

From Legal Compliance to *Maqāṣid*-Based Safeguarding: A Systematic Literature Review on the Prevention of Sexual Violence Against Children in *Pesantren*

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Abstract

Child sexual violence in *pesantren* reflects a complex problem that extends beyond individual misconduct to include power relations, religious authority, cultures of obedience, and weak institutional protection mechanisms. This article aims to examine research trends, dominant themes, research gaps, and opportunities for developing a *Maqāṣid*-Based Child Safeguarding framework for preventing child sexual violence in *pesantren*. This study employed a systematic literature review using narrative-thematic synthesis of 50 selected articles drawn from an initial pool of 1,090 Scopus-based records. Articles were selected based on their relevance to child protection, sexual violence, *pesantren* or religious educational institutions, and *maqāṣid al-sharī'ah*. The findings indicate that existing literature is dominated by legal and policy studies, reporting and referral mechanisms, and school-based prevention programs. However, studies that explicitly integrate *pesantren*, child sexual violence, and *maqāṣid al-sharī'ah* remain limited. This review concludes that child protection in *pesantren* should move beyond legal compliance toward a *maqāṣid*-based safeguarding system that incorporates prevention, safe reporting, referral, victim recovery, and institutional accountability. The study contributes by positioning *maqāṣid* not merely as a normative Islamic legal foundation, but as an operational framework for institutional child safeguarding. Its implications highlight the need to develop indicators, standard operating procedures, and empirical models of *pesantren* safeguarding centered on children's safety, dignity, and well-being.

Keywords: *Child Protection, Sexual Violence, Pesantren, Safeguarding, Maqāṣid al-Sharī'ah.*

INTRODUCTION

Sexual violence against children is a global issue that continues to arise in various educational settings, including public schools, boarding schools, and religious educational institutions. International literature indicates that child sexual abuse is not only related to the individual actions of perpetrators but also to weak prevention

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mechanisms, low preparedness among educators, reporting barriers, and institutional cultures that can delay child protection responses.¹ In the Indonesian context, Islamic boarding schools hold significant socio-religious importance as they serve as spaces for education, moral guidance, character development, and residential living for students. However, their residential nature, the close teacher–student relationship, religious authority, and a culture of obedience can also create specific vulnerabilities if not balanced by a robust safeguarding system. Studies on Islamic boarding schools indicate that child sexual abuse within the *pesantren* environment cannot be understood merely as an individual moral transgression but must be analyzed through the lens of power dynamics, religious manipulation, institutional culture, and gaps in internal oversight.²

The urgency of this study is further underscored by the fact that approaches to child protection in educational institutions often remain limited to formal compliance with legal norms, while practices such as prevention, reporting, referral, victim support, and institutional accountability have not always been effectively implemented. Kisbiyanto points out that the existence of legal norms for child protection does not automatically close enforcement gaps within *pesantren* environments if institutional strategies are not clearly designed.³ Similar findings are evident in the educational literature, which emphasizes that the risk of educator sexual misconduct requires prevention policies, training, supervision, and response procedures that school actors can effectively implement.⁴ In religious institutions, the issue becomes more complex because spiritual authority, institutional reputation, community loyalty, and students' dependence on educators can influence the willingness of victims or witnesses to report incidents.⁵ Thus, child protection in Islamic boarding schools requires an approach that

¹ A. A. Asaolu and O. Oladepo, “‘They Will Use Her as a Proverb’: Exploring Adolescent Leaders’ Perspectives on Barriers to Reporting Child Sexual Abuse in Nigerian Schools,” *Journal of Interpersonal Violence*, ahead of print, 2026, <https://doi.org/10.1177/08862605251414438>; L. Bayer et al., “Child Protection and Child Sexual Abuse Prevention in Schools: Self-Assessment and External Assessment of School Professionals’ Educational Needs,” *Child Protection and Practice* 7 (2025), <https://doi.org/10.1016/j.chipro.2025.100245>; K. Walsh et al., “Teachers’ Detecting and Reporting Child Abuse and Neglect: Research into the Determinants of Complex Professional Behavior,” in *Current Issues and Controversies in School and Community Health, Sport and Physical Education*, preprint, 2012.

² M. A. Fauzi et al., “Power Relations And Sexual Violence In Islamic Boarding School: Assessing Child Protection Systems In Religious Education Institutions In Indonesia,” *Revista Direito e Sexualidade* 6, no. 1 (2025): 253–325, <https://doi.org/10.9771/rds.v6i1.66891>; A B B Mohamad et al., “Religious Manipulation in Child Sexual Harassment: Islamic Boarding Schools in Indonesia,” *Nurani* 24, no. 2 (2024): 253–72, <https://doi.org/10.19109/nurani.v24i2.24445>; A. Kholik et al., “Developing A Strategic Model Of Child-Friendly *Pesantren* Climate To Prevent Sexual Violence,” *Jurnal Ilmiah Peuradeun* 13, no. 3 (2025): 1831–58, <https://doi.org/10.26811/peuradeun.v13i3.2008>.

³ K. Kisbiyanto, “Enforcement Gaps in Child Protection Law: Managing Strategy of Violence on Students in Islamic Boarding Schools and the Limits of Legal Compliance in Indonesia,” *Khazanah Hukum*, ahead of print, September 8, 2025, <https://doi.org/10.15575/kh.v7i3.43929>.

⁴ S. K. Wurtele et al., “Keeping Students Out of Harm’s Way: Reducing Risks of Educator Sexual Misconduct,” *Journal of Child Sexual Abuse* 28, no. 2 (2019): 160–86, <https://doi.org/10.1080/10538712.2018.1486933>.

⁵ B Kasstan, “Everyone’s Accountable? Peer Sexual Abuse in Religious Schools, Digital Revelations, and Denominational Contests over Protection,” *Religions* 13, no. 6 (2022), <https://doi.org/10.3390/rel13060556>; P. Mendes et al., “How Do Jewish Communities Respond to Manifestations of Institutional Child Sexual Abuse? A Case Study of Malka Leifer and Adass Israel in

goes beyond legal compliance toward a safeguarding system that is sensitive to power structures, religious culture, and the victims' recovery needs.

Previous research has developed along several main lines. First, studies on school-based prevention emphasize the importance of education to prevent sexual violence against children by enhancing knowledge, self-protection skills, and the role of teachers in identifying risks.⁶ Second, studies on reporting and referral show that educators, counselors, and school staff need competencies, confidence, tools, and clear reporting procedures to be able to respond safely to allegations of sexual violence. Third, studies on religious institutions indicate that child sexual abuse is often linked to internal accountability, the dynamics of religious authority, and the tendency of institutions to prioritize protecting their reputation over prioritizing victims.⁷ Fourth, a number of studies have begun to link child protection to the Sharia framework or Islamic law, for example through Sharia-based collaborative counseling models and fiqh evaluations of child sexual abuse.⁸ However, these lines of research still tend to run separately.

The primary research gap lies in the lack of integration between the literature on child protection, studies on Islamic boarding schools, and the *maqāṣid* of Sharia within a single operational safeguarding framework. Articles on Islamic boarding schools have highlighted power dynamics, religious manipulation, gaps in law enforcement, and the need for a child-friendly environment within these institutions, but have not yet fully articulated how the principles of *maqāṣid* can be translated into standard operating procedures, reporting channels, external referrals, witness protection, victim recovery, internal sanctions, and institutional audits.⁹ Conversely, articles grounded in Sharia or fiqh provide a normative basis that child sexual violence contradicts the protection of a

Melbourne, Australia," *Journal of Child Sexual Abuse* 28, no. 8 (2019): 927–44, <https://doi.org/10.1080/10538712.2019.1675842>.

⁶ I. Barron and K. Topping, "School-Based Child Sexual Abuse Prevention Programmes: The Evidence on Effectiveness," *Journal of Children's Services* 3, no. 3 (2008): 31–53, <https://doi.org/10.1108/17466660200800017>; L. Scholes et al., "The Teachers' Role in Child Sexual Abuse Prevention Programs: Implications for Teacher Education," *Australian Journal of Teacher Education* 37, no. 11 (2012): 104–31, <https://doi.org/10.14221/ajte.2012v37n11.5>.

⁷ Mendes et al., "How Do Jewish Communities Respond to Manifestations of Institutional Child Sexual Abuse? A Case Study of Malka Leifer and Adass Israel in Melbourne, Australia"; Ben Kasstan, "Everyone's Accountable? Peer Sexual Abuse in Religious Schools, Digital Revelations, and Denominational Contests over Protection," *Religions* 13, no. 6 (2022): 556.

