

## Contextualization of Digital Literacy-Based Gender Fiqh Education as an Effort to Prevent Students' Sexual Violence in Public Universities

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### ABSTRACT

This qualitative study is a concrete effort to reduce sexual violence in public universities based on digital literacy with a campaign pattern. Based on cases that continue to increase every year, this study targets students at Brawijaya University and Malang State University who are positioned as the main data. This data is tracked using survey and documentation techniques which are then processed systematically with secondary data in the form of related articles and books. In general, the study focuses on the issue of how the design of gender jurisprudence can be conveyed effectively to students. The results of this study are a special campaign account on Instagram social media called @gendercampaign. This account produces sexual violence prevention content based on gender jurisprudence. An important strategy in this campaign is the maximum use of algorithms, design creativity, content design and Instagram features..

### KEYWORDS

*Gender, Sexuality, Digital Literacy, Fiqh Education*



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## Introduction

Sexual violence is an ongoing problem in Indonesia, including in higher education. Compared to other sectors, universities ranked first out of 87.91% of cases that occurred in the education sector as stated by Komnas Perempuan. There were 35 cases that occurred in higher education from 2015 to 2021 with the most cases occurring in 2020. Then in 2021, cases of sexual violence that occurred in universities surfaced due to the tragic death of a Brawijaya University student, NW. In 2022, cases of violence against women in higher education increased with 49 cases reported by the Ministry of Education and Culture's PPKS Working Group and a Brawijaya University student was one of the perpetrators. This data shows that universities have an emergency case of sexual violence (Andriansyah, 2022). There were 35 cases that have occurred in universities from 2015 to 2021 with the most cases occurring in 2020 (Jayani, 2022). Then in 2021, the case of sexual violence that occurred in this university was highlighted by the tragic death of a Brawijaya University student, namely NW (CNN, 2021). In 2022, cases of violence against women in higher education increased with 49 cases reported by Kelompok Kerja PPKS Kemendikbudristek (NAPITUPULU, 2023), and Brawijaya University students become one of the perpetrator in it (Ibrahim, 2022). This data shows that universities have a sexual violence emergency.

Looking at various factors, the fact is that the trigger of sexual violence which occupies the majority position is social media with a total of 85%.(admin, 2022) As a free space, social media has the potential to accommodate all forms of action, including bridging sexual violence. This is supported by the lack of literacy and education on sexual violence (Ginting et al., 2021). In universities themselves, in fact, there are no courses that can accommodate this problem. There are also policies or movements created in the higher education environment that have not been able to stem sexual violence effectively (Elindawati, 2021).

Based on the above problems, this study offers social media as a basis for mitigation efforts in preventing social violence. In order to increase education related to sexual violence, social media has proven to be effective in disseminating messages (Barniat, 2019). Moreover, this media is in direct contact with students in their daily lives. So far, studies that connect social media with gender fiqh have not yet emerged specifically to prevent sexual violence in higher education. Studies related to gender fiqh only revolve around three main issues: interpretation (Zulaiha, 2018), theory construction(Anshor, 2021; Mahmudah, 2017; Millati Agustina, 2021), and the phenomenology that occurs in society (Millah, 2017; Rakhmawati, 2019a; Trigiyatno, 2014).

Therefore, this paper tries to examine how the urgency and form of gender fiqh education for students as an effort to mitigate sexual violence in public universities. The study was conducted at two universities in Malang, namely Brawijaya University and Malang State University. Both are representations of universities that do not have

special courses related to gender fiqh, moreover both have no specific policies in mitigating sexual violence. Brawijaya University and State University of Malang are also public universities that have a large number of students from various cities with various characters, so there is a high potential for sexual violence.

## Method

This study is one of the forms of qualitative research with the type of case study. The data presented are the results of collection using survey techniques and documentation to the object of study, namely students of Brawijaya University and State University of Malang. The survey was conducted by asking short questions that were answered by students according to their respective experiences and perceptions. Meanwhile, documentation was carried out by collecting data on online media related to sexual violence that intersects with the two universities. As support, the study also uses secondary data in the form of relevant articles and books. These data will then be analyzed using descriptive and developmental techniques.

