

Islamic Legal Framework in Handling Sexual Violence: The Role of Hifzul 'Irđi in Protecting Sexual Harassment Survivors' Complaints in Makassar City

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Abstract

This research aimed to analyze the realities of sexual harassment survivors in Makassar City, its impact on their lives, and examine the concept of Hifzul 'Irđi within the maqāṣid al-syaria as a framework for protecting survivors' honor. This research approach was qualitative, with data collected through in-depth interviews with survivors, legal counselors, and complaint service providers, as well as a review of relevant documents and literature as secondary data. The data was analyzed thematically to identify patterns in survivors' experiences and their relevance to the principles of protection in Islamic law. The results showed that survivors were often reluctant to report due to confusion in determining legal action, concerns about the perpetrator's position of power, and psychological burdens such as anxiety, stress, and deep trauma. Victims also faced a moral dilemma between maintaining the institution's reputation and pursuing justice. Sexual harassment had a significant impact on survivors' lives, not only causing deep emotional wounds but also creating social stigma, discrimination, and isolation that damage their interpersonal relationships. Hifzul 'Irđi's analysis emphasized that maintaining honor was an essential right that must be upheld, while the existence of complaint services was a crucial instrument in restoring the dignity of survivors and preventing similar cases in the future. This research recommends strengthening human rights-based policies and the maqāṣid al-syaria to create a safe, responsive, and victim-friendly social ecosystem.

Keywords: Sexual Harassment; Survivors; Hifzul 'Irđi; Maqāṣid al-Syaria.

Abstrak

Penelitian ini bertujuan untuk menganalisis realitas penyintas pelecehan seksual di Kota Makassar, dampak yang ditimbulkan terhadap kehidupan penyintas, serta menelaah konsep Hifzul 'Irđi dalam maqāṣid syariah sebagai kerangka perlindungan kehormatan penyintas. Pendekatan penelitian ini bersifat kualitatif dengan pengumpulan data melalui wawancara mendalam terhadap para penyintas, pendamping hukum, dan pihak layanan pengaduan, serta telaah dokumen dan literatur relevan sebagai data sekunder. Data dianalisis secara tematik untuk mengidentifikasi pola pengalaman penyintas dan relevansinya dengan prinsip-prinsip

perlindungan dalam hukum Islam. Hasil penelitian menunjukkan bahwa penyintas sering kali enggan melapor karena kebingungan dalam menentukan langkah hukum, kekhawatiran terhadap posisi kekuasaan pelaku, serta beban psikologis seperti kecemasan, stres, dan trauma mendalam. Korban juga menghadapi dilema moral antara menjaga reputasi lembaga atau memperjuangkan keadilan. Pelecehan seksual berdampak signifikan pada kehidupan penyintas, tidak hanya menimbulkan luka emosional yang mendalam, tetapi juga menciptakan stigma sosial, diskriminasi, dan isolasi yang merusak relasi interpersonal mereka. Analisis Hifzul 'Irđi menegaskan bahwa menjaga kehormatan merupakan hak esensial yang wajib dipelihara, sedangkan keberadaan layanan pengaduan menjadi instrumen penting dalam pemulihan martabat penyintas serta upaya preventif terhadap kasus serupa di masa depan. Penelitian ini menyarankan penguatan kebijakan berbasis hak asasi manusia dan maqāsid syariah untuk menciptakan ekosistem sosial yang aman, responsif, dan berpihak kepada korban.

Kata Kunci: Pelecehan Seksual; Penyintas; Hifzul 'Irđi; Maqāsid al-Syariah.

Introduction

The rapid development of legal issues within the paradigm of human life demands that Islamic scholars and jurists (*fuqaha*) continually strive to explore the basic principles of Islamic law in order to reform and adapt to the ever-evolving needs of the times.¹ Cases of sexual violence are increasingly prevalent, with data from the National Commission on Violence Against Women showing a steady increase in cases of sexual violence in Indonesia each year. This demonstrates the continued weakness of legal protection in cases of sexual violence in Indonesia², as well as the public's lack of awareness of where to report sexual violence. Legal regulations regarding sexual violence do exist, but in substance, they still have many shortcomings, making them considered inadequate to address the current problem of sexual violence.³ Sexual harassment frequently occurs in Indonesia, with the majority of victims being women and children⁴. Even though Indonesia is a country of law, Indonesia respects women, which has official institutions for the protection of women, such as the National Commission on Violence Against Women, especially children, namely the Ministry of Women's Empowerment and Child Protection (MoWECP)⁵.

