

## CAMPUS MOSQUE–BASED ISLAMIC THERAPEUTIC COMMUNICATION FOR SPIRITUAL DEVELOPMENT AND SEXUAL HARASSMENT PREVENTION IN HIGHER EDUCATION: A CONCEPTUAL FRAMEWORK

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### Abstract

*This study aims to analyze and construct a conceptual model of Islamic therapeutic communication based in campus mosques for spiritual development as a preventive strategy against sexual violence in higher education institutions. This research employs a qualitative approach with a library research design. Data were collected through document analysis of academic journals, books, and relevant regulations, and were analyzed using thematic analysis consisting of data reduction, data display, and conclusion drawing. Data validity was ensured through source triangulation. The theoretical framework includes Michel Foucault's theory of power relations, Johan Galtung's violence triangle theory strengthened by contemporary feminism, Islamic therapeutic communication theory, and the concepts of *zawajir* and *jawabir* in Islamic criminal law. The findings indicate that sexual violence in higher education is a multidimensional phenomenon influenced by power asymmetry, patriarchal culture, and weak institutional protection systems. The discussion reveals that Islamic therapeutic communication through *istima'*, *hiwar*, and *irsyad* provides a transformative space for psychological and spiritual recovery as well as prevention. The integration of the four perspectives produces a mosque-based preventive model emphasizing power deconstruction, cultural transformation, therapeutic communication strengthening, and continuous internalization of Islamic values within academic environments.*

**Keywords :** *Islamic Therapeutic Communication, Campus Mosque, Sexual Violence, Power Relations, Spiritual Development*

### PUBLIC INTEREST STATEMENT

Sexual harassment remains a significant challenge in higher education, affecting students' safety, psychological well-being, and academic experience. While most prevention strategies emphasize legal frameworks and institutional policies, the role of spiritual development has received limited scholarly attention. This conceptual study proposes a campus mosque–based Islamic therapeutic communication model that integrates empathetic listening (*istima'*), reflective dialogue (*hiwar*), and spiritual guidance (*irsyad*) to promote ethical awareness, respect for human dignity, and healthy interpersonal relationships. By positioning the campus mosque as a center for socio-spiritual transformation rather than solely a place of

worship, this study offers an alternative preventive framework that complements existing institutional measures. The proposed model provides practical insights for universities, policymakers, religious leaders, and student organizations seeking to foster safer, more inclusive, and ethically responsible campus environments.

## INTRODUCTION

Sexual violence within higher education institutions has become a phenomenon that has shown an increasing trend in recent years and poses a serious threat to the safety and integrity of academic spaces. Data from the National Commission on Violence Against Women (Komnas Perempuan) recorded 27 cases of sexual violence in higher education institutions during the 2015–2020 period. Furthermore, several national media outlets, including The Jakarta Post, Tirto.ID, and VICE Indonesia, reported 207 testimonies, with 174 cases occurring within higher education settings in 2019. Findings from the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek) in 2020 further reinforced this situation, revealing that 77% of lecturers reported incidents of sexual violence across 79 higher education institutions in 29 cities throughout Indonesia. (Aziz et al., 2023). This condition indicates that higher education institutions, which should serve as safe spaces, are in fact highly vulnerable to acts of sexual violence, including within Islamic Higher Education Institutions (PTKI), which are normatively founded upon religious values. This phenomenon highlights a gap between the ideal values upheld by educational institutions and the social realities occurring within them. (Pasaribu, 2022).

In response to this situation, the Indonesian government has enacted several regulations, including the Minister of Education, Culture, Research, and Technology Regulation (Permendikbudristek) No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education, the Director General of Islamic Education Decree No. 5494 of 2019 concerning guidelines for the prevention of sexual violence in Islamic Higher Education Institutions (PTKI), and the Minister of Religious Affairs Regulation No. 73 of 2022, which strengthens prevention mechanisms within religious educational environments. Nevertheless, the implementation of these policies remains largely dominated by structural and legal approaches that focus on reporting systems, sanctions, and formal institutional mechanisms, while the aspect of spiritual development based on Islamic therapeutic communication has received insufficient attention. This condition highlights the need for a more holistic alternative approach that integrates spiritual dimensions, particularly through campus mosques as centers of religious communication and student character development.

Previous studies have examined the issue of sexual violence in higher education from various perspectives. Socio-legal approaches have highlighted the limitations of existing regulations, which remain partial in nature and have yet to provide adequate operational details for addressing cases of sexual violence in Islamic Higher Education Institutions (PTKI). (Sifa Marisa Sutianti, 2023). Other studies have revealed that Islamic boarding schools (*pesantren*) and higher education institutions continue to exhibit a high level of vulnerability to sexual violence, despite their significant role in character formation and moral development. (Armanila, 2022). This indicates that awareness-based education and the active involvement of all stakeholders are urgently needed in efforts to prevent sexual violence.

