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A Conceptual Model of Islamic-Based Survivor Assistance for Victims of Sexual Violence in Education

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ABSTRACT

Sexual violence in educational settings has become a critical issue that demands comprehensive and value-based responses, particularly within Islamic educational contexts where ethical and spiritual dimensions play a central role. This study aims to develop a conceptual model of Islamic-based survivor-centered mentoring that integrates Islamic ethical principles with contemporary approaches to supporting survivors. The research employs a qualitative library research method by critically analyzing classical and contemporary literature related to Islamic law, education, gender studies, and survivor-centered frameworks. The findings indicate that Islamic values such as dignity, justice, compassion, protection, and accountability can be systematically conceptualized as a foundational framework that aligns with survivor-centered principles. Furthermore, the study formulates a holistic mentoring model consisting of interconnected components, including safe access mechanisms, trauma-informed support, individualized mentoring, institutional commitment, community involvement, and spiritual guidance. The integration of these elements demonstrates that Islamic ethical principles can be operationalized into practical mentoring strategies that address the psychological, social, legal, and spiritual needs of survivors. The study concludes that the proposed model offers a comprehensive and contextually relevant framework for addressing sexual violence in educational environments. Future research is recommended to empirically test and refine this model across diverse institutional contexts.

A. INTRODUCTION

The issue of sexual violence in educational settings has emerged as a critical concern in contemporary discourse on education, human rights, and social justice, particularly within societies where moral, cultural, and religious values intersect in complex ways. Educational institutions, which are ideally positioned as safe spaces for intellectual and personal development, have increasingly been scrutinized for their inability to fully protect students from various forms of abuse and exploitation. Reports and empirical findings reveal that cases of sexual violence occur not only in secular institutions but also within religious educational environments, including Islamic boarding schools and universities (Fauzi et al., 2025; Rahman et al., 2024; Harwati & Putri, 2024). Such realities expose structural vulnerabilities, including power imbalances, weak reporting mechanisms, and cultural stigmas that silence victims (Pebriaisyah et al., 2022; Jones, 2025). Attention to these patterns reflects a growing

recognition that sexual violence in education is not merely an individual deviation but a systemic issue that demands comprehensive intervention.

Concerns surrounding the persistence of sexual violence in educational institutions are further intensified by the complex interplay of authority, gender norms, and institutional culture that often shape victims' experiences. In many cases, hierarchical relationships between teachers, religious leaders, and students create environments where abuse can occur under the guise of discipline or moral guidance (Muhsin et al., 2021; Kurniawan & Derajat, 2022). Students frequently encounter barriers when attempting to report such incidents, including fear of retaliation, social stigma, and lack of institutional support (Azmat et al., 2022; Nurfadhilah & Alawiyah, 2023). Silence and underreporting remain dominant features, reinforcing cycles of abuse and marginalization. Increasing scholarly attention has begun to unpack these dynamics, highlighting the urgent need for approaches that center the lived experiences and recovery processes of survivors rather than focusing solely on punitive measures.

Discussions on sexual violence within Islamic educational discourse have also expanded significantly, particularly in relation to legal, ethical, and theological perspectives. Islamic law and jurisprudence have been explored as frameworks for understanding, preventing, and responding to sexual violence, emphasizing principles of justice, dignity, and protection of human rights (Danial et al., 2023; Ariyanti, 2023; Anita et al., 2024). The application of maqāṣid al-sharīʿah has been highlighted as a foundational approach to safeguarding essential human values, including life, dignity, and honor (Azmi, 2022; Juliansyahzen & O., 2022). Interpretations of religious texts have also been mobilized to critique moral deviations and reinforce ethical accountability in cases of abuse (Sangaji et al., 2023; Nazila & Asri, 2025). These developments illustrate that Islamic perspectives offer rich normative resources for addressing sexual violence, yet their practical translation into survivor-oriented support systems remains limited.

