

Mubadalah and Sexual Consent Education: Bridging Religious Norms & Legal Perspective on Sexual Violence Prevention

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Abstract:

Misconceptions surrounding sexual consent often serve as a catalyst for sexual violence. The absence of explicit refusal in a sexual encounter does not necessarily indicate agreement. The debate over sexual consent education has gained prominence, particularly in the context of Indonesia's Draft Law on the Prevention and Handling of Sexual Violence (RUU PKS). This study critically examines polarized perspectives on this issue using a qualitative approach and the Mubadalah framework to find common ground. The findings reveal two opposing positions. The Institute for Criminal Justice Reform (ICJR) emphasizes that the absence of consent is a primary cause of sexual violence, advocating for sexual consent education as a preventive measure. In contrast, the Indonesian Family Love Alliance (AILA Indonesia) argues that such education contradicts Indonesia's cultural and religious values, potentially fostering sexual permissiveness. AILA proposes a preventive approach rooted in local norms and values. The Mubadalah perspective provides a mediating lens, emphasizing that sexual activities outside marriage are impermissible in Islam. It reframes sexual consent within marital contexts and advocates education that prioritizes respect, mutual consent, and adherence to ethical and religious principles. This balanced approach addresses both ICJR's and AILA's concerns, fostering a culture of respect and responsibility while upholding religious values to prevent sexual violence.

Keywords: Sexual Consent Education, Tafsir Mubadalah, Sexual Violence Prevention, Religious Values, Cultural values.

INTRODUCTION

Consent is often treated as a "taken-for-granted" concept, a notion shaped by the lack of explicit explanations accompanying its definitions by many scholars (Beres, 2014). Simultaneously, consent significantly influences legal interpretations, particularly in defining

sexual violence, which is often characterized as sexual activity without consent. This ambiguity has contributed to delays in the ratification of the Draft Law on the Prevention and Handling of Sexual Violence (RUU PPKS). The concept of consent also sparks debates globally, including in Indonesia, where it is sometimes misunderstood or seen as promoting sexual freedom that deviates from religious norms. Conversely, some argue that sexual consent education is essential, as the diverse interpretations of sexual consent result in polarized views and inconsistent legal definitions.

Legally, consent comprises two primary components. First, "the law specifies who has the capacity to give consent," meaning the law determines who is legally competent to provide consent (Beres, 2014). This raises questions such as: at what age is consent valid? Capacity to give consent is also contingent on other criteria, such as mental capacity. For instance, individuals with disabilities may lack the ability to provide informed consent. Similarly, in jurisdictions like Canada and New Zealand, those who are intoxicated, asleep, or unconscious are considered incapable of giving consent (Beres, 2014). Second, the definition of "how consent is communicated" involves determining what constitutes valid consent in sexual activity, which varies across jurisdictions (Beres, 2014).

The notion of sexual consent, or sex based on mutual agreement, has provoked public concern. Is it inherently harmful? If so, what dangers does it pose? And how can legal frameworks address these issues? In response, the Indonesian Family Love Alliance (AILA) held an online dialogue titled "*Understanding Sexual Consent and Sexual Violence*" on September 21, 2020, featuring prominent speakers such as Rita Hendrawaty Soebago, M.Si (Chairperson of AILA Indonesia) and members of the Indonesian Parliament. The event was attended by approximately 1,000 participants (AILA Indonesia Media, 2020).

In contrast, the Institute for Criminal Justice Reform (ICJR), an independent advocacy organization focused on criminal justice reform in Indonesia, criticized AILA's position. ICJR argued that AILA's claim that sexual consent education facilitates sexual freedom is contradictory. ICJR emphasized that the absence of consent in sexual relations forms the basis of sexual violence itself (icjr.or.id, 2020). This controversy was further addressed by Faqih Abdul Kodir, who discussed "*Mubādalāh Perspective on Sexual Consent and Safe Behavior*" on the *Mubadalāh.id* platform. Kodir advocated for the importance of sexual consent education, particularly within marital contexts (Mubadalāh.id, 2020).