Furthermore, institutional studies have shown that prevention systems in higher education institutions, such as at UIN Walisongo Semarang, have not yet been optimally integrated in terms of regulations, codes of ethics, and support service institutions. (Usfiyatul Marfu'ah, 2021). Meanwhile, the limited level of students' knowledge regarding sexual violence reporting and response mechanisms constitutes an additional challenge, reflecting the weakness of socialization efforts and communication systems within the campus environment.

(Erviana, 2023). On the other hand, religion-based educational approaches have demonstrated a significant contribution to strengthening students' moral control over deviant sexual behavior, both online and offline (Lawolo et al., 2024). This finding is reinforced by evidence showing that the effectiveness of interpersonal communication in peer education plays an important role in enhancing students' understanding of sexual violence issues (Satria, 2023).

Other studies have also indicated that support institutions such as PIK Sahabat and PSGA play a preventive role in improving students' literacy and awareness regarding sexual violence, although their effectiveness remains constrained by weak system integration and the lack of comprehensive institutional support (Jailani, 2020). At the same time, sociological perspectives emphasize that sexual violence is influenced by unequal power relations, hierarchical social structures, and the limited transformation of cultural values within academic environments. (Chanigia, Aldo, 2023). These findings suggest that approaches focusing solely on legal and institutional aspects are insufficient to address the complexity of sexual violence in higher education.

There are two main factors that reinforce the urgency of developing a campus mosque-based Islamic therapeutic communication approach for spiritual development. First, communication and religious guidance occupy a strategic position in preventing deviant behavior. Communication grounded in Islamic values, such as *amar ma'ruf nahi munkar* (enjoining good and forbidding evil), serves as an important instrument for fostering individual moral awareness. (Susilowati, 2022). Religious leaders also play a crucial role in conveying moral and social messages through persuasive approaches that emphasize humanitarian and ethical values. (Ayi Najmul Hidayat, Seni Mukti, Beti Nurhayati, 2024). Second, national regulations, including the Minister of Education, Culture, Research, and Technology Regulation (Permendikbudristek) No. 30 of 2021, underscore the importance of strengthening communication, information dissemination, and educational culture as integral components of sexual violence prevention strategies. (Sari, 2022) (Suaidi, 2023). Furthermore, the enhancement of religiosity is viewed as a comprehensive approach capable of integrating psychological, social, and spiritual dimensions in the prevention of sexual violence. (Penellitian et al., 2024).

Based on the foregoing review, it can be identified that although research on sexual violence in higher education has expanded considerably across legal, institutional, sociological, and educational dimensions, no study has specifically integrated Islamic therapeutic communication, campus mosques, and spiritual development into a single conceptual model for prevention. Existing studies remain fragmented, focusing primarily on regulatory, institutional, and partial educational aspects without systematically integrating the spiritual dimension.

Therefore, this study offers a conceptual novelty through the integration of three key dimensions: Islamic therapeutic communication, encompassing *tabligh* (religious dissemination), *ta'lim* (education), and *tarbiyah* (character development); the campus mosque as

a center of religious communication with direct access to students; and spiritual development through the *tazkiyat al-nafs* (self-purification) approach as a mechanism for the internalization of moral values. This integration positions the campus mosque not merely as a space for ritual worship, but as a center for value transformation that actively contributes to fostering students' moral and spiritual awareness, thereby creating a higher education environment that is safe, ethical, and free from sexual violence.

## **LITERATURE REVIEW**

### **Sexual Harassment in Higher Education: Beyond Legal and Institutional Responses**

Sexual harassment has become a persistent challenge across higher education institutions worldwide, affecting students' psychological well-being, academic participation, and institutional trust. Existing scholarship has demonstrated that sexual harassment is not merely an individual behavioral problem but a multidimensional phenomenon shaped by unequal power relations, organizational culture, gender norms, and institutional governance. Universities have increasingly adopted legal regulations, reporting mechanisms, and victim protection systems; however, empirical studies consistently indicate that these measures alone have not substantially reduced the prevalence of sexual harassment. Instead, underreporting, institutional silence, and fear of retaliation remain significant barriers to effective prevention. Within Islamic higher education institutions, these challenges become more complex because religious values that ideally promote dignity and moral responsibility often coexist with institutional cultures that inadequately address gender-based violence. Consequently, scholars increasingly argue that prevention strategies should move beyond regulatory compliance toward approaches capable of transforming ethical awareness, interpersonal relationships, and institutional culture.