¹ Moh Alfin Sulihkhodin, "Maqashid Syariah Perspektif Izzudin Abdi Salam," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 7, no. 1 (2021): 1–18, <https://doi.org/10.29062/faqih.v7i1.197>.

² Prianter Jaya Hairi, "Problem Kekerasan Seksual: Menelaah Arah Kebijakan Pemerintah Dalam Penanggulangannya (Sexual Violence Problems: Analyzing The Direction Of Government Policy In Handling The Problems)," *Negara Hukum: Membangun Hukum Untuk Keadilan Dan Kesejahteraan* 6, no. 1 (2016): 1–15, <https://doi.org/10.22212/jnh.v6i1.243>.

³ Fitha Ayun Lutvia Nitha et al., "Optimalisasi Implementasi Uu Tpk: Tantangan Dan Solusi Dalam Upaya Penghapusan Kekerasan Seksual Di Indonesia," *Masalah-Masalah Hukum* 53, no. 1 (2024): 91–101, <https://doi.org/10.14710/mmh.53.1.2024.90-100>; Thomas Harison, "Perlindungan Hukum Bagi Perempuan Dalam Perspektif Undang-Undang Penghapusan Tindak Pidana Kekerasan Seksual" (Universitas Islam Sultan Agung Semarang, 2024), <https://repository.unissula.ac.id/38492/>.

⁴ Kayus Kayowuan Lewoleba and Muhammad Helmi Fahrozi, "Studi Faktor-Faktor Terjadinya Tindak Kekerasan Seksual Pada Anak-Anak," *Jurnal Esensi Hukum* 2, no. 1 (2020): 27–48, <https://doi.org/10.35586/esensihukum.v2i1.20>.

⁵ Esa Prasetiawati, "Urgensi Undang-Undang Tindak Pidana Kekerasan Seksual (Uu Tpk) Dalam Menjaga Keluarga Perspektif Maqasid Syariah" (UIN Fatmawati Sukarno Bengkulu, 2022).

Sexual harassment can happen to anyone at any time. The Ministry of Women's Empowerment and Child Protection (MoWECP) recorded 10,247 cases of violence against women in 2021, of which 15.2 percent were sexual violence⁶. The victims are often blamed for the violence, further marginalizing and traumatizing them. For example, a case of sexual harassment that occurred in 2017, where a friend of the author experienced harassment by a high-ranking official at an undisclosed institution. She did not report it for fear of social repercussions and threats from the perpetrator.

Sexual harassment is a serious problem with a wide impact on victims, including in Makassar City. In the past two years, data from the Ministry of Women's Empowerment and Child Protection (MoWECP) showed an increase in the number of complaints, with one victim reporting in 2022 and another in 2023. However, many victims choose not to report and prefer to remain silent. This research aims to analyze how the principle of *hifzul 'Irḍi* can be applied to the context of complaints from survivors of sexual harassment in Makassar City to provide better protection and recovery. In recent years, the phenomenon of sexual harassment has become a serious concern in Indonesia, including in Makassar City. The data from the WECP of Makassar City shows that the number of complaints of sexual harassment cases continues to increase, indicating the need for better treatment for survivors. In this context, *hifzul 'irḍi*, a concept in Islamic law that prioritizes the protection of individual honor and dignity, is highly relevant. However, social and cultural challenges, such as stigma and societal pressure, often prevent survivors from reporting.