This study analyzes the polemics of sexual consent education using a Mubādalāh perspective. Several related works were reviewed, including Melanie Ann Beres' (2014) study, "Rethinking the Concept of Consent for Anti-Sexual Violence Activism and Education," which emphasizes that sexual consent is a complex, dynamic process. However, it focuses on individual perspectives without considering the cultural, legal, or religious frameworks, particularly in Indonesia, which is central to this research. Kyana Dixie's (2017) study, "Defining Consent as a Factor in Sexual Assault Prevention," highlights how inconsistencies in understanding sexual consent hinder sexual violence prevention efforts but does not delve into Indonesia's religious or social norms. Klimnik & Humphreys' (2018) research, "Understanding Sexual Consent and Non-consensual Sexual Experiences in Undergraduate Women," shows how beliefs and rape myths shape consent understanding but does not address collective dimensions such as societal or religious perspectives, a key focus of this study.

In contrast to these previous studies, this research examines the polemic surrounding sexual consent education in the context of the Draft Law on the Prevention and Handling of Sexual Violence (RUU PPKS) through the *Mubādalāh* perspective. This perspective offers a moderate approach that bridges religious values, cultural norms, and the need to reduce sexual violence through preventive education based on mutual respect.

As such, this study not only fills a gap in the existing literature but also provides practical contributions to the development of public policies that are more inclusive and responsive to Indonesia's cultural context. The significance of this research lies in its ability to present a novel perspective that reconciles differing views on sexual consent education in Indonesia. The findings are expected to serve as a reference for the development of policies grounded in a moderate and preventive approach while enriching the academic discourse on gender relations, sexual education, and the prevention of sexual violence in a context-specific framework.

This study uses a qualitative approach to describe and analyze phenomena, focusing on processes, events, and authenticity (Al-Rasyid, 2016). It explores the discourse on sexual consent education in the context of the Draft Law on the Prevention and Handling of Sexual Violence (RUU PKS) through the lens of *Mubādalah*. The objectives are to uncover controversies surrounding sexual consent education and analyze *Mubādalah* as a moderate framework bridging differing views.

The research employs a qualitative literature review method, analyzing scholarly articles, books on gender and justice, reports from organizations like AILA and ICJR, media commentary, and legislative documents. Data is collected through documentary analysis and examined using qualitative content analysis, with thematic and comparative approaches identifying patterns and contrasting AILA's and *Mubādalah*'s perspectives. Findings are contextualized within Indonesia's cultural, legal, and religious settings for deeper insights.

By adopting this approach, the study aims to contribute to the ongoing debates on sexual consent education and the RUU PKS. It offers a fresh perspective by proposing *Mubādalah* as a culturally rooted framework that can address the polemics and provide a more inclusive and preventive approach to sexual violence. The findings are expected to enrich the academic discourse on sexual consent education and offer practical implications for policy-making and societal awareness.

DISCUSSION

The Meaning of Consent

Consent plays a central role in addressing and preventing sexual violence. It is defined as an explicit, mutual agreement between individuals to engage in sexual activities, characterized by clarity, voluntary participation, and mutual respect. In this context, consent must be an ongoing process that requires active and informed participation from all parties involved. Without clear and explicit permission, any sexual act is classified as sexual assault (NRCSVC, 2015; RLC, 2016).

Sexual assault encompasses a range of non-consensual acts, including rape, unwanted touching, sexual coercion, stalking, voyeurism, and indecent exposure. It also includes non-consensual distribution or sharing of explicit images and sexting without permission. These acts highlight the importance of recognizing and respecting boundaries in intimate interactions. For example, removing a condom without the partner's agreement or pressuring someone into sexual activities constitutes a violation of consent (RLC, 2016).

