

Religious Perspectives On Sexual Harassment In Indonesia: Theological And Legal Consensus Across Major Faiths

Makmur Harun¹, Robe'ah Yusuf²

¹Fakultas Sains Teknologi dan Kesehatan, Universitas Islam Mulia (UIM), Yogyakarta

²Faculty of Languages & Communications, Sultan Idris Education University Malaysia

Article Info

Article history:

Received 06 02, 2025

Reviewed 06 10, 2025

Revised 06 12, 2025

Accepted 06 15, 2025

Keywords:

Sexual Harassment
Religious Perspective
Theological
Legal Consensus
Indonesia

ABSTRACT

This research aims to comprehensively identify and describe the views of various religions in Indonesia on the issue of sexual harassment, focusing on an in-depth analysis of theological and legal consensus among major religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. The results of the study show that there is a strong consensus among these religions on the importance of preserving human dignity and protecting individuals from all forms of sexual violence. Each religion emphasizes that sexual violence is a serious violation of the moral and ethical values that underlie religious and social life. These findings underline that religious teachings can serve as a solid foundation in efforts to combat sexual violence in Indonesia. To optimize the role of religion in addressing sexual violence, this study proposes a comprehensive and collaborative strategy involving various stakeholders, including religious institutions, the government, and civil society. One crucial approach is the strengthening of integrative religious education, which focuses not only on rituals and dogmas but also on teaching ethical and moral values relevant to contemporary social issues such as sexual violence. Moreover, collaboration between religious institutions and the government with non-governmental organizations is also essential for conducting awareness campaigns, educational programs, and providing comprehensive support to victims of sexual violence.

This is an open-access article under the [CC BY-SA](#) license.



Corresponding Author:

Makmur Harun

Fakultas Sains Teknologi dan Kesehatan, Universitas Islam Mulia (UIM), Yogyakarta

Email: abu.fawiq@gmail.com

1. INTRODUCTION

Sexual harassment refers to any unwanted sexual behavior that causes discomfort or distress to the victim. According to Burn, sexual harassment is behavior targeted at individuals based on their gender, gender expression, or sexual orientation, including unwanted sexual comments, gestures, or actions [1]. Dubey defines sexual harassment as unwanted sexual behavior, such as physical contact, demeaning sexual comments, and sexual pressure, either through verbal or non-verbal actions [2].

According to Komnas Perempuan, sexual harassment can be either physical or non-physical actions targeting the victim's sexual organs or sexuality, including catcalling, flirting, sexual comments, and displaying pornographic material [3]. This is consistent with the study by Cabeza-Monroy and Perea-Fernandez, which outlines that sexual harassment can encompass a range of actions, including unwanted physical touching, sexual comments, and more serious actions such as coerced sexual acts [4].

Based on data from Komnas Perempuan's 2023 Annual Report, the number of sexual violence cases in Indonesia has seen a significant increase. Sexual violence cases rose from 2,078 cases in 2022 to 2,363 cases in 2023, reflecting an increase of 137%. The data shows that perpetrators of sexual violence are often close to the victim, with ex-boyfriends as the main perpetrators in 550 cases, followed by boyfriends (462 cases) and husbands (174 cases) [5].

Furthermore, data from Komnas Perempuan and service agencies indicate that electronic-based sexual violence is the most reported form of violence, with 991 cases accounting for 354% of total cases. There were 180

cases of molestation, 143 cases of rape, and 72 cases of sexual intercourse reported. Additionally, 575 other cases involved sexual violence, demonstrating the various forms of sexual violence experienced by women in Indonesia [5].

These cases of sexual harassment occur in various settings, including workplaces and educational institutions. In the workplace, power dynamics and hierarchy are often abused, causing victims to feel powerless to report incidents for fear of negative impacts on their careers. In educational institutions, sexual harassment can occur between professors and students or among students themselves, with similar power dynamics where victims fear academic repercussions if they report the incident [6].

As a multireligious country, religion plays a central role in the social life of Indonesian society. Religious views often influence the attitudes and actions of individuals and groups toward various social issues, including cases of sexual harassment. Religion not only functions as a spiritual guide but also shapes the norms and values that underlie social interactions. The presence of religion in everyday life creates a significant moral framework that influences how society responds to and judges various events, including cases of sexual harassment.

Therefore, this research aims to comprehensively identify and describe the views of various religions in Indonesia on the issue of sexual harassment. By conducting an in-depth analysis of religious views on sexual harassment, this research is expected to contribute significantly to efforts to address the phenomenon of sexual harassment in Indonesia. The results of this study are also expected to provide important insights that can be used to develop more effective policies and programs for preventing and addressing cases of sexual violence.

