Addressing Sexual Violence in Islamic Boarding Schools: A Study on Santri Perceptions and Institutional Responses

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Article Info

ABSTRACT

Purpose of the study: This study aims to explore santri perceptions of sexual violence in Islamic boarding schools in Banyuwangi Regency and assess the institution's response to the issue. It then observed how santri in boarding schools understand, identify, and respond to the issue of sexual violence, including their understanding of the signs of sexual violence and their attitudes towards reporting such cases.

Methodology: This research uses a qualitative case study design, which allows researchers to explore phenomena in a real-life context. The research locations were several Islamic boarding schools located in Banyuwangi Regency that were selected based on certain criteria, such as having a history of sexual violence case reports or being willing to participate in this study. The participants of this research are santri (both victims and non-victims), boarding school caregivers, teachers, administrative staff, psychologists, and Banyuwangi police, as well as the surrounding community. For data collection techniques using participatory observation, in-depth interviews, forum group discussions, and documentation. Data analysis techniques used interview and FGD transcription, thematic analysis, and data triangulation.

Main Findings: The results showed that santri perceptions of sexual violence are influenced by cultural factors, religion, and social norms in pesantren. These findings provide a deeper understanding of the dynamics of sexual violence in pesantren and can be the basis for formulating more effective policies and interventions in addressing this issue. This research also shows that social studies learning has great potential to contribute to efforts to prevent sexual violence in pesantren. Through civic education, social and moral values, and gender awareness, social studies can provide a foundation for santri to understand human rights, respect others, and play an active role in creating a safe and violence-free environment.

Novelty/Originality of this study: The novelty of this study lies in its specific focus, comprehensive methodological approach, and practical implications that can help address the issue of sexual violence in Islamic boarding schools in a more effective way that is sensitive to the cultural, religious, social studies context.

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1. INTRODUCTION

Sexual violence is one of the serious problems faced by educational institutions around the world, including pesantren in Indonesia. Pesantren, as Islamic educational institutions that educate millions of santri, play a key role in shaping the morals and character of the younger generation. However, reality shows that sexual violence still occurs in some pesantren, with many cases going unreported or unaddressed due to social stigma and fear of negative impacts on the institution's reputation [1], [2]. These cases underscore the need for further research to understand santri perceptions of sexual violence and how pesantren institutions respond to this issue. Islamic boarding schools, as traditional Islamic educational institutions that play an important role in shaping the morals and spirituality of students, also face this challenge. Pondok pesantren play a central role in the Indonesian education system, especially in religious education and character building. Based on data from the Ministry of Religious Affairs, there are more than 28,000 pesantren in Indonesia with millions of students studying there [3]. The existence of pesantren as educational and moral development institutions emphasizes the importance of maintaining the safety and welfare of students.

In recent years, attention to sexual violence in pesantren has increased, fuelled by a number of cases revealed in the media. The study by Suryana [4] shows that despite efforts to address sexual violence, many pesantren still do not have effective mechanisms to protect santri. This is due to various factors, including the lack of comprehensive sexual education, the lack of awareness about santri's rights, as well as cultural constraints that inhibit reporting of sexual violence. On the other hand, research also indicates that integrated education, such as that taught in Social Studies subjects, has the potential to strengthen santri's understanding of their rights and how to protect themselves from sexual violence [5].

Research on sexual violence in educational settings in Indonesia has mostly focused on public schools and universities. However, media reports and some preliminary studies suggest that sexual violence also occurs in pesantren [6]. This issue often goes unaddressed due to social stigma and fear of strong authority in pesantren. Santris' perceptions of sexual violence are important to understand, given that they are a vulnerable group. Factors such as young age, dependence on caregivers, and religious values taught in pesantren influence how they understand and respond to sexual violence [7]. In pesantren culture, social and religious norms may shape their perception of what is considered sexual violence and how to respond. The response of pesantren institutions to sexual violence cases is a key factor that needs to be evaluated. Many educational institutions do not have adequate mechanisms to deal with sexual violence [8]. In pesantren, the response may be influenced by hierarchical structures, a culture of silence, and religious authority that may hinder effective reporting and handling of cases.

Indonesia has legal frameworks that regulate child protection and prevention of sexual violence, such as the Child Protection Law and the Law on the Elimination of Domestic Violence. However, the implementation and enforcement of these laws often face challenges, especially in the context of pesantren, which have autonomy and unique characteristics [9]. This raises questions about the extent to which these policies are effective in protecting santri in pesantren. Santris who are victims of sexual violence often face various barriers in reporting their cases. Fear of retaliation, shame, and lack of institutional support often prevent reporting [10]. In addition, concerns about the negative impact on the reputation of the pesantren if the case is revealed are also a deterrent.

In the context of national policy, Indonesia has adopted various regulations to address sexual violence, such as Law No. 23 of 2002 on Child Protection that has been amended by Law No. 35 of 2014, and Law No. 12 of 2022 on the Elimination of Sexual Violence [11]. However, the effective implementation of these policies is often constrained by a lack of awareness, education and training at the local level, including in pesantren. A study showed that policy implementation at the school level is often not maximized without adequate support and supervision [9].