⁸ F. Hayati and L. Fidiawati, "Sharia-Based Collaborative Counseling Model to Prevent Child Sexual Abuse and Violence," *Multidisciplinary Science Journal* 7, no. 5 (2025), <https://doi.org/10.31893/multiscience.2025236>; M. F. Mohammad et al., "An Islamic Jurisprudential Evaluation of the Offence of Physical Sexual Assault in Act 792," *Islamiyyat* 47, no. 2 (2025): 15–26, <https://doi.org/10.17576/islamiyyat-2025-4702-02>.

⁹ K. Kisbiyanto, "Enforcement Gaps in Child Protection Law: Managing Strategy of Violence on Students in Islamic Boarding Schools and the Limits of Legal Compliance in Indonesia," *Khazanah Hukum* 7, no. 3 (2025): 392–416, <https://doi.org/10.15575/kh.v7i3.43929>; M. Sibawaihi et al., "The Role of Kyai and the State in Regulating Child Marriage: A Study in Cirebon Regency," *Jurnal Ilmiah Mizani* (Universitas Islam Negeri Sulthan Thaha Saifuddin, Jambi, Indonesia) 12, no. 2 (2025): 667–79, <https://doi.org/10.29300/mzn.v12i2.8230>; A. B. B. Mohamad et al., "Religious Manipulation in Child Sexual Harassment: Islamic Boarding Schools in Indonesia"; Fauzi et al., "Power Relations And Sexual Violence In Islamic Boarding School: Assessing Child Protection Systems In Religious Education Institutions In Indonesia."

child's dignity, life, intellect, family, and honor, but have not extensively linked this to the governance of *pesantren* as boarding educational institutions.¹⁰ Furthermore, prevention models based on public schools cannot be directly transferred to *pesantren* without considering the *kiai/ustaz*–*santri* relationship, the culture of obedience, spiritual authority, and the daily care system in the dormitories.¹¹

The novelty of this article lies in the formulation of a *Maqāṣid*-Based Child Safeguarding framework in *Pesantren*, namely a conceptual-operational approach that shifts the *maqāṣid* of Sharia from a normative-abstract position to an analytical tool for addressing prevention, early detection, safe reporting, victim support, referral, and institutional accountability. This framework is important because child protection in *pesantren* must not be viewed merely as a legal obligation or an educational ethical duty, but also as a religious mandate to safeguard children's lives, minds, dignity, honor, and future. By synthesizing Fauzi et al. (2025),¹² Mohamad et al. (2024),¹³ and Kisbiyanto (2025),¹⁴ this article positions power relations and enforcement gaps as structural issues, not merely individual cases. Meanwhile, through a synthesis of Mohd Firdaus Mohammad et al. (2025),¹⁵ Hayati and Fidiawati (2025),¹⁶ and R. Sivil-Cetinkaya (2015),¹⁷ this article develops the argument that *maqāṣid* must be linked to institutional mechanisms that can be applied, evaluated, and developed in subsequent empirical research.

Given this gap, this article aims to analyze the evolving literature on the protection of children from sexual violence in educational institutions, with a particular focus on *pesantren* as residential Islamic educational institutions. Specifically, this article addresses four research questions: first, what are the trends and main themes in research on the protection of children from sexual violence in educational institutions, particularly Islamic boarding schools; second, how does the literature explain the relationship

¹⁰ Achmad Muzammil Alfian Nasrullah et al., "Child Protection in Indonesian Islamic Boarding Schools: Between Compliance and Normative Coherence. A Systematic Literature Review," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam*, ahead of print, March 27, 2026, <https://doi.org/10.32806/jf.v15i01.1810>.

¹¹ Ben Kasstan, "Everyone's Accountable? Peer Sexual Abuse in Religious Schools, Digital Revelations, and Denominational Contests over Protection."

¹² Fauzi et al., "Power Relations And Sexual Violence In Islamic Boarding School: Assessing Child Protection Systems In Religious Education Institutions In Indonesia."

¹³ Abdul Basir Bin Mohamad et al., "Religious Manipulation in Child Sexual Harassment: Islamic Boarding Schools in Indonesia," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 24, no. 2 (2024): 253–72.

¹⁴ Kisbiyanto Kisbiyanto, "Enforcement Gaps in Child Protection Law: Managing Strategy of Violence on Students in Islamic Boarding Schools and the Limits of Legal Compliance in Indonesia," *Khazanah Hukum* 7, no. 3 (2025): 392–416.

¹⁵ Mohd Firdaus Mohammad et al., "An Islamic Jurisprudential Evaluation of the Offence of Physical Sexual Assault in Act 792.," *Islāmiyyāt: International Journal of Islamic Studies* 47, no. 2 (2025): 15.

¹⁶ Hayati and Fidiawati, "Sharia-Based Collaborative Counseling Model to Prevent Child Sexual Abuse and Violence"; Mohammad et al., "An Islamic Jurisprudential Evaluation of the Offence of Physical Sexual Assault in Act 792"; Walsh et al., "Teachers' Detecting and Reporting Child Abuse and Neglect: Research into the Determinants of Complex Professional Behavior."

¹⁷ R. Sivil-Cetinkaya, "Turkish School Counselors' Experiences of Reporting Child Sexual Abuse: A Brief Report," *Journal of Child Sexual Abuse* 24, no. 8 (2015): 908–21, <https://doi.org/10.1080/10538712.2015.1084072>.

between religious authority, the institutional culture of Islamic boarding schools, and children's vulnerability to sexual violence; third, to what extent have the principles of *maqāṣid al-sharī'ah* been operationalized in prevention, reporting, referral, victim support, and institutional accountability within *pesantren*; and fourth, which conceptual framework is most relevant for developing *Maqāṣid*-Based Child Safeguarding in the prevention of child sexual violence in *pesantren*. Thus, this article not only maps the literature but also offers a conceptual direction for a transformation from legal compliance toward a *maqāṣid*-based safeguarding approach that is more responsive, measurable, and centered on child safety.

METHOD

This study employs a systematic literature review approach with a narrative-thematic synthesis to map the development of research on the protection of children from sexual violence in Islamic boarding schools and to develop a *Maqāṣid*-Based Child Safeguarding conceptual framework. A systematic literature review was chosen because it is suitable for identifying research trends, organizing findings across studies, and systematically formulating gaps and new conceptual agendas. The article selection reporting process followed the PRISMA 2020 transparency principles, particularly during the identification, screening, eligibility, and inclusion stages, although this study was not intended as a quantitative meta-analysis. The primary data sources were obtained from an academic database compiled into an initial Scopus-based dataset, with article metadata retrieved via title, abstract, keywords, DOI, publication source, and document access information. Search keywords were formulated into several Boolean combinations, including: "child protection" OR "child safeguarding" OR "child sexual abuse" OR "sexual violence," combined with "*pesantren*" OR "Islamic boarding school" OR "religious school," as well as "maqasid" OR "*maqāṣid al-sharī'ah*" OR "Islamic law" OR "sharia-based protection." These keyword combinations were used to capture the three main research areas: child protection, sexual violence in educational/religious institutions, and the *maqāṣid al-sharī'ah* framework.

The final corpus included studies published between 2012 and 2026. Eligible document types were peer-reviewed journal articles and academic conference proceedings. Popular articles, non-academic documents, and records without adequate academic metadata were excluded. Studies written in English languages were eligible for inclusion. Title and abstract screening and full-text eligibility assessment were conducted by one reviewer(s). Disagreements were resolved through discussion and consensus; unresolved cases were adjudicated by secondary reviewers. Scopus was selected because it provides broad multidisciplinary coverage, standardized bibliographic metadata, and reproducible export for systematic screening. Nevertheless, reliance on a single database may omit relevant national and non-Scopus literature and is therefore acknowledged as a limitation.

During the identification phase, 1,090 initial records were obtained. After deduplication, 1,088 records were screened by title and abstract. At this stage, 989 records

were excluded because they were irrelevant to the topic, unrelated to child protection or sexual violence, unrelated to Islamic boarding schools/safeguarding/*maqāṣid*, or non-academic/popular publications. The remaining 99 full-text articles were assessed for eligibility. Of these, 49 were excluded: 17 were not relevant to child protection or sexual violence, 15 were not related to Islamic boarding schools, safeguarding, or *maqāṣid*, 9 had inadequate abstracts/metadata, and 8 lacked full-text access. Consequently, 50 articles were included in the final narrative-thematic synthesis

Next, the articles were screened based on the relevance of the title, abstract, document type, availability of academic metadata, DOI/publisher link, and alignment with the research focus. From this process, 99 articles were selected as initial candidates. Inclusion criteria included: scientific articles or academic proceedings, relevance to child protection, sexual violence, educational institutions, Islamic boarding schools, religious institutions, or *maqāṣid* syari'ah, having adequate abstracts and metadata, and the availability of full-text access. Exclusion criteria included: popular articles, non-academic documents, articles without adequate abstracts, articles that did not address child protection or sexual violence, and articles lacking conceptual relevance to Islamic boarding schools, safeguarding, or *maqāṣid*.