Efforts to prevent sexual violence through educational initiatives have gained momentum, particularly in the form of Islamic-based sex education and awareness programs. Various studies demonstrate the importance of early education in shaping students' understanding of boundaries, consent, and moral responsibility (Alfedo et al., 2022; Herlina et al., 2025; Karni et al., 2024). Preventive strategies grounded in religious teachings have also been proposed as a means of cultivating ethical awareness and reducing risky behaviors (Wahid et al., 2023; Khoiriyah et al., 2025). Institutions have begun to adopt policies and programs aimed at creating safer learning environments, including the establishment of reporting systems and codes of conduct (Nilawati et al., 2023; Istiadah et al., 2020). Despite these efforts, preventive measures often focus on behavioral control and moral instruction, leaving significant gaps in addressing the long-term psychological and social needs of survivors.

Attention has gradually shifted toward the importance of providing support and recovery mechanisms for victims of sexual violence, particularly in educational environments where trauma can significantly disrupt academic and personal development. Psychological and counseling-based approaches have been widely explored, including psychoanalytic interventions and trauma-informed care (Listiana et al., 2025; Zuliani et al., 2025). Faith-based counseling models have also emerged, integrating spiritual values into therapeutic processes to support emotional healing and resilience (Hayati et al., 2024; Rachmawati et al., 2025). The involvement of female religious scholars and community-based initiatives has further demonstrated the

potential of culturally sensitive approaches in facilitating recovery (Husna & Fitri, 2023). These approaches underscore the importance of holistic support systems that address both psychological and spiritual dimensions of survivor recovery.

Conceptual developments in survivor-centered approaches have emphasized the need to prioritize the agency, dignity, and autonomy of victims throughout the support process. The survivor-centered paradigm shifts the focus from institutional control to the needs and experiences of survivors, ensuring that their voices are respected in decision-making processes (Dolan et al., 2024; Monahan-Kreishman & Ingarfield, 2018). Educational interventions that adopt this perspective aim to create environments of trust, safety, and empowerment, where survivors can access support without fear of judgment or retaliation (Kurian et al., 2024). Integration of such approaches into educational systems has been recognized as essential for promoting long-term wellbeing and social reintegration. Despite its growing prominence, the application of survivor-centered frameworks within Islamic educational settings remains underexplored.

Parallel to these developments, Islamic values have been increasingly examined as potential sources of psychological resilience and coping mechanisms for survivors of sexual violence. Concepts such as self-respect, dignity, patience, and spiritual reliance have been identified as key elements that can support recovery processes (Afiah et al., 2025). Religious teachings can provide meaning-making frameworks that help survivors reinterpret their experiences and rebuild their sense of self-worth. Community-based religious support systems also play a crucial role in fostering acceptance and reducing stigma. These insights suggest that Islamic values can contribute significantly to survivor wellbeing, yet their integration into structured mentoring or assistance models remains fragmented and insufficiently theorized.

Institutional responses to sexual violence in educational settings have also been shaped by legal frameworks and policy interventions aimed at ensuring protection and accountability. National laws and institutional regulations have been introduced to address sexual violence, including mechanisms for reporting, investigation, and victim protection (Anita et al., 2024; Jamaludin, 2025). Islamic legal perspectives have also been engaged to strengthen these frameworks, emphasizing restorative justice and ethical accountability (Setiyawan et al., 2025; Kamalludin & Nunna, 2024). Implementation challenges persist, particularly in aligning legal provisions with cultural and religious norms that influence institutional practices. These challenges highlight the need for integrative models that bridge legal, educational, and spiritual dimensions of support.

Scholarly attention has further highlighted the importance of communication and mentoring in supporting victims of sexual violence, particularly within institutional frameworks. Models of assistance that involve structured communication between counselors, educators, and support agencies have been shown to enhance the effectiveness of victim protection and recovery (Rivai et al., 2024). Community-based initiatives, including zakat programs and social support networks, have also been mobilized to provide material and emotional assistance to survivors (Muthmainnah et al., 2024). Such initiatives demonstrate the potential of collaborative approaches in addressing the multifaceted needs of victims. Despite these promising developments, existing models often lack a coherent integration of Islamic ethical principles and survivor-centered methodologies.

A closer examination of the existing literature reveals a significant gap in the development of comprehensive theoretical models that integrate Islamic values with survivor-centered approaches in addressing sexual violence in education. Many studies focus on prevention, legal analysis, or psychological interventions in isolation, without offering a unified conceptual framework that connects these dimensions. Efforts to incorporate Islamic perspectives often remain normative, while survivor-centered approaches are frequently adapted from secular frameworks without contextual integration. This fragmentation limits the effectiveness of interventions and hinders the development of holistic support systems. The absence of a systematic conceptual model underscores the need for theoretical reconstruction that bridges these diverse perspectives.

