



# Islamic Self-Respect as a Coping Strategy for Victims of Sexual Harassment

Nur Afiah<sup>1</sup>, Rezki Perdani Sawai<sup>2</sup>, Ros Aiza Binti Mohd Mohktar<sup>3</sup>

<sup>1</sup>Doctor of Philosophy in Social Science, Universiti Sains Islam Malaysia, Malaysia.

E-mail: 4241084raudah@usim.edu.my

<sup>2</sup>Faculty of Leadership and Management, Universiti Sains Islam Malaysia, Malaysia.

E-mail: rezki@usim.edu.my

<sup>3</sup>Pusat Pengajian Teras, Universiti Sains Islam Malaysia, Malaysia.

E-mail: rosaiza@usim.edu.my

**Abstract:** Victims of sexual abuse in Muslim communities often face limited access to psychosocial support due to stigma, shame, and the lack of culturally and religiously relevant interventions. This study addresses these challenges by examining how Islamic values, *izzah* (dignity), *sabr* (patience), and *tawakkul* (trust in God) can support the development of self-esteem as a coping strategy for victims. Using a Systematic Literature Review (SLR) combined with bibliometric analysis through VOSviewer software, this study explores how these core Islamic concepts contribute to psychological resilience. The findings reveal that self-esteem rooted in Islamic spirituality plays a critical role in helping victims cope with trauma and rebuild their psychological well-being. Islamic values offer not only personal spiritual strength but also a culturally appropriate framework for recovery, especially in communities where modern mental health services are underutilized. An approach based on *sabr*, *tawakkul*, and *izzah* can strengthen resilience and restore self-worth affected by abuse. This study provides valuable insights for scholars, mental health practitioners, and policymakers, emphasizing the need for interventions and policies grounded in Islamic teachings to support survivors in Muslim communities.

**Keywords:** Islamic Values; Self-Respect, Sexual Harassment, Victims

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## 1. Introduction

Sexual harassment is a serious global issue. According to a report by the World Health Organization (WHO), one in three women worldwide has experienced physical or sexual violence in her lifetime. In Muslim communities, victims often face compounded challenges, not only psychological impacts but also social pressures such as stigma, shame, and lack of culturally relevant support. These conditions hinder victims from reporting their experiences and accessing psychosocial assistance. One critical barrier is the erosion of self-esteem, which often discourages victims from seeking help. Therefore, it is important to explore coping strategies grounded in Islamic values. Islamic principles such as *izzah* (dignity), *sabr* (patience), and *tawakkul* (trust in God) offer a culturally appropriate foundation for rebuilding self-worth and psychological resilience. Sexual harassment, as a global phenomenon, not only affects physical safety but also leaves lasting emotional trauma. An Islamic-based approach emphasizing self-respect can be a meaningful and effective strategy to support victims in coping with psychological distress. This study is essential to understanding how spiritual values contribute to trauma recovery and strengthen mental resilience. Although previous research has explored the role of religion in coping with trauma, studies specifically focusing on the concept of self-respect in Islam as a recovery tool for victims of sexual harassment remain limited.<sup>1</sup>

Several studies have shown that religion and spirituality play a significant role in helping individuals cope with trauma and psychological stress.<sup>2</sup> However, studies that specifically link the concept of self-respect in Islam to coping mechanisms remain limited. As a result, the understanding of the effectiveness of this approach is still not comprehensive. Islamic-based coping aspects, including *sabr* (patience), *tawakkul* (trust in God), and *izzah* (self-respect), have the potential to enhance victims' psychological resilience and well-being.<sup>3</sup> This aspect emphasizes self-respect as an integral part of faith and morality.<sup>4</sup> Research is needed to integrate this concept into policies and programs for the rehabilitation of victims of sexual violence in Muslim societies.<sup>5</sup> Recognizing the lack of existing studies, this research aims to address the gap by examining how self-respect in Islam can be expressed in various forms. Self-respect, as taught in Islamic teachings, can be meaningfully demonstrated and applied across different aspects of life. It can also serve as an effective coping strategy for victims of sexual harassment. When individuals and support teams utilize available resources effectively, they are better equipped to promote recovery and resilience in affected individuals.<sup>6</sup>

<sup>1</sup> Ella Smith et al., "A Peek behind the Curtain: An Integrative Review of Sexual Harassment of Nursing Students on Clinical Placement," *Journal of Clinical Nursing* 32 (2022): 666–87, <https://doi.org/10.1111/jocn.16600>.