## Results

### Gender Fiqh Discourse

There is no finalized concept of gender equality. Terminologically, gender is used to mark the differences in everything in society with sexual differences. These differences include language, behavior, thoughts, food, space, time, property, technology, mass media, fashion, education, professions, means of production, and household goods (Muqoyyidin, 2013).

The emergence of the term gender equality in Islam is also due to some liberal thinkers who initiated, most Muslims do not agree with the concept of gender equality. Gender equality in Islam is oriented towards justice. In Islam, the position of women is highly glorified, although it does not need to be understood as equal to men. There are many arguments in the Qur'an that make the position of women very special and noble. Gender equality as often glorified by modern people tends to leave its own bias. Equality does not necessarily mean gender justice for women. Whereas in Islam, justice, especially for women, is highly upheld (Hulwati, 2015).

Islam does not only require men to make changes and social, economic, political and state responsibilities, women are also required to participate. As Allah's word in at-Taubah verse 7:

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

*"How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as*

*long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].”.*

This is also the case in Surah al-Isra verse 70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

*“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference”.*

The verse above shows that the Qur'an positions men and women equally in social, cultural, and political responsibilities. In other verses, for example an-Nahl verse 97, which is the concept of gender equality that women and men are equal before God and equal in the field of career not dominated by gender (*Kesetaraan Gender dalam Fikih*, 2020):

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

*“Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do”.*

Gender justice and equality is the creation of equal conditions and status of men and women to obtain opportunities and enjoy their rights as human beings in order to play an active role in development. In other words, an assessment of the same respect by society for the similarities and differences between men and women and their various roles. In fiqh, where recognition of gender equality experiences ups and downs in accordance with the evolution and continuity of fiqh. Among gender observers, classical fiqh is of the view that there is a bias interpretation of the texts (al-Qur'an and Hadith) that speak about women. The mujtahids still position women on the margins, such as the Qur'anic message of gender equality cannot be accepted in the context of equality in the field of law, for example, there is still a ban on Islamic leaders from among women, witnesses in court, becoming judges, and the distribution of inheritance. Although it is said that in general classical era Islamic jurists did not provide opportunities for women to play an active role in organizing society or in the political arena, it does not rule out the possibility that such ideas are still found in contemporary society. Many people consider that classical fiqh books in general provide limitations on the role of women as wives and career women, the obligation to serve their husbands, traveling with their husbands' permission, limiting women's space to achieve education, and better careers. In this case, the criticism of gender bias is more apparent when discussing women through classical fiqh books (Hulwati, 2015).

The justice provided by Islam is in the form of equality and equality regarding the rights and obligations of men and women in accordance with their respective responsibilities. Based on An-nahl verse 97, An-Nur verse 30-31, Al-Hujurat verse 13, Ali

Imran verse 195, Al-Ahzab verse 33, Al-Isra' verse 32 and 70, and At-Taubah verse 71 several things that show that the principles of gender equality in the Qur'an are:

- a. Women and Men are Equal Servants
- b. Women and Men as Caliphs on Earth
- c. Women and Men Receive an Initial Covenant with God
- d. Adam and Eve Actively Engage in the Cosmic Drama
- e. Women and Men Are Equally Potential for Achievement.

They hint at the ideal concept of gender equality and make it clear that individual achievement, whether in spiritual or professional careers, does not have to be dominated by one gender alone. These verses hint at the principle of gender equality and justice and make it clear that individual achievement in both spiritual and professional careers. Men and women have equal opportunities to achieve optimal performance. However, in the reality of society, this principle requires stages and socialization because there are still a number of obstacles, especially cultural obstacles. Thus, it is clear that women and men have the same rights and positions, although there are still those who still think that women's positions should not be equal to men (Afandi, 2019).