2. METHOD

This research uses comparative analysis methods to compare and contrast theological and legal views on sexual harassment in various religions. This research analyzes how each religion handles the issue of sexual harassment, including differences and similarities in moral and ethical views. This research seeks interfaith consensus on the importance of protecting human dignity and addressing sexual violence, as well as identifying differences in legal and theological approaches in each religion

3. RESULTS AND DISCUSSION

In this section, the results of the research are explained, and at the same time, it is given The comprehensive discussion. Results can be presented in figures, graphs, tables, and other forms that make The reader understands easily [14], [15]. The discussion can be made in several sub-sections.

3.1. Religious Views on Sexual Harassment

3.1.1. Islamic View

In Islam, sexual harassment is strongly condemned and considered a violation of human rights and individual dignity. Islamic teachings emphasize the importance of preserving individual honor and chastity and oppose any actions that could damage these values. In this context, sexual harassment is categorized as an act that violates Islamic moral and ethical values.

3.1.1.1. Theological Perspective

The Qur'an contains several verses that explicitly or implicitly prohibit any behavior that could damage individual honor. One of the verses often associated with the prohibition of sexual harassment is QS. Al-Isra', verse 32:

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (QS. Al-Isra': 32)

This verse emphasizes the prohibition of approaching adultery, which scholars interpret as encompassing all actions that could lead to sinful acts, including sexual harassment. In Tafsir al-Qurtubi, this verse is interpreted as a stern warning to avoid any behavior that could defile someone's honor. Al-Qurtubi explains that any act that degrades someone's dignity or leads to adultery is a serious violation that every Muslim must avoid [7].

In addition to the Qur'an, Hadith also provides a strong foundation for the importance of respecting the rights and honor of others, including prohibiting sexual harassment. In a Hadith narrated by Bukhari and Muslim, the Prophet Muhammad said:

جاره الى فليحسن الآخر واليوم بالله يؤمن كان من ومسلم

"Whoever believes in Allah and the Last Day should not harm his neighbor."

This Hadith, as explained in Tafsir al-Mubarakfuri, expands the concept of "harm" to include any act that harms someone physically, psychologically, or morally. Sexual harassment, which often causes physical and mental trauma to its victims, is included in the category of acts that are strictly forbidden in Islam because it damages social and spiritual relationships among individuals in society [8].

3.1.1.2. Islamic Legal Perspective

In the Islamic legal perspective, sexual harassment falls into the category of *jarimah takzir*, which is a criminal act whose punishment is left to the authority to determine based on the severity of the violation. In his book "Al-Fiqh al-Islami wa Adillatuh," Wahbah al-Zuhayli explains that takzir is a flexible punishment that can include imprisonment, whipping, or even exile, depending on the seriousness of the violation and its impact on society. The concept of takzir allows for flexibility in sentencing, enabling judges to adjust punishments to the severity of the crime and its impact on the victim [9]. Meanwhile, Al-Mawardi, in his book "Al-Ahkam As-Sultaniyyah," explains that

takzir is a type of punishment left to the discretion of the ruler or judge to maintain order and prevent harm in society [10].

According to research by Syatar, Kurniati, and Ramli (2023), sexual harassment in Islamic law is seen as a serious violation that threatens the safety and honor of individuals. The punishment for perpetrators can range from physical punishment, fines, or other sanctions appropriate to the severity of the violation. The enforcement of this law is not only aimed at punishing the perpetrator but also at protecting the victim and preventing the recurrence of similar actions in the future [11]. This approach emphasizes the importance of fair and effective law enforcement in protecting individual dignity and preventing future violations.

This approach aligns with the principles of *maqāṣid al-Sharī'ah*, which emphasize the importance of preserving five key things: religion, life, intellect, lineage, and property. Sexual harassment is considered a serious threat to the honor and dignity of individuals, which is an integral part of *maqāṣid al-Sharī'ah*. Therefore, the implementation of punishment against perpetrators of sexual harassment is an effort to maintain balance and harmony in Muslim society. Al-Ghazali, in Al-Mustasfa, emphasizes that the purpose of Sharia is to protect these five basic human needs, and violations of them, such as sexual harassment, must be strictly punished to maintain social and moral stability in society [12].

3.1.2. Christian View

In Christian theology, the human body, viewed as a sacred temple that must be preserved from all forms of violation, makes sexual violence one of the most serious and damaging sins. In Christianity, the human body is considered a creation of God that must be respected, and all forms of violence, including sexual violence, are seen as violations of that honor.

3.1.2.1. Theological Perspective

Theologically, the Christian view of sexual violence is closely related to the doctrine of human dignity, the sanctity of the body, and justice. As stated in 1 Corinthians 6:19-20 [13]:

"Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your bodies."

