualifies as sexual violence. Conversely, if the report does not meet the criteria, the case is closed at the initial review stage, but the victim is still provided with necessary support, including psychological counseling, spiritual guidance, or social assistance. This approach ensures that all reports are handled with sensitivity, regardless of the final outcome.

“Kalau iya berarti lanjut penanganan. Kalau tidak maka kita akan hentikan di situ, tapi kita tanya kebutuhannya apa? Perlindungan, pendampingan, dan seterusnya.”⁸⁷

Once the verification process is completed, UM PPKS Task Force prepares conclusions and recommendations, which are then submitted to the university

⁸⁶ Interview with Mrs. D, (Malang, November 28, 2024).

⁸⁷ Interview with Mrs. D, (Malang, November 28, 2024).

rector for further action through an official decree (SK). If the perpetrator is found guilty, the rector issues an SK outlining administrative sanctions, which may include: Written reprimands, Suspension of academic privileges, and other disciplinary actions based on the severity of the violation. If the allegations are unproven, UM PPKS Task Force ensures the restoration of the accused's reputation to prevent undue harm.

“Kalau terbukti, nanti akan muncul SK Rektor tentang sanksi. Nah, kalau tidak terbukti, nanti akan dilakukan pengembalian nama baik.”⁸⁸

In addition to imposing sanctions, UM PPKS Task Force implements preventive measures by requiring perpetrators who have been found guilty to attend counseling sessions. This approach aims to educate offenders about the seriousness of their actions and to prevent future occurrences. The educational aspect of this process aligns with the university's responsibility to rehabilitate individuals within an academic environment.

“Pelaku itu nanti wajib di tempat kami, melakukan konseling. Karena pelaku bisa jadi civitas, semua unsur akademik. Nah otomatis ini kan dunia pendidikan, jadi proses penanganan kekerasan seksual di lingkungan pendidikan ini yang paling unik adalah karena ada proses pendidikannya.”⁸⁹

Throughout the case handling process, UM PPKS Task Force prioritizes victim assistance, which includes psychological counselling, religious/spiritual guidance, and social and emotional support. Even if a report does not meet the criteria for sexual violence, victims still receive support to help them cope with trauma or psychological distress.

⁸⁸ Interview with Mrs. D, (Malang, November 28, 2024).

⁸⁹ Interview with Mrs. D, (Malang, November 28, 2024).

“Contohnya, laporan masuk lalu kami periksa awal, ternyata tidak ada unsur kekerasan seksual, tetapi yang bersangkutan mengalami trauma, secara *mentally* dia perlu didampingi secara mental, sosial, rohani, maka ada proses pendampingan.”⁹⁰

The UM PPKS Task Force also applies a ball pickup approach in handling cases. If there are indications of sexual violence revealed through social media or other sources, the Task Force will actively seek information and contact the relevant parties. However, handling still follows the principle that every action must have the consent of the victim. If the victim refuses to officially report, the Task Force will not process the case further.

“Prinsip penanganan Satgas harus dengan persetujuan korban dan harus sesuai dengan kebutuhan korban. Sekalipun di Instagram sudah ramai, Satgas jalannya akan underground.”⁹¹

If the victim is not willing to report officially, the Task Force respects that decision in accordance with their code of ethics. However, if the victim agrees to report, the handling process will be carried out in accordance with the established SOP.

“Disaat kita menemukan, terus memang terjadi kekerasannya, tapi korban tidak mau melaporkan, jadi ya sudah. Karena kode etiknya memang seperti itu.”⁹²

The approach of waiting for reports is also carried out by the Task Force to provide space for victims to report through the official channels that have been provided. This approach aims to ensure that victims feel comfortable and safe in accessing reporting services.

⁹⁰ Interview with Mrs. D, (Malang, November 28, 2024).

⁹¹ Interview with Mrs. D, (Malang, November 28, 2024).

⁹² Interview with Mrs. D, (Malang, November 28, 2024).

Although internal regulations in the form of technical regulations (pertor) are still in the process of being finalized, the Task Force continues to carry out all handling processes in accordance with the Ministerial Regulation of Education, Culture, Research, and Technology guidelines. This reflects UM's commitment to creating a safe and supportive campus environment for the entire academic community. This handling process also includes educational steps, which aim to raise awareness of all parties regarding the importance of preventing and handling sexual violence as a whole.

c) Challenges in Implementing Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 at State University of Malang.

However, although the State University of Malang (UM) has implemented various mechanisms for preventing and handling sexual violence in accordance with Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021, the challenges in its implementation are still significant. One of the member of UM PPKS Task Force revealed that one of the main obstacles is the lack of understanding and education of the campus community about what is meant by sexual violence.

“Untuk penanganan selama ini masih bisa ditangani oleh kami, hanya saja kita butuh support dari semua civitas, saat pencegahan dan penanganan kekerasan seksual harus ditegakkan. Karena tidak semua masyarakat UM memahami bagaimana kekerasan seksual itu.”⁹³

⁹³ Interview with Mrs. D, (Malang, November 28, 2024).

This lack of education results in some individuals underestimating the issue or failing to recognize its serious implications. This presents additional challenges for the task force in raising awareness and ensuring that the academic community fully understands the forms, consequences, and reporting mechanisms of sexual violence.

“Banyak juga yang meremehkan. Tapi ada juga yang disaat sudah tahu kasusnya seperti itu dan dampaknya seperti itu, kami akan perbanyak support juga. Banyak PR yang harus kita kerjakan khususnya untuk mensosialisasikan di lingkungan UM.”⁹⁴

The UM PPKS Task Force emphasizes the importance of full support from the entire academic community in carrying out the prevention and handling of sexual violence. This support is not only in the form of cooperation in implementing established policies, but also active participation in socializing and educating the campus community. By increasing education and participation, the existing challenges are expected to be overcome gradually, creating a safer and more responsive academic environment to sexual violence.

2) Brawijaya University

At Brawijaya University (UB), a unique situation exists where the university had already established internal regulations on sexual violence before the issuance of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021. This proactive measure was realized through the formation of the Integrated Service Unit for Sexual Violence and Bullying (ULTKSP) at the faculty level in 2020. The establishment of the Task Force for

⁹⁴ Interview with Mrs. D, (Malang, November 28, 2024).

the Prevention and Handling of Sexual Violence later served as a continuation of UB's commitment to addressing sexual violence while aligning with the implementation of the Ministerial Regulation within the campus environment.