<sup>2</sup> Jeffrey Robert Crabtree, Mark Evans, and Susie Khamis, "Tunesmiths and Toxicity: Workplace Harassment in the Contemporary Music Industries of Australia and New Zealand," 2020; B Ahmed, F N Yousaf, and U R Asif, "Combating Street Harassment: A Challenge for Pakistan," *Women & Criminal Justice*, 2021, <https://doi.org/10.1080/08974454.2019.1644697>; Ayşe Güler, Karen Bankston, and Carolyn R Smith, "Self-esteem in the Context of Intimate Partner Violence: A Concept Analysis," *Nursing Forum*, 2022, <https://doi.org/10.1111/nuf.12798>; Amir Masoud Sharifnia et al., "Muslim Women's Experiences of Domestic Violence and Abuse: A Meta-Ethnography of Global Evidence.," *Trauma, Violence & Abuse*, 2024, <https://doi.org/10.1177/15248380241286836>.

<sup>3</sup> S O Isangha, "Religious Coping and Well-Being Among Heterosexual Male Victims of Intimate Partner Violence," *Journal of Psychology and Theology*, 2024, <https://doi.org/10.1177/00916471241238205>.

<sup>4</sup> S Pertek, "Adaptive Religious Coping with Experiences of Sexual and Gender-Based Violence and Displacement," *Journal of Refugee Studies*, 2024, <https://doi.org/10.1093/jrs/feae003/7635826>.

<sup>5</sup> Y Sari, Saragi, and ..., "Individual Counseling Services to Address the Trauma of Adolescent Victims of Sexual Abuse Through Islamic Therapy," ... *Konseling Islam*, 2022.

<sup>6</sup> Mariam Lamine Breant, "Intervention Strategies Against and Effects of Female Sexual Harassment in Workplaces of Cote D'Ivoire," 2017.

This research, which explores the connection between Islamic-based self-respect and mental resilience, has the potential to offer a new perspective on interventions grounded in religious principles. Additionally, Islamic-based therapy that emphasizes spiritual reflection can enhance psychological recovery by fostering personal resilience in victims. Understanding the role of Islamic values in coping strategies is essential for developing more inclusive and culturally appropriate policies that address the needs of Muslim communities. Therefore, this study contributes not only to academic discourse but also has practical implications for designing interventions that are both effective and religiously relevant for victims of sexual abuse. Through empirical examination of these aspects, this research aims to fill existing gaps in the literature and provide a foundation for developing therapeutic approaches rooted in Islamic values.<sup>7</sup>

Studies on self-respect in Islam as a coping strategy for victims of sexual abuse have developed over several decades. However, significant gaps remain in the literature. Previous research has generally emphasized the role of religion and spirituality in helping individuals overcome psychological trauma. Yet, studies that explicitly link the concept of self-respect in Islam with victim recovery mechanisms are still scarce. There are three main trends in the existing literature. First, some studies highlight the relationship between Islamic values and psychological resilience among victims of sexual harassment. Second, other studies focus on therapeutic models rooted in Islamic spirituality for victim rehabilitation. Third, a number of studies explore the role of religious communities in restoring victims' self-worth. Despite these developments, explicit research connecting Islamic concepts of self-respect with coping strategies remains limited, underscoring the urgent need for further investigation in this area.

The first trend in this field focuses on studies that examine the relationship between Islamic values and the psychological resilience of victims of sexual harassment. Several studies indicate that concepts such as *sabr* (patience), *tawakkul* (trust in God), and *izzah* (self-respect) play an important role in helping individuals cope with trauma and enhance psychological well-being. These studies generally employ a qualitative approach using in-depth interview methods. The analysis typically adopts a phenomenological framework to explore victims' experiences in applying Islamic values in their daily lives. However, many prominent studies in this category remain largely descriptive and have yet to empirically test the effectiveness of Islamic self-respect in strengthening victims' resilience and psychological recovery.<sup>8</sup>

The second trend in previous studies involves therapeutic models based on Islamic spirituality for the rehabilitation of victims of sexual harassment. Research in this category focuses on the development of psychological interventions that integrate Islamic teachings, such as cognitive-spiritual therapy and dhikr-based therapy, to help victims cope with trauma.<sup>9</sup> Several studies have shown that the use of prayer and meditation can help reduce anxiety and improve the psychological well-being of

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<sup>7</sup> Ningsih Fadhilah and Alfiatur Rohmaniyah, "Problematic Preventive Efforts of Sexual Harassment through Islamic Gender Justice Values-Based Education," *Gender Equality: International Journal of Child and Gender Studies*, 2023, <https://doi.org/10.22373/equality.v9i2.19586>.

