

KH Ahmad Dahlan's Teachings as a Strategy for Handling Sexual Violence in Educational Environments

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ABSTRACT: *This study aims to examine the application of KH Ahmad Dahlan's teachings as a strategy for dealing with sexual violence in the educational environment. The approach used in this study is a systematic literature review, which allows researchers to compile findings comprehensively based on published scientific sources. Data were collected from various academic literature, including journal articles, scientific books, and relevant documents that discuss the teachings of KH Ahmad Dahlan, Islamic values, and the issue of sexual violence in educational environments. The analysis was conducted using a descriptive-qualitative method, which emphasizes the interpretation of the concept and values of moral and spiritual education in the teachings of KH Ahmad Dahlan. The results of the study show that the teachings of KH Ahmad Dahlan, which are rooted in the principles of progressive Islam, humanitarian values, and the spirit of educational renewal, have strong relevance in responding to the issue of sexual violence in academic environments. Through an emphasis on morality, respect for human dignity, gender equality, and the importance of character building, the teachings of KH Ahmad Dahlan are used as a strategic foundation in building a more ethical, humanistic, and transformative system for preventing and handling sexual violence. This study discusses the limitations of literature that specifically targets the teachings of KH Ahmad Dahlan on the issue of sexual violence. This study discusses the limitations of literature that specifically targets the teachings of KH Ahmad Dahlan on the issue of sexual violence.*

Penelitian ini bertujuan untuk mengkaji penerapan ajaran KH Ahmad Dahlan sebagai strategi penanganan kekerasan seksual di lingkungan pendidikan. Pendekatan yang digunakan dalam penelitian ini adalah kajian pustaka sistematis, yang memungkinkan peneliti menyusun temuan secara komprehensif berdasarkan sumber-sumber ilmiah yang dipublikasikan. Data dikumpulkan dari berbagai literatur akademis, meliputi artikel jurnal, buku ilmiah, dan dokumen-dokumen relevan yang membahas tentang ajaran KH Ahmad Dahlan, nilai-nilai Islam, dan isu kekerasan seksual di lingkungan

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pendidikan. Analisis dilakukan dengan menggunakan metode deskriptif-kualitatif, yang menekankan pada penafsiran konsep dan nilai-nilai pendidikan moral dan spiritual dalam ajaran KH Ahmad Dahlan. Hasil penelitian menunjukkan bahwa ajaran KH Ahmad Dahlan yang berakar pada prinsip-prinsip Islam berkemajuan, nilai-nilai kemanusiaan, dan semangat pembaharuan pendidikan, memiliki relevansi yang kuat dalam menanggapi isu kekerasan seksual di lingkungan akademis. Melalui penekanan pada moralitas, penghormatan terhadap martabat manusia, kesetaraan gender, dan pentingnya pembangunan karakter, ajaran KH Ahmad Dahlan digunakan sebagai landasan strategis dalam membangun sistem yang lebih etis, humanis, dan transformatif untuk pencegahan dan penanganan kekerasan seksual. Penelitian ini membahas keterbatasan literatur yang secara khusus menyasar ajaran KH Ahmad Dahlan tentang isu kekerasan seksual. Penelitian ini membahas keterbatasan literatur yang secara khusus menyasar ajaran KH Ahmad Dahlan tentang isu kekerasan seksual.

Keywords: *KH Ahmad Dahlan, Sexual Violence, Moral Education, Educational Environment.*

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I. INTRODUCTION

Education in general is one of the facilities to fulfill human needs so that harm does not happen to oneself and others so as to achieve happiness in this world and the afterlife. One of these facilities is knowledge, both religious knowledge and general knowledge. Meanwhile education means a process of changing the attitudes and behaviour of a person or group of people (students) in an effort to mature humans (students) through teaching and training efforts as well as action processes and educational methods.

As for studying it, there must be methods and guidelines for seeking knowledge, namely guidelines by studying the Al-Qur'an and Hadith. One branch of the technique can be seen from the thought framework of Islamic figures such as the thoughts of KH Ahmad Dahlan. KH Ahmad Dahlan is a revolutionary figure in the world of education in Indonesia, where he updated the methods used by traditional statistics to maintain the situation regardless of developments over time (Akhyar et al., 2024).