Recognition of these gaps calls for a reexamination of how Islamic educational principles can be rearticulated to address the realities of sexual violence in contemporary educational environments. A reconstructed framework would require the integration of Islamic ethical teachings, survivor-centered principles, and interdisciplinary insights from psychology, law, and education. Such an approach would not only enhance the relevance of Islamic education but also contribute to the development of more inclusive and responsive support systems for victims. Library-based qualitative research offers an appropriate methodological pathway for synthesizing diverse sources and constructing a coherent conceptual model. Qualitative inquiry is understood as an approach that seeks to interpret meanings and construct theoretical understanding based on textual and contextual analysis (Creswell, 2014). Perspectives on qualitative methodology also emphasize its capacity to explore social phenomena holistically through systematic interpretation of documents and narratives (Moleong, 2018). The use of library research further enables the researcher to rely on secondary data sources, including scholarly articles, books, and classical texts, to develop conceptual frameworks and theoretical syntheses (Sugiyono, 2019).

Such methodological considerations are particularly relevant for studies aiming to develop theoretical models rather than empirical generalizations. Library-based qualitative research allows for critical engagement with classical Islamic texts, contemporary scholarly works, and interdisciplinary studies related to sexual violence, education, and survivor support. Analytical techniques involve content analysis, conceptual synthesis, and interpretative comparison to identify patterns, themes, and theoretical gaps across the literature. This approach aligns with the objective of reconstructing a conceptual framework that integrates Islamic ethical principles with survivor-centered mentoring. Systematic review and synthesis of literature also ensure that the proposed model is grounded in both normative Islamic teachings and contemporary academic discourse. The methodological rigor of this approach lies in its ability to generate a coherent and theoretically informed model that addresses complex social issues.

The objective of this research is to develop a conceptual model of Islamic-based survivor-centered mentoring for victims of sexual violence in educational settings. This study seeks to address the following research questions: (1) How can Islamic values be conceptualized as a foundational framework for survivor-centered mentoring? (2) What form of mentoring model can be constructed to integrate Islamic ethical principles with survivor-centered approaches in educational settings? The findings of this study are expected to contribute to the theoretical advancement of Islamic education and provide

a foundation for developing more holistic and effective support systems for survivors of sexual violence.

B. RESULT AND DISCUSSION

1. Conceptualizing Islamic Values as the Foundational Framework for Survivor-Centered Mentoring

The conceptualization of Islamic values as a foundational framework for survivor-centered mentoring begins with a rearticulation of core ethical principles embedded within Islamic teachings, particularly those related to dignity, justice, and the protection of human integrity. Islamic epistemology places strong emphasis on the preservation of human honor (*ḥifẓ al-ʿirḍ*) and life (*ḥifẓ al-nafs*), which are central objectives in maqāṣid al-sharīʿah (Azmi, 2022; Juliansyahzen & O., 2022). These principles establish a moral foundation that inherently aligns with the survivor-centered paradigm, which prioritizes the wellbeing and autonomy of victims. Interpretations of Islamic law further reinforce that any act violating personal dignity, including sexual violence, constitutes a serious moral and legal transgression (Danial et al., 2023; Ariyanti, 2023). This alignment indicates that Islamic values are not only compatible with survivor-centered approaches but can serve as their ethical core. The integration of these principles allows mentoring frameworks to move beyond procedural assistance toward value-driven empowerment.

The notion of dignity in Islam extends beyond abstract moral discourse and functions as a guiding principle for interpersonal relations and institutional responsibilities. Survivors of sexual violence often experience a profound disruption of self-worth, which necessitates a recovery approach grounded in restoring dignity and self-respect. Islamic teachings that emphasize human honor and intrinsic worth provide a meaningful foundation for this restorative process (Afiah et al., 2025). The concept of *karāmah insāniyyah* reinforces that every individual possesses inherent dignity that cannot be nullified by acts of violence or victimization. Such a perspective challenges stigmatization and victim-blaming tendencies that frequently emerge in educational environments (Farida, 2024; Nurfadhilah & Alawiyah, 2023). Embedding this value into mentoring practices ensures that support mechanisms affirm the survivor's identity and agency rather than reducing them to their traumatic experiences.