The boundaries of consent must be clearly understood and actively communicated. Consent is specific to each act and does not extend indefinitely. It is reversible, meaning individuals have the right to withdraw consent at any point, regardless of prior agreements or ongoing activities. Silence or passivity cannot be interpreted as consent, as it requires explicit and affirmative communication. Importantly, genuine consent fosters mutual understanding and shared decision-making, ensuring all parties feel respected and autonomous (NRCSVC, 2015).

Consent also depends on an individual's capacity to make informed decisions. Factors such as impairment due to drugs or alcohol render true consent impossible. Partners must actively confirm agreement through direct communication rather than relying on assumptions or non-verbal cues. Contrary to misconceptions, seeking consent enhances intimacy by fostering open dialogue about desires and boundaries, strengthening emotional and physical connections (NRCSVC, 2015; RLC, 2016).

In addressing sexual violence, promoting a comprehensive understanding of consent is vital. This includes recognizing that consent must be freely given, enthusiastic, time-bound, and context-specific. Educational programs and advocacy efforts should emphasize these principles to create an environment of respect and mutual agreement, ultimately contributing to the prevention of sexual violence and fostering ethical interactions.

The Polemics of the Sexual Violence Elimination Bill: Proponents and Opponents

The RUU PKS has sparked intense debate in Indonesia due to rising sexual violence rates over the past decade. The law aims to address the systemic failures in both legal responses and victim support, providing clearer legal definitions, stronger survivor protections, and preventative measures. Despite its urgency, the bill has faced criticism from conservative groups, who argue it conflicts with traditional values, while human rights organizations and legal experts see it as a necessary step in protecting vulnerable populations (Kusuma et al., 2019; Lailisna, 2020; Noviana, 2015). Media framing also plays a significant role in shaping public opinion on the bill, influencing how sexual violence is perceived and whether the bill is supported or opposed (Febriani, 2011; Syarifudin et al., 2016).

Proponents of the RUU PKS: The ICJR's Perspective

The Institute for Criminal Justice Reform (ICJR) supports the RUU PKS, citing alarming statistics about sexual violence in Indonesia (BPS, 2017-2018; Komnas Perempuan, 2020). ICJR emphasizes the law's role in filling gaps in victim support and legal protection, ensuring survivors receive necessary legal and psychological assistance. They argue that without this bill, survivors face further harm from both perpetrators and systemic failures in the justice system. ICJR views the bill as essential for upholding human rights and social justice (Catahu Komnas Perempuan, 2020; LPSK Annual Report, 2019).

Opponents of the RUU PKS: AILA Indonesia's Perspective

AILA Indonesia opposes the RUU PKS, arguing that it conflicts with Indonesia's cultural and religious values. AILA criticizes the bill's focus on gender and power dynamics, suggesting that sexual crimes stem from the breakdown of family values, not just gender relations. They propose changing the bill's title to "Sexual Crimes" to align with existing legal frameworks and argue that the bill's provisions are incompatible with Indonesia's legal and social systems (AILA Indonesia, 2019). Additionally, AILA expresses concern that the bill could undermine cultural and religious norms regarding marriage and family. Their objections highlight the tension between progressive reforms and traditional values governing family life in Indonesia.

Sexual Consent Education in Perspective of Tafsir Mubādalah

The Mubādalah approach to sexual education, particularly in the context of sexual consent, offers a framework that can bridge the differences between the perspectives of the Institute for Criminal Justice Reform (ICJR), which advocates for the implementation of

sexual consent education, and the Indonesian Family Love Alliance (AILA Indonesia), which opposes it. With its core principles of reciprocity, willingness, and balance, Mubādalāh presents a moderate solution that not only respects Indonesia's religious and cultural values but also emphasizes the importance of protecting individual rights. Below is an elaboration on each of these points:

Sexual Consent Education in the Framework of Marital Relationship

The Mubādalāh perspective emphasizes that the concept of sexual consent must be firmly placed within the framework of marriage, aligning with Islamic values. This view stresses the importance of mutual respect and equality in all aspects of marital life, including sexual relations. Mubādalāh, which prioritizes principles of reciprocity and gender justice, advocates that those sexual interactions within marriage should be based on the consent of both parties. This approach not only addresses the prevention of sexual violence but also fosters harmony and respect within the household in accordance with Islamic principles (Kodir, 2020; 2022).