However, UB does not exclusively follow one regulation; instead, the university implements both the Rector's Decree and Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 simultaneously, as they do not contradict each other. The Rector's Decree established ULTKSP at every faculty level, providing direct services for students, while the university-level PPKS Task Force is part of the Ministerial Regulation's implementation.

“Dua-duanya, karena tidak bersebrangan. Berjalan berbarengan, ciri khasnya di kami, karena implementasi dari Keputusan rektor itu kami ada layanan di setiap fakultas. ULTKSP ada di setiap fakultas. Di Tingkat univ itu bagian dari implementasi permendikbudristek no 30 tahun 2021. Jadi jalannya beriringan, tapi di PPKS tidak mengintervensi perundungannya. Tapi tahun depan kami akan merevisi Keputusan rektor kami yang berjalan beriringan dengan permendikbusristek no. 55 tahun 2024.”⁹⁵

With the recent issuance of Ministerial Regulation No. 55 of 2024, UB is preparing to revise its internal policies to accommodate the broader regulatory framework. The upcoming changes will integrate measures addressing not only sexual violence but also other forms of violence and discriminatory policies within the university environment.

a) Prevention of Sexual Violence at Brawijaya University (UB)

Efforts to prevent sexual violence at UB have included learning, strengthened governance, and strengthened the community culture of students,

⁹⁵ Interview with Mr. S, (Malang, November 26, 2024).

educators, and education personnel. Education and socialization are the main steps in disseminating information about sexual violence to the campus community. Information is provided through various programs such as Introduction to Campus Life for New Students (PPKMB) and Merdeka Learning Campus Merdeka (MBKM). Socialization is also carried out to students who will take part in internship programs or field work practices, such as at the Faculty of Health Sciences. The Member of the UB PPKS Task Force explained,

“Kami di sini kampanye terkait kekerasan seksual itu sangat massif. Jadi saat PPKMB semua mahasiswa diberikan, saat MBKM mahasiswa diberikan informasi tersebut. Jika ke mitra-mitra untuk mahasiswa, semisal di Fakultas Ilmu Kesehatan, maka sebelum turun ke rumah sakit juga diberi sosialisasi bagaimana bentuk-bentuk kekerasan seksual.”⁹⁶

Promotion of sexual violence prevention is carried out through various media, including banners, social media, and online and offline campaigns. In addition, printed media such as pamphlets, leaflets, and x-banners are also used to convey educational messages related to sexual violence prevention. Although social media operations were disrupted due to changes in the Task Force's management, Instagram remained the main platform for information dissemination efforts.

In the aspect of governance, UB implements a policy that limits meetings between students and lecturers outside of campus operating hours and outside the campus area. This policy refers to Article 6 to Article 8 of Ministerial

⁹⁶ Interview with Mr. S, (Malang, November 26, 2024).

Regulation of Education, Culture, Research, and Technology No. 30 of 2021.

One of the UB PPKS members explained,

“Jam malam sudah berlaku, jadi jam 20.00 itu sudah diusir. Tidak boleh lagi ada kegiatan mahasiswa. Mahasiswa tidak diperkenankan menemui dosen di luar kampus, terutama di tempat-tempat tertentu seperti rumah atau kafe. Kalau harus bertemu, itu wajib dua orang atau lebih.”⁹⁷

Academic advising at UB is also directed to be done online to minimize risky interactions. In addition to these steps, the UB PPKS Task Force is also tasked with drafting prevention guidelines, conducting continuing education, and handling reports of sexual violence cases. This effort is made to ensure that all academicians understand their role in creating a campus environment that is safe and free from sexual violence.

b) Handling of Sexual Violence at Brawijaya University

The handling of sexual violence cases at Brawijaya University is carried out comprehensively through the active role of the PPKS Task Force with four main duties: prevention, service, assistance, and case resolution and recommendations.

When a case is reported, the report is received through various channels such as the Integrated Sexual Violence and Bullying Service Unit (ULTKSP) at the faculty, hotline, Google Form, social media, or the Dharma Wanita Persatuan (DWP) Sahabat Kampus. The reporter can choose to report at the faculty or university level, depending on the complexity of the case. If the faculty cannot resolve the case due to resource limitations, the report is

⁹⁷ Interview with Mr. S, (Malang, January 7, 2025).

forwarded to the university for more comprehensive handling. The member of the PPKS Task Force at UB explained,

“Di tingkat universitas, berbagai macam disiplin ilmu ada di situ, mulai dari pakar hukum, pakar kesehatan, pakar kesehatan jiwa, hingga pakar teknologi informasi, berbeda dengan fakultas yang hanya memiliki kemampuan dasar sesuai bidang ilmu mereka.”⁹⁸

After the report is received, the Task Force conducts an initial assessment to determine whether the report meets the criteria for sexual violence. If it does not meet the criteria, the reporter still receives assistance as needed, such as psychological counseling or spiritual guidance. However, if the report meets the criteria for sexual violence, the next step is psychological or legal assistance tailored to the needs of the survivor. The member of Task Force emphasizes the importance of creating a sense of comfort for survivors:

“Ketika ada kasus, tidak langsung menuju ke kasus, tapi melihat kondisi dari penyintas itu sendiri. Misalnya, penyintas terbebani, terguncang secara psikologis, maka memberikan rasa nyaman dahulu.”⁹⁹

If the reported party comes from the UB community, the Task Force calls him to undergo further assessment. For reported parties from outside the campus, the Task Force works with external parties. This process is complemented by protection for survivors, reported and witnesses so that no threats can interfere with their activities. Assistance is also provided to certain groups, such as survivors with disabilities, to ensure they get equal access.

After the information is considered sufficient through the assessment process, the Task Force holds an internal meeting to make conclusions and

⁹⁸ Interview with Mr. S, (Malang, November 26, 2024).

⁹⁹ Interview with Mr. S, (Malang, November 26, 2024).

recommendations for sanctions that will be submitted to the faculty or university leadership. Sanctions are given based on the category of violations which are divided into mild, moderate, and severe.