KH Ahmad Dahlan, who was born in Kauman Yogyakarta in 1285 H/1869 AD, had pursued religious education in Islamic boarding schools and general education in Dutch schools during the colonial period. After performing the pilgrimage and changing his name from Muhammad Darwis to Ahmad Dahlan, he initiated the importance of integration between religious and general sciences in the education system. This idea was realized through the establishment of the Muhammadiyah Kauman Elementary School in 1911, one year before the establishment of the Muhammadiyah organization (Sutarto et al., 2020).

KH Ahmad Dahlan encouraged the renewal of traditional education methods that not only emphasized religious learning but also equipped students with worldly scientific insights and noble morals. The challenges faced at that time, such as resistance to change, are in line with the challenges of education today, where cases of sexual violence in the Islamic Boarding School environment are a serious concern. This

phenomenon shows the need for evaluation and reform of education based on moral values and character, as taught by KH Ahmad Dahlan. The case of sexual violence that occurred in one of the Islamic boarding schools, where an *ustadz* raped 13 female students and caused 8 of them to become pregnant, reinforces the urgency of forming an education system that is oriented towards moral integrity. According to KH Ahmad Dahlan, education must be directed to form Muslim humans who have strong character, noble character, master knowledge, and are ready to fight for the progress of society. Through this thought, Muhammadiyah brought significant updates to the world of Islamic education by combining religious teachings and modern science (Wardianto, 2020).

Modernization of the education system is carried out by replacing the Islamic boarding school system with modern education in accordance with the demands of current developments. The schools founded by Muhammadiyah followed the teachings of the Dutch East Indies government. Because of this, Muhammadiyah schools received subsidies from the Dutch East Indies government so that Muhammadiyah schools could spread widely. The renewal of Islamic education in the thoughts of KH Ahmad Dahlan can be seen in his efforts to integrate religious and general knowledge to create intellectual scholars. According to him, Islamic education aims to produce complete individuals who practice religion (Suwarsih et al., 2024).

However, the education that KH Ahmad Dahlan intended is not in accordance with the expected goals, we can see the widespread problems that occur in today's life, many people, especially the young generation, are very vulnerable to committing social violations such as sexual harassment, short-sightedness (accepting what is without examine more deeply the information obtained), and deprivation of people's rights such as corruption and more specifically sexual violations. In the field of education, KH Ahmad Dahlan then reformed the Islamic boarding school education system of that era, which according to him had unclear levels and ineffective methods because it prioritized memorization and did not respond to general knowledge (Hafsah et al., 2023). So KH Ahmad Dahlan founded religious schools providing general knowledge and Dutch language lessons. There are even Muhammadiyah schools such as *Hollandsch-Inlandsche School* (HIS) with the Al-Qur'an. Apart from that, he also included religious lessons in public schools. KH Ahmad Dahlan continues to develop and build schools, mosques, *langgar*, hospitals and polyclinics.

Education in the colonial era was more burdensome for earthlings who seemed to want to follow Western culture and eliminate Indonesian culture. This happened because the education developed by the Dutch was able to change the living culture of the natives, which caused the national culture to disappear by itself and give preference to Western culture. Meanwhile, science, especially religious knowledge, is not taught in the Dutch education curriculum, so the elite natives identify with religion which is always negative. This had a negative impact on religion, especially Islam. Due to this condition, KH Ahmad Dahlan felt very sad and concerned about the conditions in his nation, so he wanted to establish a school that would allow collaboration between world science and religion.

For KH Ahmad Dahlan, these two things (religious-general, material-spiritual, and world-afterlife) cannot be separated from each other. This is the reason why KH Ahmad Dahlan taught religious lessons, trying to challenge the Islamic educational practices of his time. At that time, the implementation of education was only understood as a process

of inheriting customs and socializing individual and social behaviour, which had become the standard model in society. Education does not give students the freedom to be creative and take initiative. Such conditions cause the implementation of education to run in one direction and not be dialogical (Putra, 2018). Therefore, education should prioritize ethical behavior as meant by KH Ahmad Dahlan so that there is no problem with sexual violations which is very disturbing to society, supported by the application of Islamic teachings to be able to anticipate sexual violations. However, it cannot be denied that education that has strong religious teachings, such as Islamic boarding schools, often has problems with sexual violations. Hence, there needs to be supervision from every institution, community, and government. Cases that have occurred in Islamic boarding schools have resulted in many victims, even children who are the result of sexual violations being donated to obtain funds, this proves that the supervision of every element is very lacking.