<sup>8</sup> Humeyra Guleryuz Erken, Leslie J Francis, and Ursula McKenna, "Love for Allah and Love for Self: Exploring the Connection between Religious Affect and Self-Esteem among Muslim Adolescents in England," *Journal of Beliefs and Values* 44, no. 1 (2023): 99–109, <https://doi.org/10.1080/13617672.2021.2018215>.

<sup>9</sup> Federica Taccini, A Rossi, and S Mannarini, "Understanding the Role of Self-Esteem and Emotion Dysregulation in Victims of Intimate Partner Violence.," *Family Process*, 2024, <https://doi.org/10.1111/famp.12966>.

victims.<sup>10</sup> However, this study remains limited, and the researchers have not yet considered how therapy can be tailored to meet individual needs.

The third trend in previous studies highlights the role of religious communities in restoring the self-worth of victims of sexual harassment. Research shows that support from Islam-based communities can help victims feel more accepted and accelerate the psychological recovery process.<sup>11</sup> In addition, the involvement of religious communities also contributes to reducing the social stigma that often prevents victims from seeking assistance.<sup>12</sup> This approach is widely used in surveys and studies to understand how the Muslim community provides social support to victims.<sup>13</sup> However, this study has not yet directly linked the concept of self-respect in Islam with victim recovery mechanisms.<sup>14</sup>

The third trend identified in previous studies has provided valuable insights into the role of Islamic values in the recovery of victims of sexual harassment. However, several weaknesses remain that need to be addressed. Most existing studies generally focus on spirituality in broad terms and have not specifically examined how the concept of self-respect in Islam contributes to victims' coping strategies.<sup>15</sup> In addition, studies related to Islamic-based therapy models are still largely limited to descriptive approaches and have not yet tested the effectiveness of interventions using more systematic quantitative methods.<sup>16</sup> Furthermore, although the role of religious communities in helping victims recover has been acknowledged, limited research explores how external support can be combined with coping strategies based on self-respect in Islam to more effectively strengthen victims' resilience and psychological well-being.<sup>17</sup>

Based on the previously discussed description, this research aims to fill the gap identified in earlier studies. It will specifically explore how the concept of self-respect in Islam can serve as an effective coping strategy for victims of sexual harassment. This study will integrate the core elements of Islamic self-respect, namely, *sabr* (patience), *tawakkul* (trust in God), and *izzah* (self-respect), into approaches for victim rehabilitation.<sup>18</sup> Thus, this research is expected to contribute to the development of more holistic coping strategies for victims of sexual abuse, as well as to provide policy recommendations for rehabilitation that align with the needs of the Muslim community.<sup>19</sup>

<sup>10</sup> G Karakurt et al., "Treatments for Female Victims of Intimate Partner Violence: Systematic Review and Meta-Analysis," *Frontiers in Psychology* 13 (2022), <https://doi.org/10.3389/fpsyg.2022.793021>.

<sup>11</sup> Alyssa Ferns et al., "Protocol for a Study on Vicarious Resilience in Service Providers for Victims and Survivors of Violence," *PLOS ONE* 18 (2023), <https://doi.org/10.1371/journal.pone.0283474>.

<sup>12</sup> M K Alsubaie et al., "Religious Coping, Perceived Discrimination, and Posttraumatic Growth in an International Sample of Forcibly Displaced Muslims," ... *Health, Religion & ...*, 2021, <https://doi.org/10.1080/13674676.2021.1973978>.

<sup>13</sup> Ibrahim Mahajne, N Alhuzail, and A Bar-On, "Arab Muslim Social Workers between the Sharia and Western Interventions and Their Coping Mechanisms," *Journal of Religion & Spirituality in Social Work: Social Thought* 40 (2021): 459–74, <https://doi.org/10.1080/15426432.2021.1924099>.

<sup>14</sup> Mahajne, Alhuzail, and Bar-On.

<sup>15</sup> Milagros Molero-Zafra et al., "Psychological Intervention in Women Victims of Childhood Sexual Abuse: An Open Study—Protocol of a Randomized Controlled Clinical Trial Comparing EMDR Psychotherapy and Trauma-Based Cognitive Therapy," *International Journal of Environmental Research and Public Health* 19 (2022), <https://doi.org/10.3390/ijerph19127468>.

<sup>16</sup> Sharifnia et al., "Muslim Women's Experiences of Domestic Violence and Abuse: A Meta-Ethnography of Global Evidence."

<sup>17</sup> J M Cénat et al., "Perceived Racial Discrimination, Internalized Racism, Social Support, and Self-Esteem among Black Individuals in Canada: A Moderated Mediation Model.," *Cultural Diversity & ...*, 2024.

<sup>18</sup> Pertek, "Adaptive Religious Coping with Experiences of Sexual and Gender-Based Violence and Displacement."