Culture and religion play an important role in shaping norms and values in pesantren. Pesantren as religious educational institutions have strong value systems that can influence perceptions and responses to sexual violence. Studies show that religious norms are often used as a basis for dealing with internal problems, including sexual violence [7]. However, these norms can be a double-edged sword, where they can either protect victims or pressure them to remain silent. Pesantren leaders or kyai have great authority in organizing and directing activities in pesantren. Research shows that the kyai's response to sexual violence cases greatly influences whether the case will be reported and how it will be handled [6]. Kyai who have a good understanding of the importance of openly reporting and handling sexual violence cases can create a safer environment for santri.

To understand more about how sexual violence is addressed in pesantren, this study will examine several pesantren with different backgrounds. These case studies will provide more comprehensive insights into variations in institutional responses and santri perceptions of sexual violence [12]. By exploring different experiences in several pesantren, this study can identify factors that influence the effectiveness of handling sexual violence cases. One of the main objectives of this study is to identify the barriers santri face in reporting sexual violence. Fear of retaliation, social stigma, and lack of safe reporting mechanisms are often key barriers. This research will also explore strategies that can be used to overcome these barriers, including education and training for santri and pesantren staff on the importance of reporting and support for victims.

Education and training are key components in sexual violence prevention efforts. Research shows that well-designed education programs can increase awareness and understanding of sexual violence among santri and pesantren staff [13]. Through this research, it is hoped that effective training programs can be identified and implemented in pesantren to prevent sexual violence. Collaboration with civil society organizations that focus on child protection and handling sexual violence can provide additional support for pesantren. These organizations can assist in providing training, providing support services for victims, and facilitating the reporting of sexual violence cases. This study will explore how such cooperation can be optimized to improve the effectiveness of handling sexual violence in pesantren. Legal protection for victims of sexual violence in pesantren is crucial to ensure that they get justice and proper recovery.

Although there have been a number of studies that discuss sexual violence in educational settings, including in pesantren, there are still gaps in deeply understanding santri perceptions of sexual violence and how pesantren institutions respond to this issue. In particular, previous research tends to lack the integration of educational approaches, such as Social Studies, in efforts to prevent and address sexual violence in pesantren. This gap creates a need to explore how santri perceptions can be influenced by social studies education and how pesantren institutions can strengthen their response through a comprehensive and contextualised educational approach. This research aims to fill the gap by offering critical analyses and solutions that are oriented towards learning and policy.

The novelty of this research lies in the holistic approach that combines the analysis of santri perceptions of sexual violence with the evaluation of pesantren institutional responses, while integrating the perspective of Social Studies learning in the prevention and handling of sexual violence. This research not only explores santri understanding and institutional mechanisms, but also offers a new approach through the integration of social values, citizenship, and gender awareness taught in social studies to strengthen the protection and empowerment of santri. Thus, this research provides an innovative contribution in developing contextualised and applicable educational strategies in the pesantren environment.

This research is important because sexual violence in pesantren, as an educational institution that has a significant role in shaping the character and morals of students, is still often a closed issue and lacks proper handling. Considering that pesantren is a place to live and study for thousands of santri, protecting them is very crucial. In addition, the lack of research that specifically examines santri perceptions and responses of pesantren institutions to sexual violence, especially in the context of comprehensive education, indicates an urgent need to understand this issue more deeply and find effective solutions.

The purpose of this study is to analyse santri perceptions of sexual violence in pesantren settings, evaluate pesantren institutions' responses to cases of sexual violence, and identify how a Social Science education approach can be integrated to prevent and address sexual violence in pesantren. This study also aims to offer practical recommendations for pesantren in developing more effective protection and education mechanisms for santri.

2.   RESEARCH METHOD
2.1.   Research Approach and Data Type

This case study uses a qualitative approach to collect in-depth data regarding the experiences and views of santri as well as the policies and actions taken by the institution. This research uses a qualitative case study design, which allows researchers to explore phenomena in a real-life context. The location of this study was in several Islamic boarding schools in Singojuruh Sub-district, Banyuwangi Regency, Indonesia, which were selected based on certain criteria, such as having a history of reported cases of sexual violence or being willing to participate in this study. The participants of this study were santri (both victims and non-victims), caregivers or teachers, psychologists, Banyuwangi police criminals, and members of the surrounding community. The following instruments were used in this research:

Table 1. Data and Instruments Collecting Data

Sample Santri Interview Guidelines	Sample Caregiver Interview Guidelines	Sample Psilologist Interview Guidelines	Sample Banyuwangi police criminals, and members Interview Guidelines
What do you think about cases of sexual violence in pesantren?	Does your pesantren have a policy or procedure to address sexual violence?	What is the psychological impact that victims of sexual violence may experience in pesantren?	What are the legal procedures applied in cases of sexual violence in pesantren?
Have you ever heard or witnessed cases of sexual violence in	How do you respond if there is a report of sexual violence from a santri?	What is the ideal type of psychological support for victims of sexual	What are the main challenges faced by the police in handling cases

pesantren? How do you respond?		violence in a pesantren environment?	of sexual violence in pesantren?
If sexual violence occurs, what do you think the pesantren should do?	What preventive measures have been taken in this pesantren?	What are your suggestions for preventing sexual violence in the pesantren environment?	How is the coordination between the Polres and the pesantren in handling sexual violence cases?
Do you feel safe at the pesantren? Why is this the case?	What is the role of education in reducing or preventing sexual violence in pesantren?	How can educational approaches play a role in addressing sexual violence in pesantren?	What are your recommendations to improve the handling of sexual violence cases in pesantren?