KH Ahmad Dahlan gave a signal that criticism needs to be pressed by the new generation to be able to face the challenges of the times and events that oppress Indigenous people so that their rights can be fulfilled. All of this requires movement, without movement everything does not become a functional value but only as symbols or words that are attached to the mind, so be critical of all aspects of life that occur, be critical of actions aimed at understanding the Qur'an and As-Sunnah is not limited to spiritual but social actions (Wulandari et al., 2023).

KH Ahmad Dahlan's concepts regarding education were very revolutionary (Suliyanto et al., 2024). He carried out modernization in the field of Islamic education, from the boarding school system which only taught Islamic religious education lessons, and from the boarding school system which was only taught individually, he changed to a class system and added general knowledge lessons. KH Ahmad Dahlan taught many life concepts that were then applied to the Muhammadiyah organization. KH Ahmad Dahlan emphasized fighting seriously in spreading Islam through Muhammadiyah with one of his famous words, namely, "Live Muhammadiyah and not look for a life in Muhammadiyah". So, don't be surprised when he takes his thoughts to be used as research to face today's challenges. The focus of this research is to take KH Ahmad Dahlan's thoughts on updating the education system based on the Al-Qur'an and Hadith to be applied in overcoming sexual violations so that his thoughts can be the answer to solving the problems that occur today.

II. METHOD

This study uses a systematic literature review approach, which is a research method that focuses on collecting and analyzing data from various relevant and reliable scientific literature sources (Zhang & Tur, 2024). This approach allows researchers to compile findings comprehensively with systematic and structured steps so that the results of the study can describe a comprehensive picture of the teachings of KH Ahmad Dahlan, Islamic values, and the issue of sexual violence in educational environments. The research design used is descriptive-qualitative. This design aims to provide an in-depth description and interpretation of the concepts and values of moral and spiritual education contained in the teachings of KH Ahmad Dahlan and how they are relevant in the context of preventing and handling sexual violence in educational environments (Johan, 2018).

The descriptive-qualitative approach allows researchers to describe the contents of the literature in detail and contextually without making statistical generalizations (Gianfredi et al., 2024). According to Aravantinos et al. (2024) the data in this study are secondary data obtained through searching and collecting relevant literature, including journal articles, scientific books, and official documents that discuss the teachings of KH Ahmad Dahlan, Islamic values, moral and spiritual education, and the issue of sexual violence in the world of education. The collected data were analyzed using descriptive-qualitative methods. The researcher interprets the contents of the literature by emphasizing the understanding of moral and spiritual education values in the teachings of KH Ahmad Dahlan and linking them to the phenomenon of sexual violence in educational environments. The results of the analysis are presented in the form of a narrative that describes the conclusions of the findings based on the literature review (Guevara-Herrero et al., 2024).

III. RESULT AND DISCUSSION

The Truth of KH Ahmad Dahlan's Teachings

Every human being must seek knowledge, both religious knowledge and natural, social, and technological knowledge, not only to seek knowledge but to apply it in life and convey it to people who have not yet been touched by science (Lubis et al., 2024). KH Ahmad Dahlan is a figure of scientific reform who seeks to combine religious knowledge with natural, social, and technological sciences by creating schools that are almost the same as Dutch schools, except that religious knowledge is still included in the learning curriculum (Fitrah et al., 2024). Social change is taking place in eradicating ignorance, deviations from religious worship, and the poverty that has hit stems from their ignorance in responding to technological changes in the 20th century, with technology news about KH Ahmad Dahlan is known in various corners of Indonesia, even in Each region has formed a group based on KH Ahmad Dahlan's deep thoughts reforming Islamic religious education, as well as preaching *amar ma'ruf nahi munkar* conveyed through official news at that time, making it easier for readers to repeat it if the knowledge conveyed has been forgotten (Abrar & Sabri, 2024). Muhammadiyah education is modern education that integrates religious and general knowledge to form people who have faith, care, and mastery of technology in facing the challenges of increasingly advanced times and making changes based on the Al-Qur'an and Hadith (Handayani & Kholis, 2024). KH Ahmad Dahlan has been recognized as one of the reformers of the Islamic movement in Indonesia, partly because he contributed to developing Islamic education with a more modern approach (Lenggono, 2018).