### **Power Relations and Structural Violence in Sexual Harassment**

The structural nature of sexual harassment has been extensively discussed through Michel Foucault's theory of power relations and Johan Galtung's concept of structural violence. Foucault argues that power is dispersed throughout institutional practices rather than concentrated in formal authority, allowing domination to be reproduced through everyday interactions, disciplinary mechanisms, and hierarchical relationships. Within universities, supervisory relationships, academic evaluation, and organizational hierarchy may unintentionally create conditions in which abuse of authority becomes normalized. Similarly, Galtung's violence triangle explains that direct violence cannot be separated from structural and cultural violence. Sexual harassment frequently emerges from institutional arrangements that tolerate unequal power distribution while simultaneously maintaining cultural beliefs that normalize gender inequality. Contemporary feminist scholarship further extends this perspective by demonstrating that patriarchal norms embedded within educational institutions continue to reinforce gender-based discrimination despite formal equality policies. These perspectives collectively suggest that sustainable prevention requires transformation at structural, cultural, and interpersonal levels rather than relying exclusively on legal sanctions.

### **Islamic Therapeutic Communication and Spiritual Development**

Islamic therapeutic communication has recently gained scholarly attention as a communication approach integrating psychological healing, ethical guidance, and spiritual development. Unlike conventional counseling models that primarily emphasize psychological intervention, Islamic therapeutic communication combines empathetic listening (*istima'*), reflective dialogue (*hiwar*), and spiritual guidance (*irsyad*) within an Islamic ethical framework. These communicative processes facilitate emotional recovery, moral reflection, and the internalization of religious values that encourage self-control and respect for human dignity. Previous studies have largely examined Islamic therapeutic communication in counseling services, da'wah activities, mental health interventions, and family guidance. The findings generally indicate that therapeutic communication strengthens psychological resilience, improves interpersonal relationships, and promotes spiritual well-being. Nevertheless, these studies remain predominantly focused on rehabilitation or counseling contexts and rarely explore its preventive function against gender-based violence within higher education institutions.

### **Campus Mosque as a Center of Ethical and Spiritual Transformation**

Campus mosques have traditionally been viewed as centers for worship, religious education, and student spiritual development. Recent literature, however, increasingly recognizes their broader social role in promoting character education, civic engagement, and community empowerment. As accessible religious institutions embedded within university environments, campus mosques possess considerable potential to influence students' ethical values through religious learning, mentoring, counseling, and community-based activities. Despite this potential, existing studies rarely conceptualize the campus mosque as an institutional actor in sexual harassment prevention. Most prevention frameworks continue to position university leadership, gender centers, counseling units, or legal offices as primary actors while overlooking religious institutions capable of fostering preventive moral awareness through continuous spiritual engagement. Consequently, the preventive role of campus mosques remains theoretically underdeveloped within higher education research.

### **Research Gap and Conceptual Contribution**

Although previous studies have substantially contributed to understanding sexual harassment from legal, sociological, psychological, educational, and feminist perspectives, the existing literature remains fragmented. Current research predominantly emphasizes institutional policies, reporting mechanisms, legal protection, counseling services, or gender equality initiatives without systematically integrating spiritual development into preventive strategies. Furthermore, studies on Islamic therapeutic communication generally focus on psychological recovery rather than institutional prevention, while research concerning campus mosques rarely addresses gender-based violence. This conceptual study addresses these limitations by integrating four complementary perspectives: Michel Foucault's theory of power relations, Johan Galtung's structural violence framework, Islamic therapeutic communication, and the Islamic legal concepts of *zawajir* and *jawabir*. The integration of these perspectives produces a novel conceptual framework positioning the campus mosque as a center for socio-spiritual transformation that strengthens ethical awareness, reconstructs unequal power relations,

promotes cultural change, and reinforces preventive values against sexual harassment in higher education. This proposed framework extends existing prevention models by incorporating spiritual development as an essential dimension of institutional violence prevention rather than merely a complementary religious activity.

## **METHOD**

This study employed a qualitative conceptual research design using a systematic literature review (SLR) combined with conceptual synthesis to develop a theoretical framework for campus mosque-based Islamic therapeutic communication as a preventive strategy against sexual harassment in higher education. A conceptual approach was selected because the primary objective of this study was not to test hypotheses or generate primary empirical data but to critically examine, integrate, and extend existing theoretical perspectives into a comprehensive conceptual model. Through this approach, the study seeks to explain the relationships among power relations, structural and cultural violence, Islamic therapeutic communication, and spiritual development within the context of sexual harassment prevention in higher education.

The literature reviewed in this study was obtained from internationally recognized academic databases, including Scopus, Web of Science, ScienceDirect, and Google Scholar, as well as official government regulations and institutional policy documents related to sexual harassment prevention in higher education. The literature search focused on publications published between 2014 and 2025 to capture contemporary developments in higher education governance, gender-based violence, Islamic communication, and spiritual development. The search strategy employed combinations of keywords such as *sexual harassment*, *higher education*, *campus mosque*, *Islamic therapeutic communication*, *spiritual development*, *power relations*, *gender-based violence*, and *Islamic counseling*, connected through Boolean operators to ensure comprehensive retrieval of relevant literature.