Methodological quality was assessed at the full-text stage using a structured, design-sensitive critical appraisal matrix because the final corpus comprised heterogeneous study designs, including normative legal/policy studies, qualitative and case studies, quantitative surveys, program evaluations/interventions, reviews, instrument-validation studies, and model-development studies. Six cross-cutting domains were assessed for each article: (1) clarity of the study aim and research focus; (2) appropriateness and transparency of the study design; (3) adequacy and traceability of the data or evidence sources; (4) rigor of data collection or source-selection procedures; (5) rigor and transparency of the analysis; and (6) coherence between evidence, findings, and conclusions, including the reporting of limitations and ethical considerations where applicable. Studies rated moderate or high quality were eligible for the core synthesis, whereas low-quality studies were excluded from the main evidentiary synthesis or used only as contextual background where substantively necessary. Following the quality and relevance assessment, 50 core articles were selected as the final corpus for review.

Data analysis was conducted using narrative-thematic synthesis. First, each article was extracted based on author, year, purpose, method, research context, main findings, contributions, weaknesses, and research gaps. Second, the findings were coded into themes such as legal protection of children, institutional safeguarding, reporting and referral, religious authorities, *pesantren* culture, and *maqāṣid* syari'ah. Third, these themes were synthesized to identify dominant patterns, inconsistencies, methodological limitations, and opportunities for developing a conceptual framework. Thematic analysis was used because it allows researchers to identify patterns of meaning across the literature in a flexible, systematic, and interpretive manner.

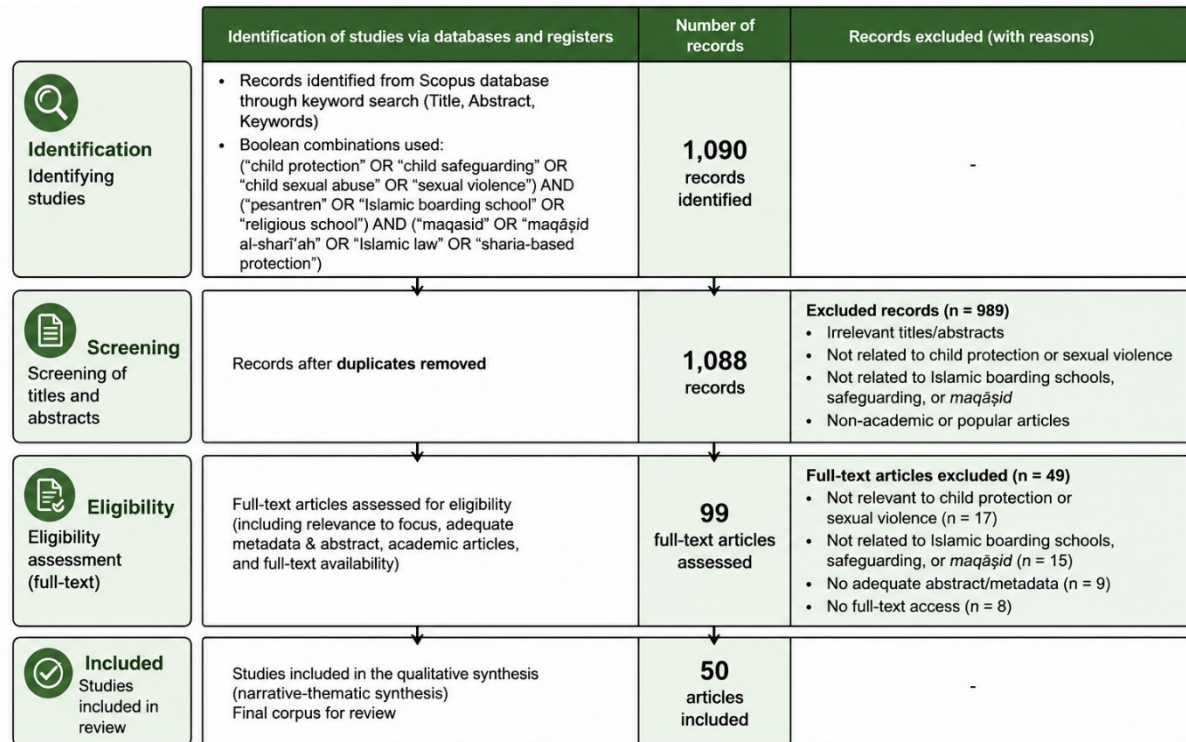


Figure 1. PRISMA 2020 Flow Diagram of Article Selection

RESULTS AND DISCUSSION

Mapping of Major Themes in the Literature

A synthesis of 50 articles reveals that research on the protection of children from sexual violence in Islamic educational institutions, particularly Islamic boarding schools, remains at an uneven stage of development. The most dominant theme is child protection laws and policies, comprising 13 articles or 26% of the entire corpus. This theme covers regulations, accountability, legal implementation, protection of vulnerable groups, as well as the relationship between state policies and the responsibilities of educational institutions. The dominance of this theme indicates that the issue of child sexual violence is still largely viewed as a legal-normative problem that is, how the law defines protection, positions victims, regulates sanctions, and holds institutions accountable. However, this dominance also reveals a limitation: legal studies are often strong in normative arguments but do not always explain how these norms are translated into concrete institutional systems within *pesantren*.

The second dominant theme was reporting, referral, and institutional response, comprising 11 articles or 22%. The literature in this group emphasizes that the main barriers to child protection are not merely the absence of regulations, but rather weak reporting channels, low victim trust in institutions, social stigma, fear of retaliation, and unclear referral procedures. Studies on barriers to reporting indicate that child sexual abuse victims often face psychological and social pressures that make it difficult for them to speak out, particularly when the perpetrator holds an authoritative or respected

position. In the context of Islamic boarding schools (*pesantren*), these barriers become more complex because the teacher-student relationship is not merely pedagogical but also spiritual, moral, and communal. Consequently, a boarding school's safeguarding system must do more than simply provide "reporting procedures"; it must ensure confidentiality, protection from retaliation, access to external referral services, and support for victims.

The third theme was school prevention and intervention programs, comprising 8 articles or 16%. This group included studies on body safety education, teacher training, educational media, sexual violence prevention programs, and intervention evaluations. School intervention studies indicate that prevention programs can enhance children's knowledge and educators' preparedness; however, their impact on behavioral change, willingness to report incidents, and long-term institutional safety remains uncertain. These findings are important because Islamic boarding schools require prevention models that do not merely replicate general school curricula but adapt them to religious language, etiquette, boarding school culture, and relationships with religious authorities.

The number of articles that are substantively closest to this one is actually quite small. Only 4 articles (8%) directly address Islamic boarding schools and child safeguarding, while only 2 articles (4%) explicitly link Sharia/*maqāṣid* and child protection law. This disparity is a significant finding. While the literature has extensively covered child protection from a legal perspective, reporting mechanisms, and general prevention programs, there remains a scarcity of work that integrates these three critical dimensions: Islamic boarding schools as a residential educational ecosystem, child sexual abuse as a grave violation of a child's dignity, and the *maqāṣid* of Sharia as a normative-operational framework for protection. In other words, the main gap is not the absence of literature on child protection, but rather the lack of a framework that systematically connects child protection, *pesantren* governance, and the operationalization of *maqāṣid*.

Power Relations, Religious Authority, and the Vulnerability of Boarding School Students

One of the strongest syntheses from the reviewed articles is that child sexual violence in Islamic boarding schools cannot be understood solely as an individual deviation of the perpetrator. Studies on Islamic boarding schools indicate that sexual violence can occur within a specific power dynamics ecosystem -namely, the relationships between religious leaders (*kiai*), teachers (*ustaz*), caregivers, students, families, and the boarding school community- which are built upon scholarly, spiritual, moral, and social authority. identify power relations as a key factor in analyzing sexual violence in Islamic boarding schools. Meanwhile, ¹⁸ demonstrate that religious manipulation can be used to normalize victims' compliance, silence resistance, or blur the boundaries between religious authority and the abuse of power. These findings align with the literature on other religious institutions, which emphasizes that sexual violence within religious institutions is often reinforced by a culture of excessive deference to authority, concerns about damaging the institution's reputation, and a community

¹⁸ A B B Mohamad et al., "Religious Manipulation in Child Sexual Harassment: Islamic Boarding Schools in Indonesia."

tendency to pressure victims into silence¹⁹.