Education in Islam should be managed as well as possible, management of Islamic education is one way to improve the quality of life of people from backwardness, both morally, materially, and spiritually (Dewi et al., 2024). Good management is that which has good efforts in achieving higher education, in the management process it must have a plan so that learning can improve things.-good things and achieving the goals of Islamic education (Iqbaltullah et al., 2021).

Tajdid Education Reform KH Ahmad Dahlan

Tajdid revives what has been forgotten/abandoned from religious teachings to reform the lives of Muslims in general for the better. The meaning of *tajdid* is not changing the old and removing it from the original and then replacing it with something new. Some

scholars define *tajdid* as an effort to revive what has been lost and erased in the application of Al's content-Qur'an and As-Sunnah, as well as what needs to be done (Jailani & Suyadi, 2022). What is meant by "*yujaddidu lahâ dinahâ*" is explaining and distinguishing between sunnah and heresy, increasing knowledge and supporting ulama, and eradicating heresy (Maraulang, 2025). This will not be achieved except by people who are devout in the field of religious knowledge. So *tajdid* in Islam does not mean creating a new Islam, but bringing Islam back to the time of the Prophet Muhammad Saw and *al-Khulafâ al-Râsyidn* based on its pure origins taking into account the conditions at that time (Ismail et al., 2017).

Tajdid means renewal, which has two meanings, namely purification and improvement, development, or modernization and its meaning. The decision also shows that the *tajdid* space covers three areas, namely: 1) purification of *aqidah* and worship, as well as the formation of noble morals; 2) development of an active, creative and forward-looking attitude to life; 3) develop organizational leadership and work ethic (Ali, 2017).

From the decision of the Muhammadiyah Tarjih Congress, it can be concluded that Muhammadiyah is trying to purify Islam without the existence of heretical heresies such as *aqidah*, worship and morals and is trying to renew Islam in world life which continues to adapt to the times so that it is more creative, intelligent, forward-thinking, and able to develop organizations. the good one.

KH Ahmad Dahlan's Educational Praxis

The term praxis has recently begun to be used widely, not only limited to philosophical and educational discourse. Like religious treasures, praxis can be understood as a critical activity that not only defends theoretical truth but also tries to prove it with social development and change (Saputra et al., 2022). This means that religious believers' belief in the truth of the teachings they believe in is not enough to be achieved just by worshipping or carrying out religious rituals but must be deepened. Improvement and transformation of society should be made so that it becomes more humane (Muthohar, 2022). This statement reveals that religion is not only religious rituals carried out individually or in groups by directing and serving God, but religion brings us to care for humans and the universe so that we can protect and preserve life with the aim of all. This activity is an obligation to carry out God's commands.

KH Ahmad Dahlan's pragmatic direction is towards Humanism. Humanism has values that are in line with democratic education, moreover, according to him, humanistic education must be given to students so that they have a greater sense of moral consideration and social responsibility (Supala et al., 2020).

There is also KH Ahmad Dahlan's opinion regarding progressive Islam, which was taken from KH Ahmad Dahlan's youngest student, Hadjid. Hadjid revealed that religion according to KH Ahmad Dahlan is a religious person is a person whose soul turns to God and turns away from everything else, focusing only on God. So, basically, religion is in the human heart. Proof or sign of a religious person that can be seen at birth (Ali, 2017; Azaki Khoirudin & Anshori, 2018).

The worst social realities became KH Ahmad Dahlan's driving force in making educational changes such as religious renewal and providing motivation in preaching. All of this is a reflection of KH Ahmad Dahlan's students always carry out *tajdid* as a manifestation of changes in education that are adapted to developments in technology, nature, as well as humans and culture in the environment itself (Suwarsih et al., 2024).