To ensure the quality and relevance of the reviewed literature, predefined inclusion and exclusion criteria were applied throughout the selection process. The inclusion criteria comprised peer-reviewed journal articles indexed in reputable international databases, scholarly books, book chapters, and official policy documents that explicitly discussed sexual harassment, higher education, Islamic therapeutic communication, campus mosques, spiritual development, or related theoretical perspectives. Publications that lacked peer-review processes, conference abstracts without full manuscripts, duplicate records, and studies unrelated to the objectives of this research were excluded from the analysis.

The selected literature was analyzed using qualitative thematic analysis. The analytical process began with an in-depth reading of each publication to identify its theoretical orientation, conceptual arguments, and principal findings. Similar concepts were subsequently coded into broader analytical themes, including power relations, structural violence, patriarchal culture, Islamic therapeutic communication, spiritual development, campus mosques, and Islamic preventive values. These themes were then compared across studies to identify conceptual convergence, theoretical inconsistencies, and areas that remained insufficiently explored in previous research. Rather than aggregating empirical findings statistically, this study emphasized conceptual interpretation and theoretical integration to generate a coherent explanatory framework.

The conceptual model proposed in this study was developed through the integration of four complementary theoretical perspectives. Michel Foucault's theory of power relations was employed to explain the structural mechanisms underlying sexual harassment within academic institutions. Johan Galtung's violence triangle, reinforced by contemporary feminist perspectives, was used to examine the interaction between direct, structural, and cultural violence that sustains gender-based violence in higher education. Islamic therapeutic communication, consisting of *istima'* (empathetic listening), *hiwar* (reflective dialogue), and *irsyad* (spiritual guidance), provided the psycho-spiritual dimension for prevention and character development. Finally, the Islamic legal concepts of *zawajir* and *jawabir* were incorporated to establish the theological foundation for preventive and restorative interventions. The synthesis of these four perspectives resulted in an integrative conceptual framework that positions the campus mosque as a center for socio-spiritual transformation capable of promoting ethical awareness, strengthening spiritual resilience, reconstructing unequal power relations, and fostering a safer academic environment.

To enhance the trustworthiness of the study, methodological rigor was maintained through source triangulation and conceptual triangulation. Scholarly evidence was collected from multiple academic databases and official policy documents to minimize selection bias, while theoretical triangulation was achieved by integrating perspectives from sociology, communication studies, Islamic studies, feminist scholarship, and higher education research. Throughout the analytical process, the emerging conceptual framework was continuously compared with existing theoretical explanations to ensure consistency, coherence, and analytical validity. This rigorous procedure strengthens the credibility of the proposed model and supports its contribution to the growing discourse on spiritually informed approaches to sexual harassment prevention in higher education.

## RESULT AND DISCUSS

Islamic therapeutic communication is a communication approach that emphasizes psychological recovery, spiritual empowerment, and behavioral development through interactions that are empathetic, reflective, and grounded in Islamic values. This approach views communication not merely as a process of message transmission but as a mechanism for fostering self-awareness and facilitating holistic human healing and development. Islamic therapeutic communication is founded upon three principal elements: *istima'* (empathetic listening), *hiwar* (reflective dialogue), and *irsyad* (spiritual and educational guidance). Together, these elements position Islamic therapeutic communication as a holistic framework for human development based on Islamic ethical and spiritual values.

Within the context of higher education, this approach is particularly relevant because sexual violence is not solely a physical or legal issue but is also closely associated with power relations, cultural dynamics, and the psychological conditions of victims. Consequently, the campus mosque can be positioned as a strategic institution that implements Islamic therapeutic communication as both a preventive and rehabilitative mechanism. As a non-hierarchical and spiritually oriented space, the campus mosque can serve as a safe environment for spiritual development, emotional support, and moral education, while simultaneously contributing to the prevention of sexual violence and the promotion of a more ethical and respectful academic culture.

## **Michel Foucault's Perspective on Power Relations in the Context of Sexual Violence in Higher Education**

Sexual violence within higher education institutions cannot be understood merely as an incidental phenomenon or an individual deviation; rather, it should be viewed as a manifestation of power relations that operate systematically within academic institutions. Relationships between lecturers and students, supervisors and supervisees, as well as administrative actors within university structures, create configurations of power that are inherently asymmetrical. This imbalance generates structural conditions that enable domination, control, and the potential abuse of authority in the form of sexual violence. Accordingly, sexual violence can be interpreted as a product of institutionalized power relations embedded within the higher education system. (Fryna et al., 2018).