Table 1. Classification of Main Themes and Subthemes from the Literature Review

Main theme	Number of articles	Dominant subthemes	Synthesis of key findings	Relevant articles
Child protection law and policy	13	Regulation, accountability, policy gaps, protection of vulnerable groups	The literature emphasizes the importance of law and policy, but a gap remains between child protection norms and institutional implementation.	(Hanson-DeFusco et al., 2023; Nath & Kaur, 2023) ²⁰
Reporting, referral, and institutional response	11	Reporting barriers, mandatory reporting, service referral, victim recovery	Reporting is often hindered by stigma, fear, power relations, and weak institutional procedures. Safe reporting channels and external referral mechanisms are needed.	(Asaolu et al., 2026; Abdulrahman et al., 2026; Turner et al., 2022; Walsh et al., 2012; Sivis-Cetinkaya, 2015) ²¹
School-based prevention/intervention programs	8	Body safety education, teacher training, prevention media, program evaluation	School-based interventions show promise in improving knowledge, but long-term effectiveness and adaptation to Islamic boarding school contexts remain limited.	(Czerwinski et al., 2018; Scholes et al., 2012; Scholes et al., 2014; Wurtele et al., 2019; Turner et al., 2024) ²²
Islamic boarding schools and	4	Power relations, religious manipulation, legal gaps, child-friendly Islamic boarding	Islamic boarding schools have specific risks because of dormitory systems, religious authority, obedience-based	(Fauzi et al., 2025; Mohamad et al., 2024; Kisbiyanto, 2025; Kholik

¹⁹ Renato Vera Osuna and Anahi Martinez Zuniga, "From Spiritual Coercion to Systemic Harm: The Role of Power Abuse in the Escalation of Violence Against Vulnerable Populations in Religious Institutions," *International Journal of Research and Innovation in Social Science*, ahead of print, January 1, 2025, <https://doi.org/10.47772/ijriss.2025.905000141>; Istiadah et al., "Cultural Religious Challenges in Handling Sexual Violence Cases in Indonesian Islamic Institutions," *KnE Social Sciences*, July 29, 2020, 132–132, <https://doi.org/10.18502/kss.v4i10.7400>.

²⁰ Jessi Hanson-DeFusco et al., "Efficacy of Civil Society Organizations to Mitigate Gender-Based Sexual Violence in Schools, in Liberia," *Journal of Civil Society* 19, no. 3 (2023): 310–29, <https://doi.org/10.1080/17448689.2023.2239382>; Dr Baij Nath and Gagandeep Kaur, "Child Sexual Abuse in Schools in India: A Critical Analysis," *Journal of Law and Sustainable Development* 11, no. 7 (2023): e466–e466, <https://doi.org/10.55908/sdgs.v11i7.466>.

²¹ Asaolu and Oladepo, "'They Will Use Her as a Proverb': Exploring Adolescent Leaders' Perspectives on Barriers to Reporting Child Sexual Abuse in Nigerian Schools"; Huda Abdulsalam Abdulrahman et al., "Awareness and Barriers to Reporting Child Abuse and Neglect among Primary School Teachers," *Discover Public Health* 23, no. 1 (2026): 73, <https://doi.org/10.1186/s12982-026-01387-2>; E. Turner et al., "Referral of Sexual Violence against Children: How Do Children and Caregivers Use a Formal Child Protection Mechanism in Harare, Zimbabwe?," *SSM - Qualitative Research in Health* 2 (2022), <https://doi.org/10.1016/j.ssmqr.2022.100184>; Walsh et al., "Teachers' Detecting and Reporting Child Abuse and Neglect: Research into the Determinants of Complex Professional Behavior"; Sivis-Cetinkaya, "Turkish School Counselors' Experiences of Reporting Child Sexual Abuse: A Brief Report."

²² Scholes et al., "The Teachers' Role in Child Sexual Abuse Prevention Programs: Implications for Teacher Education"; Wurtele et al., "Keeping Students Out of Harm's Way: Reducing Risks of Educator Sexual Misconduct"; Laura Scholes et al., "Serious Games for Learning: Games-Based Child Sexual Abuse Prevention in Schools," *International Journal of Inclusive Education* 18, no. 9 (2014): 934–56, <https://doi.org/10.1080/13603116.2013.860195>; Fabian Czerwinski et al., "Effectiveness of a School-Based Intervention to Prevent Child Sexual Abuse-Evaluation of the German IGEL Program," *Child Abuse & Neglect* 86 (December 2018): 109–22, <https://doi.org/10.1016/j.chiabu.2018.08.023>; Ellen Turner et al., "Sexual Violence through Corporal Punishment: Rethinking Siloes in School Violence Prevention Using Feminist Theory and Data from Uganda," *SSM - Qualitative Research in Health* 5 (June 2024): 100413, <https://doi.org/10.1016/j.ssmqr.2024.100413>.

child safeguarding		school climate	relations, and closed institutional cultures.	et al., 2025) ²³
Comparative religious institutions	4	Religious school accountability, religious community responses, spiritual trauma	Studies of other religious institutions show the importance of external accountability, victim-centered response, and dismantling a culture of silence.	(Kasstan, 2022; Mendes et al., 2019) ²⁴
Schools, teachers, and child protection	4	Teacher readiness, preservice teacher education, educator roles	Teachers and caregivers are key actors, but their competence in detecting, reporting, and responding to CSA still needs strengthening.	(Bayer et al., 2025; Bayer et al., 2026; Obiagu et al., 2026; Senaratna, 2015) ²⁵
Online/digital CSA and educational response	3	Technology-facilitated CSA, online grooming, educator readiness	Digital risks are emerging as a new theme, but they have not been widely connected to the lives of students in residential Islamic boarding schools.	(Ulum, 2026; Kavruk Erdim et al., 2026; Lindenbach et al., 2021) ²⁶
Shariah/ <i>maqāṣid</i> and child protection law	2	Shariah counseling, jurisprudence on child sexual violence	Shariah literature provides a normative foundation, but it has not sufficiently developed operational indicators for Islamic boarding schools.	(Hayati et al., 2025; Mohammad et al., 2025) ²⁷

²³ Abdul Basir Bin Mohamad et al., “Religious Manipulation in Child Sexual Harassment: Islamic Boarding Schools in Indonesia”; Kisbiyanto Kisbiyanto, “Enforcement Gaps in Child Protection Law: Managing Strategy of Violence on Students in Islamic Boarding Schools and the Limits of Legal Compliance in Indonesia”; Kholik et al., “Developing A Strategic Model Of Child-Friendly Pesantren Climate To Prevent Sexual Violence”; Fauzi et al., “Power Relations And Sexual Violence In Islamic Boarding School: Assessing Child Protection Systems In Religious Education Institutions In Indonesia.”

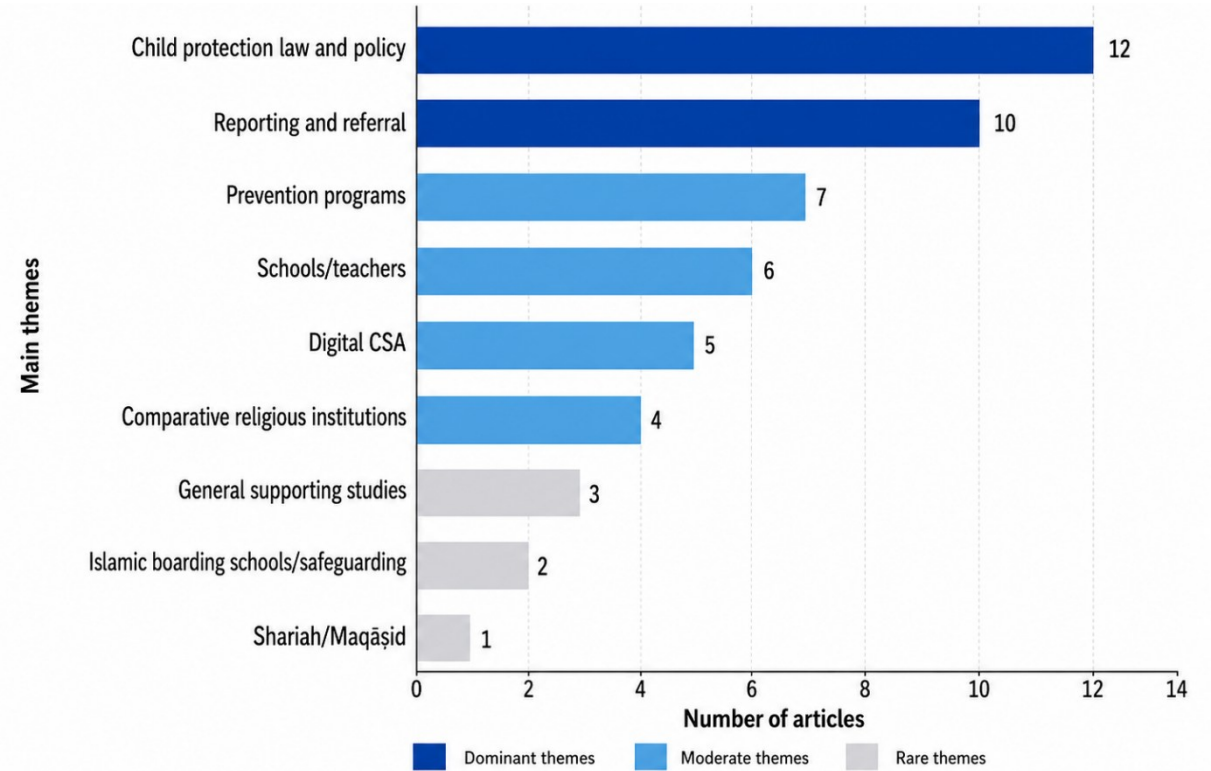
²⁴ Ben Kasstan, “Everyone’s Accountable? Peer Sexual Abuse in Religious Schools, Digital Revelations, and Denominational Contests over Protection”; Mendes et al., “How Do Jewish Communities Respond to Manifestations of Institutional Child Sexual Abuse? A Case Study of Malka Leifer and Adass Israel in Melbourne, Australia.”