<sup>19</sup> E Rimayati, S Sayekti, and S Redjeki, *The Description of Inmates' Coping Skills of Class IIA Women's Prison in Semarang* (books.google.com, 2023).

## 2. Method

This study employed a Systematic Literature Review (SLR) approach based on the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines. The search strategy was conducted using databases such as Scopus, PubMed, and Google Scholar, with keywords including 'Islamic coping,' 'self-esteem,' 'sexual abuse survivors,' and 'religious values,' combined using Boolean operators.<sup>20</sup> The search included articles published between 2013 and 2023. The inclusion criteria consisted of articles that focused on Muslim populations, discussed Islamic values within a psychological context, and employed either empirical or conceptual approaches relevant to the topic. Conversely, non-peer-reviewed articles, studies focusing on non-Muslim subjects, and literature not available in English or Indonesian were excluded from the analysis.<sup>21</sup>

We selected this method to provide an in-depth understanding based on available scientific evidence and to identify patterns and trends in relevant studies. To analyze relationships between key concepts found in the literature, this study utilized VOSviewer, an advanced bibliometric data visualization tool that supports systematic and comprehensive analysis and demonstrates methodological rigor. The keywords used in the literature search included 'self-esteem,' 'Islamic concepts,' 'coping strategies,' and 'sexual abuse.' These keywords were chosen to focus on empirical research examining how Islamic values influence self-esteem as a coping strategy in the recovery process for victims of sexual abuse. Articles were selected based on the relevance of their titles and abstracts, followed by a full-text review to assess the completeness of their methodologies and findings. From an initial pool of 356 articles retrieved from Scopus, PubMed, and Google Scholar, only studies directly related to the influence of Islamic values on self-esteem in the context of victim recovery were included. The selection process was conducted using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework and followed four stages: identification, initial screening, eligibility assessment, and final inclusion.

After removing duplicates and evaluating the abstracts and full content of articles based on the inclusion and exclusion criteria, a total of 356 articles were initially identified through searches in the Scopus, PubMed, and Google Scholar databases. The selection process was conducted using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework. This screening process comprised four stages: identification, initial screening, eligibility assessment, and final inclusion. A total of 45 articles were ultimately included in the analysis. The inclusion criteria were: (1) empirical or conceptual studies relevant to Islamic values in the context of psychology or coping strategies; (2) focused on Muslim populations; and (3) published between 2013 and 2023. Articles were excluded if they were not available in English or Indonesian, were not thematically relevant, or were not peer-reviewed. The coding process was conducted manually with the support of NVivo 12 software to help identify and categorize the main themes and subthemes that emerged from the article content. A PRISMA flow

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<sup>20</sup> J Paul and A Criado, "The Art of Writing Literature Review: What Do We Know and What Do We Need to Know?," *International Business Review* 29 (2020): 101717, <https://doi.org/10.1016/j.ibusrev.2020.101717>.

<sup>21</sup> W Clark et al., "Extending Fisch and Block's (2018) Tips for a Systematic Review in Management and Business Literature," *Management Review Quarterly* 71 (2020): 215–31, <https://doi.org/10.1007/s11301-020-00184-8>.

diagram and a summary table of the screening process are included as part of the review results.

After all the data were collected and screened, 100 articles were selected for analysis. VOSviewer version 1.6.20 was used to visualize network-related values, providing a clear and comprehensive representation of how Islamic values influence self-respect as a coping strategy in the recovery process for victims of sexual harassment. The resulting visualization is presented in Figure 1.