Therefore, all the natives were able to get out of the problem-problems that occurred. Everything cannot be separated from the enthusiasm in carrying out the commands of Allah SWT and worship Him, there are three pillars of KH Ahmad Dahlan's progressive educational movement, the first is religion, the second is education, and the third is social life. In general, Kiai Dahlan's thoughts on renewal (*tajdid*) can be divided into three pillars, namely the pillars of religion, the pillars of education, and the pillars of social life (Ali, 2017).

KH Ahmad Dahlan collaborated on the old concepts adhered to by his ancestors and the new concepts he introduced in order to build a bonded and more dynamic relationship (Mubaroq et al., 2020). We need to know that all the efforts made by KH Ahmad Dahlan did not merely arise from his instincts towards caring for society. Still, he was also guided by Islam as a guide to society's life, especially in Al-Ma'un's letter, because he was also one of those people who was religious. KH Ahmad Dahlan prioritizes real practical action in making changes in society, he collaborates between theory and action, between *tajdid* and *da'wah*. That is what is called pragmatic thinking, which prioritizes action rather than formulating thoughts, so it is very rare to find books written by KH Ahmad Dahlan in developing his thoughts. So *tajdid* is a way to understand his thoughts which are taken from the words of KH Ahmad Dahlan as the main goal in realizing actions as a contextualization of his thoughts (Supriadin et al., 2023).

Therefore, these thoughts and movements are able to reverse the history of societal civilization and encourage society to participate in more advanced changes. These movements are immortalized in the Muhammadiyah organization which continues to progress to this day and has competent business charities in their respective fields, especially education (Akhyar et al., 2024). However, some observers are in sharp contrast to KH Ahmad Dahlan's pragmatic thinking, namely Harus Nasution, who concluded that the influence and echo of Abduh's reformist thoughts in Indonesia did not give rise to outstanding thinkers in the field of Islamic religion (Ali, 2017).

Djasman al-Kindi said that simplicity is the most valuable inheritance, this reveals that KH Ahmad Dahlan is a character who has inherent simplicity in his behaviour. So with his simplicity, he was able to renovate education by attracting people out there, especially lower society, such as poverty, ignorance, moral oppression and so on. Other things, so that the direction of KH Ahmad Dahlan's educational goals can be seen that his education aims to elevate indigenous people to the top level, away from ignorance, poverty, moral oppression and so on. To explain further, K.H Ahmad Dahlan said that the highest intellectual education is education in the science of *mantiq*, namely the science of discussing something in accordance with the reality of that object. And this knowledge must be learned. No human can know different names and languages if no one teaches them, and then those who teach them get knowledge from their teachers and so on (Ali, 2017).

With the science of logic, everyone can think more critically and dialectically about Islamic teachings regarding social realities that occur in life's problems to find the best solutions so as not to be passive in renewing the era. Thoughts KH Ahmad Dahlan's mechanism is to understand, appreciate, and practice Islamic teachings in life. KH Ahmad Dahlan in his actions always relies on the Al-Qur'an and as-the Sunnah is a guide to his thought process, if he thinks it is right then he tries to renew that life which he considers passive and wrong. Four moments became the driving force for the birth

of KH Ahmad Dahlan thinking namely: Reflection of experience, religious anxiety, Crystallization of thought, social praxis.

Soekarno was the first President of Indonesia, he was very impressed with KH Ahmad Dahlan, he even concluded that KH Ahmad Dahlan's thought was a religious reform that started from conveying the Islamic religion that was easy to understand by many people, uniting theory with thought and ending in actions that liberated society, from being covered by falsehood, superstition, heresy, and superstition. KH Ahmad Dahlan's renewal of the Islamic religion is considered a simple religion that is easy for everyone to practice, holy and clean, not harsh, and open to the developments of its time.

KH Ahmad Dahlan's Teachings in Handling with Sexual Harassment

There are several teachings that we need to study regarding KH Ahmad Dahlan's thoughts on resolving social problems that occur, especially sexual violence in the educational environment. These include the following:

First, actual of experience is a social situation experienced directly by KH Ahmad Dahlan and Muslims in general, as a colonized nation whose people's conditions were filled with backwardness, poverty, and ignorance (Ali, 2017). Real experience, such as the real fact that sexual violations occur directly experienced by the community, will be able to become a top priority for overcoming different problems when people have not actually experienced sexual violations in their lives. Their struggles will be different between those who have direct experience in solving these problems and the people who have not directly experienced their environment. So there is a need for expertise that is directly faced by the community.