For minor violations, sanctions can be in the form of apologies and statement letters. Moderate violations, such as cases that have a significant but not fatal impact, may be subject to sanctions such as semester delays for students, revocation of scholarships, or demotion for lecturers and education personnel. As for serious violations, students can be permanently dismissed from campus, and lecturers or education personnel can be dishonorably dismissed.

The UB PPKS Task Force also ensures that the administrative sanctions given reflect the principle of education. Even if someone is proven guilty, the educational process is still provided so that the perpetrator understands the impact of his actions. This is in line with the purpose of the academic environment as a place of education and rehabilitation, not merely punishment.

“Sekalipun ia pelaku, pada akhirnya dia kan dapat hak-nya, misalnya ini mahasiswa, ternyata dia pun tidak tahu kalau dia adalah pelaku. Otomatis dia di saat sudah menjalani sanksi, dia akan bisa menjalani hak-hak kewajibannya”¹⁰⁰

Once the case is handled, the Task Force ensures recurrence prevention measures are implemented, such as counseling the perpetrator and evaluating campus policies. This comprehensive approach demonstrates UB's commitment

¹⁰⁰ Interview with Mr. S, (Malang, November 26, 2024).

to addressing sexual violence thoroughly, while prioritizing education and rehabilitation for all parties involved.

c) Challenges in Implementing Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 at Brawijaya University

The UB Task Force for the Prevention and Handling of Sexual Violence views Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 as a comprehensive framework encompassing prevention, case handling, advocacy, rehabilitation, and the imposition of clear sanctions against perpetrators of sexual violence. However, its implementation at UB presents several significant challenges.

One of the primary challenges is the complexity of cases, which often involve multiple parties and require longer investigation periods than the 30-day limit stipulated in the regulation. A member of the UB PPKS Task Force explained that various factors contribute to delays in resolving cases, including insufficient evidence, the complainant's unpreparedness, and the complexity of the case itself—particularly when multiple individuals are involved.,

“Kadang-kadang kami diprotes bahwa kenapa kok lama, kan diregulasinya tuh penanganan kasus 30 hari, tapi faktanya ternyata tidak mampu melaksanakan dalam 30 hari. Nah, banyak aspek kenapa kami tidak bisa melakukan 30 hari, banyak hal.” Hal ini sering disebabkan oleh keterbatasan bukti, ketidaksiapan pelapor, atau kerumitan kasus itu sendiri, terutama jika melibatkan banyak pihak.”¹⁰¹

¹⁰¹ Interview with Mr. S, (Malang, January 7, 2025).

This delay is often due to limited evidence, the unpreparedness of the complainant, or the complexity of the case itself, especially when multiple individuals are involved.

Additionally, the academic responsibilities of Task Force members pose a significant challenge. As members are also faculty or staff engaged in the Tri Dharma of Higher Education (education, research, and community service), they must balance their workload while carrying out their duties within the Task Force. A Task Force member further stated,

“Para satgas ini kan bukan hanya fokus untuk satgas, tapi melaksanakan tri dharma perguruan tinggi, yang notabene-nya jadwalnya juga padat.”¹⁰²

With the issuance of Ministerial Regulation No. 55 of 2024, the responsibilities of the PPKS Task Force have expanded beyond sexual violence to include physical and psychological violence, discrimination, intolerance, and other forms of misconduct. This regulatory expansion places an additional burden on the Task Force, requiring adjustments to UB’s internal policies to ensure alignment with national regulations. In response to these changes, a Task Force member remarked,

“Dengan diperluasnya di Permendikbudristek No. 55 Tahun 2024, artinya bagi kami sebagai Satgas, bebannya semakin berat. Yang 2021 saja ini cukup berat. Kekerasan seksual saja berat.”¹⁰³

These changes necessitate adjustments to UB's internal regulations to ensure that implementation remains effective and aligns with national policies. Another significant challenge is the low enthusiasm of the academic community

¹⁰² Interview with Mr. S, (Malang, January 7, 2025).

¹⁰³ Interview with Mr. S, (Malang, January 7, 2025).

in seeking information before experiencing sexual violence. The member of the UB PPKS Task Force revealed,

“Ketika seseorang belum mengetahui atau mengalami, maka tidak ada upaya untuk mencari informasi. Namun ketika seseorang sudah mengalaminya, baru dia mencari informasi. Sehingga, terkadang kami menginformasikan, sering berkoar-koar, antusiasme untuk mendapatkan informasi itu masih sangat terbatas.”¹⁰⁴

Although the UB PPKS Task Force has conducted massive campaigns through various platforms, such as PPKMB, MBKM, and socialization to faculty partners, the challenges in raising awareness remain significant. Another significant challenge is the alignment of UB’s internal regulations with evolving ministerial policies. UB had already established regulations related to sexual violence since 2020 through the Sexual Violence and Bullying Integrated Service Unit (ULTKSP) at the faculty level. However, these regulations were not originally based on Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 and now require further revisions to align with Ministerial Regulation No. 55 of 2024, which expands the scope of protection beyond sexual violence. A Task Force member explained,

“Karena saat ini ada Permendikbud yang terbaru No. 55 Tahun 2024, jadi Satgas PPKS UB berencana merubah regulasi tersebut. Jadi itu tantangannya, harus menyesuaikan lagi kembali.”¹⁰⁵

The case handling process also presents challenges, particularly in gathering information when either the survivor or the reported party is unwilling to disclose details. Since the Task Force does not have investigative authority like

¹⁰⁴ Interview with Mr. S, (Malang, November 26, 2024).

¹⁰⁵ Interview with Mr. S, (Malang, January 7, 2025).

law enforcement agencies, it relies on a supportive and empathetic approach to encourage cooperation from all parties. A Task Force member stated,

“Kami memberikan rasa nyaman, bagaimana supaya antara penyintas dan terlapor bisa sama-sama terbuka dan bekerja sama. Tetapi tidak semua bisa seterbuka itu, sehingga terkadang kasusnya lambat.”¹⁰⁶

The case resolution process becomes more complex because direct confrontation between the survivor and the accused is prohibited under Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021. This restriction limits the Task Force’s ability to conduct investigations, requiring them to analyze data, cross-check statements, and connect evidence without face-to-face meetings. Another challenge arises when individuals accused of sexual violence perceive the sanctions imposed as excessive. In some cases, reported individuals have contested the university’s decisions and sought external legal counsel. A Task Force member emphasized,

“Di UB, tidak ada kaitan dengan pihak luar, sebagai contoh pengacara. Pengacara tidak boleh terlibat di sini karena sanksinya tidak terkait dengan pidana. Kecuali memang kalau terkait pidana, silakan membawa pengacara.”¹⁰⁷

The administrative sanctions imposed by UB are often questioned, and some cases have even been reported to the Ministry of Education, Culture, Research, and Technology for review. However, the Task Force remains committed to providing valid evidence and data to support the decisions made. The challenges in implementing Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 at Brawijaya University highlight the complexity

¹⁰⁶ Interview with Mr. S, (Malang, November 26, 2024).