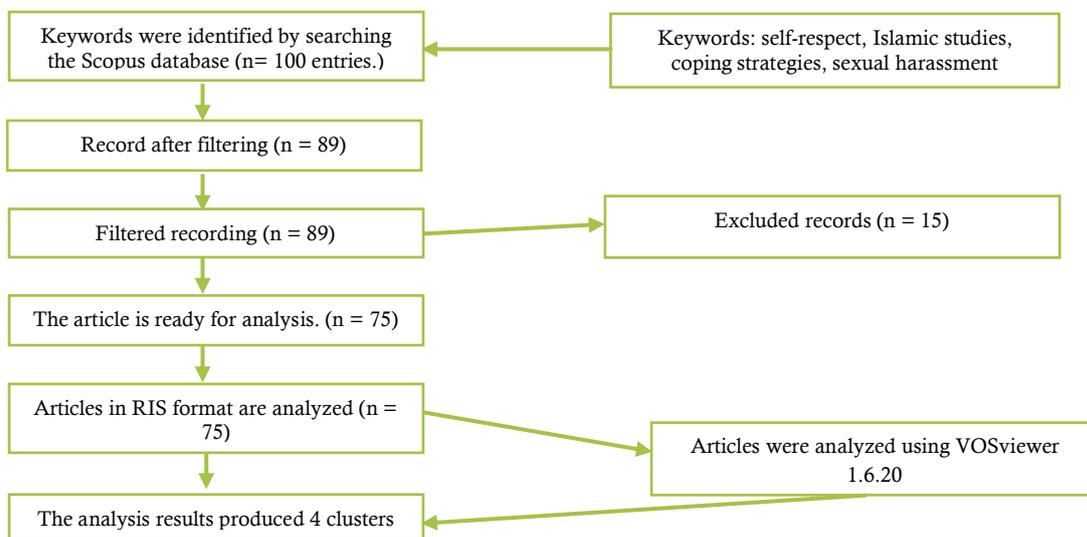


Figure 1. Systematic Literature Review Guidelines

### 3. Results

Based on the visual network analysis and bibliometric mapping (see Figure 2), several keywords and their interrelations emerge, highlighting thematic concentrations in research related to self-respect, Islamic concepts, coping strategies, and sexual harassment. The clusters are color-coded, with each color representing a significant thematic group. The red cluster focuses on the types, locations, and victims of sexual harassment. It includes terms such as child sexual abuse, online harassment, student silence, and workplace. This group emphasizes studies that examine the various forms of sexual harassment, the contexts or settings in which they occur, and the profiles of the victims.

The green cluster represents Islamic cultural values. It includes terms such as Islamic culture, basic human rights, Islamic teaching methods, and self-worth. This group centers on how Islamic values shape human behavior, discussing how Islamic teachings contribute to the development of personal identity and self-respect. The yellow cluster addresses coping strategies within an Islamic framework. It includes terms such as obedience, religion, faith, belief, moderation, education, and multiculturalism. This group explores how victims of sexual harassment employ coping strategies informed by Islamic values to recover from the trauma they have experienced.

The blue cluster represents the victims of sexual harassment. This group includes terms such as victims and trauma, indicating that individuals who experience sexual harassment often suffer from psychological trauma. Research within this cluster likely focuses on the dynamics and various forms of trauma encountered by victims. The purple cluster highlights the influence of religion. This group includes the term religion, emphasizing the role of Islamic teachings as a coping mechanism for individuals dealing with the aftermath of sexual harassment. Overall, the visualization provides a comprehensive overview of the interconnected research themes related to self-respect, Islamic studies, coping strategies, and sexual harassment. Each cluster represents a specific area of focus, and collectively, they illustrate a network of mutually reinforcing fields of study.