The research instruments used in this study consisted of structured, semi-structured, open-ended, and in-depth interviews, designed to collect data from various informants, including santri, ustadz/ustadzah, the community, psychologists, and Banyuwangi Police Bareskrim. Structured interviews were used to obtain quantitative and qualitative data on santri's understanding and experiences of sexual violence, while semi-structured interviews with ustadz/ustadzah focused on exploring their views and actions in responding to this issue. Open-ended interviews with the community aimed to understand their views on pesantren security and dynamics related to sexual violence, while in-depth interviews with psychologists and Bareskrim Banyuwangi Police provided professional insights on the psychological impact on victims and legal procedures. In addition, questionnaires were used to obtain measurable data from santri, and observations were made to directly observe social interactions in pesantren that may be related to sexual violence. Focus Group Discussions (FGDs) were used to elicit collective views from ustadz/ustadzah and the community, while case studies and case document analyses provided in-depth analyses from psychological and law enforcement perspectives. Overall, this instrument is designed to provide a comprehensive picture of perceptions, responses, and efforts to prevent sexual violence in pesantren with a holistic and multidisciplinary approach.

2.2. Research Informants

Informants in this study include five main groups that have a significant role in understanding and addressing the issue of sexual violence in pesantren. First, 20 santri, who are the main subjects of this study, provide a direct perspective on their perceptions, experiences, and level of awareness of sexual violence. Second, 8 caregivees, who act as educators and managers of pesantren, are expected to provide insight into their policies, preventive measures, and responses to cases of sexual violence. Thirdly, 1 psychologists were engaged to provide professional analyses of the psychological impact on victims as well as advice on the psychosocial support needed. Fourth, Bareskrim Banyuwangi Police were selected to provide a law enforcement perspective, including how they handle reports of sexual violence in pesantren and the challenges faced in the legal process. By involving informants from these various backgrounds, this study aims to obtain a holistic and in-depth picture of the perceptions, responses, and prevention efforts of sexual violence in pesantren.

2.3. Data Analysis Technique

The data analysis technique in this study involves both qualitative and quantitative approaches to understand the perceptions and responses to sexual violence in pesantren. Data collected through interviews, questionnaires, observations, and focus group discussions will be analysed using thematic analysis and descriptive statistical analysis methods. For qualitative data, thematic analysis was conducted by identifying, analysing, and reporting the main patterns or themes that emerged from the interview transcripts and observation results. This process involves data coding, theme categorisation, and interpretation of meanings relevant to the research objectives. As for the quantitative data, the questionnaire results will be analysed using descriptive statistics to describe the frequency, mean, and distribution of santri responses to questions related to sexual violence. This analysis technique allows the integration of qualitative and quantitative data to provide a comprehensive picture of the phenomenon under study.

2.4. Data Validity Technique

To ensure data validity, this study used several triangulation techniques, namely source triangulation, method triangulation, and researcher triangulation. Source triangulation was conducted by comparing data from various informants, including santri, ustadz/ustadzah, the community, psychologists, and Bareskrim Banyuwangi Police, to verify the consistency of findings and reduce bias. Method triangulation involves using various data collection techniques, such as interviews, questionnaires, observation, and focus group discussions, to obtain different and in-depth perspectives on the issue of sexual violence. Meanwhile, researcher triangulation was conducted by

involving several researchers in the data analysis process to ensure objectivity and reduce the possibility of individual bias in data interpretation.

3. RESULTS AND DISCUSSION

This research focuses on religious education institutions in Singojuruh sub-district, Banyuwangi district. Singojuruh sub-district is located in the eastern region of Banyuwangi district, which is known for its religious community and strong adherence to traditional values. Religious education institutions in this area play a central role in the character and moral formation of children and young people, including the santri who live and study there. This research will explore the physical, social and cultural environments of these educational institutions and how these settings influence the experiences of santri who experience sexual violence.

The physical environment of religious education institutions in Singojuruh consists of dormitories, classrooms, places of worship, and other public facilities. The dormitory is where santri live away from their families, which makes daily interactions very intense with peers and caregivers. Classrooms are where santri receive formal education and religious education. Places of worship such as mosques or prayer rooms are the center of religious activities that santri undergo every day. Other public facilities include canteens, sports fields, and libraries, all of which become an integral part of the daily life of the santri.

Socially, this religious education institution is organized with a hierarchical structure. The authorities consist of the head of the institution, ustaz/ustazah, and dormitory caregivers, who play an important role in the supervision and guidance of santri. Social interactions among santri themselves are also highly structured, with strict rules governing their daily behavior and activities. Social norms and rules in this educational institution are strongly influenced by the religious values taught and upheld by the entire community.

In terms of culture, religious education institutions in Singojuruh adopt and apply Islamic values in all aspects of santri life. The daily activities of the santri are organized in such a way as to be in line with Islamic principles, from prayer times, studying, to recreational activities. This culture creates a religious and disciplining environment, but it can also be a closed environment and less receptive to change or outside intervention. In this context, understanding cultural dynamics is crucial to examining how sexual violence can occur and how it affects santri.