This verse emphasizes that the human body is not just a physical entity but also a dwelling place of the Holy Spirit. Therefore, the body must be treated with respect and purity as an expression of respect for God, who created humans. Sexual violence in the Christian theological perspective is not only a crime against the individual victim but also an affront to the Divine presence within humans.

Christian theology bases this understanding on the concept that every human being is created in the image and likeness of God (*Imago Dei*), as stated in Genesis 1:27. Therefore, any form of violence that damages someone's physical and moral integrity is seen as an attack on the image of God reflected in every individual. Sexual violence, as a form of exploitation and misuse of the body, is therefore seen as a serious violation of human dignity bestowed by God [14].

Traditional Christian theology, as explained by Nancy E. Nienhuis (2005), often reflects the view that suffering and violence can be seen as a test from God that must be accepted with obedience. However, this view has been criticized for potentially reinforcing injustice, especially against women who are victims of sexual violence. Nienhuis argues that Christian theology needs to be reinterpreted to be more empowering for women and to reject all forms of violence, including sexual violence [15].

Furthermore, in the context of pastoral theology, sexual violence is seen as a form of abuse of power that violates human dignity. D. Louw (2013) argues that sexual violence should be viewed within the framework of pastoral anthropology, which emphasizes human dignity as God's creation. He proposes a pastoral hermeneutic approach that moves from power abuse to the restoration of human dignity through a deeper understanding of sexuality as an integral part of human wholeness created in the image and likeness of God [16].

3.1.2.2. Christian Legal Perspective

In Christian legal tradition, particularly influenced by canon law, sexual violence is seen not only as a violation of human law but also as a grave sin that violates divine law. Sexual violence is considered a serious violation of human dignity, created in the image and likeness of God (*Imago Dei*). Therefore, Christian churches throughout history have played a central role in upholding justice against perpetrators of sexual violence [17].

Canon law, which serves as the foundation of ecclesiastical law in many Christian denominations, imposes strict sanctions against sexual offenses. In this context, sexual violence can result in various forms of sanctions, including excommunication, exclusion from the ecclesiastical community, or severe penance. Excommunication, as the highest form of sanction, indicates that the perpetrator of sexual violence has not only violated church law but also severed their spiritual connection with the faith community, reflecting the serious violation against God's law [18].

According to Erich von Marthin Elraphoma (2022), the church has a deep moral and theological responsibility to oppose all forms of sexual violence, both within the church community and in the broader society. Elraphoma emphasizes that the church must critically reflect on its theological teachings about gender and sexuality. This reflection is crucial to ensuring that the church not only avoids being part of the problem of sexual violence but also takes a proactive role as an agent of change. The church is expected to promote the values of justice, equality, and respect for the dignity of every individual, especially those who are victims of sexual violence [19].

The church is also expected to actively collaborate with the state in enforcing justice for victims of sexual violence. This collaboration includes the church's participation in secular legal processes, providing pastoral support to victims, and advocating for legal reforms that are more sensitive to the victims of sexual violence. According to John Witte Jr., in his book "*The Sins of the Fathers: The Law and Theology of Illegitimacy Reconsidered*," the church must play a greater role in addressing moral violations in society, including sexual violence, in ways that align with the principles of justice in Christian teachings [20].

3.1.3. Catholic View

Sexual violence is a serious issue that also receives special attention from the perspective of the Catholic Church, both from theological and ecclesiastical law viewpoints. This view includes theological reflection on the integrity of the human body, sin, and abuse of power, as well as legal responses shaped by church teachings and their application in the context of canon law.

3.1.3.1. Theological Perspective

In Catholic teaching, the human body is viewed as the temple of the Holy Spirit, meaning that every individual carries the divine image within themselves. This teaching is based on the doctrine of *Imago Dei*, which emphasizes that every human being is created in the image and likeness of God. Therefore, all forms of violence, including sexual violence, are seen as serious violations of the human dignity given by God. Sexual violence not only damages the physical and psychological integrity of the victim but also injures the spiritual relationship between humans and God [21].

Catholic theology views sexual violence as a grave sin involving violations of love and purity. Catholic teaching emphasizes the importance of preserving bodily honor and promoting purity in human relationships. For example, in the Indonesian context, the Christological view of Jesus Christ as the Healing Shepherd is understood as the basis for protection and healing for victims of sexual violence, especially children. This teaching emphasizes the important role of the church in providing spiritual and pastoral support to victims and encouraging concrete actions to prevent it [22].