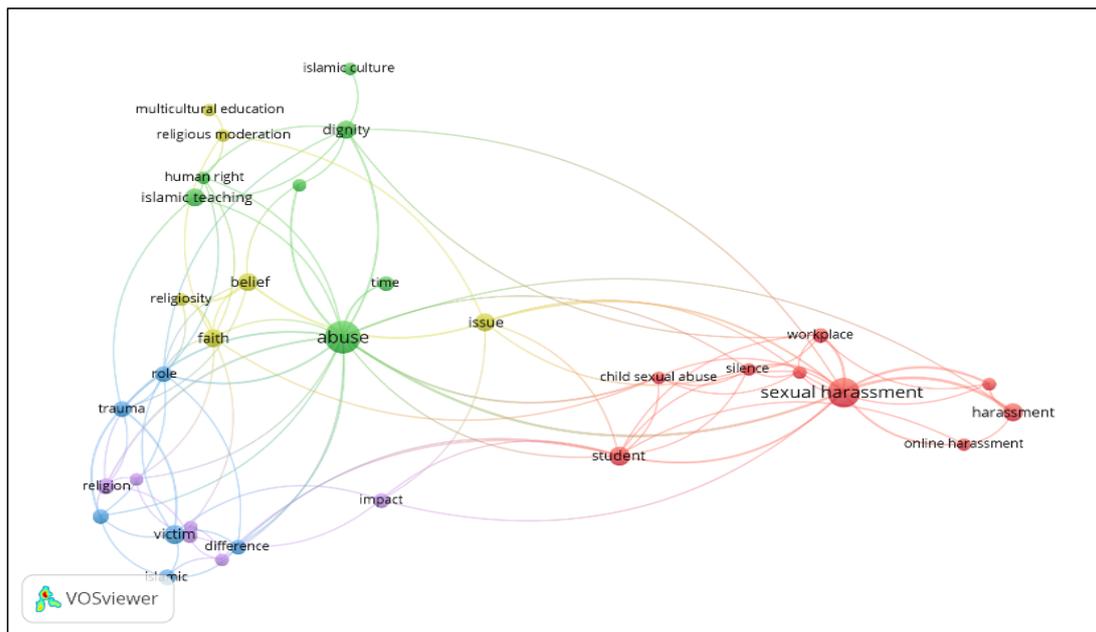


Figure 2. Model Visualization

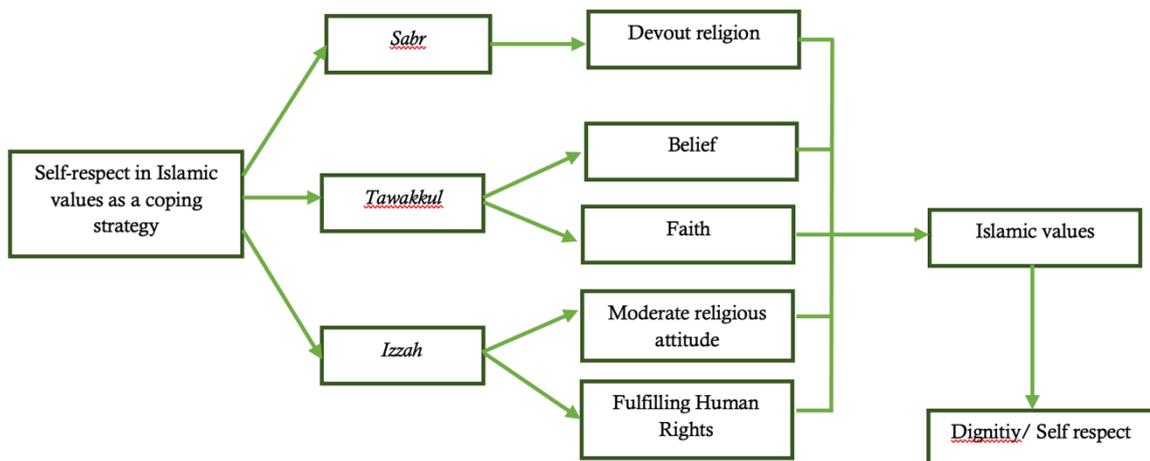


Figure 3. Self-Respect in Islamic Values as a Coping Strategy

#### 4. Discussion

This study highlights the concept of self-respect within Islamic values as a coping strategy for victims of sexual harassment. A review of the literature indicates that Islam-based coping strategies significantly enhance the psychological resilience of victims. Concepts such as *sabr* (patience), *tawakkul* (trust in God), and *izzah* (self-worth or dignity) function not only as theological principles but have also been empirically shown to support the rebuilding of victims' self-confidence.<sup>22</sup> This study also demonstrates that support from the Muslim community helps reduce social stigma toward victims and accelerates recovery through religion-based interventions.<sup>23</sup> Using bibliometric analysis with VOSviewer software, this study identifies a strong relationship among self-respect, Islamic values, coping strategies, and sexual harassment, which are categorized into several major thematic groups.<sup>24</sup> Thus, this research contributes to the growing body of knowledge on the rehabilitation of sexual violence victims from an Islamic perspective.<sup>25</sup>

This study demonstrates a close relationship between Islamic values and the psychological resilience of victims, both conceptually and in practical application. Islam, as a comprehensive system, emphasizes the importance of self-respect as a fundamental component of faith and morality.<sup>26</sup> The concept of surrender enables victims to accept their condition and achieve a sense of calm, thereby reducing prolonged and escalating anxiety while enhancing their psychological adaptability.<sup>27</sup> Meanwhile, *sabr* fosters resilience and emotional strength, helping victims persevere and continue their lives with a more positive outlook.<sup>28</sup> In addition, the role of religious communities in providing support is constructive for victims facing psychological pressure. These communities naturally become safe spaces where victims can share their experiences and receive validation.<sup>29</sup> However, Islamic values function not only as moral guidelines but also as an effective strategy for trauma recovery.

The results of this study are consistent with numerous previous findings, confirming the significant role of religion and spirituality in the recovery of trauma victims.<sup>30</sup> However, while previous research emphasizes the role of religion in general, this study specifically highlights self-respect in Islam as a unique and effective coping mechanism.<sup>31</sup> In this context, the Islamic-based rehabilitation

<sup>22</sup> Pertek, "Adaptive Religious Coping with Experiences of Sexual and Gender-Based Violence and Displacement."