Second, in the context of faith-based education, religious anxiety arises when an institution that is supposed to be a moral fortress becomes a place where sexual violence occurs. This phenomenon is clearly visible in several cases in the Islamic Boarding School environment (Sijabat et al., 2022). On the one hand, religious teachings are intended to form noble morals, but on the other hand, religious practices are not always able to prevent behavioural deviations. This anxiety indicates an urgent need to re-evaluate the cultivation of religious values in the education process. This is in line with the thinking of KH Ahmad Dahlan, who emphasized the importance of renewing religious understanding to be more grounded and touch the socio-moral aspects of students' lives. Thus, religious anxiety is not only a danger sign but also a motivation to deepen and purify the understanding of religious values as a solution to the problem of sexual violence in the educational environment.

Third, furthermore, the process of crystallization of thought becomes very important when faced with deviations in understanding between religious normative values and deviant practices that are wrongly justified (Tentiasih & Hakim, 2023). KH Ahmad Dahlan emphasized the importance of rational and contextual thinking in understanding religious teachings. This is relevant to the need to straighten out the understanding of the concept of sexual education in the school environment. Correct sexual education, in accordance with the developmental stage of students, can be a prevention strategy against sexual violence. A comprehensive explanation by educators regarding the limits of interaction, body rights, and sacred values is a fundamental effort to prevent misunderstandings and deviant behaviour under the guise of religion.

Fourth, as a form of applying religious values in real life, the social praxis approach is a concrete manifestation of KH Ahmad Dahlan's teachings in responding to social

problems. In this case, the education community should not be passive towards sexual violence. Being proactive in monitoring, reporting, and enforcing sanctions against perpetrators is a concrete manifestation of religious social ethics. From the perspective of Dahlanism, the defence of victims and the enforcement of justice are part of Islam's humanitarian mission. Therefore, the education system and law enforcement must be oriented towards the values of justice, protection of human dignity, and community empowerment. This approach not only answers the problem of sexual violence technically but also creates a new paradigm in the management of education based on ethical and humanist values.

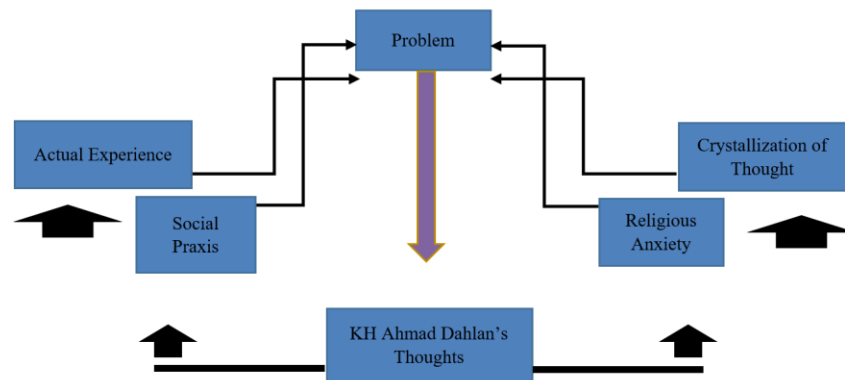


Figure 1. KH Ahmad Dahlan's thoughts on resolving social problems

Thus, the integration between KH Ahmad Dahlan's morality theory and the findings in this study results in a new approach that is not only normative but also applicable, which is able to encourage the transformation of education towards a more just, safe and dignified direction.

Sexual violence in educational environments is a disturbing problem, touching on psychological well-being and human rights (Sutarna, 2021). In response to this, applying KH Ahmad Dahlan's teachings can be a relevant and effective strategy for overcoming and preventing sexual violence in educational environments. A systematic literature review is an important basis for assembling this effort (Ratnawati et al., 2024). In the academic environment, it should be emphasized in every sphere of society, from parents, teachers, and policymakers, who should be the controllers in educating students.