²⁵ Bayer et al., “Child Protection and Child Sexual Abuse Prevention in Schools: Self-Assessment and External Assessment of School Professionals’ Educational Needs”; Lennart Bayer et al., “Improving Teacher Education to Adequately Deal with Child Sexual Abuse – an Exploratory Study,” *Journal of Child & Adolescent Trauma*, ahead of print, April 22, 2026, <https://doi.org/10.1007/s40653-026-00881-8>; Chamara Senaratna, “Sexual Abuses of Left-behind Children of Migrant Women: Community-Perceived Vulnerabilities and Barriers in Prevention,” *International Journal of Migration, Health and Social Care* 11, no. 4 (2015): 225–38, <https://doi.org/10.1108/IJMHS-02-2014-0007>; Adaobiagu Obiagu and Ezinne Idika, “Educational Impacts of Child Maltreatment and Teacher Agency in Sub-Saharan Africa: A Narrative Review with Policy Implications for Educational Equality,” *International Journal on Child Maltreatment: Research, Policy and Practice* 9, no. 1 (2026): 129–57, <https://doi.org/10.1007/s42448-025-00247-x>.

²⁶ Ö. G. Ulum, “Silenced Screams: Unveiling the Unseen Trauma of Technology-Facilitated Child Sexual Abuse (TF-CSA) through Turkish Educators’ Perspectives,” *European Journal of Trauma and Dissociation* 10, no. 1 (2026), <https://doi.org/10.1016/j.ejtd.2026.100639>; N. Kavruk Erdim and G. Baş, “Adolescent Online Child Sexual Abuse Material Offending in Turkey: Psychosocial and Forensic Profiles from NCMEC Reports and Child Protection Implications,” *Child Abuse and Neglect* 172 (2026), <https://doi.org/10.1016/j.chiabu.2025.107851>; D. Lindenbach et al., “Capacity, Confidence and Training of Canadian Educators and School Staff to Recognize and Respond to Sexual Abuse and Internet Exploitation of Their Students,” *Child Abuse and Neglect* 112 (2021), <https://doi.org/10.1016/j.chiabu.2020.104898>.

²⁷ Hayati and Fidiawati, “Sharia-Based Collaborative Counseling Model to Prevent Child Sexual Abuse and Violence”; Mohammad et al., “An Islamic Jurisprudential Evaluation of the Offence of Physical Sexual Assault in Act 792.”

General supporting studies on child protection	1	Disability, children’s knowledge, resistance skills	Vulnerable groups, such as children with disabilities, remain under-discussed in Islamic boarding school contexts.	(Jojo et al., 2023) ²⁸
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Caption: The distribution of main themes across 50 articles shows the dominance of studies on law and policy and reporting, while themes related to Islamic boarding schools and *maqāṣid al-shari’ah* remain relatively limited.

Figure 2. Distribution Map of Literature Review Themes

The main difference between the *pesantren* and public-school settings lies in the intensity of daily interaction. Public schools typically separate learning spaces from living quarters, whereas *pesantren* integrate education, care, worship, discipline, and social life into a single boarding system. Consequently, the risk of sexual violence arises not only in the classroom but also in dorm rooms, boarding facilities, guidance rooms, religious activities, and informal relationships that are difficult to monitor. propose the importance of a child-friendly boarding school environment to prevent sexual violence, indicating that the response to sexual violence must shift from a case-by-case approach toward fostering an institutional culture. This means that boarding schools must be understood as a safeguarding ecology -a socio-religious system that contains both protective factors and risk factors. Religious values can be a source of protection, but unchecked religious authority can also be a source of vulnerability.

²⁸ N. Jojo et al., “Knowledge of Sexual Abuse and Resistance Ability among Children with Intellectual Disability,” *Child Abuse & Neglect* 136 (February 2023): 105985, <https://doi.org/10.1016/j.chiabu.2022.105985>.

A comparison with studies of other religious institutions reinforces the argument that the main issue is not religion as a doctrine, but rather the way authorities and institutions manage power, reporting, and accountability. Kasstan, in a study of religious schools, highlights the importance of accountability when sexual violence occurs in environments that rely on community trust.²⁹ Mendes also demonstrate that religious communities' responses to institutional child sexual abuse are often influenced by a conflict between protecting victims and safeguarding the institution's reputation.³⁰ In the context of Islamic boarding schools (*pesantren*), this conflict may arise when cases of sexual violence are perceived as tarnishing the school's reputation, undermining the authority of the religious leader (*kiai*), or disrupting community harmony. Therefore, safeguarding models developed for *pesantren* must be able to distinguish between protecting religious values and protecting the institution's reputation. From a *maqāṣid* perspective, safeguarding the dignity and safety of children must take precedence over preserving the institution's image.

From Legal Compliance to Institutional Safeguarding

Legal and policy literature indicates that child protection already has a strong normative foundation, both through national regulations and institutional instruments. However, a synthesis of the articles shows that the existence of laws does not automatically result in a safe environment for children.³¹ Specifically highlights enforcement gaps in child protection in Islamic boarding schools, namely the gap between legal obligations and practices regarding the management of violence in Islamic educational institutions. This finding aligns with studies on child protection law that emphasize that regulations require implementation tools, oversight mechanisms, actor capacity, and external accountability to function effectively. In other words, the main issue is not merely "whether laws exist," but "whether institutions have systems to enforce those laws."

The fundamental difference between legal compliance and safeguarding needs to be emphasized. Legal compliance tends to focus on fulfilling formal obligations, such as having written rules, prohibitions against violence, or reporting requirements. Safeguarding is broader because it encompasses risk prevention, early detection, safe reporting channels, rapid response, psychological and legal referrals, protection of whistleblowers, victim recovery, internal audits, and periodic evaluations. emphasize that preventing educator sexual misconduct requires systemic risk reduction, not merely normative prohibitions. In the context of Islamic boarding schools, safeguarding must be translated into the structure of student care, dormitory rules, training for *ustaz/ustazah*,

²⁹ B Kasstan, "Everyone's Accountable? Peer Sexual Abuse in Religious Schools, Digital Revelations, and Denominational Contests over Protection"; Mendes et al., "How Do Jewish Communities Respond to Manifestations of Institutional Child Sexual Abuse? A Case Study of Malka Leifer and Adass Israel in Melbourne, Australia."

³⁰ Mendes et al., "How Do Jewish Communities Respond to Manifestations of Institutional Child Sexual Abuse? A Case Study of Malka Leifer and Adass Israel in Melbourne, Australia."

³¹ K. Kisbiyanto, "Enforcement Gaps in Child Protection Law: Managing Strategy of Violence on Students in Islamic Boarding Schools and the Limits of Legal Compliance in Indonesia."

policies on adult-child interactions, mechanisms for monitoring private spaces, and external referral procedures.

The strength of legal literature lies in its ability to establish a foundation for accountability. However, its weakness is its normative bias and the lack of empirical evidence regarding how the law is implemented at the institutional level. Of the 50 articles, the normative legal/policy method was the most dominant, accounting for 14 articles, or 28%. This dominance indicates that research on child protection still largely operates at the level of regulations and principles. In fact, the issue of child sexual violence requires implementational research: how *pesantren* actors understand the rules, how victims can access reporting mechanisms, how conflicts of interest are prevented, and how internal sanctions do not replace formal legal processes in serious cases. This is where this article offers an analytical shift: from legal compliance toward safeguarding based on *maqāṣid*.



Caption: The transition framework from legal compliance to *maqāṣid*-based safeguarding emphasizes that child protection requires an institutional system that is preventive, responsive, rehabilitative, and evaluative.