¹⁰⁷ Interview with Mr. S, (Malang, November 26, 2024).

of addressing sexual violence on campus. Regulatory adjustments, case complexities, and institutional constraints continue to hinder the effectiveness of prevention and handling efforts. However, UB remains committed to refining its policies, improving case-handling mechanisms, and increasing awareness among its academic community to create a safer campus environment free from sexual violence.

Table 4.2 Comparison of the Implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 at State Universities in Malang

No	Category	State University of Malang (UM)	Brawijaya University (UB)
1	Prevention	<ul style="list-style-type: none"> - Mandatory PPKS learning modules integrated into LMS (SiPeJar) - PPKMB socialization for new students - Awareness campaigns via social media, banners, and printed materials - Formation of PPKS Task Force and community volunteers - Policy restricting student-lecturer meetings outside campus hours 	<ul style="list-style-type: none"> - ULTKSP at the faculty level since 2020 - Education through PPKMB, MBKM, and pre-internship briefings - Awareness campaigns via social media, printed materials, and posters - Curfew policy at 8 PM to limit student activities - Restrictions on student-lecturer meetings outside campus
2	Handling	<ul style="list-style-type: none"> UM - Reports received via hotline, WhatsApp, Google Form - Initial assessment to determine case eligibility - If confirmed, evidence collection, support services, and administrative sanctions - Psychological support and counseling available for both survivors and accused individuals 	<ul style="list-style-type: none"> UB - Reports submitted via ULTKSP, hotline, Google Form, or social media - Cases handled at faculty or university level based on severity - Survivors provided with psychological and legal assistance - Sanctions categorized into mild, moderate, and severe penalties

		- Rektor issues SK for sanctions, ranging from written warnings to academic expulsion	- No direct confrontation allowed between survivors and perpetrators
3	Challenges	<ul style="list-style-type: none"> - Low awareness of sexual violence among students and faculty - Stigma and fear of reporting cases - Need for more widespread education about reporting mechanisms 	<ul style="list-style-type: none"> - Low engagement from students in learning about sexual violence - Adjusting existing regulations with Ministerial Regulation of Education, Culture, Research, and Technology No. 55 of 2024 - Difficulties in gathering evidence due to survivor/perpetrator reluctance - Disputes over administrative sanctions, sometimes escalating to legal complaints

The implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 at State University of Malang (UM) and Brawijaya University (UB) demonstrates strong institutional commitment to preventing and handling sexual violence on campus. Both universities have adopted preventive measures, including education, awareness campaigns, and policy restrictions on student-lecturer interactions.

In terms of handling cases, UM and UB follow structured reporting and investigation procedures, with sanctions ranging from warnings to academic expulsion. However, challenges remain, such as low awareness, regulatory adjustments, and case complexity. Addressing these issues requires continuous

education, strengthened policies, and increased institutional support to ensure a safe and inclusive academic environment.

3. Implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 Of 2021 on The Prevention and Handling of Sexual Violence in Higher Education Institutions at state universities in Malang in the perspective of *al-dharī'ah*.

Al-Dharī'ah can be understood as a means leading to a particular outcome, whether lawful (halal) or unlawful (haram). If a means leads to something haram, then it too becomes haram; conversely, if it leads to something halal, it remains halal. Likewise, if a means leads to something obligatory (wājib), then it takes on the ruling of being obligatory. This concept highlights the intrinsic connection between actions, intentions, and their consequences in Islamic jurisprudence.¹⁰⁸

In Islamic law, the principle of *al-dharī'ah* consists of two key aspects: *sadd al-dharī'ah* (blocking means that lead to harm) and *fath al-dharī'ah* (opening means that lead to benefits). While *sadd al-dharī'ah* justifies preventive measures such as restricting unsupervised interactions to minimize the risk of sexual violence, *fath al-dharī'ah* emphasizes solutions that allow individuals, including perpetrators, to rehabilitate and reintegrate into society rather than being permanently deprived of their rights.¹⁰⁹

The perspective of *al-dharī'ah* is closely related to the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30

¹⁰⁸ Arafah, "Pendekatan Sadd Adz-Dzari'ah dalam Studi Islam," 72.

¹⁰⁹ Anshor, "The Phenomenon of Pranking the Millennial Generation: Between Sad Dzariah and Fath Dzariah," 8.

of 2021, particularly in its efforts to prevent and handle sexual violence in higher education institutions. This regulation aligns with the concept of *Sadd al-Dharī'ah*, which seeks to block any means (*wasīlah*) that could lead to harm (*mafsadah*), as well as *Fath al-Dharī'ah*, which allows actions that lead to benefits (*maslahah*).

In the context of this regulation, *Sadd al-Dharī'ah* is reflected in several preventive measures outlined in Articles 6, 7, 8, and 9, which restrict interactions that could create opportunities for sexual violence. These include prohibiting private meetings between students and lecturers in isolated locations, regulating communication boundaries, and implementing strict supervision mechanisms within campus environments.¹¹⁰

Meanwhile, *Fath al-Dharī'ah* is applied in Articles 13 to 19, which outline administrative sanctions for perpetrators of sexual violence. These sanctions range from written warnings to the revocation of academic or employment rights, serving as corrective measures rather than purely punitive ones. By allowing such sanctions, the regulation ensures that disciplinary actions not only serve justice but also act as a means to educate and rehabilitate individuals involved, ultimately leading to a safer academic environment.¹¹¹

In Articles 6 to 9, it regulates restrictions on interactions between lecturers and students outside the campus area and outside campus operating hours. This policy aims to prevent opportunities for sexual violence by closing the

¹¹⁰ Republik Indonesia, Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 tentang Pencegahan dan Penanganan Kekerasan Seksual di Lingkungan Perguruan Tinggi, 6–9.