3.1.3.2. Catholic Legal Perspective

In the context of Catholic religious law, sexual harassment is seen as a serious violation that not only breaches civil law but also violates church law (canon law). The Catholic Church has a set of rules within canon law that specifically addresses various types of crimes, including sexual harassment, especially by the clergy. Canon law, which serves as the internal legal framework of the Catholic Church, stipulates that any action that damages the sanctity and dignity of individuals, including sexual harassment, must be dealt with firmly. For example, in 2020, Pope Francis abolished "*pontifical secrecy*" in cases of sexual offenses involving minors, allowing for more transparent cooperation between the church's legal system and state law enforcement authorities [23].

The church's response to cases of sexual harassment often involves strict disciplinary action and cooperation with civil authorities to ensure that perpetrators are tried according to state law. As part of church law reforms, the recent update of penal canon law provides better legal protection for children and vulnerable individuals, but also raises new challenges related to the legal status of women in the church. [24, p. 332] Additionally, the relationship between church law and the state has also become a crucial focus in this context. History shows that canon law has played an important role in shaping the socio-political character of the Catholic Church *vis-à-vis* the state from late antiquity to the present day [25].

3.1.4. Hindu View

In Hinduism, sexual violence is viewed as an action that is highly contrary to the principles of *dharma* (moral and ethical duty) and sacred teachings that emphasize respect for all living beings. The theological and legal perspectives of Hinduism regarding sexual violence encompass various aspects, including teachings on bodily purity, interpersonal relationships, and appropriate punishments for perpetrators of sexual violence.

3.1.4.1. Theological Perspective

In Hindu tradition, *Dharma* refers to the moral and ethical duties that govern human life. Sexual violence, as an action that damages someone's dignity and integrity, is considered a serious violation of *Dharma*. Hindu teachings emphasize the importance of preserving the purity and honor of individuals, especially women, who are often seen as guardians of spiritual and moral values in society. *Ahimsa*, meaning non-violence, is a central principle in Hinduism that emphasizes the need to avoid all forms of violence, including sexual violence against living beings [26].

Sacred texts like *Manusmriti* and *Dharmaśāstra* emphasize that every individual, especially women, must be protected from all forms of violence and humiliation. In Hindu teachings, women are revered as embodiments of the Goddess *Shakti*, the divine force that sustains the universe. Therefore, violence against women, including sexual violence, is considered a grave sin that disrupts the moral and spiritual order of society [27].

These teachings are also reflected in the views on *karma* and *reincarnation*. Sexual violence is seen as an act that generates bad karma, which not only affects the perpetrator in this life but also in future lives. This underscores the importance of maintaining one's purity and dignity, as well as that of others, as part of one's spiritual journey toward *moksha* (liberation) [28].

3.1.4.2. Hindu Legal Perspective

In the context of Hindu religious law, the punishment for perpetrators of sexual violence can vary greatly, ranging from fines to severe physical punishment. In cases of violations involving victims from lower castes or social

groups, the punishment for the perpetrator tends to be lighter compared to cases involving victims from higher castes. However, for very serious offenses, including rape, *Manusmriti* recommends severe punishment, including the death penalty. Expulsion from the community or ostracism is also recognized as an effective punishment, especially in societies strongly tied to community norms [29].

Fines stipulated in the *Manusmriti* are often determined based on the economic capability of the perpetrator and the social status of the victim. For example, a perpetrator from a high caste who commits violence against a woman from the same or higher caste may be subject to heavier fines compared to a perpetrator from a lower caste who commits a similar offense. However, in some cases, the death penalty is recommended, especially if the perpetrator shows no remorse or if the offense is considered to seriously violate the fundamental moral and religious values in society [30].

3.1.5. Buddhist View

Sexual violence is a serious violation of the core principles of Buddhism, particularly *Ahimsa* (non-violence) and *Karuna* (compassion). These teachings not only oppose all forms of physical violence but also condemn actions that undermine the integrity and dignity of individuals. In Buddhist perspective, sexual violence is not only a violation against the victim but also a profound moral failure that hinders the attainment of spiritual enlightenment.

3.1.5.1. Theological Perspective

In Buddhism, *Ahimsa* is a fundamental principle that teaches the avoidance of all forms of violence. Sexual violence is specifically viewed as a highly destructive act because it not only causes physical suffering but also deep psychological suffering. *Karuna*, or compassion, underscores the importance of empathy and the urge to reduce the suffering of others. Thus, acts of sexual violence are considered a direct violation of Buddhist teachings that emphasize respect and care for all living beings [31].

Additionally, in Buddhist tradition, sexual violence violates one of the Five Precepts (*pancha sila*), which are the basic moral guidelines for Buddhists, specifically the third precept that prohibits wrongful sexual conduct (*kamesu micchacara*). This precept emphasizes the importance of maintaining purity and integrity in sexual relationships and forbids all forms of harassment, coercion, or sexual violence. Violating this precept is seen as an act that generates bad *karma*, which will negatively affect the perpetrator both in this life and in future lives [32].