The data collected in the field indicates that many survivors face various obstacles in the complaint process, ranging from a lack of understanding of their rights to fear of public reaction. This reinforces the importance of understanding the context of *hifzul irḍi* and the role of Islamic law in protecting survivors. This analysis discusses various relevant theories, including Islamic legal perspectives on protecting honor, social theories explaining stigma against survivors, and psychological perspectives on the impact of trauma. This approach is expected to provide a more comprehensive picture of complaints from survivors of sexual harassment in Makassar City and the relevance of *hifzul irḍi* in that context.

The sexual harassment survivor complaints in Makassar City (*Hifzul 'Irḍi* Analysis) are an important topic to discuss, given the increasing number of cases of sexual violence in

⁶ Sumardi Efendi and Dar Kasih, "Upaya Penanggulangan Kekerasan Seksual Terhadap Anak Di Aceh Barat Dalam Persepektif Hukum Islam," *Legalite: Jurnal Perundang Undangan Dan Hukum Pidana Islam* 7, no. 2 (2022): 88–100, <https://doi.org/10.32505/legalite.v7i2.4705>.

society. In this context, the *Hifzul 'Irdi* theory, which focuses on protecting the honor and dignity of individuals, is relevant for analyzing existing complaint mechanisms. In Makassar City, various initiatives have been undertaken to provide support to survivors, including the establishment of a complaint service by the Department of Women's Empowerment and Child Protection (DoWECP) and the participation of community organizations in strengthening the protection system. The SAPA 129 service and complaint posts opened by various institutions demonstrate collaborative efforts in addressing this issue. However, challenges remain, such as social stigma and a lack of public understanding of survivors' rights. Theories on gender-based violence and child protection can provide a strong framework for understanding this situation more deeply. Thus, analyzing complaints from sexual harassment survivors in Makassar City is not only crucial for understanding this social phenomenon but also for formulating more effective policies for victim protection.

The integration of sexual harassment victim complaint theories in Makassar City into *Hifzul Irdi*'s analysis can be achieved by linking the principle of protecting individual honor with existing complaint mechanisms. *Hifzul Irdi* emphasizes the importance of maintaining a person's dignity and honor, which is particularly relevant in the context of sexual violence complaints, where stigma and shame often hinder victims from reporting. In Makassar, the Department of Women's Empowerment and Child Protection (DoWECP) has established various complaint channels, including through social media platforms, to facilitate access for survivors. However, despite these efforts, many victims remain reluctant to report their cases because they perceive sexual violence as a disgrace. If this situation persists and survivors continue to fail to report, perpetrators will continue to operate unhindered, leading to the emergence of new victims, as they perceive survivors as weak.

Hifzul 'Irdi's theory can be used to understand how this stigma serves as a barrier to the complaint process, as well as the importance of creating a safe environment for survivors to speak up. The importance of legal and psychological assistance for victims also aligns with *Hifzul 'Irdi*'s principles. Paralegal posts launched by organizations such as Perempuan Mahardhika in Makassar demonstrate a proactive approach in providing support to survivors. This approach not only assists in the legal process but also in the psychological recovery of victims, which is integral to protecting their honor. Multi-stakeholder dialogue involving various institutions to strengthen the implementation of the Law on Sexual Violence Crimes in Makassar reflects a collaborative effort to raise awareness and understanding of victims' rights. By integrating *Hifzul 'Irdi*'s theory, this analysis can highlight the importance of synergy

between the government, civil society, and legal institutions in creating an effective and responsive complaint system to the needs of survivors. Thus, the integration of grievance theories into *Hifzul 'Irđi*'s analysis not only provides a framework for understanding the challenges faced by survivors but also offers solutions for improving their grievance mechanisms and protection in Makassar City.

Research Methods

This research employed a qualitative, descriptive-analytical approach to explore the experiences of sexual violence survivors in Makassar City and examines the relevance of the principle of *Hifzul 'Irđi* within the framework of Islamic law as a means of protecting their complaints. Primary data was obtained through in-depth interviews with three groups of informants: sexual violence survivors, legal survivors from legal aid institutions and women's protection organizations, and officers providing complaint services for violence against women and children. Secondary data was obtained through a review of national legal policy documents related to survivor protection, fatwas from Islamic scholars, and Islamic legal literature that incorporates the concept of *Hifzul 'Irđi* within the *maqāṣid al-syaria*. This approach was chosen to gain a contextual understanding of the psychosocial impacts experienced by victims, the challenges of reporting, and normative efforts to protect their dignity.