Justice (*ʿadl*) represents another foundational value that shapes the conceptual framework of Islamic survivor-centered mentoring. Islamic legal traditions emphasize fairness, accountability, and the protection of vulnerable individuals, particularly in cases involving harm and injustice (Anita et al., 2024; Adzkia et al., 2025). Survivors often encounter systemic barriers in accessing justice, including institutional reluctance and power asymmetries that favor perpetrators (Fauzi et al., 2025; Pebriaisyah et al., 2022). A mentoring framework grounded in Islamic justice principles seeks to address these imbalances by advocating for equitable treatment and institutional accountability. This orientation aligns with contemporary survivor-centered approaches that emphasize empowerment and access to justice (Dolan et al., 2024; Kurian et al., 2024). The integration of justice as a core value ensures that mentoring extends beyond emotional support to include advocacy and systemic engagement.

Compassion (*raḥmah*) functions as a critical dimension in the reconstruction of Islamic values within survivor-centered mentoring. Islamic teachings consistently

highlight compassion as a fundamental characteristic in human interactions, particularly toward those who are vulnerable or suffering. Survivors of sexual violence require empathetic engagement that acknowledges their pain without judgment or coercion. Counseling models rooted in Islamic compassion have demonstrated effectiveness in fostering emotional healing and resilience (Hayati et al., 2024; Rachmawati et al., 2025). Compassion-driven mentoring creates safe relational spaces where survivors can express their experiences without fear of stigma or dismissal. This relational dimension strengthens trust, which is essential for the success of any survivor-centered intervention.

The principle of protection (*ḥimāyah*) further reinforces the ethical framework of Islamic mentoring by emphasizing the responsibility of individuals and institutions to safeguard vulnerable populations. Islamic legal and educational discourses highlight the importance of protecting individuals from harm, particularly in environments where power imbalances are prevalent (Jamaludin, 2025; Kurniawan & Derajat, 2022). Educational institutions bear a moral obligation to ensure safety and prevent abuse, yet empirical findings indicate persistent gaps in protection mechanisms (Rahman et al., 2024; Harwati & Putri, 2024). Integrating the value of protection into mentoring frameworks expands the role of mentors beyond personal guidance toward institutional advocacy and systemic reform. This approach aligns with broader efforts to create safe and supportive educational environments for survivors (Nilawati et al., 2023). The emphasis on protection ensures that mentoring contributes to both individual recovery and structural change.

Islamic perspectives on accountability (*mas'ūliyyah*) also contribute significantly to the conceptualization of survivor-centered mentoring frameworks. Accountability is understood not only as legal responsibility but also as moral obligation toward oneself and others. Perpetrators of sexual violence are held accountable for their actions, while institutions are expected to uphold justice and transparency (Setiyawan et al., 2025; Kamalludin & Nunna, 2024). Survivors, on the other hand, should not bear the burden of guilt or shame, a principle that challenges harmful cultural narratives that often blame victims (Nazila & Asri, 2025). Incorporating accountability into mentoring practices encourages critical reflection on power dynamics and institutional roles. This value strengthens the ethical integrity of mentoring models and ensures alignment with both Islamic and human rights perspectives.

Spiritual resilience emerges as another key component in the integration of Islamic values into survivor-centered mentoring. Religious beliefs and practices can provide survivors with coping mechanisms that foster meaning-making and emotional stability. Studies indicate that spiritual frameworks can help individuals reinterpret traumatic experiences and rebuild a sense of purpose (Afiah et al., 2025; Zuliani et al., 2025). Islamic teachings on patience (*ṣabr*) and trust in divine wisdom (*tawakkul*) offer psychological resources that support recovery processes. Mentoring models that incorporate spiritual dimensions can enhance holistic healing by addressing both emotional and existential needs. This integration highlights the unique contribution of Islamic values in enriching survivor-centered approaches.