Vinaya Pitaka, one of the main sacred texts in the Pali canon, sets very strict rules related to sexual behavior, especially for monks and nuns. These rules are designed to maintain the moral integrity of the monastic community and to prevent violations that could tarnish the community. Violations of sexual rules, including sexual violence, are considered serious offenses that can result in severe punishment, including expulsion from the monastic community [33].

3.1.5.2. Buddhist Legal Perspective

In the context of Buddhist religious law, although there is no formal religious law as in Hinduism or Islam, legal and ethical norms in traditional Buddhist societies are often influenced by Buddhist teachings. In countries with majority Buddhist populations, such as Thailand, Myanmar, and Sri Lanka, secular laws governing sexual violence often reflect Buddhist moral values. These laws aim to protect individuals from sexual violence and provide justice for victims [34].

In Thailand, for example, laws related to sexual violence are influenced by Buddhist views on human dignity and the importance of maintaining harmonious relationships in society. However, the implementation of these laws often faces challenges, particularly in terms of fair and unbiased law enforcement. Although Buddhist law itself does not explicitly regulate punishment for perpetrators of sexual violence, the principles of justice and karmic retribution remain the basis for evaluating actions and punishments in social and legal life [35].

3.1.6. Confucian View

Confucian views on sexual violence are closely related to the fundamental principles of its teachings, particularly regarding interpersonal relationships, morality, and social justice. In this context, sexual violence is not only seen as a violation against the individual but also as a violation against the social harmony that is highly esteemed in Confucian tradition.

3.1.6.1. Theological Perspective

In Confucian teachings, the concept of *Ren* is the main moral foundation that governs all social interactions. *Ren* is often translated as "humaneness" or "benevolence" and embodies the values of compassion, empathy, and respect that should be present in every human relationship. From a Confucian perspective, every individual has a moral responsibility to treat others with compassion and respect their dignity as human beings. Sexual violence, in this context, is a form of betrayal of *Ren* because such actions directly undermine human dignity, violate their basic rights, and destroy the fundamental values that sustain social harmony [36].

Betrayal of *Ren* through acts of sexual violence not only physically and emotionally harms the victim but also damages the moral integrity of the perpetrator and society as a whole. Confucian teachings emphasize that virtue and honor must be maintained in every action, and any deviation from these values will bring negative consequences both in personal life and in the social order. Therefore, violations of *Ren*, such as sexual violence, are considered serious moral crimes that require deep reflection and penance from the perpetrator.

In addition to *Ren*, Confucian teachings also emphasize the concept of *Li*, which encompasses etiquette, manners, and social norms that regulate individual behavior in society. *Li* is the social and moral structure that

maintains harmony in daily interactions. It serves as a guide for individuals to behave in ways that are consistent with their position in society and with prevailing social norms and expectations. When someone violates *Li*, such as in cases of sexual violence, they not only break individual norms but also disrupt the balance and harmony maintained by the social structure [37].

3.1.6.2. Confucian Legal Perspective

In the context of Confucianism, there is no formal legal system as in other religions, but its teachings greatly influence the development of social and legal norms in societies that adhere to it. Confucian principles have been applied in traditional Chinese legal systems, where violations of moral values like *Ren* could be met with severe punishment. In traditional Confucian societies, law not only functions to uphold justice but also to maintain social harmony. Therefore, sexual violence is seen as a serious threat to the harmonious social and moral order that must be addressed firmly [38].

However, in practice, in societies influenced by Confucianism, there is a tendency to emphasize the importance of preserving the family's and community's good name. This perspective can result in pressure on sexual violence victims not to report the crime to maintain family honor and avoid social stigma. This shows that although Confucian values greatly respect human dignity, there are challenges in applying these values in the context of sexual violence, especially related to power dynamics and patriarchy that exist in society [36].

Based on the explanations provided regarding the views of various religions on violence and sexual harassment, it can be concluded that there is a theological and legal consensus among major religions on the importance of preserving human dignity and protecting individuals from sexual violence. Each religion, whether Islam, Christianity, Catholicism, Hinduism, Buddhism, or Confucianism, has theological perspectives that emphasize that sexual violence is a serious violation of the moral and ethical values that underpin religious and social life. In Islam, sexual violence is considered a serious breach of individual honor and dignity, which contradicts the principles of *maqāṣid al-Sharī'ah*. Islamic teachings, through the Qur'an and Hadith, strongly condemn actions that approach adultery and violate human rights, including sexual harassment.