Islamic teachings, particularly the Qur'an and Hadith, provide a strong foundation for healthy and consensual sexual relations. QS. Ar-Rum [30]: 21 underscores that marriage is designed to achieve *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion). These values form the theological basis for sexual consent education within marriage. They can only be realized when spouses respect each other's autonomy and rights. In sexual relationships, consent is more than a formal agreement—it reflects mutual love, respect, and acknowledgment of each partner's individuality.

From the Mubādalāh perspective, mutual willingness is essential in marital relations. Both husband and wife share equal rights and responsibilities to create a healthy, loving relationship. Consent transforms sexual relations from being perceived as an obligatory duty to a meaningful expression of love, grounded in mutual respect and shared understanding.

The importance of sexual consent within marriage is particularly relevant in addressing issues of sexual violence. Traditional norms often misinterpret marital rights as absolute obligations, ignoring the necessity of mutual willingness. Such misunderstandings can be exploited to justify coercion within the marital context, undermining the principles of reciprocity and justice foundational to Islam.

Mubādalāh rejects these traditionalist views and argues that coerced sexual relations, even within marriage, violate the principles of equality and reciprocity. It aligns with the concerns of human rights organizations like the Institute for Criminal Justice Reform (ICJR), which highlight the prevalence of domestic sexual violence, while also addressing the religious concerns of conservative groups like the Indonesian Family Love Alliance (AILA). By balancing these perspectives, Mubādalāh offers a nuanced approach that integrates modern legal standards with Islamic teachings.

Sexual consent education within the Mubādalāh framework is vital not only for preventing violence outside marriage but also for safeguarding the emotional and physical well-being of partners within lawful relationships. Mubādalāh promotes the understanding that marriage does not grant unlimited rights over a spouse's body; instead, it emphasizes mutual care and respect.

This approach fosters better communication and trust between partners. Couples who appreciate the value of consent are more likely to openly express their needs and boundaries, leading to stronger emotional connections. By embedding consent in the marital context, Mubādalāh redefines sexual relationships as opportunities for mutual growth and spiritual connection, rather than mere physical obligations.

Mubādalāh supports the inclusion of sexual consent education in premarital counseling, marital workshops, and family dialogues. This education can be delivered by religious institutions and aligned with maqashid syariah objectives, such as preserving honor (*hifz al-'irdh*) and lineage (*hifz al-nasl*). In the Indonesian context, where religion and culture strongly influence societal norms, this framework provides a bridge between traditional values and contemporary human rights standards.

The Mubādalāh framework offers a comprehensive and inclusive approach to sexual consent education within marriage, rooted in the principles of justice, reciprocity, and Islamic teachings. By emphasizing mutual willingness, this perspective addresses concerns about domestic sexual violence and fosters equitable, respectful relationships. The integration of consent as a core principle promotes not only the prevention of harm but also the development of harmonious and fulfilling marital relationships, demonstrating a balance between modernity and tradition.

However, contemporary feminist scholars like Martha Nussbaum and Catharine MacKinnon offer additional insights that further deepen the discussion on consent and sexual violence prevention. Martha Nussbaum's *Capabilities Approach* emphasizes that individuals should have the freedom to achieve well-being and live a dignified life, which includes being free from sexual violence and coercion. She argues that sexual consent education should not only focus on teaching individuals about the importance of saying "yes" or "no," but also on ensuring that people have the capabilities to form healthy relationships based on mutual respect and equality. In her view, sexual consent is a fundamental aspect of human dignity, and education should empower individuals to protect their autonomy and well-being (Nussbaum, 2021). Nussbaum's focus on capabilities is crucial in addressing the broader context of how people can be supported to live freely and safely in society.