Gender roles do not stand alone but are related to the identities and characteristics that society assumes for men and women. Gender studies pay more attention to the masculinity or femininity of a person, because the occurrence of status inequality between men and women is more than just physical biological differences but all the socio-cultural values that live in society contribute. The concept of equality between men and women that has been echoed so far has not been accepted by some Islamic communities. This is due to the legitimization of religious dogma, which is unequal and tends to favor men, which is embraced by most Muslims, which still continues to this day. The concept of equality between men and women expected by Islam can be obtained by further examining the guidelines of Islamic teachings (Al-Qur'an and Hadith). The concept of equality desired by Islamic society is inspired by the equality of creation, function and position in the world and the freedom to believe and worship Allah between men and women (Rakhmawati, 2019b).

Based on the description above, it can be understood that gender relations in Islam are ideal and harmonious. Therefore, the interpretation of the study of gender texts *istinbathkan* through the lens of fiqh becomes very urgent by providing understanding in the form of contextual and flexible fiqh styles that are in accordance with the times, thus obtaining fiqh that is just and will also provide new colors in religious life. Islam has signaled the principle of gender equality and justice and also provides assurance that individual achievements, both in the spiritual field and professional

careers, do not have to be dominated by one gender because what distinguishes the two is only piety (Rakhmawati, 2019b).

### **Construction of Gender Fiqh Education in Digital Campaigns on Social Media**

At this point, the campaign concept is referred to the theory of Rice and Paisley's ideas described by Fatimah regarding the process of influencing the beliefs of others in accordance with the wishes using innovative appeals (Fatimah, 2018). Specifically, Rogers and Storey stated that this campaign is a planned activity that is carried out continuously within a certain period. This opinion is often quoted by many parties in explaining campaigns. On another occasion, Putri Nastiti and Y Priadi Wibisono emphasized the success of our campaign on three things, namely players-creators, backers, and crowdfunding platforms.(Nastiti & Wibisono, 2019) Beyond that, the success of the campaign is also influenced by the skills and creativity of player-creators in building networks and innovation.

Every campaign activity certainly has an ultimate goal, however, Pfau and Parrot in Venus suggest related to the general purpose of the campaign, namely the existence of change (Venus, 2019). *First*, every player-creator definitely wants is related to changes in knowledge. This component is the starting point in the campaign design model, where the message is formed to achieve the desired knowledge standard, if the desired knowledge can be mastered by the campaign target then the next change will be realized properly and accurately. *Second*, changes in attitude, if knowledge has been formed according to the target, the campaign target can be encouraged to take an attitude as the knowledge gained when facing the problem driving the campaign. *Third*, if the attitude taken by the target can be implemented properly, the goals related to large-scale changes in behavior or behavior can be realized (Putri & Christin, 2022).

Although campaign activities are synonymous with politics, campaigns can be utilized by various fields. Campaigns are one of the solutions chosen by many people to solve existing problems. This is because campaigns contain messages in the form of meaningful information and education that can construct mindsets (Mulia & Fauzi, 2021). With certain reasons, the message in a campaign will be adjusted to the campaign target using a communicative language pattern so that campaign activities are sometimes accepted or rejected. For this reason, in campaign planning, consideration of "selling points" is very important so that it is right on target (Fatimah, 2018). The most prominent characteristic in the campaign message is the persuasive form of communication. This model is also supported by Michael Pfau and Roxanne Parrot as explained by Asyffa Nauma Dilla, Diah Ayu Candraningrum that campaigns are very attached to persuasive actions in a broad scope (Dilla & Candraningrum, 2019).

In line with the explanation above, Dan Nimmo mapped the types of campaigns into four types as follows (Nimmo, 2005):

1. Candidate Oriented Campaigns.

As is common knowledge regarding campaigns, this model is inherent in the community. The word campaign is often paired with the name of a candidate, person or group being promoted for political purposes. Examples of campaigns that often appear are related to election campaigns, fundraising campaigns for political parties, and so on.

## 2. Product Oriented Campaigns

This model of campaign focuses on product promotion. In general, this campaign model is chosen by various companies and other units that are engaged in the business sector. In addition to promoting products, this campaign model also builds a positive image of the product or company to gain consumer trust so that repetition of consumption can be realized.

## 3. Ideologically or cause oriented campaigns

This campaign model is highly specialized and is often used to promote positive doctrines to solve social problems. Regardless of the aspect being promoted, the goal is behavior change. Examples of ideologically or cause oriented campaigns can be found in Blood Donation Campaigns, Go Green Campaigns, and Mental Health Campaigns.