The role of community (*ummah*) also plays a significant part in shaping the conceptual framework of Islamic survivor-centered mentoring. Islam emphasizes collective responsibility and mutual support, which can be mobilized to create supportive environments for survivors. Community-based initiatives, including

religious networks and social support systems, have been shown to enhance recovery outcomes (Muthmainnah et al., 2024; Husna & Fitri, 2023). Survivors often benefit from communal acceptance and solidarity, which counteracts isolation and stigma. Integrating community values into mentoring frameworks encourages collaborative approaches that involve families, educators, and religious leaders. This collective orientation strengthens the sustainability and cultural relevance of mentoring interventions.

Ethical education within Islamic traditions also contributes to shaping preventive and restorative dimensions of survivor-centered mentoring. Educational programs that integrate Islamic values have been developed to address issues of sexual violence and moral conduct (Alfedo et al., 2022; Chanifah et al., 2025). These initiatives emphasize awareness, ethical responsibility, and respect for boundaries, which are essential components of prevention. The incorporation of such educational elements into mentoring frameworks allows for a more comprehensive approach that combines prevention and recovery. Educational interventions also create opportunities for reshaping institutional cultures that may perpetuate harmful norms (Istiadah et al., 2020; Safitri et al., 2024). This integration reinforces the role of education as both a preventive and transformative tool.

Gender justice perspectives within Islamic discourse further enrich the conceptualization of survivor-centered mentoring frameworks. Contemporary scholarship highlights the importance of interpreting Islamic teachings in ways that promote gender equality and protect women and marginalized groups (Fadhilah & Rohmaniyah, 2023; Luluardi et al., 2023). Survivors of sexual violence are often disproportionately affected by gender-based inequalities, which necessitates a mentoring approach that addresses these structural issues. Islamic gender justice frameworks challenge patriarchal interpretations that may perpetuate victim-blaming or silence (Utami et al., 2024; Mansir et al., 2023). Incorporating these perspectives ensures that mentoring models are both ethically grounded and socially responsive. This alignment enhances the inclusivity and effectiveness of survivor-centered interventions.

The integration of Islamic legal and ethical perspectives also requires attention to mechanisms of reporting and disclosure, which are critical for survivor-centered support. Barriers to reporting remain significant, particularly in environments where stigma and fear of retaliation are prevalent (Azmat et al., 2022; Jones, 2025). Islamic legal discourse has begun to address these challenges by proposing frameworks that facilitate testimony and protect victims (Lowe, 2022). Encouraging safe disclosure is essential for both justice and healing, as it allows survivors to access support and institutional protection. Mentoring frameworks that incorporate these mechanisms can enhance trust and accessibility for survivors. This dimension underscores the importance of aligning ethical values with practical support systems.

Institutional culture within Islamic educational settings also plays a crucial role in shaping the effectiveness of survivor-centered mentoring frameworks. Research indicates that institutional responses to sexual violence often reflect broader cultural norms and power structures (Muhsin et al., 2021; Rahman et al., 2024). Transforming these cultures requires integrating Islamic values into policies, leadership practices, and organizational structures. Mentoring models can serve as catalysts for such transformation by promoting ethical awareness and accountability. Institutional

commitment to these values is essential for ensuring that mentoring efforts are supported and sustained. This perspective highlights the interconnectedness of individual, relational, and structural dimensions in addressing sexual violence.

The synthesis of these values—dignity, justice, compassion, protection, accountability, spirituality, community, education, and gender justice—forms a comprehensive conceptual framework for Islamic survivor-centered mentoring. Each value contributes a distinct dimension that collectively addresses the complex needs of survivors. The integration of these elements reflects a holistic approach that combines ethical, psychological, social, and spiritual considerations. Such a framework moves beyond fragmented interventions and offers a unified model grounded in Islamic teachings and contemporary survivor-centered principles. The coherence of this framework lies in its ability to bridge normative values with practical application. This synthesis provides a strong foundation for developing structured mentoring models in educational settings.

This conceptualization ultimately demonstrates that Islamic values can be systematically articulated as a foundational framework for survivor-centered mentoring, addressing the first research question of this study. The alignment between Islamic ethical principles and survivor-centered approaches highlights the potential for developing culturally relevant and theoretically robust models. Such integration not only enhances the effectiveness of mentoring interventions but also contributes to the broader discourse on Islamic education and social justice. The findings suggest that Islamic values, when critically interpreted and contextually applied, offer significant resources for supporting survivors of sexual violence.