Within Michel Foucault's theoretical framework, power is not understood as something centralized or possessed by specific actors; rather, it is conceived as a dispersed network of relations (*capillary power*) that operates through social networks, institutions, and discursive practices. The concept of *disciplinary power* is particularly significant in explaining how power functions not only through direct coercion but also through mechanisms of normalization, surveillance, and the internalization of discipline that shape compliant subjects. In the context of higher education, these mechanisms are manifested through academic evaluation systems, supervisory relationships, assessment standards, and academic cultures that require compliance with the authority of lecturers and institutional actors. Through these processes, power becomes embedded in everyday academic practices, influencing behavior, shaping perceptions, and regulating interactions in ways that often appear natural and unquestioned. (Khafsoh, 2021).

At this point, power no longer operates as an overtly repressive force; rather, it becomes productive by generating subjects who perceive hierarchical structures as natural, legitimate, and unproblematic. This condition has direct implications for the low rate of reporting sexual violence within academic environments. Victims are not only placed in structurally vulnerable positions but also experience the internalization of fear, guilt, and institutional dependency, which discourages them from disclosing their experiences of violence. Consequently, the culture of silence (*silencing culture*) should not be understood merely as a social phenomenon but rather as a product of power that operates through disciplinary mechanisms. Through these mechanisms, individuals are conditioned to regulate their own behavior, accept existing hierarchies, and refrain from challenging institutional authority, even when confronted with experiences of injustice or violence. (Harjoni, 2021).

Furthermore, within academic relationships such as thesis supervision, lecturers' power is not merely symbolic but also carries material consequences for students' academic futures. Dependence on academic evaluation, approval, and institutional legitimacy creates an asymmetrical relationship that increases the risk of exploitation. In this context, academic spaces may become vulnerable to covert forms of violence that are difficult to identify because they are concealed beneath institutional legitimacy. This situation is further exacerbated by weak internal monitoring mechanisms, unclear reporting procedures, and the persistence of hierarchical cultures within higher education institutions.

This phenomenon demonstrates that sexual violence in higher education cannot be reduced to an individual act but must be understood as an effect of power structures operating in a systemic and multilayered manner. From Foucault's perspective, power is always intertwined with the production of knowledge (*power/knowledge*); therefore, the ways institutions

understand, define, and respond to sexual violence also shape how such violence is perpetuated and reproduced within social practices.

It is within this context that the campus mosque can be positioned as an alternative space with the potential to deconstruct unequal academic power relations. As a space that normatively places all individuals in spiritual equality before God, the campus mosque offers a relational logic distinct from the hierarchical structures of academia. Through the application of Islamic therapeutic communication, the campus mosque can function as an arena of symbolic resistance against unhealthy forms of power domination within educational institutions.

### **Johan Galtung's Violence Triangle and Contemporary Feminist Perspectives on Sexual Violence in Higher Education**

The violence triangle theory developed by Johan Galtung provides a comprehensive analytical framework for understanding violence as a phenomenon that does not stand alone but rather as a multilayered construction in which direct, structural, and cultural dimensions reinforce one another. Direct violence refers to explicit actions that can be empirically identified, such as verbal, physical, or sexual harassment and abuse. Structural violence refers to social systems, institutional arrangements, and policy mechanisms that systematically generate inequality and injustice.

Through this framework, sexual violence is understood not merely as an isolated incident involving individual perpetrators and victims but as a manifestation of broader structural and cultural conditions that enable violence to occur and persist. Consequently, efforts to prevent and address sexual violence in higher education require not only legal and administrative interventions but also fundamental transformations of institutional structures, power relations, and cultural values. (Atem, 2022). Meanwhile, cultural violence functions as a form of normative legitimacy that makes structural and direct violence appear justified, normal, or even invisible as forms of violence.

Within the context of higher education, these three forms of violence do not operate independently but rather interact within a complex system of social reproduction. Sexual violence, as a form of direct violence, is often the culmination of deeper social structures. It does not emerge spontaneously; instead, it is rooted in unequal power relations, imbalanced distributions of authority, and institutional cultures that enable the normalization of deviant behavior. Therefore, sexual violence within academic environments should be understood as a manifestation of a social system that has experienced distortions in power relations at both structural and cultural levels.

Structural violence in higher education institutions is manifested in various forms, including unequal access to legal protection, weak reporting mechanisms, and inadequate guarantees of safety for victims. Hierarchical academic structures reinforce the dominant positions of certain actors, particularly lecturers and institutional authorities, who exercise control over students' academic evaluations. This condition creates unequal dependency relationships, placing victims in positions of systemic vulnerability. The inability of institutions to provide effective protection mechanisms further reinforces the continued reproduction of violence.