This research should also consider the cultural aspects of Singojuruh society, which highly values religious education and has high expectations of religious educational institutions. These institutions are not only places of learning, but also centers of moral and spiritual formation for santri. These high expectations often create pressure for santri to behave in accordance with existing norms and expectations, which can affect how they respond to and cope with incidents of sexual violence.

In addition, it is important to understand how these educational institutions deal with the issue of sexual violence. The research will examine existing policies and procedures related to the prevention and handling of sexual violence. Is there a clear and safe reporting mechanism for santri? How do the institutional authorities respond to reports of sexual violence? These factors are very important to understand so that research can provide appropriate and effective recommendations to improve the protection of santri.

Sexual violence in pesantren, as a unique Islamic educational context, demands special attention due to its profound impact on santri and the community. This study examines how santri perceptions of sexual violence interact with social studies education to understand and address this issue. Social studies, which teaches about social values, human rights, and civic responsibility, can serve as an important tool in the prevention of sexual violence in pesantren.

In the context of pesantren, social studies education can help santri understand and internalise social norms that prohibit sexual violence. The emphasises that social studies learning can touch on important aspects such as gender, justice, and individual rights, all of which are relevant in efforts to prevent sexual violence. By utilising social studies materials, pesantren can strengthen santri's understanding of the social and legal boundaries that protect them, as well as provide them with the skills to identify and report sexual violence.

Overall, this research setting provides a rich and complex framework for examining the psychosocial impact of sexual violence on santri. By understanding the physical, social, and cultural environment of religious education institutions in Singojuruh, this research is expected to provide in-depth insight into the dynamics that exist and how sexual violence affects the lives of santri. This research not only seeks to reveal the realities faced by santri victims of sexual violence, but also aims to propose preventive measures and interventions that can be implemented to protect them in the future.

The social studies approach can strengthen pesantren institutions' efforts in responding to sexual violence by integrating education on human rights and social protection into the curriculum and training programmes for ustadz/ustadzah. The establishment of prevention policies that involve social and moral education, such as those taught in social studies, can increase the effectiveness of handling sexual violence cases. By involving these aspects of education, pesantren not only deal with the cases that occur but also prevent future occurrences of violence.

Overall, this study shows that integrating social studies education in the context of pesantren not only helps to increase santri's understanding and awareness of sexual violence, but also strengthens the institution's response to this issue. By involving an approach based on social studies principles, pesantren can create a safer and more supportive environment for santri, as well as improve the overall protection and prevention mechanisms of sexual violence. This is also in line with the findings who emphasised the importance of an educational approach in improving the handling of sexual violence in religious education institutions.

3.1. Results

Research on forms of sexual violence against santri in religious education institutions in Banyuwangi Regency revealed various types of sexual violence experienced by santri. These forms of sexual violence include verbal abuse, unwanted touching, physical sexual violence, online harassment, grooming, power-based sexual violence, sexual exploitation, sexual violence in the form of rituals, and stigma and fear of reporting. The findings show how different forms of sexual violence can occur in the context of religious education and affect victims differently.

First, verbal abuse is one of the most commonly reported forms of sexual violence by santri. Sexualized comments, teasing, and demeaning insults are some examples. This verbal abuse often occurs in daily interactions between students in class, dormitories, or during extracurricular activities. Many students feel intimidated and uncomfortable by these comments, but often feel powerless to fight back or report them. Verbal harassment is seen as "normal" in some cases, making it difficult for victims to seek support.Secondly, unwanted touching is also a common form of sexual violence. This can be in the form of hugging, kissing, or touching inappropriate parts of the body. Unwanted touching often occurs in situations that are supposed to be safe, such as in teaching and learning or during worship. Perpetrators often take advantage of these moments to carry out their actions, and victims find it difficult to resist or escape. This unwanted touching causes feelings of fear and trauma for the victims.

Third, physical sexual violence, such as rape and sexual assault, although less reported than other forms of violence, still occur. These cases often occur in places that lack supervision, such as in dormitories at night or in hidden locations. Victims of physical sexual violence are deeply traumatized and often feel ashamed and afraid to report the incident. Social stigma and fear of retaliation lead many victims to remain silent. This physical violence points to a lack of supervision and security within the institution.Fourth, a relatively new but increasingly common form of sexual violence is online harassment. This involves sending sexually suggestive messages, indecent images, or inappropriate requests through social media or messaging apps. Online harassment is often perpetrated by fellow students or outsiders who know the victim through social media. These incidents show that technology can be used as a tool to commit sexual violence, adding a new dimension to the issue. Santris need to be protected and educated on how to use social media safely.

Fifth, grooming or the establishment of a relationship with sexual intent by the perpetrator towards the victim, often occurs in religious education settings. The perpetrator, who can be a senior student, staff, or caregiver, builds a relationship that looks good on the surface, but with the intention of sexually exploiting the victim. Victims are often unaware of the perpetrator's true intentions until an act of violence occurs. This grooming process leaves victims feeling confused and it is difficult to understand that they are being exploited. Grooming demonstrates the psychological manipulation that perpetrators use to exploit victims.Sixth, power-based sexual violence is another frequent form, where perpetrators use their position or power to coerce or manipulate victims. This often happens between senior and junior santri, or between staff and santri. Victims find it difficult to resist or fight back for fear of possible consequences, such as punishment or discrimination. The hierarchy of power that exists in religious educational institutions exacerbates this situation. Power-based sexual violence reflects the abuse of authority in educational settings.