2. Constructing an Islamic-Based Survivor-Centered Mentoring Model in Educational Settings

The construction of an Islamic-based survivor-centered mentoring model begins with translating the previously conceptualized values into a structured and operational framework that can be implemented within educational institutions. The model is designed to integrate ethical principles such as dignity, justice, compassion, and protection into practical mentoring processes that respond directly to the needs of survivors. Existing studies on assistance and recovery emphasize that effective support systems must be holistic, addressing psychological, social, spiritual, and legal dimensions simultaneously (Faidah et al., 2025; Kurian et al., 2024). This orientation requires a shift from fragmented interventions toward a coordinated mentoring structure that places survivors at the center of all processes. The model therefore emphasizes adaptability, cultural relevance, and ethical consistency grounded in Islamic teachings. Its development reflects an effort to bridge normative values with actionable strategies in educational settings.

The first component of the model involves the establishment of a safe and confidential entry point for survivors, ensuring accessibility and trust in the mentoring process. Survivors often hesitate to disclose their experiences due to fear, stigma, and institutional barriers (Azmat et al., 2022; Jones, 2025). A survivor-centered mentoring model must prioritize confidentiality, non-judgmental listening, and informed consent at the initial stage of engagement. Islamic ethical principles reinforce the importance of protecting individual dignity and privacy, which strengthens the credibility of such mechanisms (Lowe, 2022). Institutional policies should support these entry points by

providing clear reporting channels and trained personnel capable of handling sensitive cases. Creating safe access points serves as the foundation for all subsequent mentoring processes.

The second component focuses on trauma-informed assessment that integrates psychological and spiritual dimensions. Survivors of sexual violence often experience complex trauma that affects emotional stability, identity, and social functioning (Listiana et al., 2025; Zuliani et al., 2025). Assessment processes must therefore be conducted by trained mentors or counselors who understand both clinical and religious perspectives. Islamic counseling approaches have demonstrated the importance of incorporating faith-based elements to support emotional healing (Hayati et al., 2024; Rachmawati et al., 2025). This integrated assessment allows mentors to identify the specific needs of survivors and design personalized mentoring plans. Attention to both psychological and spiritual conditions enhances the depth and effectiveness of intervention strategies.

The third component involves the implementation of individualized mentoring plans that prioritize empowerment and recovery. Survivor-centered approaches emphasize the importance of agency, allowing individuals to actively participate in decisions affecting their healing process (Dolan et al., 2024; Monahan-Kreishman & Ingarfield, 2018). Mentoring activities may include counseling sessions, spiritual guidance, academic support, and social reintegration strategies. Islamic values such as patience, resilience, and self-worth can be integrated into these activities to strengthen coping mechanisms (Afiah et al., 2025). Flexibility in mentoring plans ensures that support remains responsive to the evolving needs of survivors. This component highlights the dynamic nature of mentoring as an ongoing and adaptive process.

The fourth component addresses the role of institutional support systems in sustaining mentoring efforts. Educational institutions must provide structural backing through policies, trained personnel, and resource allocation to ensure the effectiveness of mentoring programs (Nilawati et al., 2023; Jamaludin, 2025). Research indicates that institutional responses significantly influence survivors' willingness to seek help and continue their education (Farida, 2024; Rahman et al., 2024). Integrating mentoring models into institutional frameworks enhances accountability and ensures continuity of support. Islamic ethical principles of responsibility and justice reinforce the obligation of institutions to protect and support students. Institutional commitment is therefore essential for the sustainability of the mentoring model.

The fifth component emphasizes collaborative engagement with families, communities, and religious leaders to create a supportive ecosystem for survivors. Islamic perspectives highlight the importance of collective responsibility and social solidarity in addressing social issues. Community-based support systems have been shown to enhance recovery outcomes by providing emotional, social, and material assistance (Muthmainnah et al., 2024; Husna & Fitri, 2023). Mentoring models should facilitate collaboration between educational institutions and external stakeholders to ensure comprehensive support. This approach also helps reduce stigma and promotes social acceptance of survivors. Collective engagement strengthens the cultural and social relevance of mentoring interventions.