Figure 3. Transitional Framework from Legal Compliance to *Maqāṣid*-Based Safeguarding

***Maqāṣid* al-Shari‘ah as a Normative and Operational Foundation**

Studies on Shari‘ah/*maqāṣid* in the review corpus remain limited in terms of quantity, but hold significant conceptual importance. developed a Sharia-based collaborative counseling model to prevent child sexual violence and abuse, while discussed the evaluation of Islamic jurisprudence regarding acts of physical sexual violence. These two articles demonstrate that Islamic law possesses normative sources to reject child sexual violence and restore the dignity of victims. However, a limitation is that *maqāṣid* often still function as moral legitimization rather than as an institutional design tool. In fact, *maqāṣid* hold great potential to bridge religious values with institutional procedures.

In the context of this article, *maqāṣid* should not be interpreted merely as abstract

principles such as *hifẓ al-nafs*, *hifẓ al-‘aql*, *hifẓ al-nasl*, *hifẓ al-dīn*, and *hifẓ al-‘ird*. These principles must be translated into specific safeguarding measures. *Hifẓ al-nafs* requires the protection of students’ physical and psychological safety through monitoring, prevention, and rapid response. *Hifẓ al-‘aql* requires the protection of children’s cognitive development and mental health from the trauma of sexual violence. *Hifẓ al-nasl* and *hifẓ al-‘ird* require the protection of children’s dignity, bodies, and honor without blaming the victim. *Hifẓ al-dīn* demands the protection of children from the misuse of religious symbols, language, or authority to silence victims. Thus, the *maqāṣid* can serve as a basis for rejecting informal resolutions that sacrifice the victim, particularly in cases of serious sexual violence.

The novelty of this article lies in its attempt to operationalize the *maqāṣid* within the framework of *Maqāṣid*-Based Child Safeguarding in *Pesantren*. This framework positions child protection as a *darūriyyah* obligation, not merely an administrative policy. This is important because *pesantren* possess strong religious legitimacy; a protection model that relies solely on the language of positive law may be perceived as external, whereas a model that integrates *maqāṣid* can achieve stronger moral and institutional resonance. However, this integration must be critical. *Maqāṣid* must not be used to uphold internal resolutions that shut out legal processes, but must serve as the foundation for ensuring the safety of victims, the accountability of perpetrators, and the reform of *pesantren* governance.

Reporting, Referral, and Victim Recovery

The literature on reporting and referral reveals consistent findings: child sexual abuse victims often do not report incidents due to fear of being blamed, fear of not being believed, fear of retaliation, or lack of knowledge about safe reporting channels. demonstrate that social stigma can lead to female victims being treated as symbols of community shame. highlight barriers to awareness and reporting of child abuse in school settings, while and Sivilis-Cetinkaya³² indicate that educators and school counselors often lack adequate preparedness to identify and report child sexual abuse.³³ emphasize the importance of formal referral mechanisms to ensure that cases of child sexual abuse do not end with informal responses.

In the context of Islamic boarding schools, the issue of reporting is more complex because victims may be socially, spiritually, and educationally dependent on the same environment as the perpetrator³⁴. If the perpetrator is an authority figure, the victim fears not only the perpetrator but also the social consequences: being seen as defying a teacher,

³² Sivilis-Cetinkaya, “Turkish School Counselors’ Experiences of Reporting Child Sexual Abuse: A Brief Report.”

³³ Turner et al., “Referral of Sexual Violence against Children: How Do Children and Caregivers Use a Formal Child Protection Mechanism in Harare, Zimbabwe?”

³⁴ Rosdalina Bukido et al., “Victim-Centered Legal Pluralism and Child Protection Governance in Addressing Sexual Violence in Aceh’s *Pesantren*,” *Khazanah Hukum*, ahead of print, May 4, 2026, <https://doi.org/10.15575/kh.v8i1.47268>; Dwi Rini Sovia Firdaus et al., “A Legal and Psychosocial Communication Analysis to End Silence around Sexual Harassment Inside Islamic Boarding Schools,” *Udayana Journal of Law and Culture*, ahead of print, July 30, 2025, <https://doi.org/10.24843/ujlc.2025.v09.i02.p02>.

tarnishing the school's reputation, bringing shame upon the family, or jeopardizing their educational future. Therefore, reporting channels in Islamic boarding schools must be designed based on the principles of non-retaliation, confidentiality, direct access to external parties, and witness protection. An internal model that relies solely on the boarding school's hierarchical structure risks failure if the perpetrator or the perpetrator's protector is within that structure.

Differences in findings across studies lie in their focus. Studies on public school reporting place greater emphasis on teacher capacity, identification tools, and reporting obligations³⁵. Studies of religious institutions place greater emphasis on a culture of silence, institutional reputation, and the conflict between community loyalty and victim protection. Studies of Islamic boarding schools (*pesantren*) add the dimensions of religious authority and the culture of student obedience. A synthesis of these three approaches indicates that safeguarding in *pesantren* must combine training for educational actors, dismantling the culture of silence, and external accountability mechanisms. In other words, reporting is not merely an administrative procedure but a venue for protecting the dignity of victims.

Prevention and Intervention: Strengths and Limitations of the Evidence

Studies on school-based prevention and intervention programs make an important contribution to the design of safeguarding measures in Islamic boarding schools. demonstrate that school-based prevention education can employ child-friendly approaches, including games and interactive learning. assess the effectiveness of school-based interventions in preventing child sexual abuse, while emphasize reducing the risk of educator sexual misconduct through policies and training. This literature is strong because it provides evidence that prevention cannot be achieved through moral advice alone, but requires modules, training, media, and evaluation.

A major limitation of the intervention literature is the scarcity of long-term effectiveness studies, particularly in *pesantren* settings. Many prevention programs measure improvements in knowledge or attitudes, but few have assessed behavioral changes, willingness to report, referral effectiveness, or reductions in institutional risk. Therefore, further research is needed to develop *maqāṣid*-based student safety education modules and test them using mixed-methods or quasi-experimental designs. The outcomes that need to be measured include not only students' knowledge but also caregivers' preparedness, the existence of standard operating procedures (SOPs), access to reporting channels, response times, the quality of support, and institutional audits.

However, transferring interventions from public schools to Islamic boarding schools requires adaptation. Islamic boarding schools have a distinct symbolic language and educational culture. Prevention programs that are too secular, explicit, or insensitive

³⁵ Kerryann Walsh et al., "Understanding Teachers' Reporting of Child Sexual Abuse: Measurement Methods Matter," *Children and Youth Services Review* 34 (September 2012): 1937–46, <https://doi.org/10.1016/j.childyouth.2012.06.004>; Z. Alazri and K. Hanna, "School Personnel and Child Abuse and Neglect Reporting Behavior: An Integrative Review," *Children and Youth Services Review* 112 (May 2020): 104892, <https://doi.org/10.1016/j.childyouth.2020.104892>.

to values of propriety may be rejected by some communities. Conversely, programs that rely solely on moral language without practical skills may fail to protect children. This is where *maqāṣid* can serve as a bridge. Sexuality education can be framed as part of safeguarding the soul, intellect, dignity, and the trust of caregiving. The courage to report can be framed as protection against injustice, not as defiance toward teachers. External reporting can be interpreted as a duty to protect children's essential rights, not as exposing the institution's shortcomings.

Methodological Trends and Strength of Evidence

In terms of methodology, the literature is dominated by normative legal/policy studies, accounting for 14 articles or 28%, followed by qualitative/exploratory studies with 11 articles or 22%, and program evaluation/intervention studies with 8 articles or 16%. Survey/quantitative studies accounted for only 3 articles (6%), model/strategy development for 2 articles (4%), review/narrative review for 2 articles (4%), instrument development/validation for 2 articles (4%), and case studies for 1 article (2%). This pattern indicates that the literature is strong in constructing normative and descriptive arguments but remains weak in empirical testing, instrument validation, and implementation evaluation.

The dominance of normative studies has two sides. On the one hand, legal and policy studies are important because child sexual abuse does indeed require a clear normative foundation. On the other hand, this dominance leaves the literature ill-equipped to answer practical questions: Do Islamic boarding schools have standard operating procedures (SOPs)? Do students know the reporting channels? Are caregivers prepared to respond to cases? Do the victims' families trust internal mechanisms? And do external referral systems function effectively? Qualitative/exploratory research helps us understand power relations, stigma, and barriers to reporting, but is often limited to specific contexts. Intervention studies offer hope, but are not yet specific enough to *pesantren*. Therefore, the current body of evidence is stronger for building conceptual arguments than for making claims about policy effectiveness.

The most significant research gap is the theoretical-operational gap regarding *maqāṣid*. The Sharia literature indicates that child sexual abuse contradicts the fundamental objectives of Sharia law, but has not yet extensively addressed how these principles can be translated into standard operating procedures (SOPs), indicators, and institutional audits. and Mohammad et al.³⁶ provide a normative foundation, but the development of a *maqāṣid*-based *pesantren* safeguarding model remains an open area. The second gap is the *pesantren* context gap. Only 4 out of 50 articles directly address *pesantren*, even though *pesantren* have a unique ecosystem that cannot be equated with public schools.³⁷ Serve as important foundations, but their number is insufficient to establish strong empirical generalizations.