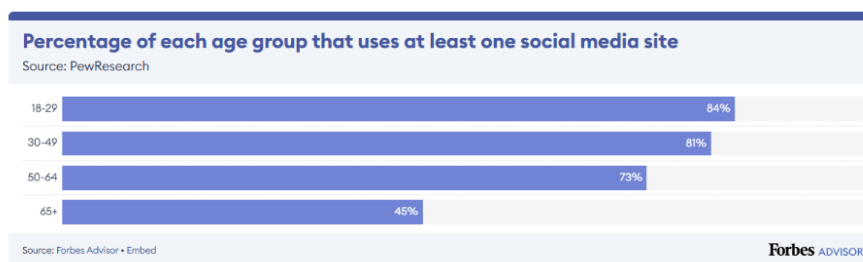
## 4. Attracking Campaign

Campaigns that aim to bring down the other party, whether sourced from valid data or the spread of false information. Furthermore, there are also negative campaigns aimed at gaining profit, commonly referred to as black campaigns.

These types of campaigns are realized in two major forms that are widespread in society, namely conventional and digital forms (Febri et al., 2022). Before the internet became part of people's lives, campaigns were carried out by distributing brochures, door-to-door visits, and broadcasting through print media. But today campaigns can be carried out more easily, thoroughly, and effectively using digital media. This form of digital campaigning is a transition from conventional to electronic campaigning by spreading through social media. Media built on web 2.0 technology and ideology. This media begins with the interaction between digital communities with each other to form a network called cyberspace. This cyberspace opens opportunities for anyone who wants to participate in it (Wibowo, 2019). With the opportunities provided by social media being so large, it is only natural that social media can touch anyone and anywhere.

Based on a survey conducted by Adam Hermawansyah, almost 90% of Indonesians have touched social media in their lives. Of the various products operated using the internet, social media also ranks the highest access than other products such as retail, news portals, online transportation, online meetings, and so on.(Hermawansyah, 2022) Then in global tracking social media is very synonymous with adolescence to adulthood. This is proven by the Forbes survey in 2023 which shows 84% of every 18-29 year old has used at least one social media.(Wong, 2023) Based on this data, using social media

as a bridge to campaign for the prevention of sexual violence and gender equality is the right choice to be echoed by students in higher education. This is also supported by the fact that college students in Malang are generally teenagers. In addition, social media is also a daily life that cannot be left behind by university students in Malang.



Survey results on the Forbes homepage

## Discussions

### Gender Fiqh Education in Public Universities: Digital-based Contextualization

Given the wide variety of social media available on the internet, this research will focus on campaigns on the Instagram platform. Based on a search conducted by Raka Fachreza which was later cited by Rachmawaty, Instagram is operated regularly by 80% of the 150 million social media users (Rachmawaty, 2021). This platform has campaign support features such as feeds, stories, reels, live, direct messages, shares, and so on (Ayu, 2019). As an image- and video-based media, Instagram doesn't just work one-way (Kartini et al., 2022). Instagram can build relationships and communication between the campaign player-creator and the audience positioned as our target through the comments column. This opens up a great opportunity to open space for discussion and develop education related to sexual violence and gender equality. Speaking of education, Instagram has also succeeded in becoming an effective social media in the learning process (Veygid et al., 2020). With this, the process of contextualizing gender fiqh is easier and more appropriate when transmitted to social media.

As a strategic step, content related to gender fiqh will be contextualized into the feed feature. This feature becomes the point of view of each Instagram account where citizens can easily read both the whole and individual uploads. As a supporter of the feed arrangement, it is also assisted by the Gird application to unite the pieces of content so that they form a whole (Fujiawati & Raharja, 2021). The content format uploaded in the feed uses a graph base. The presentation of gender fiqh content using graphs is a strategy to attract students in the era of kekeian. This is because the absorption of information in visual form is easier than textual (Manshur & Rodhi, 2020).