Catharine MacKinnon, in her work on the politics of sex and power, argues that sexual violence is deeply embedded in power imbalances between men and women. She contends that sexual consent cannot be understood in isolation from these social structures of inequality, where coercion and violence often result from these imbalances. From MacKinnon's perspective, sexual consent education should not only teach individuals to recognize consent but also raise awareness of the systemic inequalities that can undermine the ability to give genuine consent (MacKinnon, 2018). This aligns with Mubādalāh's emphasis on equality and justice in relationships, ensuring that both partners in any interaction are on equal footing and capable of expressing and respecting consent without fear of manipulation or coercion.

Sexual Consent Education as a Preventative Effort from the Mubādalāh Perspective

Sexual consent education is a key preventive measure against sexual violence, and the Mubādalāh framework promotes it by ensuring both men and women understand mutual respect, voluntary consent, and bodily autonomy. This education establishes norms for respectful and consensual behavior while respecting religious, cultural, and human rights. Mubādalāh emphasizes that consent is not only about sexual agreement but also about respecting boundaries and rights in all relationships (Kodir, 2020; 2022). The concept of "safe behaviour," introduced by AILA Indonesia, aligns with this by promoting respectful interactions based on Islamic norms, helping prevent sexual violence while preserving social values.

The Mubādalāh framework asserts that consent must respect bodily autonomy, in line with religious norms, without endorsing sexual behavior outside marriage. It teaches individuals to understand consent and reject harassment or coercion, fostering mutual

respect and empathy in relationships. Mubādalāh also addresses concerns about sexual liberalization by emphasizing respect for individual rights and cultural values, ensuring that consent education aligns with both modern needs and religious traditions. This approach bridges sex education and conservative values, preventing sexual violence while maintaining societal norms.

Consent education can be delivered through programs for couples, pre-marital counseling, and family dialogues grounded in religious values. Religious institutions can further promote the concept through sermons and discussions. This makes consent education an integrated practice in everyday life.

Nussbaum's Capabilities Approach supports this by advocating education that empowers individuals to understand their rights and responsibilities in relationships (Nussbaum, 2021), while MacKinnon highlights the need to address societal structures of gender inequality (MacKinnon, 2018). Mubādalāh's focus on equality provides a foundation for teaching respect and responsibility, ensuring relationships free from violence.

Responding to Misunderstandings about Sexual Consent

A common misconception about sexual consent education is that it promotes promiscuity or unrestrained sexual behavior. However, this overlooks the core principles of consent, which are based on mutual respect and autonomy. The Mubādalāh framework addresses these concerns by emphasizing that consent is not just about physical agreement, but also about respecting personal space and dignity (Kodir, 2020; 2022).

Mubādalāh seeks to harmonize religious teachings with human rights and autonomy, asserting that consent should be understood within a moral framework aligned with societal values. Scholar Faqihuddin Abdul Kodir argues that misusing consent is a matter of individual behavior, not a flaw in the concept itself. Just as technology can bring both benefits and risks, consent, when taught responsibly, can foster healthy, respectful relationships and prevent harm.

Mubādalāh frames consent within ethical principles of respect for human dignity and the sanctity of marriage. This mitigates concerns about permissiveness by ensuring that consent is not a permission for casual encounters, but an agreement rooted in respect and cultural values. By doing so, Mubādalāh integrates consent education into religious frameworks without contradicting moral teachings.

Nussbaum's focus on human capabilities highlights that sexual consent education is about ensuring individuals can live with dignity and respect for their bodies (Nussbaum, 2021). MacKinnon's theory of power imbalances further clarifies that consent reflects social dynamics, and sexual consent education should teach equality and respect in relationships (MacKinnon, 2018). The Mubādalāh framework, by emphasizing mutual respect, addresses these concerns and fosters safer, consensual relationships.