At a deeper level, cultural violence plays a significant role in legitimizing and sustaining both structural and direct violence. Social values grounded in patriarchy, the normalization of

unequal power relations, and cultures of silence surrounding sexual violence become part of a system of meanings that renders such violence acceptable or ordinary. Within higher education institutions, academic cultures that position lecturers' authority as absolute often contribute to the silencing of victims. This situation demonstrates that violence operates not only through actions but also through the production of meanings and values that shape social perceptions of violence itself.

Contemporary feminist theory expands this analysis by emphasizing that sexual violence is a product of socially constructed and gendered power relations rather than a neutral phenomenon. Gender inequality exists not only at the level of individual interactions but has become institutionalized within social structures, cultural systems, and public policies. This perspective argues that patriarchy is not merely a value system but also a structural mechanism that systematically produces the subordination of women and other vulnerable groups. Within the context of higher education, this can be observed in the limited representation of victims in decision-making processes and the insufficient institutional commitment to victim-centered perspectives.

Furthermore, contemporary feminism critiques approaches to addressing sexual violence that focus excessively on formal legal mechanisms without accompanying cultural transformation. A purely legalistic approach is insufficient to eliminate the structural and cultural roots of violence because legal systems often operate within the same social frameworks that generate and perpetuate inequalities. Therefore, value transformation becomes a crucial element in efforts to prevent sexual violence, particularly within educational institutions that play a strategic role in shaping social awareness and fostering more equitable social relations. (Binsar Sianipar, 2021).

### **Islamic Therapeutic Communication Theory as a Framework for Spiritual Development**

Islamic therapeutic communication is an approach that integrates psychological, social, and spiritual dimensions in the process of human development and guidance. This approach views communication as not merely a form of verbal interaction but also as a means of therapy, healing, and value formation. Through this perspective, communication functions as a transformative process that supports emotional well-being, strengthens spiritual awareness, and facilitates the development of moral character grounded in Islamic teachings.

The concept of Islamic therapeutic communication emphasizes that effective communication should foster empathy, understanding, guidance, and personal growth. Therefore, communication is not limited to the transmission of information; rather, it serves as an instrument for nurturing individuals toward positive behavioral change and spiritual maturity. In this regard, communication becomes a medium through which Islamic values are internalized and translated into ethical conduct in everyday life.

As a framework for spiritual development, Islamic therapeutic communication seeks to cultivate self-awareness, moral responsibility, and psychological resilience. By integrating therapeutic and educational elements, it contributes to the formation of individuals who possess not only intellectual competence but also strong spiritual and ethical foundations. Consequently, this approach is particularly relevant in addressing social problems within higher education environments, including the prevention of sexual violence, through the promotion of moral consciousness, empathy, and respect for human dignity. (Zainun, 2025).

The dimension of *istima*' functions as the foundation for individual acceptance through empathy and a non-judgmental attitude, thereby serving as a psychologically safe space for individuals. The dimension of *hiwar* functions as a reflective dialogue space that fosters critical awareness of social relationships and the ethics of interpersonal interaction, serving as a medium for social and moral reflection. Meanwhile, *irsyad* functions as a form of spiritual guidance that directs individuals toward the internalization of Islamic values in their daily behavior, thereby strengthening self-control based on Islamic principles.

The campus mosque represents a highly relevant institution in this context because it possesses moral legitimacy and operates beyond formal academic hierarchies, making it an inclusive space that transcends social status distinctions. The implementation of Islamic therapeutic communication may be carried out through thematic religious studies, spiritual counseling services, and community development programs grounded in Islamic values. These initiatives serve both preventive and educational functions within the campus environment.

### **The Concepts of *Zawajir* and *Jawabir* in Islamic Criminal Law as a Theological Foundation**

The concepts of *zawajir* and *jawabir* in Islamic criminal law provide a normative framework for the prevention and management of sexual violence. *Zawajir* functions as a preventive mechanism through the internalization of values and the cultivation of moral awareness, whereas *jawabir* functions as a restorative mechanism focused on victim recovery and offender rehabilitation. Within the context of higher education, *zawajir* is manifested through educational efforts that promote Islamic values concerning the protection of human honor (*hifzh al-'irdh*) and the preservation of life (*hifzh al-nafs*), thereby establishing the protection of human dignity as a fundamental principle of prevention. In contrast, *jawabir* is implemented through spiritual counseling and continuous assistance for victims, emphasizing recovery grounded in Islamic values. The integration of these two concepts with Islamic therapeutic communication strengthens both preventive and rehabilitative approaches simultaneously, resulting in a comprehensive model of sexual violence prevention and recovery based on Islamic ethical and spiritual values.