Data processing involved interview transcription, coding to identify key themes, and validation through source triangulation between survivors, legal counsel, and secondary documents. Thematic analysis was used to identify patterns in survivors' experiences, factors inhibiting reporting, and the interpretation of the *Hifzul 'Irđi* principle as a normative foundation in Islamic law. This analysis was integrated with the context of positive law in Indonesia to formulate a comprehensive protection strategy for survivors of sexual violence.

Results and Discussion

1. The Reality of Sexual Harassment Survivors in Makassar City

Sexual harassment is any unwanted act or behavior of a sexual nature by the victim, resulting in feelings of discomfort, humiliation, threat, and even deep trauma.⁷ This

⁷ Febra Anjar Kusuma et al., "Analisis Studi Kasus Dampak Sosiologis Terhadap Korban Pelecehan Seksual Di Indonesia," *SOSMANIORA: Jurnal Ilmu Sosial Dan Humaniora* 4, no. 1 (2025): 77–88, <https://doi.org/10.55123/sosmaniora.v4i1.4927>.

phenomenon can occur in various settings, including workplaces, schools, religious educational institutions, public spaces, and personal relationships.⁸ The forms of sexual harassment vary, including physical, verbal, visual, and digital.⁹ One of the most common is verbal harassment, which takes the form of sexually suggestive remarks or comments that demean the victim.¹⁰ For example, catcalls, lewd jokes, or sexist comments are often encountered in public and semi-public spaces. The impact of this harassment is not only momentary but can also lower the victim's self-esteem and lead to feelings of guilt about their own body.

The data from the Department of Women's Empowerment and Child Protection (DoWECP) showed a significant increase in reported cases of sexual harassment, from 4 cases in 2022 to 10 cases in 2023 (a 150% increase).¹¹ This increase could be due to increased public awareness of reporting, a rise in the number of incidents, or the WECP's proactive approach to encouraging victims to report. This requires an in-depth evaluation to understand the underlying factors and formulate effective prevention strategies. Interviews with several survivors in Makassar City reveal a pattern reflecting complex power relations, social pressures, and psychological impacts. One survivor, Sari (pseudonym), explained:

"The type of harassment I experienced was physical abuse. The perpetrator was a fellow student who touched my sensitive areas. After the incident, I felt incredibly guilty for not being able to scream or ask for help. That guilt led me to self-harm with small objects like razor blades."

This case demonstrates the victim's internalized guilt, a common symptom of victim-blaming in society. Instead of blaming the perpetrator, the victim bears a double psychological burden, feeling she has failed to protect herself. This reflects how patriarchal social norms exacerbate the victim's suffering. Another survivor, Zahira (pseudonym), also experienced physical abuse by a religious figure at the educational institution where she studied:

⁸ Sumintak Sumintak and Abdullah Idi, "Analisis Relasi Kuasa Michel Foucault: Studi Kasus Fenomena Kekerasan Seksual Di Perguruan Tinggi," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 11, no. 1 (2022): 55–61, <https://doi.org/10.19109/intelektualita.v11i1.11117>.

⁹ Ahmad Fatikhul Amin Abdullah, Fx Wartoyo, and Agung Kurniawan, "Studi Fenomenologi Pelecehan Seksual Pada Wanita Melalui Sosial Media," *Civic-Culture: Jurnal Ilmu Pendidikan PKN Dan Sosial Budaya* 3, no. 1 (2019): 199–210, <https://doi.org/10.31597/cc.v3i1.87>.

¹⁰ Fitri Amalia and Suhandano Suhandano, "Multimodalitas Dalam Unggahan Di Twitter Yang Dianggap Mengandung Pelecehan Seksual," *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 6, no. 3 (2023): 781–94, <https://doi.org/10.30872/diglosia.v6i3.682>.