¹¹¹ Republik Indonesia, 13–19.

possibility of situations that could trigger such acts. This preventive measure is realized in various forms, including rules that limit the place and time of meetings, and require supervision of these interactions.¹¹²

At the State University of Malang (UM), this restriction is regulated through regulations incorporated into the code of ethics for students and teaching staff. This code of ethics states that students are not allowed to meet lecturers in unofficial places without supervision or escort. In addition, this regulation is also socialized through various media such as flyers, x-banners, and written guidelines, which aim to ensure the understanding and compliance of all parties to this rule. In the new draft regulation, UM also plans to include more specific rules to ensure that lecturers do not serve students in risky situations.¹¹³

Meanwhile, Brawijaya University (UB) implements a similar policy with more emphasis on strict supervision of student and lecturer activities. Student activities on campus are limited to 8pm, while meetings between lecturers and students off campus are only allowed with official approval from the academic leadership. To reduce the risk of unsupervised interactions, academic guidance is directed to be conducted online. If in-person meetings cannot be avoided, more than two people are required to avoid vulnerable situations.¹¹⁴

In the perspective of *sadd al-dharī'ah*, the implementation of this policy can be analyzed through three main operational elements, namely *al-wasīlah* (means), *al-ifḍā'* (link), dan *al-mutawassil ilaih* (the prevented goal). First, *al-*

¹¹² Republik Indonesia, arts. 6–9.

¹¹³ Interview with Mrs. D, (Malang, January 8, 2025).

¹¹⁴ Interview with Mr. S. (Malang, January 7, 2024).

wasīlah is something that is a way or means that conveys a purpose.¹¹⁵ Meetings between lecturers and students outside of working hours, such as at home, cafes, or other informal places, are a means that can open up opportunities for risky actions. These meetings, while initially unproblematic, become *wasīlah* because they provide unsupervised conditions and increase the potential for ethical violations.

Second, al-ifḍa' is the link between means and ends.¹¹⁶ In this context, unsupervised individual interactions between lecturers and students-such as unaccompanied encounters outside of campus or working hours-open the way for abuse of authority or situations prone to sexual violence. *Ifḍa'* confirms that without strict regulation, these kinds of encounters can be an entry point to unwanted events.

Third, al-Mutawassil Ilaih (The Prevented Goal). The goal being prevented is the occurrence of sexual violence.¹¹⁷ By limiting *wasīlah* (unofficial interaction) and cutting off the potential link (*ifḍa'*), this policy seeks to close all pathways to the risk of sexual violence. Sexual violence is the *al-mutawassil ilaih* that this policy aims to prevent.

In addition, theoretically, *dharī'ah* can be categorized based on several aspects. First, in terms of its form. Mustafa Syalabi grouped several scholars' opinions about *sadd al-dharī'ah* into three groups, namely *dharī'ah* which leads

¹¹⁵ Ahmad et al., "Konsep Sadd Adz-Dzari'ah Terhadap Pemulasaraan Jenazah Covid-19 Menurut Fatwa Majelis Ulama Indonesia (MUI)," 7.

¹¹⁶ Ahmad et al., "Konsep Sadd Adz-Dzari'ah terhadap Pemulasaraan Jenazah Covid-19 Menurut Fatwa Majelis Ulama Indonesia (MUI)," 7.

¹¹⁷ Ahmad et al., "Konsep Sadd Adz-Dzari'ah Terhadap Pemulasaraan Jenazah Covid-19 Menurut Fatwa Majelis Ulama Indonesia (MUI)," 7.

to damage for sure, or is strongly suspected of causing damage, *dhariah* which is likely to cause harm or prohibition, and *dharī'ah* which lies in the middle between the possibility of bringing damage and not damaging.¹¹⁸

In addition, *dharī'ah* can also be categorized based on the impact it causes, as explained by Ibn Qayyim. In this case, *dharī'ah* consists of 4 types: first, *dharī'ah* that basically leads to damage, such as adultery which damages the lineage. Secondly, a *dharī'ah* that is prescribed for something permissible, but is intended for bad actions that are destructive, either intentionally such as *muhallil* marriage, or unintentionally such as reviling the worship of other religions. Thirdly, a *dharī'ah* that was originally prescribed for something permissible, not intended to cause harm, but usually leads to harm, where the harm is greater than the good. Fourthly, a *dharī'ah* that was originally prescribed to be permissible, but sometimes leads to harm, while the harm is less than the good, such as looking at a woman's face when being courted.¹¹⁹

From the perspective of the level of harm caused, Abu Ishaq al-Syatibi classifies *dharī'ah* into four levels. The first level is *dharī'ah* that certainly leads to harm, meaning that if the *dharī'ah* action is not avoided, harm will inevitably occur. The second level is *dharī'ah* that generally leads to harm, meaning that if the *dharī'ah* is carried out, there is a high probability that harm will arise. The third level is *dharī'ah* that leads to forbidden actions in most cases. This means that if the *dharī'ah* is not avoided, it will often result in the commission of

¹¹⁸ Syarifuddin, *Ushul Fiqh*, 2:404.

¹¹⁹ Syarifuddin, *Ushul Fiqh*, 2:402.

forbidden acts. Lastly, the fourth level is *dharī'ah* that rarely leads to harm or forbidden actions.¹²⁰

The policy restricting meetings between lecturers or educators and students outside official campus hours can be analyzed based on the impact it causes, the level of harm it may bring, and its form. From Ibn Qayyim's perspective, this policy falls under *dharī'ah*, which initially constitutes an action that is permissible or allowed but often leads to greater negative consequences than benefits. Such interactions, although initially neutral or intended for academic purposes, have a high potential to create opportunities for ethical violations, slander, or even sexual violence. Therefore, this policy serves as a preventive measure to close off pathways to greater harm, in line with the principle applied in *sadd al-dharī'ah* (blocking the means to harm).

This restriction can also be seen as an effort to prevent situations that may pose a risk of violations; thus, the policy not only protects students but also safeguards lecturers from being misunderstood. Therefore, this policy clearly falls into the category of actions that are initially permitted but carry a dominant risk of negative consequences, making it appropriate to prevent through regulation.

In terms of its form, this policy can be categorized as an action that, if conducted, generally leads to something forbidden. Meetings between lecturers and students outside the campus, particularly without supervision or in informal settings like at home, cafes, or similar places, are generally permissible.