The sixth component incorporates legal and advocacy support to ensure that survivors have access to justice and protection. Legal frameworks play a crucial role in addressing sexual violence and safeguarding victims' rights (Anita et al., 2024; Ariyanti,

2023). Mentors may act as facilitators who guide survivors through reporting processes and connect them with legal assistance. Islamic legal principles emphasize accountability and the protection of victims, aligning with contemporary legal approaches (Adzkia et al., 2025; Danial et al., 2023). Advocacy efforts also include raising awareness and promoting policy reforms within educational institutions. This component ensures that mentoring extends beyond personal recovery toward systemic justice.

The seventh component involves preventive education integrated into mentoring programs to address root causes of sexual violence. Educational initiatives that promote ethical awareness, consent, and respectful relationships are essential for prevention (Alfedo et al., 2022; Chanifah et al., 2025). Islamic teachings on moral conduct and social responsibility can be incorporated into these programs to strengthen their effectiveness (Wahid et al., 2023; Khoiriyah et al., 2025). Preventive education also contributes to transforming institutional cultures that may tolerate harmful behaviors (Istiadah et al., 2020; Safitri et al., 2024). Integrating prevention into mentoring ensures a comprehensive approach that addresses both current and future risks. This component highlights the proactive dimension of the model.

The eighth component highlights the importance of addressing gender dynamics and power relations within educational settings. Sexual violence is often linked to unequal power structures and gender-based discrimination (Fauzi et al., 2025; Pebriaisyah et al., 2022). Mentoring models must therefore incorporate gender-sensitive approaches that recognize and address these inequalities. Islamic gender justice perspectives provide a framework for promoting equality and protecting vulnerable groups (Fadhilah & Rohmaniyah, 2023; Luluardi et al., 2023). Addressing power dynamics within mentoring processes helps create safer and more equitable environments. This component ensures that the model remains responsive to structural factors influencing sexual violence.

The ninth component focuses on monitoring and evaluation mechanisms to ensure the effectiveness and accountability of mentoring programs. Continuous assessment allows institutions to identify strengths, challenges, and areas for improvement. Evaluation processes may include feedback from survivors, mentors, and institutional stakeholders to ensure that the model remains responsive and adaptive. Research on institutional responses highlights the importance of systematic evaluation in improving program outcomes (Harwati & Putri, 2024; Syafaq et al., 2025). Integrating evaluation mechanisms strengthens the credibility and sustainability of mentoring initiatives. This component underscores the importance of evidence-based practice in educational interventions.

The tenth component emphasizes communication strategies that support transparency, awareness, and trust within the mentoring framework. Effective communication is essential for building relationships between survivors, mentors, and institutions (Rivai et al., 2024). Clear communication channels also facilitate reporting, coordination, and dissemination of information related to support services. Islamic ethical values encourage honesty, empathy, and respect in communication, which enhance the quality of mentoring interactions. Communication strategies should be designed to reduce stigma and encourage openness among students. This component reinforces the relational dimension of mentoring processes.

The eleventh component integrates restorative approaches that focus on healing, reconciliation, and reintegration where appropriate. Restorative justice perspectives within Islamic law emphasize repairing harm and restoring social balance (Setiyawan et al., 2025; Kamalludin & Nunna, 2024). Survivors may benefit from processes that acknowledge their experiences and support their reintegration into educational communities. Restorative approaches must be implemented carefully to ensure that they prioritize survivor wellbeing and consent. These approaches complement legal mechanisms by addressing emotional and social dimensions of harm. This component adds depth to the mentoring model by incorporating alternative pathways for recovery.

The twelfth component highlights the role of religious and spiritual guidance as a continuous element in mentoring processes. Spiritual counseling can provide survivors with meaning, hope, and a sense of connection that supports long-term recovery (Wulandari & Yunita, 2025; Mansir et al., 2023). Religious teachings can be used to challenge harmful narratives and reinforce positive identity formation. Mentors with religious competence can facilitate discussions that integrate faith and healing. This dimension ensures that the mentoring model remains aligned with the spiritual needs of survivors in Islamic educational settings. Spiritual guidance strengthens the holistic nature of the model.