<sup>23</sup> Arleen Lamba, N Mohajir, and S Rahman, "A Review of the Psychosocial Factors That Contribute to Sexuality, Female Sexual Dysfunction, and Sexual Pain among Muslim Women.," *Sexual Medicine Reviews*, 2023, <https://doi.org/10.1093/sxmrev/qead019>; Abdul Syatar et al., "Sexual Harassment in Cyberspace in the Perspective of Islamic Criminal Law and National Law," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum*, 2023, <https://doi.org/10.22373/legitimasi.v1i12.15007>.

<sup>24</sup> Taccini, Rossi, and Mannarini, "Understanding the Role of Self-Esteem and Emotion Dysregulation in Victims of Intimate Partner Violence."

<sup>25</sup> A Saiful, "Meningkatkan Self-Awerneess Siswa SD Negeri Pantai Hurip 02 Tentang Pemahaman Pencegahan Pelecehan & Kekerasan Seksual," *JPMNT: JURNAL PENGABDIAN MASYARAKAT NIAN TANA*, 2023, <https://doi.org/10.59603/jpmnt.v1i4.122>.

<sup>26</sup> Pertek, "Adaptive Religious Coping with Experiences of Sexual and Gender-Based Violence and Displacement."

<sup>27</sup> Humeyra Guleryuz Erken, Leslie J Francis, and Ursula Mckenna, "Love for Allah and Love for Self: Exploring the Connection between Religious Affect and Self-Esteem among Muslim Adolescents in England," *Journal of Beliefs & Values*, 2022, <https://doi.org/10.1080/13617672.2021.2018215>.

<sup>28</sup> E Melguizo-Ibáñez et al., "Motivational Climate, Anxiety and Physical Self-Concept in Trainee Physical Education Teachers—An Explanatory Model Regarding Physical Activity Practice Time," *International Journal of Environmental Research and Public Health* 19 (2022), <https://doi.org/10.3390/ijerph191912812>.

<sup>29</sup> Alsubaie et al., "Religious Coping, Perceived Discrimination, and Posttraumatic Growth in an International Sample of Forcibly Displaced Muslims."

<sup>30</sup> Ahmed, Yousaf, and Asif, "Combating Street Harassment: A Challenge for Pakistan."

<sup>31</sup> Sharifnia et al., "Muslim Women's Experiences of Domestic Violence and Abuse: A Meta-Ethnography of Global Evidence."

approach presented in this study places greater emphasis on psychosocial aspects and the development of the victim's identity, in contrast to previous studies that tend to be more descriptive and lack systematic empirical validation.<sup>32</sup> Additionally, this study presents an approach that integrates Islamic values into the rehabilitation strategy for victims of sexual violence, thereby establishing a more robust and culturally grounded intervention model.<sup>33</sup> As a result, this study enriches academic discourse and offers a deeper understanding of the integration of spirituality into interventions for victims of sexual harassment.

This research has broad implications for understanding Islam as a value system that can function as an effective coping mechanism for victims of sexual harassment. In society, Islamic values help victims confront the stigma they face and provide a safe space to rebuild their shaken sense of self-worth.<sup>34</sup> The Islamic approach to trauma is rooted in the practices of the Prophet Muhammad. This perspective actively emphasizes values such as compassion and underscores the importance of supporting social and mental well-being, which is central to broader Islamic teachings.<sup>35</sup> From an ideological perspective, the concept of self-respect in Islam is not solely individual-oriented but also emphasizes a balance between individual rights and social responsibility within the Muslim community.<sup>36</sup> Therefore, this study highlights the importance of understanding Islamic values not only as a moral foundation but also as a therapeutic approach in the recovery of victims of sexual violence.<sup>37</sup>

The implications of this study's findings indicate that an Islam-based coping strategy has the potential to shape a more inclusive and effective approach to the rehabilitation of sexual harassment victims. This approach offers enhanced psychosocial support by aligning with the victims' cultural values, thereby accelerating recovery and helping them regain confidence and a stronger sense of self.<sup>38</sup> However, potential dysfunctions must be addressed. For instance, a misinterpretation of concepts such as *sabr* (patience) and *tawakkul* (trust in God) may lead to a passive attitude of resignation in the face of sexual abuse. This mindset can hinder victims from taking action or seeking justice.<sup>39</sup> Therefore, a deeper understanding and appropriate interventions are necessary to ensure that Islamic values are applied productively in supporting victims.<sup>40</sup> In this way, Islam-based coping strategies can be optimized to better support victims by balancing acceptance with active efforts toward self-recovery.

Based on the findings of this study, several policy recommendations can be proposed to enhance the effectiveness of rehabilitation for victims of sexual harassment within an Islamic context. One key step is the development of

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<sup>32</sup> Taccini, Rossi, and Mannarini, "Understanding the Role of Self-Esteem and Emotion Dysregulation in Victims of Intimate Partner Violence."