¹²⁰ Syarifuddin, *Ushul Fiqh*, 2:402–403.

However, such forms of interaction often lead to situations that can cause potential ethical violations, the risk of sexual violence, or simply misperceptions that tarnish the reputation of both parties. Therefore, this restrictive policy is designed to avoid these negative outcomes.

When viewed from the perspective of the level of harm it may cause, this restrictive policy falls into the category of *dharī'ah* that is highly likely to lead to harm. Meetings between lecturers and students outside official campus hours and in informal settings have a significant potential to cause harm, particularly in the context of sexual violence or other ethical violations. By blocking the pathway to such potential harm, this policy aims to create a safe, conducive, and professional campus environment for the entire academic community.

Apart from being relevant to Sadd al-Dharī'ah which focuses on prevention, the implementation of Permendikbudristek No. 30 of 2021 at State University of Malang (UM) and Brawijaya University (UB) is also in line with Fath al-Dharī'ah, especially in the aspect of handling and restoring victims. This principle can be seen in the application of administrative sanctions and assistance aimed at paving the way towards repair, rehabilitation, and prevention of recurrence of sexual violence in the academic environment.

The UM PPKS Task Force enforces administrative sanctions for perpetrators of sexual violence through an official decree (*Surat Keputusan* or SK) issued by the rector. Depending on the severity of the violation, sanctions may include written reprimands, suspension of academic privileges, or other

disciplinary actions. If allegations are unproven, the Task Force ensures the restoration of the accused's reputation to prevent undue harm.

In addition to punitive measures, UM emphasizes a rehabilitative approach by requiring perpetrators to attend counseling sessions to understand the consequences of their actions and prevent recurrence. The university also prioritizes victim assistance through psychological counseling, spiritual guidance, and social support. This balanced approach aligns with UM's commitment to creating a safe academic environment while ensuring justice and education remain central in handling sexual violence cases.¹²¹

Meanwhile, at Brawijaya University (UB), administrative sanctions for perpetrators of sexual violence are imposed based on the severity of the violation, categorized as mild, moderate, or severe. Once the assessment process is completed and sufficient information is gathered, the UB PPKS Task Force holds an internal meeting to formulate conclusions and recommendations for sanctions, which are then submitted to faculty or university leadership.

For minor violations, sanctions may include a written apology or a formal statement letter. Moderate violations, which have significant but non-fatal impacts, may result in semester suspension for students, scholarship revocation, or demotion for lecturers and academic staff. Severe violations can lead to permanent expulsion for students and dismissal for lecturers or academic staff. The UB PPKS Task Force ensures that administrative sanctions uphold educational principles, providing offenders with opportunities for rehabilitation

¹²¹ Interview with Mrs. D, (Malang, November 28, 2024).

and awareness of the consequences of their actions. Following case resolution, the Task Force implements preventive measures, such as mandatory counseling for perpetrators and policy evaluations, reinforcing UB's commitment to addressing sexual violence through education, rehabilitation, and prevention.¹²²

The enforcement of sanctions at UM and UB can be analyzed through the framework of *al-Dharī'ah*, which seeks to open pathways to *maslahah* (benefit) while addressing *mafsadah* (harm). Administrative sanctions, such as written reprimands, suspension, and expulsion, serve not only as punitive measures but also as corrective mechanisms to reform perpetrators while ensuring that they can still fulfill their *fardhu 'ain* obligation of seeking knowledge. In this context, the sanctions at UM and UB can be examined through the three key elements of *al-Dharī'ah*: *al-Wasīlah* (means), *al-Ifḍa'* (connector), and *al-Mutawassil Ilaih* (objective or end goal), as well as the classification of *dharī'ah* based on form, level of harm, and impact.

From the perspective of *al-Wasīlah*, *al-Ifḍa'*, and *al-Mutawassil Ilaih*, these sanctions serve as a means to prevent further harm, act as a connector by linking misconduct to accountability, and ultimately ensure a safer academic environment. However, if the punishment results in the deprivation of education, it must be reconsidered under *Fath al-Dharī'ah*, which prioritizes maintaining access to knowledge. Mustafa Syalabi categorizes *dharī'ah* based on form, where actions that certainly or generally lead to harm should be restricted. In this case, permanent expulsion without rehabilitation may cause

¹²² Interview with Mr. S, (Malang, November 26, 2024).

more harm than good, whereas temporary suspension or counseling-based interventions provide a balanced approach. Similarly, *al-Syatibi*'s classification by harm level emphasizes that while severe sanctions may be necessary, they should not completely block a student's ability to reform and continue learning.¹²³

The enforcement of administrative sanctions at UM and UB, particularly those involving the suspension or termination of academic activities, can be analyzed through the lens of *Fath al-Dharī'ah*. In Islamic jurisprudence, *Fath al-Dharī'ah* refers to actions that open pathways to benefits (*maslahah*), and the pursuit of knowledge is one of the highest forms of *maslahah*. Islam places a strong emphasis on seeking knowledge, as it is considered *fardhu 'ain* (an individual obligation). The Prophet Muhammad (peace be upon him) stated:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is an obligation upon every Muslim.” (Hadith narrated by Ibn Majah, no. 224, and authenticated by Al-Albani).

Given that acquiring knowledge is an obligation, imposing sanctions such as suspension or expulsion from academic institutions must be carefully considered to ensure they do not contradict this fundamental Islamic principle. If a student is completely deprived of education due to disciplinary actions, it may lead to *mafsadah* (harm), as they are denied the opportunity to fulfil their religious duty of seeking knowledge. Therefore, while sanctions serve as a deterrent against sexual violence, they should also include rehabilitative elements, such as counseling and restorative education, in line with *Fath al-*

¹²³ Syarifuddin, *Ushul Fiqh*, 2:427.