Integrating Consent and Safe Behavior: A Synergistic Approach

A key feature of the *Mubādalāh* perspective is the promotion of synergy between consent education and the broader concept of safe behavior. This dual approach encourages individuals to respect boundaries, both their own and those of others, while simultaneously upholding the importance of safe, non-coercive interactions. In *Mubādalāh's* view, these two concepts are not just complementary but interdependent, creating a societal environment in which mutual respect and personal dignity are paramount (Kodir, 2020; 22). By combining consent education with the principles of safe behavior, *Mubādalāh* aims to create a society free from sexual violence—one where individuals understand and respect each other's rights while still adhering to cultural and religious norms. This

integration ensures that consent education does not inadvertently promote behaviors contrary to societal values but instead strengthens the moral and ethical fabric of society.

Mubādalab's approach to sexual consent education emphasizes the integration of consent with the broader concept of safe behavior, providing a comprehensive framework for sexual education that respects both individual autonomy and cultural values. Rather than teaching consent as an isolated concept, *Mubādalab* situates it within the context of responsible social interactions that include healthy communication, respect for physical boundaries, and alignment with religious and cultural values. This holistic perspective ensures that sexual consent is not seen as merely a permission to engage in sexual activity but as a crucial element of safe, respectful, and ethical relationships.

Safe behavior in the *Mubādalab* framework involves not just understanding when and how consent should be given, but also developing the skills to communicate boundaries clearly, recognize consent from others, and understand the broader societal implications of these interactions. This includes promoting emotional safety, physical respect, and ethical decision-making within relationships, which are all vital components of a safe and responsible sexual environment.

For example, consent education within this model would encourage students to understand their physical and emotional limits, to communicate openly with their partners, and to respect the sanctity of relationships as defined by cultural and religious teachings. By teaching safe behavior alongside consent, *Mubādalab* ensures that individuals not only know how to express and seek consent but also understand the broader responsibilities associated with these actions. This creates a robust framework for preventing sexual violence, fostering mutual respect, and maintaining social harmony.

The integration of consent and safe behavior in the *Mubādalab* perspective responds to the concerns of both AILA (Indonesian Association for Islamic Law) and ICJR (Indonesian Center for Justice and Rights). AILA's primary concern is the preservation of religious morality, fearing that consent education might inadvertently encourage immoral behavior or sexual permissiveness. On the other hand, ICJR emphasizes the importance of respecting bodily autonomy and human rights, advocating for clear boundaries and informed consent in all interpersonal relationships.

Mubādalab acts as a mediator between these two viewpoints, creating an educational approach that harmonizes respect for personal rights with religious values. AILA can view safe behavior as part of a value-based educational system that preserves moral integrity, while ICJR can rest assured that the core principle of bodily autonomy is safeguarded within the framework of consent education. By emphasizing mutual respect, willingness, and balance, *Mubādalab* ensures that consent education does not become controversial or divisive but instead fosters a society that honors both individual rights and cultural norms.

Mubādalab's educational framework provides a moderate, inclusive solution to the challenges surrounding sexual consent education. It bridges the gap between the concerns of AILA about the potential erosion of religious morals and the urgency expressed by ICJR regarding the protection of individual rights. By focusing on the concept of "*kesalingan*" (mutuality) and "*kerelaan*" (willingness), *Mubādalab* presents a vision of consent education that is not just about preventing sexual violence but also about building relationships rooted in ethical conduct, mutual understanding, and respect for each individual's autonomy.

This approach has several key benefits: (1) Prevention of Sexual Violence: By emphasizing mutual respect and clear communication of boundaries, *Mubādalab* helps prevent all forms of sexual violence, including within marriage, where issues of consent can sometimes be overlooked; (2) Teaching Consent without Promoting Promiscuity:

Mubādalab's integration of consent with safe behavior ensures that consent education is framed in a way that does not promote sexual permissiveness but instead focuses on ethical decision-making and respect for one another's dignity; and (3) Value-Based Preventive Education: The *Mubādalab* perspective encourages the development of a preventive education system based on religious and cultural values, ensuring that sexual consent is taught as part of a broader moral and ethical framework.