Graphic visualization is also relatively economical both in terms of making and accessing compared to video-based content. However, this selection does not rule out the possibility that future content will also use video-based content as a variation and innovation.

After an in-depth review of the content to be produced based on this research, we chose to create a new account that is specialized and focused on campaign posts. This will shape students' understanding as a whole and can be revisited at another time. The username @gendercampaign is adapted to the character of students in social media culture which is brief and focuses on the essence of the content (Asiati & Septadiyanto, 2019). Then for feed uploads, it is designed into three typologies in each upload. *First*, the title slide which becomes the main idea of how a verse can be implemented by students. *Second*, persuasive slides that invite students to implement gender fiqh in various social activities in accordance with the verse on the theme. *Third*, the main verse slide, in this section the redaction of the verse along with the translation is included to make it easier for general university students to understand the meaning of the verse. The following is the design prototype in the upload:

Still adjusting to the character of students, the design chosen also tends to be modern, simple and minimalist. The design of this model is to maximize the focus of gender fiqh information in visual form and avoid confusion in reading the meaning of the verse. The typography for the title chosen is also asymmetrical with varied sizes so that students as readers still get an impression and no boredom occurs (Purbasari1 & Kristiana, 2021). The illustration chosen as the background of the upload is adjusted to the title of the upload so that the campaign message can be conveyed more firmly. In compiling uploads, the @gendercampaign account begins with a prologue that portrays gender issues in higher education. This prologue upload is a starting point to encourage student interest in seeing other content that acts as an effort to prevent these issues from recurring. Then the prologue upload is followed by the main campaign feed which is educational in nature with the design previously described. Among these educational feeds, the @gendercampaign account also uploads creative posters to support the delivery of the message in the educational feed.

Still based on gendered verses, the @gendercamapign campaign also utilizes the story feature to encourage students to protect themselves. The essence of the Quran is expressed in short videos that can be watched by students for 24 hours (Martha, 2021). In addition to communicative video stories, it is also used as an evaluation medium to monitor the extent of student development in understanding gender issues. The concrete step in question can be realized with the "this or that" content pattern. This pattern asks students to choose one of the two social facts that are most in accordance with the guidance of the Quran. Not to forget, the hashtags #fikihgenger #kekerasanseksual #cegahkekeraseksual #genderequality in the caption are also a tool to strengthen @gendercampaign content marketing so that it can be easily tracked by

everyone, especially students. An important point in this process is the hashtag #cegahkekerekeraseksual which is the foundation for understanding the gendered verses discussed earlier. Thus, the values of gender fiqh in the Quran are contextualized into a visual form on social media. These values can be seen from how the feed is designed in such a way based on various considerations to maximize the availability of Instagram features.

## Conclusion

Gender fiqh is a new term that comes as a response to gender issues. This concept initiates rules that make the norms of relations between men and women as its object. With the Quran as the basis for the formulation of gender fiqh, the rules set refer to verses that discuss gender and justice. These verses are An-nahl verse 97, An-Nur verse 30-31, Al-Hujurat verse 13, Ali Imran verse 195, Al-Ahzab verse 33, Al-Isra' verse 32 and 70, and At-Taubah verse 71. The essence of these verses shows that women and men have equal status and obligations. Then the laws that can be used for prevention efforts include the prohibition of fantasies oriented towards sexual activities, the prohibition of women to use women as promotional tools, the prohibition of wearing open clothes, the obligation to cover the chest for women, the obligation to marry women with material motivations, and so on.

To maximize the efforts to prevent sexual violence, this study uses Instagram as a social media platform for digital campaigns. This platform was chosen for its rich features and ability to form two-way communication. With these advantages, gender fiqh material can be delivered more interactively, plus Instagram is a social media that intersects with students every day. The main campaign form in this platform is the visualization of gender fiqh material designed in the form of feeds. The feed in the campaign consists of the theme, gender fiqh material, and the verse on which the gender fiqh material is based. Then the design is made minimalist with an arrangement of prologue uploads, campaign feeds, and posters. This variation is also supported by the use of stories to monitor the progress of students in understanding gender fiqh. In addition, the @gendercampaign account also uses hashtags to expand the reach of uploads.

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