Dharī'ah. This ensures that disciplinary measures not only prevent further violations but also guide individuals toward personal and moral development, maintaining their right and duty to pursue knowledge.¹²⁴

At UM and UB, policies such as counseling, rehabilitation, and educational reintegration align with *Fath al-Dharī'ah*, as they offer pathways for perpetrators to correct their behavior while still fulfilling their religious and academic obligations. However, permanent dismissal should be approached cautiously, ensuring that it is applied only in extreme cases where no other corrective measures are viable. The administrative sanctions at UM and UB demonstrate a dual application of *Sadd al-Dharī'ah* and *Fath al-Dharī'ah*. While *Sadd al-Dharī'ah* justifies strict disciplinary measures to prevent further harm, *Fath al-Dharī'ah* ensures that sanctions remain educational and rehabilitative rather than purely punitive. To uphold Islamic principles, universities should prioritize corrective actions that allow perpetrators to reform without permanently barring them from education, thereby maintaining the balance between justice and *maslahah*.

Overall, the implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 reflects the balance between *Sadd al-Dharī'ah* and *Fath al-Dharī'ah* in addressing sexual violence in higher education. *Sadd al-Dharī'ah* is applied through preventive measures, such as restricting unsupervised interactions and enforcing strict campus regulations, to

¹²⁴ Hazhira Qudsyi, "Bersungguh-Sungguh Dalam Menuntut Ilmu," August 17, 2021, <https://kemahasiswaan.uui.ac.id/bersungguh-sungguh-dalam-menuntut-ilmu/#:~:text=Rasulullah%20SAW%20bersabda%3A%20%E2%80%9CMenuntut%20ilmu,diperuntukkan%20bagi%20setiap%20orang%20Islam.>

minimize opportunities for misconduct. Meanwhile, Fath al-Dharī‘ah is reflected in the structured enforcement of sanctions, ensuring that perpetrators face appropriate consequences while still allowing for rehabilitation through educational interventions like counseling. This approach not only deters future violations but also upholds Islamic principles of justice and education, ensuring that punishment does not entirely block the right to seek knowledge. By integrating both preventive and corrective strategies, UM and UB demonstrate a comprehensive commitment to creating a safe, just, and professional academic environment in alignment with Islamic legal principles and national policies.

CHAPTER V

CLOSING

A. Conclusion

Based on the research findings on the Implementation of Ministerial Regulation of Education, Culture, Research, and Technology No.30 of 2021 concerning Prevention and Handling of Sexual Violence in State Universities in Malang City, the researcher draws the following conclusions:

1. Sexual violence in higher education, both at State University of Malang (UM) and Brawijaya University (UB), is influenced by a variety of interrelated factors. A key similarity across both campuses is students' lack of understanding of what constitutes sexual violence, leading to delays in reporting or even ignoring the experience. Unequal power relations, where the perpetrator often has a higher position of authority, is a dominant factor in many cases. In addition, the phenomenon of electronic or digital-based sexual violence is also increasing on both campuses. Although there are similarities, at UM, the emphasis is more on student ignorance about sexual violence, while at UB, permissive cultural factors and lax supervision in student activities are important issues.
2. The implementation of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021 at State University of Malang (UM) and Brawijaya University (UB) reflects strong efforts to prevent and address sexual violence on campus. UM has taken preventive measures by making PPKS (Prevention and Handling of Sexual Violence) education mandatory through its

LMS (SiPeJar), establishing a PPKS Task Force, and strengthening governance and regulations. However, challenges remain, particularly the lack of awareness among the academic community, which affects the effectiveness of prevention and education efforts. Meanwhile, UB has implemented preventive measures by establishing the Integrated Service Unit for Sexual Violence and Bullying (ULTKSP) in 2020, forming a PPKS Task Force, conducting awareness campaigns through PPKMB, MBKM, and social media, and restricting student-lecturer interactions outside campus. Despite these efforts, UB faces challenges such as low awareness, difficulties in obtaining information from survivors or reported individuals, regulatory adjustments, and delays in case resolution due to restrictions on direct confrontation. Both universities remain committed to creating a safe academic environment by enhancing awareness, aligning policies, and ensuring transparency and fairness in handling of sexual violence cases.

3. The implementation of Ministerial Regulation No. 30 of 2021 at State University of Malang (UM) and Brawijaya University (UB) aligns with the principles of al-Dharī‘ah, combining Sadd al-Dharī‘ah (preventing harm) and Fath al-Dharī‘ah (promoting benefit). Sadd al-Dharī‘ah is reflected in preventive measures such as restricting unsupervised interactions, awareness campaigns, and strict reporting mechanisms to minimize opportunities for sexual violence. Meanwhile, Fath al-Dharī‘ah is applied in the enforcement of administrative sanctions, ensuring that perpetrators face proportional consequences, including counseling, suspension, or expulsion, while

maintaining an educational and rehabilitative approach. This framework ensures that disciplinary actions not only serve as deterrents but also align with Islamic jurisprudence, balancing justice with the obligation to seek knowledge. Thus, UM and UB integrate al-Dharī‘ah holistically, preventing harm while ensuring fair and ethical handling of sexual violence cases in higher education.

B. Suggestion

Several suggestions can be conveyed based on the conclusions presented above, among others:

1. Both State University of Malang (UM) and Brawijaya University (UB) should strengthen awareness campaigns on sexual violence, ensuring students and faculty understand its forms, reporting mechanisms, and preventive measures. Integrating this education into orientation programs and academic courses will help foster a safer campus environment.
2. To ensure effective handling of sexual violence cases, universities should streamline reporting procedures, enhance confidentiality protections, and minimize delays in case resolution. Strengthening institutional trust and ensuring fair and transparent processes will encourage survivors to come forward without fear of stigma or retaliation.
3. The enforcement of sanctions should align with both deterrence and rehabilitation. Universities must implement corrective measures such as counseling and education for perpetrators while maintaining firm disciplinary actions for severe violations to uphold justice and campus safety.

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APPENDIXES

Appendixes 1: Researcher Interview Activities with Interviews



Picture 1.1 Interview with The Chairman of Satuan Tugas PPKS Brawijaya University



Picture 1.2 Second Interview with The Chairman of Satuan Tugas PPKS Brawijaya University



Picture 1.3 Interview with The Chairman of Satuan Tugas PPKS
State University of Malang



Picture 1.4 Second Interview with The Chairman of Satuan Tugas
PPKS State University of Malang

Appendix 2: Interview Guide

1. **Source:** Task Force for the Prevention and Handling of Sexual Violence at State Universities in Malang

No	Question	Interview Result
1	What forms of sexual violence occur at campus?	
2	In your opinion, what are the primary causes of sexual violence on campus?	
3	How does the university interpret and implement Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021?	
4	Has the university established any policies that directly refer to Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021?	
5	What are the reporting and case-handling mechanisms for sexual violence on this campus?	
6	What roles does the Satgas PPKS undertake when sexual violence occurs?	
7	What challenges or obstacles have arisen in implementing Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021?	
8	Are there any preventive policies in place to address sexual violence on campus?	
9	How is the implementation of Articles 6, 7, and 8 of Ministerial Regulation of Education, Culture, Research, and Technology No. 30 of 2021, which regulate campus prevention measures? Specifically, how has the university formulated policies, established the task force, developed guidelines, and enforced Article 6(d), which limits interactions between students, educators, and staff outside of campus hours or off-campus locations, as further detailed in Articles 7 and 8?	