Sexual violence among students or between students and teachers is a reality that must be addressed seriously. This includes abuse, exploitation, and misconduct that harms an individual's physical and emotional well-being. This was then strengthened by research conducted by Bondestam & Lundqvist (2020) which revealed that sexual harassment had occurred which was dominant among traditional undergraduate women and gender minority students, while the perpetrators were lecturers/staff and peers at the institute/university. However, victims will face intimidation from the perpetrators and the surrounding community if they report it. Likewise, research conducted by Taskhandi (2023) revealed that the government is the main institution that plays a role in resolving the problem of sexual violence in educational institutions by carrying out three orientations, namely conveying anti-sexual violence education implementation policies, increasing coordination between stakeholders in organizing anti-sexual violence education and efforts to encourage values and anti-sexual violence in the educational environment (Parwanto, 2021). KH Ahmad Dahlan, as an Islamic educational figure

and thinker, continues universal values regarding ethics, decency, and human dignity. The emphasized moral principles such as respect for others, equality, and justice are a solid foundation for dealing with the issue of sexual violence (Samsuriadi et al., 2024).

KH Ahmad Dahlan became a revolutionary figure in the movement to face the historical reality of the Muslim nation at that time with the grip of colonialism, based on the QS. Al Imran: 110 reveals that the proof that we believe in Allah is that the best Muslims must be able to convey the truth and prevent evil (Abdullah, 2019; Arifin, 2018). In preventing sexual harassment, it is necessary to have Islamic education which is the basis for changing a person's attitude when they commit a deviant act. In particular, in Indonesia, religion plays an important role in controlling a person's behaviour because it is synonymous with culture, race and ideology which are the basis of social life, so there is a need for religious intervention which is able to form complete ideas to control the thinking of society in Indonesia (Assegaf, 2014).

The introduction of comprehensive sexual education in an educational environment, which is in accordance with the values of KH Ahmad Dahlan's teachings, can help students understand the importance of consent, boundaries, and the importance of respecting individual privacy rights (Andini et al., 2024). Collaboration between schools, families, and communities is very important in providing a holistic understanding and supporting the application of the values of KH Ahmad Dahlan's teachings in preventing and overcoming sexual violence in educational environments (Asman et al., 2021).

This is in line with the mapping of the application of KH Ahmad Dahlan's teachings regarding the reflection of actual experiences currently occurring, namely that sexual harassment in the educational environment is a matter of fact that arises and cannot be considered normal behaviour (Izzati et al., 2021). Religious anxiety also makes sexual harassment often occur in society due to a lack of spiritual knowledge. Crystallizing thinking, namely the application of Ahmad Dahlan's teachings must be implemented by providing students with an understanding of sexual violations which can damage students' paradigms, not only teachers but parents also need to be involved in educating them regarding sexual harassment (Kurniawanti & Kumalasari, 2020). and finally social praxis, namely providing real action to victims and perpetrators in preventing sexual violations from occurring and providing a deterrent effect on sexual harassment that has already happened, such as reporting to the authorities when they see sexual harassment or signs of such behaviour appearing and providing appropriate punishment. to judge the perpetrator (Sutarna et al., 2022). This is the application of KH Ahmad Dahlan's teachings which can be mapped to provide an understanding based on the current condition of society in responding to sexual harassment in the educational environment so that society can determine deficiencies that need to be resolved by following KH Ahmad Dahlan's teachings as a path to resolving sexual harassment.

IV. CONCLUSION

Based on the discussion in the previous sub-chapter, the implementation of KH Ahmad Dahlan's teachings can be an effective strategy for dealing with sexual violence in educational environments. The results of this systematic review indicate that KH Ahmad Dahlan's teachings, which are rooted in the principles of progressive Islam, humanitarian values, and the spirit of educational renewal, have strong relevance in responding to the issue of sexual violence in academic environments. Through an

emphasis on morality, respect for human dignity, gender equality, and the importance of character building, KH Ahmad Dahlan's teachings can be used as a strategic foundation in building a more ethical, humanistic, and transformative system for preventing and handling sexual violence. In an institutional context, the integration of these values can strengthen school policies, curricula, and cultures that support the protection of students. Therefore, the implementation of KH Ahmad Dahlan's teachings is not only normatively relevant but also applicable as a holistic approach to creating a safe, accredited, and sexually violence-free educational environment.

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