Through this approach, society can benefit from both legal protections and moral guidance, ensuring a balance between the legal recognition of personal rights and the adherence to ethical standards that honor religious and cultural traditions.

In conclusion, the integration of sexual consent with safe behavior, as advocated by *Mubādalab*, offers a balanced and holistic approach to sexual education. It addresses the concerns of both AILA and ICJR by providing a framework that respects bodily autonomy while upholding cultural and religious values. By promoting a deeper understanding of consent within the context of mutual respect and ethical decision-making, this approach helps create a society that is not only free from sexual violence but also built on the principles of dignity, harmony, and mutual understanding.

This approach facilitates the development of a more ethical and respectful society, where individuals are educated to make informed, responsible decisions about their interactions with others. It ensures that sexual consent is understood not as a free pass for sexual behavior but as a fundamental right rooted in respect for each individual's body and autonomy, in accordance with cultural and religious teachings. In this way, the *Mubādalab* framework contributes to building a society where people can coexist peacefully and harmoniously, with mutual respect for personal rights and collective values.

In conclusion, the *Mubādalab* framework offers a balanced and thoughtful approach to sexual consent education, addressing the challenges posed by misconceptions and fears regarding its implications. By emphasizing consent as a practice of mutual respect grounded in religious and moral values, *Mubādalab* provides a way forward that aligns modern educational goals with traditional cultural norms. Through responsible education and careful integration with ethical principles, *Mubādalab* ensures that sexual consent is understood as a tool for preventing violence and fostering healthy relationships, while remaining firmly rooted in the values that guide personal and social conduct. This perspective not only prevents misunderstandings but also empowers individuals to make informed, respectful decisions that honor both their own autonomy and the dignity of others.

Nussbaum's *Capabilities Approach* reinforces this by emphasizing the importance of creating conditions that allow individuals to flourish and protect themselves from harm (Nussbaum, 2021). In this context, sexual consent education becomes part of a broader effort to build a society where people can live freely, safely, and with dignity.

MacKinnon's focus on power structures also aligns with the *Mubādalab* approach by highlighting the need for consent education to address gender inequalities. Consent is not only about the individual's decision but also about the broader social forces that shape that decision (MacKinnon, 2018). By integrating these concepts, *Mubādalab* provides a comprehensive framework for sexual consent education that can prevent sexual violence and promote healthier relationships.

CONCLUSION

This research highlights a debate between ICJR (Indonesian Center for Justice and Reform) and AILA Indonesia regarding sexual consent education. ICJR views the lack of consent as a primary cause of sexual violence and advocates for sexual consent education

as a key solution. In contrast, AILA Indonesia opposes it, arguing that it conflicts with societal and religious norms and could promote sexual freedom outside marriage.

The Mubādalah perspective offers a middle ground, emphasizing the importance of sexual consent within the context of marriage. It argues that sexual consent education should focus on safe behavior, integrating human rights while respecting religious and cultural values. Mubādalah promotes a comprehensive approach that prevents sexual violence, encourages mutual respect between genders, and protects individuals from sexual harm in all contexts. This perspective bridges ICJR's human rights focus and AILA's traditional values, offering a balanced solution that upholds both individual rights and societal morals, fostering a safer and more respectful society.

This study has several limitations. It primarily focused on a theoretical analysis of sexual consent education from the Mubādalah perspective, lacking empirical data or field research to evaluate its effectiveness in real-world settings. Future research could use qualitative or quantitative methods to assess how these concepts are applied in schools, communities, and religious institutions. Additionally, the study was confined to Indonesian cultural and religious contexts, and including international perspectives would broaden the findings. Lastly, further research could explore the impact of integrating safe behavior and sexual consent into curricula on reducing sexual violence and shaping societal norms over time.

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