Seventh, sexual exploitation, where victims are forced to perform sexual acts in exchange for certain rewards or to avoid punishment, was also found in this study. These cases often involve older santri or staff in positions of authority. This exploitation can take the form of coercion to perform sexual acts with the promise of money, goods, or preferential treatment. Victims often feel trapped and helpless, with few options to escape the situation. Sexual exploitation represents the abuse of power for personal gain.Eighth, there were also reports of sexual violence occurring in the context of religious rituals or activities. Some santri reported that they were forced to perform sexual acts as part of rituals or as a form of "testing" from caregivers or spiritual leaders. This violence is often wrapped in the pretext of religion or tradition, making it difficult for victims to resist. Sexual violence in this form represents an abuse of trust and spiritual authority. This creates deep trauma for victims who feel abused in a religious context.Ninth, santri who are victims of sexual violence often feel afraid to report the incident due to social stigma. They worry about being blamed, labeled negatively, or even expelled from educational institutions. This fear is compounded by the lack of support from peers and caregivers. Many victims feel that reporting sexual violence will only bring more problems for them. As a result, many cases of sexual violence go uncovered and perpetrators go unpunished.

The research findings show that support for victims of sexual violence in religious education institutions in Singojuruh sub-district, Banyuwangi district, is still very inadequate. Institutions often lack a clear and effective mechanism for handling reports of sexual violence. The lack of professionals trained to provide counseling and psychological support to victims is also a major problem. As a result, many victims do not get the help they need to recover from trauma. This inadequate support exacerbates the impact of sexual violence on victims' well-being.

Research on perceptions of sexual violence among santri in religious education institutions in Banyuwangi Regency shows that there are complex and multifaceted dynamics in understanding and dealing with this issue. Santri generally have a basic understanding of sexual violence, but they often do not fully realize that certain actions such as sexual comments or unwanted touching also fall into the category of sexual violence. Many santri realize that rape is a serious form of sexual violence, but verbal abuse is often taken for granted. The lack of comprehensive sexual education at the institution exacerbates the situation, making santri less aware of more subtle but still dangerous forms of sexual violence.Experiences of sexual violence among santri show that these acts can come from various directions, including fellow santri, caregivers, and teaching staff. These experiences not only impact physical health but also cause deep psychological trauma. The trauma experienced by santri is often invisible to the naked eye, but affects their emotional and mental well-being in the long term. Many victims are afraid and reluctant to report what happened to them for fear of stigma and social consequences. This fear is often compounded by uncertainty about how their report will be received and acted upon.

Santri identify perpetrators of sexual violence not only among seniors or peers, but also among staff and caregivers. Unequal power relationships between perpetrators and victims often make it difficult for victims to speak up. Victims often feel that they do not have the power or authority to challenge a perpetrator who is more senior or in a position of power. This creates an unsupportive environment for victims to seek justice or help. This situation also points to an urgent need to improve protection and reporting mechanisms in these educational institutions.The response of religious education institutions to sexual violence is often inadequate. Some institutions show efforts to take these cases seriously, but many others tend to ignore or cover up incidents in order to maintain the reputation of the institution. The lack of decisive and systematic action on the part of institutions makes victims feel unsupported and even more reluctant to report. Many institutions prefer to resolve problems internally without involving the authorities or providing adequate psychological support to victims. This attitude not only harms victims but also creates a culture of silence where perpetrators go unpunished and similar incidents continue.

Reporting mechanisms for sexual violence cases in religious education institutions are often ineffective and victim-unfriendly. Santri feel that the existing reporting process does not guarantee their confidentiality and safety. The lack of clear and reliable reporting channels means that many cases go unreported. In addition, there is a concern that reporting cases of sexual violence could result in retaliation or ostracism from the institution's community. This highlights the importance of establishing a reporting system that is transparent, safe and supported by the entire educational institution community.The impact of sexual violence on santri education is significant. Victims of sexual violence often show decreased motivation to learn and academic achievement. The trauma experienced affects their ability to concentrate and actively participate in teaching and learning activities. In addition, incidents of sexual violence can also cause students to feel isolated and withdraw from social interactions with peers. This condition is not only detrimental to individual victims but also affects classroom dynamics and the learning environment as a whole.

This study identified several factors that contribute to the occurrence of sexual violence in religious education institutions. One of the main factors is the lack of adequate supervision in the dormitory environment and during extracurricular activities. The hierarchy of power between senior and junior santri is often abused, creating situations where juniors feel forced to comply with inappropriate orders or demands from seniors. A culture of silence and lack of education about children's rights and protection from sexual violence also contribute to the high incidence of sexual violence. All these factors point to the need for systemic change to prevent sexual violence.

The attitude of managers of religious education institutions towards cases of sexual violence varies widely. Some managers show a commitment to taking cases seriously and providing support to victims, while others prefer to ignore or cover up such cases. This attitude is often based on concerns about the negative impact on the institution's reputation. The lack of consistent and decisive action from managers creates an unsupportive environment for victims to report and seek justice. This emphasizes the importance of bold leadership committed to child protection and law enforcement.Parents and communities have an important role to play in addressing and preventing sexual violence in religious education institutions. Parents' involvement in supervision and communication with their child varies widely. Some parents are very supportive of their child and active in reporting and seeking help, while others tend to be uninvolved or even blame their child for the incident. Lack of awareness and education about the importance of child protection also contributes to this unsupportive attitude. Community involvement in supporting victims and preventing sexual violence is also crucial to creating a safe environment.