¹¹ Jihan Fadiyah, "Implementasi Perlindungan Hak Anak Oleh Unicef Terhadap Kekerasan Seksual Anak Di Indonesia Tahun 2021-2024" (Universitas Islam Indonesia, 2024), <https://dspace.uui.ac.id/handle/123456789/54109>.

"I deeply respect him for his guidance and the success he has had on my side, leading me to national-level success. However, I harbor trauma from his indecent behavior. I didn't dare report it for fear of ruining my family's reputation and for fear that no man would want to approach me if this were revealed."

This demonstrates how the perpetrator's power relations and social position as a religious figure make it difficult for the victim to resist. The perpetrator's emotional dependence and services leave the victim trapped in a moral dilemma. This case also highlights the social stigma that persists against victims, where the woman's honor is placed more on her own person than on the perpetrator's behavior.

The victim's efforts to report the case are not easy. When Zahira (Pseudonym) tried to take the case to court with several other victims, they faced intimidation and social pressure. Some victims backed down, influenced by persuasion from certain parties. Zahira (Pseudonym) was even counter-reported with defamation charges. Instead of receiving protection, she became the target of slander, shunned by her community, and experienced psychological pressure that made it difficult for her to continue her social and academic life.

Meanwhile, an interview with a survivor of verbal abuse revealed:

"This behavior happened several times, even in front of my friends. I chose to remain silent because I was worried about my academic performance being affected and the social stigma, especially since I wore certain religious attributes. However, the support of my friends gave me the courage to report it, even though the case had spread widely on campus."

These patterns indicate that victims are often trapped in a triple burden: psychological trauma, social stigma, and structural injustice. Lack of protection, unequal power relations, and the normalization of perpetrators' behavior lead many victims to remain silent.

Interviews with legal aid staff also revealed an increase in digital sexual harassment, such as threats to distribute intimate photos or videos of victims. This situation reinforces the fact that victims face not only direct violence but also technology-facilitated gender-based violence.

These findings indicate that survivors often face not only the perpetrators but also a social system that does not support them. Power relations, social stigma, and a lack of psychosocial support exacerbate the victims' situation. Therefore, a comprehensive response strategy is needed through public education, strengthening complaint services, legal assistance, and empowering victims to fight injustice.

2. The Impact of Sexual Harassment Survivors in Makassar City

Sexual harassment is unwanted, verbal, non-verbal, or physical conduct of a sexual nature that disrupts the victim's safety, comfort, and mental health.¹² This phenomenon not only impacts the individual psychological well-being of survivors but also their social, spiritual, and existential dimensions.¹³

Interviews with several survivors in Makassar City revealed significant multidimensional impacts. One survivor, identified as Zahira (pseudonym), revealed:

"After that incident, I isolated myself from my organization and constantly felt anxious before going to bed. I didn't report the incident because I lacked evidence and was worried no one would believe me. In fact, my seniors blamed me for being flirtatious with the perpetrator."

This situation reflects the phenomenon of secondary victimization, where victims not only suffer from the harassment but also endure stigma and negative judgment from their social environment. A more complex impact was found in another survivor, Zahira (Pseudonym), who, when she tried to report the harassment, was instead reported back by the perpetrator with defamation charges. Zahira (Pseudonym) stated:

"After attempting to report the incident, I received a summons from the police and was accused of defamation. The victim, who should have been protected, was instead attacked back, slandered by the community, and shunned. The trauma and profound psychological pressure left me unable to continue living as before. My academic career was ruined, while the perpetrator lived peacefully and even grew in popularity."

A survivor with the initials Maira (pseudonym) also experienced psychological pressure, shame, and guilt. She revealed a deeper inner struggle due to her religious identity as a woman who wears certain religious symbols:

"After the incident, I felt guilty for not being able to protect myself. I was ashamed because I wore a niqab. The impact was constant worry, anxiety, and fear of complaining, as the honor I guarded was being tarnished. I was also afraid that the man I liked would find out, as he had once said he wanted his wife to be untouched by the opposite sex."