<sup>33</sup> SARI, SARAGI, and ..., "Individual Counseling Services to Address the Trauma of Adolescent Victims of Sexual Abuse Through Islamic Therapy."

<sup>34</sup> Syatar et al., "Sexual Harassment in Cyberspace in the Perspective of Islamic Criminal Law and National Law."

<sup>35</sup> Pertek, "Adaptive Religious Coping with Experiences of Sexual and Gender-Based Violence and Displacement."

<sup>36</sup> Alsubaie et al., "Religious Coping, Perceived Discrimination, and Posttraumatic Growth in an International Sample of Forcibly Displaced Muslims."

<sup>37</sup> Alsubaie et al.

<sup>38</sup> N H Mansor et al., "Curbing Promiscuous Sex through the Practice of Fasting: An Islamic Approach," ... *Akidah & Pemikiran Islam*, 2022.

<sup>39</sup> Erken, Francis, and Mckenna, "Love for Allah and Love for Self: Exploring the Connection between Religious Affect and Self-Esteem among Muslim Adolescents in England."

<sup>40</sup> Melguizo-Ibáñez et al., "Motivational Climate, Anxiety and Physical Self-Concept in Trainee Physical Education Teachers—An Explanatory Model Regarding Physical Activity Practice Time."

rehabilitation programs grounded in Islamic principles, which may include counseling sessions with a spiritual approach, psychological resilience training based on Islamic teachings, and the strengthening of community roles in supporting victims.<sup>41</sup> In addition, there is a need for broader educational efforts related to the concept of self-respect in Islam, so that victims do not rely solely on passive patience but are also empowered to protect themselves and seek justice through appropriate legal channels.<sup>42</sup> This approach aims to more effectively integrate Islamic values into rehabilitation policies for victims of sexual violence, thereby creating a more robust and sustainable recovery model. The implementation of this strategy benefits not only individual victims but also the broader Muslim community by fostering a safer and more supportive environment for survivors of sexual harassment.

## 5. Conclusion

This study highlights the role of Islamic values, particularly the concept of self-respect, as a coping strategy for victims of sexual harassment. The findings reveal that Islamic principles such as *sabr* (patience), *tawakkul* (trust in God), and *izzah* (self-worth) possess not only theological significance but also contribute substantially to enhancing the psychological resilience of victims. The Islamic-based approach supports victims in rebuilding their self-worth, reducing anxiety, and strengthening their ability to cope with trauma. Crucially, support from the Muslim community plays a vital role in reducing social stigma and accelerating the recovery process through religion-based interventions. This research offers the perspective that Islamic values function not only as moral guidelines but also as key components in effective and sustainable trauma recovery strategies.

This research makes an academic contribution by integrating Islamic values into rehabilitation strategies for victims of sexual harassment, an area that has not been extensively explored in a focused manner. Through the use of bibliometric analysis with VOSviewer software, this study successfully identified the close interrelation among self-respect, Islamic values, coping strategies, and sexual harassment across several major thematic clusters. Unlike previous studies that tended to be primarily descriptive, this research offers a more comprehensive, culturally grounded, and Islamically based intervention model. Furthermore, the findings enrich the academic discourse by emphasizing how Islam, as a value system, can function as an effective coping mechanism in the rehabilitation of victims of sexual violence. Thus, this study opens new avenues for further exploration into the integration of spirituality within trauma intervention strategies.

Although this research offers valuable insights, several limitations must be acknowledged. First, the study primarily focuses on literature analysis and has not yet incorporated empirical data involving victims of sexual harassment. Therefore, further research is needed to develop and empirically validate the effectiveness of Islamic-based coping strategies. Second, although concepts such as patience (*sabr*) and humility have been shown to positively impact victims' psychological resilience, there is a risk of misinterpretation. Such misinterpretations may lead to passive acceptance of sexual abuse, potentially hindering victims from seeking justice.

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<sup>41</sup> Alsubaie et al., "Religious Coping, Perceived Discrimination, and Posttraumatic Growth in an International Sample of Forcibly Displaced Muslims."

<sup>42</sup> Shariffnia et al., "Muslim Women's Experiences of Domestic Violence and Abuse: A Meta-Ethnography of Global Evidence."

Consequently, broader educational efforts are necessary to ensure that Islamic values are applied in a constructive and empowering way to support victims in their recovery and pursuit of justice. Another limitation lies in the limited exploration of cultural and societal differences that influence victims' experiences across various Muslim communities. To address this gap, future research should adopt multidisciplinary, empirical, and comprehensive approaches to achieve a more holistic understanding of Islamic-based coping strategies in the rehabilitation of sexual harassment victims.

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