Christianity and Catholicism view the human body as the temple of the Holy Spirit and a creation of God that must be respected. In this theological perspective, sexual violence is a grave sin that damages human dignity and taints the spiritual relationship between humans and God. Church law, especially canon law, has long imposed strict sanctions on perpetrators of sexual violence, underscoring the importance of upholding justice within the faith community. Hinduism regards sexual violence as a serious violation of *Dharma* and *Ahimsa*, the core principles governing moral and ethical life in the Hindu tradition. Sacred texts such as *Manusmṛiti* prescribe severe punishments for perpetrators of sexual violence, reflecting an emphasis on protecting the honor and purity of individuals, particularly women.

Buddhism, through its teachings, opposes sexual violence as a violation of the principles of *Ahimsa* and *Karuna*. Buddhist teachings condemn actions that damage individual integrity and dignity, with sexual violence considered a moral failure that hinders the attainment of spiritual enlightenment. Buddhist law, integrated into social norms, emphasizes the importance of maintaining harmonious relationships and protecting individuals from all forms of violence. Meanwhile, Confucianism, with its concepts of *Ren* and *Li*, teaches that sexual violence is a betrayal of human values and social harmony. Confucian teachings emphasize the importance of compassion, empathy, and social norms in human interactions, and violations of these values disrupt the harmonious moral and social order.

3.2. Strategies for Enhancing the Role of Religion in Combating Sexual Violence in Indonesia

Religion not only functions as a personal belief system but also serves as a central pillar that shapes the moral and ethical framework within society. Therefore, religion plays a crucial role in forming social norms that govern the behavior of individuals and communities as a whole. This is particularly relevant in efforts to combat sexual violence, where religious views can influence how society understands, responds to, and takes action against this issue. As stated by Stark and Bainbridge (1985), religion plays a role in shaping the social and moral norms that serve as the foundation for individual actions in society, including in the context of sexual violations, which is a crucial social issue in Indonesia [39].

This view is also supported by the functionalist theory proposed by Emile Durkheim, which states that religion functions as a social force that integrates society and forms social cohesion through the creation and maintenance of shared norms. According to Durkheim, religion creates social solidarity by instilling moral values that are adhered to by members of society, thereby creating social stability and order [40]. Meanwhile, according to Giddens, religious practices can be seen as structures that mediate individual actions and influence how they respond to social issues, including sexual violence. Within the framework of structuration theory, religion can influence actions through the regulation of norms and expectations that guide behavior in specific social contexts [41].

In Islamic tradition, for example, sexual violence is considered a serious violation of human honor and dignity, which contradicts the principles of *maqāṣid al-Sharī'ah*, an Islamic legal framework that aims to protect five basic interests: religion, life, intellect, lineage, and property. Islamic teachings strictly prohibit any form of behavior that can damage an individual's honor, including acts of sexual harassment. Wahbah al-Zuhayli in *Al-Fiqh al-Islami wa Adillatuh* emphasizes that actions approaching adultery, which include various forms of unlawful sexual behavior such as sexual harassment, are major sins that must be avoided and severely punished [9]. This emphasis suggests that if these values are effectively socialized and implemented, the Muslim community in Indonesia could become more

aware of and understand the dangers and sins inherent in sexual violence, thereby encouraging more proactive attitudes in preventing such actions.

To optimize the role of religion in combating sexual violence in Indonesia, a comprehensive and collaborative strategy is needed, involving various stakeholders, including religious institutions, the government, and civil society. One essential approach is strengthening religious education that emphasizes anti-violence values and respect for human dignity. Integrative religious education, which focuses not only on rituals and dogma but also on teaching ethical and moral values relevant to contemporary social issues such as sexual violence, can shape a generation that is more aware and sensitive to this problem. Additionally, the importance of collaboration between religious institutions, the government, and non-governmental organizations cannot be overlooked.

This collaboration must include conducting awareness campaigns, educational programs, and providing direct support to victims of sexual violence. Religious institutions have the capacity to play an important role in advocating for changes in societal attitudes and behaviors through sermons, seminars, and educational programs designed to fit the local context. This collaboration should also include the formulation and implementation of stricter policies in handling perpetrators of sexual violence and providing holistic support for victims, whether in terms of legal, psychological, or social aspects. Thus, religion in Indonesia will not only be a belief system but also a tool for shaping collective behavior, especially in matters related to social ethics and morality.