Appendix 3: Research Permission Letter



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341) 559399
Website: <http://syariah.uin-malang.ac.id> E-mail: syariah@uin-malang.ac.id

Nomor : B- 2671 /F.Sy.1/TL.01/07/2024
Hal : **Permohonan Izin Penelitian**

Malang, 06 Agustus 2024

Kepada Yth.
Ketua Satuan Tugas Pencegahan dan Penanganan Kekerasan Seksual Universitas Negeri
Malang
Jl. Ambarawa No.5, Sumbersari, Kec. Lowokwaru, Kota Malang.

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Arini Abidatuzzakiyyah
NIM : 210201110088
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan penelitian dengan judul :
**Implementasi Undang-Undang No. 12 Tahun 2022 Tentang Tindak Pidana
Kekerasan Seksual Di Kota Malang (Studi Kasus di Perguruan Tinggi Negeri
Malang)**, pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi



Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha





KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH

Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341) 559399
Website: <http://syariah.uin-malang.ac.id> E-mail: syariah@uin-malang.ac.id

Nomor : B- 2721 /F.Sy.1/TL.01/07/2024
Hal : Pra-Penelitian

Malang, 15 Agustus 2024

Kepada Yth.
Direktur Direktorat Riset dan Pengabdian kepada Masyarakat Universitas Brawijaya
Gedung Layanan Bersama Lt. 6 Jl. Veteran Malang 65145

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama : Arini Abidatuzzakiyyah
NIM : 210201110088
Fakultas : Syariah
Program Studi : Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan *Pra Research* dengan judul :
Implementasi Undang-Undang No. 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual di Kota Malang (Studi Kasus di Perguruan Tinggi Negeri Malang), pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi



.....n. Dekan
.....akil Dekan Bidang Akademik,
.....emul Malamudi

Tembusan :

1. Dekan
2. Ketua Prodi Hukum Keluarga Islam
3. Kabag. Tata Usaha



Appendixes 4: Research Reply Letters



KEMENTERIAN PENDIDIKAN, KEBUDAYAAN,
RISET, DAN TEKNOLOGI
UNIVERSITAS NEGERI MALANG (UM)
SATUAN TUGAS
PENCEGAHAN DAN PENANGANAN KEKERASAN SEKSUAL
Jalan Semarang 5, Malang 65145
Telpon: 0341-551312
Laman: www.um.ac.id

Nomor : 7.8.2/UN32.25/LL/2024
Hal : Persetujuan Penelitian di Satgas PPKS UM

7 Agustus 2024

Yth. Wakil Dekan Bidang Akademik
Fakultas Syariah UIN Maulana Malik Ibrahim

Memperhatikan surat Wakil Dekan Bidang Akademik Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim Nomor B-2671/F.Sy.1/TL.01/07/2024 Tanggal 6 Agustus 2024 tentang Permohonan Izin Penelitian, maka dengan ini kami mengizinkan penelitian mahasiswa sebagai berikut:

Nama : Arini Abidatuzzakiyyah
NIM : 210201110088
Program Studi : Hukum Keluarga Islam
Judul Penelitian : Implementasi Undang - Undang No. 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual di Kota Malang (Studi Kasus di Perguruan Tinggi Negeri Malang)

Adapun ketentuan mengenai pengambilan data dan lain-lain mengikuti ketentuan dari Satgas PPKS Universitas Negeri Malang, serta dimohon untuk mengirimkan file proposal ke email satgasppks@um.ac.id.

Atas perhatian dan kerjasama Saudara, kami sampaikan terimakasih.



Ketua Satuan Tugas PPKS,

Desinta Dwi Rapita, S.Pd, S.H., M.H.
NIP 198812202019032008

Fatkhah Floressya Arifin, S.Kom, M.M.

Surat Izin Pra-Penelitian

External

Inbox

☆

A

Arini Abidatuzzakiyyah

8/7/2024

Assalamualaikum warahmatullahi wabarakatuh. Saya Arini Abidatuzzakiyyah, Mahasiswa Semester 7, Program

S


Satgas PPKS UB

9/13/2024

to me ▾

↩

⋮



Translate to English

✕

Yth. Ibu Arini Abidatuzzakiyyah

Kami telah menerima surat penelitian melalui LPPM Universitas Brawijaya untuk kebutuhan pra-research berjudul "Implementasi Undang-Undang No. 12 Tahun 2022 tentang Tindak Pidana Kekerasan Seksual di Kota Malang (Studi Kasus di Perguruan Tinggi Negeri Malang). Untuk koordinasi, kami mohon Ibu Arini menghubungi hotline WhatsApp kami melalui nomor: 083866754704.

Salam,
Satgas PPKS UB

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CURRICULUM VITAE

	Nama: Arini Abidatuzzakiyyah
	SIN: 210201110088
	DOB: Pasuruan, July 1st 2004
	Address: Jl. A. Yani Gang Merpati I Blok H No. 63, Popohan, Sentul, Purwodadi, Pasuruan.
	No. HP: 089608684510
	E-Mail: ariniabidaa@gmail.com

Educational Background:

No	Institution	Periode
1	TK Islam Sabiilul Muhsinin	2008-2010
2.	SD Negeri 5 Lawang	2010-2016
3.	MTs Negeri 3 Malang	2016-2019
4.	MAN 1 Kota Malang	2019-2021
5.	UIN Maulana Malik Ibrahim Malang	2021-2025

Non-Formal Educational Background:

6	Islamic Boarding School of Tarbiyatul Qur'an	2016-2018
7	Ma'had Darul Hikmah	2019-2021