### **Synthesis of Four Perspectives and an Integrative Solution**

The analysis of sexual harassment in higher education through four complementary theoretical perspectives Michel Foucault's theory of power relations, Johan Galtung's violence triangle enriched by contemporary feminist scholarship, Islamic therapeutic communication, and the Islamic legal concepts of *zawajir* and *jawabir* demonstrates that sexual harassment is a multidimensional phenomenon embedded within interconnected structural, cultural, psychological, and spiritual dimensions. Rather than representing isolated misconduct by individual perpetrators, sexual harassment reflects the interaction of unequal institutional power, gendered social norms, organizational culture, and weakened moral and spiritual resilience. Consequently, a comprehensive prevention strategy requires an interdisciplinary framework that addresses these multiple dimensions simultaneously instead of relying exclusively on legal sanctions or institutional regulations.

**Table 1.**  
**Synthesis of Four Theoretical Perspectives and Their Contributions to Sexual Harassment Prevention**

<b>Theoretical Perspective</b>	<b>Core Concept</b>	<b>Contribution to Understanding Sexual Harassment</b>	<b>Preventive Contribution</b>
Michel Foucault's Theory of Power Relations	Disciplinary power, normalization, institutional hierarchy	Explains how unequal power relationships create opportunities for sexual harassment and discourage reporting	Promotes institutional accountability, transparency, and the deconstruction of hierarchical domination
Johan Galtung's Violence Triangle and Contemporary Feminism	Direct, structural, and cultural violence; gender inequality	Demonstrates that sexual harassment is rooted in structural injustice and patriarchal culture rather than isolated individual behavior	Encourages organizational reform, gender equality, and transformation of institutional culture
Islamic Therapeutic Communication	<i>Istima', Hiwar, Irsyad</i>	Provides psycho-spiritual mechanisms for emotional recovery, ethical reflection, and behavioral transformation	Develops safe communicative spaces, empathy, moral awareness, and spiritual resilience
Islamic Criminal Law ( <i>Zawajir</i> and <i>Jawabir</i> )	Preventive ethics and restorative justice	Integrates preventive moral control with rehabilitation and spiritual recovery	Reinforces ethical responsibility, character development, and restorative intervention
Integrated Conceptual Model	Campus mosque as socio-spiritual transformation center	Integrates structural, cultural, psychological, and spiritual dimensions into a unified prevention framework	Establishes sustainable prevention through institutional reform, cultural transformation, therapeutic communication, and Islamic ethical values

*Source: Developed by the authors based on the synthesis of Foucault (1977), Galtung (1969), contemporary feminist scholarship, Islamic therapeutic communication theory, and Islamic criminal law.*

From the perspective of Michel Foucault, sexual harassment emerges from unequal power relations that are reproduced through disciplinary mechanisms operating within academic institutions. Power is exercised not only through formal authority but also through everyday practices of supervision, evaluation, academic dependency, and institutional hierarchy. These disciplinary mechanisms normalize unequal relationships, encouraging compliance while discouraging resistance or reporting. Victims frequently remain silent because institutional power shapes perceptions of authority, legitimacy, and acceptable behavior, thereby sustaining a culture in which harassment is concealed rather than openly challenged.

Johan Galtung's theory complements this perspective by demonstrating that sexual harassment constitutes only the visible manifestation of a broader system of violence. Direct violence, represented by acts of harassment and abuse, is sustained by structural violence embedded in unequal institutional arrangements and by cultural violence reflected in patriarchal beliefs, gender stereotypes, and organizational norms that legitimize discrimination. Contemporary feminist scholarship further explains that these structural and cultural conditions are socially constructed and historically reproduced through gendered power relations.

Accordingly, meaningful prevention requires institutional transformation capable of addressing both organizational structures and dominant cultural narratives that perpetuate gender inequality.

While these sociological perspectives explain why sexual harassment persists, Islamic therapeutic communication offers a practical framework for intervention through the cultivation of psychological recovery, ethical awareness, and spiritual development. Built upon the principles of *istima'* (empathetic listening), *hiwar* (reflective dialogue), and *irsyad* (spiritual guidance), Islamic therapeutic communication creates communicative spaces that facilitate emotional healing, strengthen self-awareness, and encourage moral responsibility. Rather than functioning solely as counseling techniques, these communicative practices contribute to preventive education by fostering empathy, mutual respect, self-control, and ethical interpersonal relationships throughout the academic community.

The theological dimensions of prevention are further strengthened through the Islamic legal concepts of *zawajir* and *jawabir*. The concept of *zawajir* emphasizes preventive moral control by cultivating internal ethical discipline before violations occur, whereas *jawabir* focuses on restorative justice by facilitating psychological recovery, spiritual rehabilitation, and social reintegration after harmful behavior has occurred. Together, these concepts broaden prevention beyond punishment by integrating educational, spiritual, and rehabilitative dimensions that reinforce individual and collective responsibility within higher education institutions.

The synthesis of these four theoretical perspectives produces an integrative conceptual model in which the campus mosque functions as a center of socio-spiritual transformation rather than merely a place of worship. Within this model, the mosque becomes an institutional platform where structural awareness, ethical education, therapeutic communication, and religious values converge to promote a safer academic environment. This conceptual integration demonstrates that sustainable prevention depends upon the simultaneous transformation of institutional power relations, organizational culture, psychological resilience, and spiritual consciousness.