4. CONCLUSION

Based on the analysis of various religious views on violence and sexual harassment, this research concludes that there is a strong consensus among the major religions in Indonesia, Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism on the importance of preserving human dignity and protecting individuals from all forms of sexual violence. Each religion emphasizes that sexual violence is a serious violation of the moral and ethical values that underpin religious and social life. This consensus indicates that religious teachings can serve as a solid foundation in efforts to combat sexual violence in Indonesia. To optimize the role of religion in combating sexual violence, a comprehensive and collaborative strategy is required, involving various stakeholders, including religious institutions, the government, and civil society. One crucial approach is strengthening religious education that not only focuses on rituals and dogma but also on teaching ethical and moral values relevant to contemporary social issues, such as sexual violence. This integrative religious education is expected to shape a generation that is more aware of and responsive to the issue of sexual violence, as well as capable of preventing and addressing it effectively. In addition to education, collaboration between religious institutions, the government, and non-governmental organizations is also crucial. This collaboration should include conducting awareness campaigns, educational programs, and providing holistic support to victims of sexual violence. Religious institutions have a strategic role in advocating for changes in societal attitudes and behaviors through sermons, seminars, and educational programs designed according to local contexts. This collaboration should also include implementing stricter policies in handling perpetrators of sexual violence and providing comprehensive support for victims, including legal, psychological, and social aspects.

REFERENCES

- [1] S. M. Burn, "The Psychology of Sexual Harassment," *Teach. Psychol.*, vol. 46, pp. 103–96, 2018, doi: 10.1177/0098628318816183.
- [2] S. Dubey et al., "Perception of students regarding sexual harassment," *Int. J. Community Med. Public Health*, 2020, doi: 10.18203/2394-6040.IJCMPh20210810.
- [3] J. Rostiawati and S. N. Hodijah, "Kekerasan Seksual Belajar dari Kebijakan Mancanegara," *Komisi Nas. Anti Kekerasan Terhadap Perempuan. Komnas Perempuan*, 2014.
- [4] G. Cabeza-Monroy and I. Perea-Fernandez, "Sexual harassment," *Colomb. Forense*, 2020, doi: 10.16925/2145-9649.2020.02.05.
- [5] K. Perempuan, "Catatan Tahunan Kekerasan Terhadap Perempuan Tahun 2023," Mar. 2024.
- [6] Istiadah, R. N. Indah, and A. M. Rosdiana, "Cultural Religious Challenges in Handling Sexual Violence Cases in Indonesian Islamic Institutions," *KnE Soc. Sci.*, pp. 132–142, Jul. 2020, doi: 10.18502/kss.v4i10.7400.
- [7] M. ibn A. Qurtubī, *Tafsir al-Qurtubī: al-Jami li-Ahkam al-Quran*. Dar wa-Matabi al-Shab, 1999.
- [8] A. Al-Mubarakfuri, *Tuhfatul Ahwadzi bisyarh Jami' At-Tirmidzi Juz 5* / Abdurrahman Al-Mubarakfuri. Dar al Fikr, 2003.
- [9] W. al-Zuhayli, *Al-Fiqh al-Islami wa-Adillatuh*. Dar Al-Fikr Al-Mouaser, 1989.
- [10] I. A. Mawardi, *Al-Ahkam As-Sulthaniyyah: Hukum-Hukum Penyelenggaraan Negara dalam Syariat Islam*. Darul Falah, 2020.
- [11] A. Syatar, K. Kurniati, R. Rindi, and A. R. Ramli, "Sexual Harassment in Cyberspace in the Perspective of Islamic Criminal Law and National Law," *Legitimasi J. Huk. Pidana Dan Polit. Huk.*, 2023, doi: 10.22373/legitimasi.v1i12.15007.
- [12] A. H. M. M. Al-Ghazali, *Al-Mustafa min 'Ilm al-Usul*. Dar al-Qalam, 1994.
- [13] D. A. Carson and D. J. Moo, *An Introduction to the New Testament*. Zondervan Academic, 2009.
- [14] M. Cortez, *Theological Anthropology: A Guide for the Perplexed*. A&C Black, 2010.
- [15] N. E. Nienhuis, "Theological Reflections on Violence and Abuse," *J. Pastor. Care Couns.*, vol. 59, pp. 109–123,