The synthesis of these components results in a comprehensive Islamic-based survivor-centered mentoring model that integrates ethical principles, practical strategies, and institutional mechanisms. Each component contributes to a multi-layered framework that addresses the diverse needs of survivors while promoting systemic change. The model reflects a convergence of Islamic values and contemporary survivor-centered approaches, demonstrating their compatibility and mutual reinforcement. Its structure allows for flexibility and adaptation across different educational contexts. The integration of ethical, psychological, legal, and social dimensions ensures a holistic approach to addressing sexual violence. This synthesis provides a concrete answer to the second research question of this study.

The proposed mentoring model ultimately demonstrates that Islamic ethical principles can be operationalized into a structured framework that supports survivors of sexual violence in educational settings. The model not only addresses immediate needs for recovery but also contributes to long-term institutional transformation and prevention. Its development highlights the importance of integrating normative values with practical implementation strategies. The findings suggest that such a model can serve as a foundation for policy development, educational reform, and further research. This contribution strengthens the theoretical and practical dimensions of Islamic education in responding to contemporary social challenges.

C. CONCLUSION

The findings of this study demonstrate that Islamic values can be systematically conceptualized as a foundational framework for survivor-centered mentoring by articulating core ethical principles such as dignity, justice, compassion, protection, accountability, and spiritual resilience into an integrated value system that directly responds to the needs of survivors of sexual violence. These values are not positioned merely as normative doctrines, but as operational ethical foundations that shape attitudes, relationships, and institutional responsibilities within mentoring practices. The analysis reveals a strong alignment between Islamic ethical teachings and survivor-

centered principles, particularly in prioritizing the restoration of human dignity, the affirmation of survivor agency, and the creation of safe and supportive environments. This conceptualization also shows that Islamic values possess both preventive and restorative capacities, allowing them to address not only the consequences of violence but also the cultural and structural conditions that enable it. The correlation between ethical principles and survivor needs confirms that Islamic values can function as a coherent and contextually relevant framework for mentoring in educational settings.

The study further identifies that an Islamic-based survivor-centered mentoring model can be constructed as a multi-layered and integrative system that combines ethical grounding with practical implementation strategies. The model consists of interconnected components, including safe access mechanisms, trauma-informed assessment, individualized mentoring, institutional support, community engagement, legal advocacy, preventive education, gender-sensitive approaches, monitoring and evaluation, communication systems, restorative processes, and continuous spiritual guidance. Each component reflects a translation of Islamic ethical principles into actionable mentoring practices that are responsive to survivors' psychological, social, legal, and spiritual needs. The relational and structural dimensions of the model indicate that effective mentoring cannot operate in isolation but requires institutional commitment and collaborative support systems. The analytical synthesis confirms that the integration of Islamic values with survivor-centered approaches produces a holistic mentoring model that is both theoretically grounded and practically applicable.

The overall conclusion indicates that the integration of Islamic ethical principles and survivor-centered frameworks generates a comprehensive approach that strengthens both the conceptual and operational dimensions of mentoring for victims of sexual violence in educational environments. This approach not only enhances the effectiveness of support systems but also contributes to broader institutional transformation by embedding ethical responsibility, justice, and care into educational practices. The results of this study suggest that such a model has the potential to serve as a foundational reference for policy development, program design, and future research in Islamic education and social intervention.

D. SUGGESTIONS

Future research is encouraged to extend this study by empirically testing the proposed Islamic-based survivor-centered mentoring model across diverse educational settings, including pesantren, universities, and multicultural institutions, in order to examine its effectiveness, adaptability, and impact on survivor recovery and institutional transformation. Further studies may also explore interdisciplinary approaches that integrate Islamic counseling, psychology, and legal frameworks to strengthen the model's practical application, as well as comparative analyses between Islamic-based and secular survivor-centered interventions. In addition, longitudinal research is needed to assess the sustainability of mentoring outcomes and the role of community and policy support in reinforcing protective environments against sexual violence. The author would like to express sincere gratitude to all scholars whose works have contributed to the development of this research, as well as to academic mentors, colleagues, and institutions that provided intellectual support, resources, and encouragement throughout the research process, making this study possible and meaningful.

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