¹² I Made Sukariawan and Kadek Jayanthi Riva Pratiwi, "Upaya Preventif Perlindungan Hukum Dari Tindak Pidana Pelecehan Seksual Bagi Anak SD (Sekolah Dasar)," *Pariksa: Jurnal Hukum Agama Hindu* 8, no. 1 (2024): 11–20, <https://journal.stahnmpukuturan.ac.id/index.php/pariksa/article/view/1064>.

¹³ Yohana Balambeu, Yulius Yusak Ranimpi, and Iky Sumarthina P Prayitno, "Kecerdasan Spiritual Dan Strategi Koping Religius Pada Pria Penyintas Kekerasan Seksual: Tinjauan Psikologi Agama," in *Prosiding Konferensi Nasional Psikologi Kesehatan*, 2024, 37–49, <https://doi.org/10.33476/knpk.v5i1.5161>.

Factors that cause survivors to choose to remain silent include confusion, shame, and fear of possible revenge from the perpetrator. This phenomenon is reinforced by the statement from Legal Aid Institute APIK:

"Sometimes a survivor who comes to our office has experienced repeated abuse, but is unwilling to report it directly because of fear."

Furthermore, victims often face societal attitudes that tend to problematize them through victim-blaming, with narratives that highlight the victim's dress, lifestyle, or religious attributes, rather than investigating the perpetrator's actions. Defense mechanisms such as denial or minimizing the incident ("it's not a big deal") often emerge. This exacerbates the victims' psychological burden and hinders their recovery.

However, interviews also showed that survivors who reported to the complaint service tended to experience better psychological recovery. One informant stated:

"At first, I was afraid to report it because I was worried about the impact on my academic grades and the stigma it would cause my friends. However, the moral support from my colleagues who witnessed the incident gave me courage. The case became a topic of conversation on campus, triggering new anxiety. But after reporting it to the survivor's support service, I began to recover and was able to return to my normal activities."

The significant differences were found between survivors who reported and those who did not. Those who did not report tended to experience prolonged trauma, while survivors who came forward gained access to psychosocial services that helped restore a sense of security and self-esteem. From an Islamic perspective, reporting can be interpreted as part of *hifz al-'irđ* (protection of honor), as well as a religious command to uphold justice and fight injustice.

3. Hifzul 'Irđi in Protecting the Honor of Sexual Harassment Survivors

Hifzul 'Irđi is an Islamic concept that means preserving human honor and dignity as part of the *maqāṣid al-syaria*.¹⁴ Honor is seen as a fundamental element that must be protected,¹⁵ as emphasized in the al-Qur'an and Hadith. Allah says in Surah al-Isra' (17:70):

"Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures."

¹⁴ Ridwan Jamal, "Maqashid Al-Syari'ah Dan Relevansinya Dalam Konteks Kekinian," *Jurnal Ilmiah Al-Syir'ah* 8, no. 1 (2016): 1–12, <https://doi.org/10.30984/as.v8i1.34>.

¹⁵ Saipul Bahrain, Teti Indrawati Purnamasari, and Rendra Khaldun, "Relevansi Al-Qur'an, Hak Asasi Manusia, Dan Gender Dalam Melindungi Hak Kehormatan Pribadi Di Era Digital: Tinjauan Literatur," *MODELING: Jurnal Program Studi PGMI* 11, no. 4 (2024): 154–72, <https://doi.org/10.69896/modeling.v11i4.2642>.

This verse emphasizes that every human being has inherent honor, which must be upheld by both individuals and society. The Prophet's hadith reads:

"Indeed, your blood, your wealth, and your honor are sacred to one another, just as this day of yours is sacred in your land and this month of yours." (HR. Bukhari).

This concept is particularly relevant in the context of protecting survivors of sexual harassment in Makassar City, where research shows that they face significant impacts not only psychologically but also socially and on self-esteem.

An interview with one survivor, Zahira (pseudonym), revealed that after experiencing sexual harassment, she withdrew from social activities and organizations she was involved in, stating:

"After that incident, I isolated myself from my organization and constantly felt anxious before going to bed. I didn't report the incident because I lacked evidence and was worried no one would believe me. In fact, my seniors blamed me for being flirtatious with the perpetrator."