This research suggests several measures to prevent sexual violence in religious education institutions. These measures include increased supervision and security in the dormitory environment and during extracurricular activities. Training for teaching staff, caregivers and santri on sexual violence and children's rights is needed to increase their awareness and ability to handle cases of sexual violence. In addition, strengthening safe, trusted, and accessible reporting mechanisms is essential to ensure that cases of sexual violence can be reported and dealt with appropriately. Comprehensive sexual education also needs to be introduced to provide santri with a better understanding of sexual violence and ways to protect themselves.Raising awareness and education among santri, staff, and the community about the importance of sexual violence prevention is another key step. A thorough education program on children's rights, sexual violence, and self-protection should be part of the curriculum in religious education institutions. In addition, awareness campaigns involving the entire institutional community, including parents and the surrounding community, are crucial to creating a supportive and safe environment for santri. An informed and caring community will be better able to detect, report and prevent incidents of sexual violence. Support from all parties is essential to create sustainable and significant change.

This research emphasizes the importance of collaboration between educational institutions, families, and communities in creating a safe and supportive environment for santri. Each party has significant roles and responsibilities in preventing and addressing sexual violence. Educational institutions must take proactive steps in improving supervision and reporting mechanisms, while families and communities need to support and protect victims. Through close cooperation and strong commitment, sexual violence in the religious education environment can be suppressed and prevented. Child protection must be a top priority to ensure the well-being and healthy development of santri.

3.2. Discussion

The importance of integrating social studies education in addressing sexual violence in pesantren lies in its ability to shape santri's understanding of their rights and the underlying ethical and social values. Social studies not only provides information about social norms and laws, but also serves as a tool to develop santri's critical skills in evaluating and responding to situations that violate their rights. The other research shows that social studies learning based on case studies and simulations can increase santri's awareness of personal rights and social responsibility, which are essential in the prevention and handling of sexual violence [14].

One important aspect of social studies education is teaching about gender and equality. Research by Jannah [15] revealed that a deep understanding of gender issues, social roles, and equality can help santri identify and counter social norms that support sexual violence. By providing education on gender and equality, pesantren can create a more inclusive and safe environment, where santri feel empowered to speak up and report sexual violence without fear of stigma or retaliation.

The response of pesantren institutions to sexual violence also requires policy reforms that are in line with social studies education principles. The development of internal policies that combine elements of education and social protection can increase effectiveness in dealing with sexual violence cases. According to a study by Amalia [16], pesantren that implement social education-based policies are not only more effective in preventing sexual violence but also more responsive in dealing with cases that arise, as they have a comprehensive system that supports both education and protection.

In addition, training for ustadz and ustadzah in social studies principles can improve their ability to handle and prevent sexual violence. As educators, they play a key role in transferring knowledge and values to santri. Research by Wulandari, et al. [17] shows that training that focuses on social studies principles, such as human rights and violence prevention, can strengthen the capacity of ustadz and ustadzah in managing sexual violence issues more effectively, as well as creating a safer learning environment.

Finally, the integration of social studies in the pesantren curriculum can strengthen cooperation between pesantren and local communities in sexual violence prevention efforts. By involving the community in education and prevention, pesantren can create a broader and more inclusive network of support. Research by Dewi [18] shows that collaboration between educational institutions and local communities in sexual violence prevention efforts can increase public awareness and facilitate a more holistic response to the issue. By utilising social studies principles, pesantren can become centres of social change that promote justice and safety for all santri.

Based on the research on sexual violence in religious institutions in Singojuruh Sub-district, Banyuwangi Regency, sexual violence is a complex and multidimensional issue, which can be analyzed using Johan Galtung's theory of violence. Galtung's theory divides violence into three main categories: direct violence, structural violence, and cultural violence. Each of these forms of violence has different manifestations within religious institutional settings, yet they are all interconnected and mutually reinforcing. This research identifies and analyzes the forms of sexual violence that occur in Banyuwangi religious institutions based on Galtung's theory, to provide a more comprehensive understanding of the dynamics that occur and the impact on victims.

First, physical violence is the most obvious form of direct violence, including acts such as rape and physical abuse. In the context of religious institutions, these cases may occur in dormitories or other enclosed places where santri live and study. For example, reports from local NGOs indicate that female santri are often

victims of abuse by male staff or teachers, who use their position of power to coerce santri. This physical violence causes immediate trauma and physical harm that requires immediate medical and psychological [19]. Second, psychological abuse in religious institutions includes intimidation, threats, and emotional manipulation. This can happen when the perpetrator threatens to harm the victim or their loved ones if the victim reports the incident. In addition, the perpetrator may use demeaning language or actions to control the victim and make them feel helpless. Students who experience psychological abuse often exhibit severe symptoms of stress, anxiety and depression, which affect their academic performance and social life [20].