- 2005, doi: 10.1177/154230500505900111.
- [16] D. Louw, "Sexual Violence: From Abuse (Power) to 'Sacrament' (Human Dignity) Towards the Sanctification of The Genitals in a Pastoral Hermeneutics," *Scriptura Int. J. Bible Relig. Theol. South. Afr.*, vol. 102, pp. 416–429, 2013, doi: 10.7833/102-0-604.
- [17] R. Jones, *The Canon Law of the Roman Catholic Church and the Church of England: A Handbook*. A&C Black, 2000.
- [18] T. Baldrick-Morrone, "Women, Sex, and Privative Violence in the Council of Elvira Canons," Dec. 2023, doi: 10.1163/18712428-10303007.
- [19] E. von M. Elraphoma, "A Public Theological Response to Gender-based and Sexual Violence in Indonesia," *Theol. Loco*, 2022, doi: 10.55935/thilo.v4i2.219.
- [20] J. Witte, *The Sins of the Fathers: The Law and Theology of Illegitimacy Reconsidered*. Cambridge: Cambridge University Press, 2009.
- [21] M. Faggioli and M. C. O'Reilly-Gindhart, "A New Wave in the Modern History of the Abuse Crisis in the Catholic Church: Literature Overview, 2018–2020," *Theol. Stud.*, vol. 82, pp. 156–185, 2021, doi: 10.1177/0040563921995848.
- [22] A. B. P. A. Nugraha, "Yesus Kristus Sang Gembala Penyembuh: Kristologi dalam Konteks Safeguarding terhadap Anak," *Media J. Filsafat Dan Teol.*, vol. 4, no. 2, Art. no. 2, Sep. 2023, doi: 10.53396/media.v4i2.200.
- [23] P. Majer, "The lifting of 'pontifical secrecy' and the relationship between the state and Church systems of justice in the subject matter of sex offences against minors," *Acta Iuris Stetin.*, vol. 29, pp. 101–126, 2020, doi: 10.18276/ais.2020.29-08.
- [24] J. Hahn, "Sex Offenses—Offensive Sex: Some Observations on the Recent Reform of Ecclesiastical Penal Law," *Religions*, vol. 13, no. 4, Art. no. 4, Apr. 2022, doi: 10.3390/rel13040332.
- [25] M. H. Eichbauer, "The Shaping and Reshaping of the Relationship between Church and State from Late Antiquity to the Present: A Historical Perspective through the Lens of Canon Law," *Religions*, vol. 13, no. 5, Art. no. 5, May 2022, doi: 10.3390/rel13050378.
- [26] Patrick Olivelle, *Manus Code Of Law: A Critical Edition And Translation Of The Mānava Dharmasāstra*. 2005. Accessed: Aug. 16, 2024. [Online]. Available: <http://archive.org/details/manus-code-of-law-a-critical-edition-and-translation-of-the-manava-dharmastra>
- [27] W. Doniger, *The Laws of Manu*. Penguin UK, 1991.
- [28] H. Johari, *Breath, Mind, and Consciousness*. Inner Traditions / Bear & Co, 1989.
- [29] A. Vemuri, "Bruised, battered, bleeding: the dangers of mobilising abused goddesses for 'women's empowerment,'" *Fem. Theory*, vol. 22, pp. 81–108, 2019, doi: 10.1177/1464700119886238.
- [30] K. Dal and G. Lee, "Association of Regional Sexual Assaults with Regional Traits in India," *J. Korea Contents Assoc.*, vol. 19, pp. 615–622, 2019, doi: 10.5392/JKCA.2019.19.12.615.
- [31] C. Samarakoon, "Addressing the Causes of Conflict-Related Sexual Violence with The Buddhist Doctrine of Lack of A Permanent Self and Meditation Training," *Contemp. Buddhism*, vol. 22, pp. 335–354, 2021, doi: 10.1080/14639947.2022.2080370.
- [32] P. Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge University Press, 2000.
- [33] A. Langenberg, "Reading Against the Grain: Female Sexuality in Classical South Asian Buddhism," *Religion*, vol. 49, pp. 728–734, 2019, doi: 10.1080/0048721X.2019.1663620.
- [34] T. J. Bartholomeusz, *Women Under the Bo Tree: Buddhist Nuns in Sri Lanka*. Cambridge University Press, 1994.
- [35] R. F. Gombrich, *Theravāda Buddhism: A Social History from Ancient Benares to Modern Colombo*. Psychology Press, 1988.
- [36] X. Jiang, "Confucianism, Women, and Social Contexts," *J. Chin. Philos.*, vol. 36, pp. 228–242, 2009, doi: 10.1111/J.1540-6253.2009.01516.X.
- [37] Confucius, *The Analects of Confucius: a Philosophical Translation*. New York: Ballantine Books, 1999. Accessed: Aug. 14, 2024. [Online]. Available: http://archive.org/details/analectsofconfuc0000conf_e9q2
- [38] K. J. Clark and R. R. Wang, "A Confucian Defense of Gender Equity," *J. Am. Acad. Relig. Am. Acad. Relig.*, vol. 72 2, pp. 395–422, 2004, doi: 10.1093/JAAREL/LFH035.
- [39] R. Stark and W. S. Bainbridge, *The Future of Religion: Secularization, Revival and Cult Formation*. University of California Press, 1985.
- [40] É. Durkheim, *The Elementary Forms of Religious Life*. Oxford University Press, 2001.
- [41] A. Giddens, *The Constitution of Society: Outline of the Theory of Structuration*. University of California Press, 1984.