The proposed model therefore identifies four mutually reinforcing intervention strategies. First, unequal power relations should be deconstructed by promoting critical awareness, transparency, accountability, and participatory governance within academic institutions. Second, institutional culture should be transformed through continuous education that promotes gender justice, respect for human dignity, and intolerance toward all forms of harassment and discrimination. Third, therapeutic spaces should be institutionalized through campus mosque-based Islamic therapeutic communication programs that emphasize empathetic listening, reflective dialogue, and spiritual counseling for both prevention and recovery. Finally, preventive and restorative ethical values should be strengthened through the implementation of *zawajir* and *jawabir*, ensuring that sexual harassment prevention is understood not only as a legal obligation but also as a moral, religious, and social responsibility shared by the entire academic community.

Accordingly, this conceptual model positions the campus mosque as an active institutional actor capable of complementing formal university policies by integrating spiritual development with organizational transformation. Through the interaction of structural reform, cultural change, therapeutic communication, and Islamic ethical principles, higher education

institutions may establish a more inclusive, equitable, and violence-free academic ecosystem.

## CONCLUSION

This conceptual study demonstrates that sexual harassment in higher education is a multidimensional phenomenon that cannot be adequately understood through legal or institutional perspectives alone. By synthesizing Michel Foucault's theory of power relations, Johan Galtung's violence triangle reinforced by contemporary feminist thought, Islamic therapeutic communication, and the Islamic legal concepts of *zawajir* and *jawabir*, this study develops an integrative conceptual framework that positions the campus mosque as a center of socio-spiritual transformation for preventing sexual harassment. The proposed model highlights that effective prevention requires the simultaneous transformation of institutional power relations, organizational culture, psycho-spiritual development, and religious ethical values. Through the integration of *istima'* (empathetic listening), *hiwar* (reflective dialogue), and *irsyad* (spiritual guidance), campus mosques can function not only as places of worship but also as inclusive spaces for ethical education, character development, emotional support, and the cultivation of collective responsibility for creating safe and respectful academic environments.

The findings contribute theoretically by extending the discourse on sexual harassment prevention through the integration of sociological, communication, and Islamic perspectives into a unified conceptual model, thereby enriching the literature on spiritually informed approaches to higher education governance. Practically, the proposed framework provides strategic insights for university leaders, policymakers, campus mosque administrators, counseling centers, and student organizations in designing prevention programs that complement existing legal and institutional mechanisms. Nevertheless, this study is limited by its conceptual nature and reliance on secondary sources, meaning that the proposed framework has not yet been empirically validated within diverse higher education contexts. Future research should therefore employ qualitative, quantitative, or mixed-methods approaches to examine the effectiveness of campus mosque-based Islamic therapeutic communication in preventing sexual harassment across different institutional settings and cultural contexts, while also refining the proposed model through empirical evidence.

## AUTHOR CONTRIBUTIONS

Conceptualization, A.O.S. and Z.; methodology, A.O.S., Z., and W.K.; formal analysis, A.O.S. and Z.; investigation, A.O.S., Z., and W.K.; literature review, A.O.S.; data curation, A.O.S. and W.K.; writing—original draft preparation, A.O.S.; writing—review and editing, Z. and W.K.; visualization, W.K.; supervision, Z. and W.K.; project administration, A.O.S.; funding acquisition, Not applicable. All authors have read and agreed to the published version of the manuscript.

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### **INSTITUTIONAL REVIEW BOARD STATEMENT**

Ethical review and approval were not required for this study because it is a conceptual study based exclusively on published literature, academic documents, and publicly available policy sources. No human participants, personal data, or identifiable information were involved.

### **INFORMED CONSENT STATEMENT**

Not applicable. This study did not involve human participants or the collection of primary data.

### **DATA AVAILABILITY STATEMENT**

All data analyzed in this study are derived from publicly available scholarly publications, books, and official policy documents cited in the reference list. Additional information supporting the findings of this study is available from the corresponding author upon reasonable request.

### **DECLARATION OF GENERATIVE AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS**

During the preparation of this manuscript, the authors used OpenAI ChatGPT to improve the clarity of language, grammar, and academic writing. The AI tool was not used to generate or interpret the scientific findings, conceptual framework, or conclusions of the study. After using this tool, the authors carefully reviewed, revised, and validated all content and accept full responsibility for the accuracy, originality, and integrity of the manuscript.

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### **CONFLICTS OF INTEREST**

The authors declare no conflict of interest. The authors are solely responsible for the design of the study, literature selection, conceptual analysis, interpretation of the findings, and preparation of the manuscript.

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