This statement demonstrates the significant psychological burden and social stigma experienced by victims, with society criticizing them instead of offering support. This situation contradicts the principle of *hifzul irdi*, which requires society to uphold the dignity of survivors. Furthermore, another survivor, Maira (pseudonym), explained:

"After the incident, I felt guilty for not being able to protect myself, and ashamed for wearing a niqab. The impact I felt afterward was constant worry, anxiety, and fear of reporting it. The honor I maintained with my niqab identity was tarnished because I couldn't fight back during the incident. I was also afraid that the person I liked would find out that I had experienced such treatment, because he once said, 'I want my wife to never be touched by the opposite sex.'"

Maira's (pseudonym) testimony demonstrates how sexual harassment not only damages the victim's psychological well-being but also undermines their personal honor in the eyes of the victim and their community. From the perspective of the *maqāṣid al-syaria* (Islamic principles), maintaining the victim's honor is a collective obligation (*fardhu kifayah*) that must be borne by the family, society, and the state. The Legal Aid Institute APIK also stated that many survivors choose not to report for fear of social stigma and possible retaliation from the perpetrator. They stated:

"Sometimes a survivor who comes to our office has experienced a repeat incident, but he or she is reluctant to report it directly because of fear."

Factors that prevent victims from reporting include shame, denial, confusion about defining harassment, and defense mechanisms such as minimizing their experiences. Some

victims even blame themselves, even though, according to the *maqāṣid al-syaria*, victims should receive full protection to restore their honor.

Survivors who report to the complaint service actually experience better recovery than those who choose to remain silent. One informant who experienced verbal harassment in an academic setting recounted:

"Initially, I chose to hide the incident because I was afraid of the impact on my academic performance and the stigma it would cause my peers. However, the support of my friends who witnessed the incident firsthand gave me the courage to report it to the complaint service. After a long process, I feel much better and can return to my normal activities."

This demonstrates the importance of social support for survivors as part of the implementation of *hifzul 'irđi*. According to Jasser Auda, some scholars of *usul fiqh* (Islamic jurisprudence) have added *hifzul 'irđi* as a sixth *maqāṣid* (objective of religious responsibility) in addition to the five main *maqāṣid* (objectives of religious responsibility), as honor is considered an essential need for maintaining an individual's social and psychological stability.

Abd. Rauf Muhammad Amin, in *Ijtihad Maqāṣidi*, cites the example of Umar ibn Khattab's exile of Nasr ibn Hajjaj to Basrah out of concern that his handsomeness would spark slander among the women of Medina. This case demonstrates how *hifzul irđi* is applied to maintain societal honor and prevent moral decay.

The application of *hifzul irđi* in a modern context requires attention to providing adequate psychological services, eliminating social stigma, and encouraging survivors to report without fear. Such support not only protects the victim's dignity but also serves as a preventative measure to protect society from similar crimes in the future. Thus, the concept of *hifzul irđi* within the *maqāṣid al-syaria* is relevant as a paradigm for protecting survivors of sexual harassment in Makassar City.

Conclusion

Sexual harassment survivors in Makassar City face complex structural and psychosocial challenges in seeking justice. Confusion about reporting mechanisms, fear of the perpetrator's position of power, and psychological impacts such as anxiety, trauma, and severe stress are dominant factors inhibiting their courage to report. Furthermore, the moral dilemma between protecting the institution's reputation and fighting for the right to justice exacerbates the victims' situation. The social impacts experienced by survivors are no less

significant, including slander, defamation, social isolation, and damaged interpersonal relationships within the family and workplace, ultimately disrupting their social balance. From the perspective of the *maqāṣid al-syaria*, maintaining honor (*hifzul 'irđi*) is a fundamental right that must be protected as an integral part of the goal of Islamic law to safeguard human dignity. Complaint services for survivors play a strategic role as an instrument for protecting and restoring dignity, as well as a preventative mechanism to prevent similar cases from recurring in the future. Therefore, strengthening complaint services, rights-based advocacy, and empowering survivors are essential steps to ensure that victims' rights are fulfilled and the goals of *hifzul 'irđi* are achieved in a broader social context.

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