³⁶ Mohammad et al., "An Islamic Jurisprudential Evaluation of the Offence of Physical Sexual Assault in Act 792."

³⁷ Fauzi et al., "Power Relations And Sexual Violence In Islamic Boarding School: Assessing Child Protection Systems In Religious Education Institutions In Indonesia."

Table 2. Research Method Patterns and Their Implications for Study Development

Method group	Number of articles	Percentage	Strengths	Weaknesses	Implications for <i>pesantren</i> research
Normative legal/policy studies	14	28%	Strong for building regulatory foundations, accountability, and legal arguments.	Weak for demonstrating implementation effectiveness within institutions.	Should be followed by socio-legal studies and evaluations of <i>pesantren</i> SOP implementation.
Qualitative/exploratory studies	11	22%	Able to explore lived experiences, stigma, power relations, and cultures of silence.	Limited generalizability and often dependent on specific case contexts.	Suitable for understanding the experiences of students, caregivers, families, and victim-support workers.
Program evaluation/intervention studies	8	16%	Provide a basis for designing prevention education and training.	Not yet sufficiently specific to <i>pesantren</i> and often limited to knowledge outcomes.	Requires testing of <i>maqāṣid</i> -based prevention modules with follow-up assessment.
Methods not explicitly stated in abstracts	7	14%	Provide initial material for mapping the literature.	Require full-text verification before serving as a strong evidence base.	Requires full-text extraction and methodological auditing.
Survey/quantitative studies	3	6%	Useful for measuring knowledge, attitudes, readiness, and risk factors.	The number remains small and is not yet sufficiently specific to <i>pesantren</i> .	Requires surveys on the safeguarding climate in <i>pesantren</i> .
Model/strategy development	2	4%	Relevant for building operational frameworks.	Often not yet tested for validity and effectiveness.	Requires expert validation and field testing.
Review/narrative review	2	4%	Supports conceptual synthesis.	Depends on the quality of source selection and depth of analysis.	Requires a transparent structured review.
Instrument development/validation	2	4%	Important for developing measurement tools.	Not yet specific to <i>maqāṣid</i> and <i>pesantren</i> .	Requires a <i>Maqāṣid</i> -Based <i>Pesantren</i> Safeguarding Index.
Case studies	1	2%	Provide contextual depth.	Limited transferability.	Requires multi-case studies across different types of <i>pesantren</i> .

Source: Literature review synthesis, *N* = 50 articles.

The third gap is the gap in reporting and victim recovery. The literature frequently highlights the importance of reporting, but has not yet sufficiently developed safe

reporting models within the power dynamics between kiai/ustaz and santri. In the context of *pesantren*, reporting must address conflicts of interest, victim dependency, community pressure, and the potential for informal resolutions that harm children. The fourth gap is the empirical methodological gap. The dominance of normative and descriptive approaches highlights the need for mixed-methods, longitudinal, quasi-experimental, participatory action research, and realist evaluation studies. The fifth gap is a digital gap, as the risks of online grooming, digital exploitation, and the use of technology in students' lives have not been extensively studied³⁸.

Table 3. Operational Indicators for *Maqāṣid*-Based Child Safeguarding in *Pesantren*

No.	Safeguarding Dimension	Key Operational Indicators	Simple Operational Standard / Evidence	<i>Maqāṣid</i> Alignment
1	Prevention	• Written safeguarding policy • Adult–child code of conduct • Annual safeguarding training • Body-safety education • Digital safeguarding rules	The <i>pesantren</i> has written rules, clear behavioral boundaries, regular staff training, age-appropriate safety education for santri, and rules for digital communication, devices, images, and online risks.	Hifz al-nafs: prevent physical and psychological harm. Hifz al-‘aql: strengthen awareness and safe decision-making. Hifz al-nasl / al-‘ird: protect body, dignity, and privacy. Hifz al-dīn: prevent misuse of religious authority.
2	Protection	• Safeguarding risk mapping • Supervision of private spaces/interactions • Protection of vulnerable groups	Risk areas, activities, and power relations are periodically identified. Private or high-risk interactions are supervised, and additional safeguards are provided for younger santri, children with disabilities, new students, and other vulnerable groups.	Hifz al-nafs: reduce exposure to harm. Hifz al-‘aql: protect psychological safety. Hifz al-nasl / al-‘ird: preserve bodily integrity and dignity. Hifz al-dīn: limit harmful use of authority.
3	Response	• Confidential reporting channel • Non-retaliation policy • Response-time	Santri can report safely and confidentially without retaliation. The institution sets clear response times and has documented referral	Hifz al-nafs: ensure rapid safety and protection. Hifz al-‘aql: reduce trauma and uncertainty. Hifz al-nasl / al-‘ird: protect

³⁸ M. Mohsi et al., “Harmonizing Legal Pluralism in Marriage Laws: Policy Challenges on Child Marriage in Madura,” *Al-Ahkam: Jurnal Ilmu Syari’ah Dan Hukum* (Institut Agama Islam Miftahul Ulum Pamekasan, Pamekasan, Indonesia) 10, no. 2 (2025): 100–118, <https://doi.org/10.22515/alahkam.v10i2.11048>; Ulum, “Silenced Screams: Unveiling the Unseen Trauma of Technology-Facilitated Child Sexual Abuse (TF-CSA) through Turkish Educators’ Perspectives”; Kavruk Erdim and Baş, “Adolescent Online Child Sexual Abuse Material Offending in Turkey: Psychosocial and Forensic Profiles from NCMEC Reports and Child Protection Implications”; Lindenbach et al., “Capacity, Confidence and Training of Canadian Educators and School Staff to Recognize and Respond to Sexual Abuse and Internet Exploitation of Their Students.”

	standard • External referral protocol	pathways to health, psychological, legal, child-protection, and other external services.	privacy, dignity, and victim rights. Hifẓ al-dīn: prevent religious pressure from blocking disclosure.
4	Rehabilitation • Psychological support • Medical care • Legal assistance • Safe spiritual support • Social/family support • Continuity of education	Survivors receive coordinated and survivor-centered support. Services should be accessible, confidential, non-coercive, and designed to protect recovery, family and social functioning, spiritual well-being, and continued education.	Hifẓ al-nafs: restore physical and psychological well-being. Hifẓ al-‘aql: support trauma recovery and learning. Hifẓ al-nasl / al-‘ird: restore dignity, privacy, and social protection. Hifẓ al-dīn: provide safe and non-coercive spiritual recovery.
5	Evaluation • Confidential case log • Periodic safeguarding audit • Independent external review • Corrective-action tracking	Cases and actions are documented securely. Safeguarding performance is reviewed regularly through internal audits and independent review, and identified weaknesses are followed by documented corrective actions with deadlines and responsible persons.	Hifẓ al-nafs: verify that safety measures work. Hifẓ al-‘aql: support learning from incidents and improvement. Hifẓ al-nasl / al-‘ird: ensure accountability and privacy. Hifẓ al-dīn: ensure institutional integrity and prevent misuse of authority.

Table 4. Research Gaps and Conceptual Contributions of *Maqāṣid*-Based Child Safeguarding

Type of gap	Evidence from the literature	Main problem	Contribution of this article	Direction for future research
Theoretical-operational <i>maqāṣid</i> gap	Only 2 of the 50 articles address sharia/ <i>maqāṣid</i> .	<i>Maqāṣid</i> remains normative and has not yet been translated into safeguarding SOPs.	Formulates <i>maqāṣid</i> as a design principle for prevention, reporting, referral, recovery, and audit.	Validation of the <i>Maqāṣid</i> -Based Child Safeguarding model.
<i>Pesantren</i> context gap	Only 4 of the 50 articles directly discuss <i>pesantren</i> .	<i>Pesantren</i> has not been sufficiently examined as a distinctive ecology of risk.	Positions <i>pesantren</i> as a safeguarding ecology.	Multi-site studies across salaf, khalaf, modern, and gender-segregated <i>pesantren</i> .
Legal implementation gap	Legal themes are dominant, yet the enforcement gap remains evident.	Law does not automatically become institutional practice.	Connects legal compliance with <i>maqāṣid</i> -based safeguarding.	Socio-legal studies on the internalization of the Child Protection Law, the Sexual Violence Crime Law, and <i>pesantren</i> regulations.
Reporting and	Reporting	Power relations and	Offers the principles of	Trauma-informed studies

referral gap	themes are widely discussed, but they are not yet specific to <i>pesantren</i> .	stigma obstruct survivor reporting.	safe complaint channels, non-retaliation, external referral, and survivor-centered response.	on the reporting experiences of santri and survivors.
Intervention evaluation gap	Prevention programs generally focus on public schools.	The effectiveness of <i>pesantren</i> -specific modules remains under-tested.	Proposes the adaptation of body safety education based on <i>maqāṣid</i> and <i>pesantren</i> adab.	Quasi-experimental or mixed-methods evaluation.
Measurement gap	Only 2 articles involve instrument validation.	No <i>maqāṣid</i> -based child-friendly <i>pesantren</i> climate index is available yet.	Proposes indicators for a <i>Maqāṣid</i> -Based Safeguarding Index.	Delphi study, EFA/CFA, and reliability testing.
Digital gap	Only 3 articles discuss online/digital CSA.	Digital risks in boarding settings have not yet been mapped.	Includes digital safeguarding as a new dimension.	Survey of santri digital literacy and an audit of device-use policies.