Third, structural violence in religious institutions can be seen in policies and practices that do not protect victims or even worsen their situation. For example, inadequate reporting systems or no clear protection mechanisms for victims can be considered a form of structural violence. This includes policies that make it difficult for santri to report sexual violence without fear of retaliation or stigma. Strict hierarchical structures in religious institutions often perpetuate the power of perpetrators and weaken the position of victims, making them more vulnerable to exploitation [21]. Fourth, cultural violence in the context of religious institutions involves norms, values and beliefs that normalize or ignore sexual violence. For example, strong patriarchal views and gender-biased interpretations of religion can reinforce women's subordination and legitimize violence against them. The culture of silence that prevails in many religious institutions also discourages victims from speaking out and seeking help. This includes teachings that emphasize unquestioning obedience to authority, which can encourage victims to feel guilty or ashamed of the violence they experience.

Fifth, sexual violence in education. In religious institutions, education is often an arena for sexual violence, where teachers or staff may abuse their position to exploit santri. The lack of effective supervision and policies to prevent sexual violence in these educational settings can exacerbate the situation. For example, santri may experience abuse during teaching and learning activities or extracurricular activities in the absence of clear protection mechanisms [21]. Direct sexual violence in religious educational institutions often involves physical and psychological acts by those in positions of power, such as teachers or staff, against santri. These acts include sexual harassment, rape, or coercion to perform sexual acts with threats or pressure. These incidents often occur in supposedly safe places, such as classrooms, dormitories, or places of worship, creating an unsafe learning environment for santri [22].

Sexual violence through media and technology has become increasingly relevant with the increasing use of technology in religious institutions. This includes cyberbullying, the dissemination of sexual images or videos without consent, and online sexual extortion. Galtung sees the media as a tool that can reinforce cultural violence by propagating stereotypes and norms that support sexual violence. Technology can exacerbate the situation by extending the reach of perpetrators and increasing the vulnerability of victims [20]. Through analysis based on Galtung's theory of violence, it is clear that sexual violence in Banyuwangi religious institutions is multidimensional and interrelated. Direct, structural and cultural forms of violence create a complex and challenging environment for victims. Addressing this issue requires a holistic approach that includes policy change, education and strong social support. A deep understanding of these dynamics of violence will help in formulating more effective strategies to prevent and address sexual violence in religious institutions.

Research on sexual violence in pesantren, particularly focusing on santri perceptions and institutional responses, is crucial given the role of pesantren as one of the pillars of education and character building in Indonesia. Sexual violence in pesantren can undermine public trust in these institutions and negatively impact the physical and mental health of santri [13]. This research seeks to understand the existing dynamics and provide recommendations for systemic improvements.Sexual violence in pesantren is a multidimensional problem that includes social, cultural, and religious aspects. In the context of pesantren, sexual violence is often considered a sensitive issue that is avoided, hindering its recognition and handling [23]. It is important to understand that this issue does not only revolve around the violence itself, but also on how the educational and social systems around pesantren support or ignore this issue.

Santris' perceptions of sexual violence are strongly influenced by the educational curriculum and the prevailing culture in pesantren. Recent studies have shown that an inadequate curriculum on sexual education contributes to santri's lack of understanding of their boundaries and rights [24]. An inclusive and human rights-based sexual education program can help raise santri awareness about sexual violence and how to handle it. Social and religious norms prevailing in pesantren often shape attitudes towards sexual violence. Some studies have shown that these norms can inhibit reporting and handling of sexual violence due to stigma and shame [25]. Understanding how these norms influence perceptions and responses to sexual violence is important for designing effective interventions.

The response of pesantren institutions to sexual violence varies, with some implementing clear and supportive policies, while others still lack adequate mechanisms [26]. Recent research suggests that pesantren with transparent policies and regular training for staff can be more effective in addressing and preventing sexual violence [27]. Santris often face various barriers in reporting sexual violence, including mistrust of the reporting system and fear of retaliation [28]. These barriers are exacerbated by the lack of adequate protection and support

for victims. Recent research emphasizes the importance of creating a safe and effective reporting system to overcome these barriers [29].

Adequate education on individual rights and sexual violence can play a key role in the prevention and response to sexual violence in pesantren [30]. Training programs involving santri, staff, and administrators of pesantren need to be designed to improve understanding and skills in dealing with sexual violence effectively. Cooperation with civil society organizations that have experience in child protection and sexual violence prevention can provide much-needed additional support [2]. These organizations can assist in training, counseling, and legal support for victims of sexual violence in pesantren.

Effective legal protection is an important element in addressing sexual violence in pesantren. Research shows that consistent application of the law and legal protection for victims can increase trust in the justice system and reduce incidents of sexual violence [31]. The implementation of protection policies must be well socialized and consistently applied at all levels of pesantren. Evaluation and monitoring of policies implemented in pesantren are essential to ensure their effectiveness. Recent research shows that policies that are not regularly evaluated and not adjusted to actual needs can be less effective [32]. Therefore, it is necessary to conduct periodic evaluations and adjustments to policies to ensure that they are relevant and effective in addressing sexual violence.