Based on a thematic synthesis, this article proposes that safeguarding in *pesantren* should encompass five dimensions. First, the preventive dimension, which includes prevention policies, safety education for students, training for caregivers, supervision of adult-child interaction spaces, and digital literacy. Second, the protective dimension, namely risk identification, protection of vulnerable groups, restrictions on risky power dynamics, and strengthening a child-friendly environment in the *pesantren*. Third, the responsive dimension, namely confidential reporting, rapid response, safe initial investigations, external referrals, and the principle of non-retaliation. Fourth, the rehabilitative dimension, which includes psychological, spiritual, legal, educational, and social support for victims. Fifth, the evaluative dimension, which includes SOP audits, case evaluations, periodic reporting, and external accountability.

These five dimensions can be linked to the *maqāṣid*. Hifẓ al-naḥs requires the prevention of violence and the protection of children's safety. Hifẓ al-'aql requires trauma recovery and the continuity of education. Hifẓ al-naḥs and hifẓ al-'irḍ require the protection of the victim's body, honor, dignity, and privacy without victim blaming. Hifẓ al-dīn demands the prevention of religious manipulation and the restoration of the victim's spiritual faith. Karāmah al-insān demands that children be treated as dignified subjects, not as objects of an institution's reputation. Thus, the *maqāṣid* serve not only as an ethical foundation but also as an audit framework: do boarding school policies truly safeguard the child's life, mind, dignity, faith, and future?

The scientific contribution of this article lies in its cross-literature synthesis. Drawing from the literature on Islamic boarding schools, this article examines power relations, religious authority, and institutional culture. From the reporting and referral

literature, this article draws on the need for safe channels, educator readiness, and formal referrals. From the school intervention literature, this article draws on the importance of prevention education and teacher training. From the Sharia literature, this article draws on the normative basis of child protection as a religious obligation. This synthesis produces a framework that is more specific than general child protection studies, yet more operational than *maqāṣid* studies, which are purely normative.

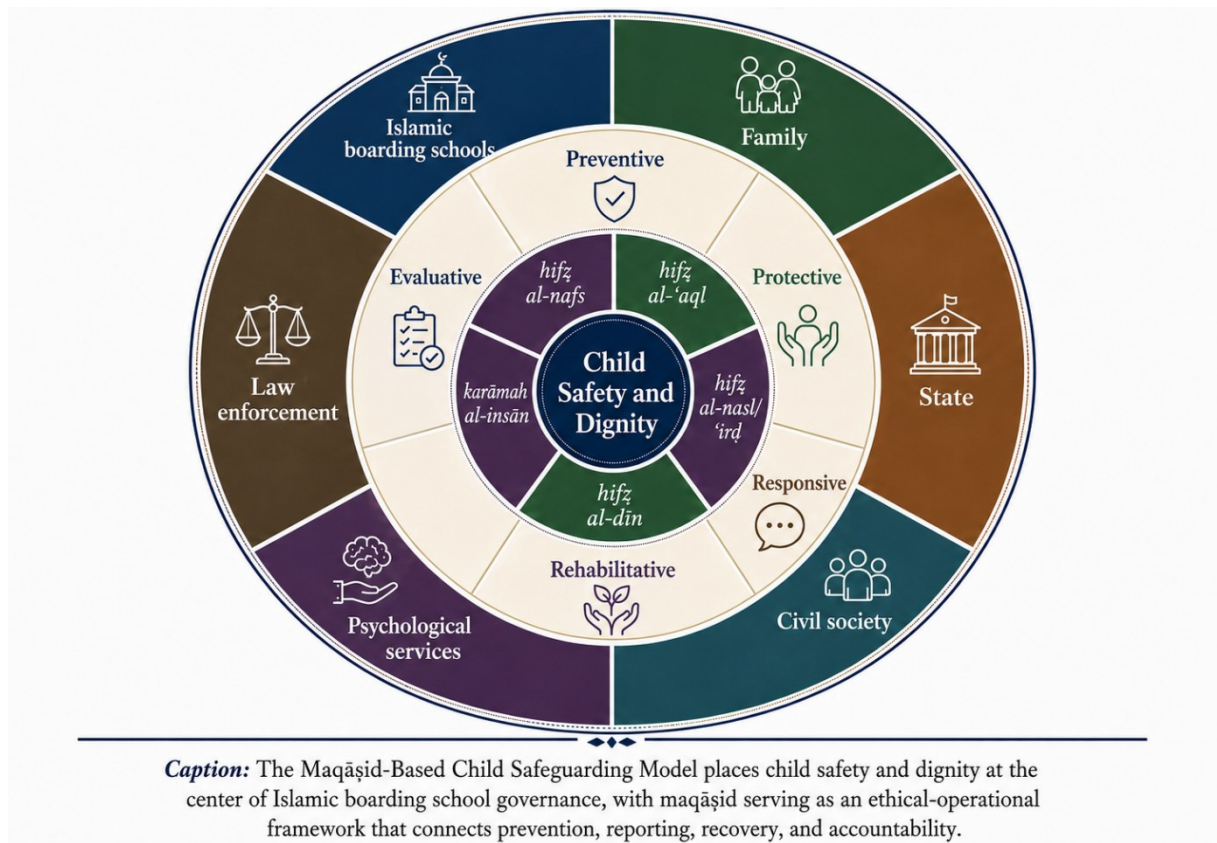


Figure 4 Conceptual Model of *Maqāṣid*-Based Child Safeguarding in Pesantren

Theoretical and Practical Implications

Theoretically, the findings of this review expand the application of *maqāṣid* al-shari‘ah from a normative framework of Islamic law to an operational framework of safeguarding. In many studies, *maqāṣid* have been used to argue that sexual violence is contrary to the objectives of shari‘ah. This article goes a step further by asking: how can *maqāṣid* become standard operating procedures (SOPs), indicators, reporting channels, referral systems, and audit mechanisms for Islamic boarding schools? This question is important because the scientific contribution of a literature review article is not sufficient merely to map the literature; rather, it must generate new conceptual categories that can be utilized in subsequent research.

In practical terms, this article suggests that Islamic boarding schools need to have child protection policies that include, at a minimum: a code of conduct for adult-child interactions; a prohibition on informal resolutions for serious cases; confidential reporting

channels; external referral procedures; protection for victims and witnesses; caregiver training; digital literacy; dormitory inspections; and collaboration with child protection agencies. This principle aligns with the literature emphasizing that child protection requires collaboration between schools, families, communities, health services, law enforcement, and civil society organizations.

Finally, this synthesis indicates that research on Islamic boarding schools and child sexual abuse needs to move toward a more empirical, child-centered, and survivor-centered approach. Normative studies remain important, but they are not sufficient. Research is needed that dares to assess the readiness of *pesantren*, listen to students' voices ethically, evaluate prevention programs, develop safeguarding indices, and build collaborative models between *pesantren*, families, the state, and civil society. Thus, the novelty of *Maqāṣid*-Based Child Safeguarding does not stop at the concept but can become an agenda for research, policy, and institutional transformation centered on child safety.

CONCLUSION

This review shows that research on child sexual violence in *pesantren* remains fragmented, with most studies focusing on legal compliance, reporting, and school-based prevention, while the operationalization of *maqāṣid* in *pesantren* safeguarding remains limited. The article's main contribution is the *Maqāṣid*-Based Child Safeguarding framework, which links Islamic ethical objectives with prevention, safe reporting, referral, survivor recovery, and institutional accountability. The framework positions child protection as both a legal obligation and a *darūriyyah* institutional responsibility.

This review is limited by its reliance on Scopus-based records and therefore does not capture national, local, or non-Scopus literature that may provide important contextual evidence. Future studies should validate the proposed indicators through multi-site empirical research, test *maqāṣid*-based prevention and reporting models, and incorporate child-centered and survivor-centered perspectives across different *pesantren* settings.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author(s) utilized AI-assisted writing tools to assist with language organization and formatting. All outputs were subsequently reviewed and revised by the author(s), who assume full responsibility for the final content of the publication.

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