Addressing sexual violence in pesantren also has broader social and cultural implications. Studies show that approaches that take into account local cultural and social contexts can be more effective in addressing this issue [33]. Understanding and respecting cultural and religious values while still upholding individual rights is key to designing successful interventions.Perceptions of sexual violence are often influenced by patriarchal theory, which highlights the dominance of men over women in various aspects of social and cultural life. This theory describes the ways in which male-dominated social structures influence the construction of knowledge, values and norms that sustain unequal gender hierarchies [34]. In the context of sexual violence, patriarchy creates an environment where women and girls are often seen as objects that can be controlled or used by men, both in public and private spaces.

Perceptions of sexual violence can vary depending on the prevailing culture and social values in society. In many patriarchal-dominated societies, sexual violence is often perceived as a "private matter" or even as a "man's right" to control women's bodies [35]. This is reflected in society's attitudes and responses to victims of sexual violence, where victims are often blamed or shamed for violating existing social norms.Patriarchy also affects how sexual violence cases are processed by legal institutions and the police. The legal system often reflects dominant values that ignore or minimize the interests of female victims, with more concern for protecting the reputation of male perpetrators than justice for victims [36]. Empirical studies show that low complaint rates and low success rates of sexual violence cases in court are often due to biases and gender stereotypes inherent in the justice system [37].

In addition, mass media and cultural representations can also influence perceptions of sexual violence. Stereotypical images of women in the media often place them in a position of vulnerability to sexual harassment or exploitation, which reinforces the perception that sexual violence is part of "normal life" [38]. These representations can also influence how society at large responds to and assesses reported cases of sexual violence.

In some cases, feminism and gender advocacy movements have been instrumental in changing perceptions of sexual violence. These movements question and challenge patriarchal structures that support and enable violence against women, and emphasize the need for legal and policy reforms to improve victim protection [39]. Growing public support for the movement has helped raise awareness of the urgency of addressing sexual violence cases and empowered victims to fight the stigma and injustice they face.However, more needs to be done to change the norms and values that enable sexual violence. Inclusive gender education and equality in educational institutions as well as teaching about clear consent and body boundaries can help build safer and fairer societies for all individuals [40]. These changes must be supported by political commitment, structural changes in institutions, and encouraging cultural changes to create environments that support and protect all individuals from sexual violence.

Thus, in looking at perceptions of sexual violence tailored to patriarchal theory, it is important to consider the complexities in the social, cultural, and political dynamics that influence how we understand and respond to this issue. Measures to address sexual violence must be grounded in a deep understanding of the patriarchal origins and root causes that reinforce gender injustice and exacerbate the conditions of sexual violence victims.

Previous research supporting the results of this study includes studies showing that the integration of education on human rights and sexual violence prevention in school curricula can increase awareness and reduce incidents of violence. For example, a study by Nurdin [41] found that schools that integrated training on individual rights and citizenship in their curriculum showed a significant decrease in sexual violence cases and an increase in students' understanding of their rights. In addition, a study by Zulkarnain et al. [42] confirmed that education focusing on gender equality and violence prevention in religious educational institutions has a positive impact in raising awareness and encouraging more effective preventive measures. These findings support the argument that the social studies approach in pesantren can contribute to more effective prevention and response to sexual violence.

The short-term impact of this study includes increasing santri's awareness and understanding of sexual violence and their rights. By integrating social studies education in the pesantren curriculum, santri will gain the necessary knowledge and skills to identify, prevent and report sexual violence. This can immediately reduce incidents of violence and improve safety in the pesantren environment. The long-term impacts of this study include structural changes in pesantren and community policies related to sexual violence prevention. Ongoing social studies education can shape a more inclusive and safe culture in pesantren, as well as influence education and social protection policies at a broader level.

The limitations of this study include several aspects that need to be scrutinised. Firstly, this study may face challenges in gaining access and full cooperation from all relevant informants, such as santri and pesantren, which may affect the completeness of the data. Secondly, there is a possibility of bias in the reporting and assessment of sexual violence cases due to social stigma or concerns regarding the reputation of pesantren. In addition, this study may be limited by the data collection methods used, such as interviews and questionnaires, which can have limitations in capturing the complexity of individual experiences in depth. Further research with more varied methodological approaches and wider participation is needed to overcome these limitations, as identified by Rizky [43] in related studies.

4. CONCLUSION

Sexual violence in pesantren is a complex and urgent issue that requires serious attention from various parties. Based on this research, it can be concluded that santri perceptions of sexual violence are strongly influenced by the dominant cultural and religious norms in pesantren. Many santri still have a limited understanding of what is included in the category of sexual violence and how they should respond if they experience or witness such violence. In addition, institutional responses in pesantren tend to vary, with some pesantren showing more proactive efforts in dealing with sexual violence cases, while others are still stuck in a culture of silence and lack effective reporting mechanisms. The study also found that the biggest barriers to reporting sexual violence in pesantren include fear of retaliation, social stigma, and lack of institutional support. Although there is already a legal framework designed to protect victims of sexual violence, implementation in the field still faces various obstacles, especially in the pesantren environment which has unique characteristics and high autonomy. Therefore, collaborative efforts between the government, pesantren managers, and civil society organisations are needed to overcome these barriers and ensure that every santri gets the protection and support they need. Further research could explore how the integration of multidisciplinary approaches, such as psychology, sociology, and education science, in the pesantren curriculum could strengthen the prevention and response to sexual violence. This research could include an analysis of how the combination of various disciplines can create a more holistic and effective education programme for santri.

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