

JURNAL
HARGA DIRI DAN KECERDASAN SPIRITUAL SEBAGAI PREDIKTOR
PEMAHAMAN KEKERASAN SEKSUAL MAHASISWA



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PROGRAM STUDI BIMBINGAN KONSELING ISLAM
FAKULTAS USHULUDDIN, ADAB DAN DAKWAH
INSTITUT AGAMA ISLAM NEGERI
PAREPARE

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Benar telah menyelesaikan artikel dengan judul **"Self Esteem and Spiritual Intelligence as Predictors of Students' Understanding of Sexual Violence"** yang diterbitkan pada jurnal **"Journal of Islamic Communication and Counseling"** Volume 5 Nomor 1 Tahun 2026 dan telah terakreditasi **SINTA 4**. Maka dengan ini yang bersangkutan diberikan rekomendasi untuk dapat mengikuti ujian akhir.

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Self-Esteem and Spiritual Intelligence as Predictors of Students' Understanding of Sexual Violence

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ABSTRACT

Sexual violence in higher education continues to increase and poses serious consequences for students, making an adequate understanding of this issue critically important. This study aims to analyze the influence of self-esteem and spiritual intelligence on students' understanding of sexual violence. A quantitative approach was employed using multiple linear regression analysis involving 213 active university students. The research instruments included self-esteem, spiritual intelligence, and sexual violence understanding scales. The results indicate that spiritual intelligence has a significant effect on students' understanding, whereas self-esteem does not show a significant influence. The regression model explains 77.1% of the variance in students' understanding, suggesting that spiritual intelligence plays a crucial role in shaping moral awareness and students' ability to recognize and evaluate acts of sexual violence. These findings highlight the importance of integrating moral and spiritual values into higher education as a preventive effort against sexual violence and in fostering a safe and responsive academic environment.

Keywords: self esteem; sexual violence; spiritual intelligence; understanding

A. INTRODUCTION

Sexual violence is one of the most disturbing forms of human rights violations, as it disrupts social stability and the psychological well-being of victims. This phenomenon not only damages physical integrity but also leaves long-term impacts on the emotional, academic, and interpersonal conditions of individuals who experience it. Globally, increasing cases of sexual violence continue to be reported, indicating that this issue is a universal problem that transcends geographical and cultural boundaries. In Indonesia, sexual violence is defined as acts of sexual coercion without consent, including verbal harassment, physical harassment, rape, exploitation, and sexual abuse, as explained by Bagenda et al. (2024). This phenomenon illustrates that sexual violence is not merely a criminal act but also a manifestation of power imbalances that require deep social and psychological understanding.

Higher education institutions are expected to serve as safe spaces for students to develop their academic, professional, and personal capacities. However, numerous studies indicate that academic environments often represent some of the most vulnerable settings for the occurrence of sexual violence. Panggabean et al. (2025) highlight that gender inequality, power relations between lecturers and students, and a prevailing culture of silence—where victims or witnesses are reluctant to report incidents—play a critical role in perpetuating cycles of sexual violence that remain largely invisible yet persistent. Furthermore, Ardinata et al. (2025) emphasize that institutional structures that are not fully responsive to issues of sexual violence further facilitate unsafe conditions for students, both inside and outside the classroom.

National data reinforce the reality that sexual violence has become an increasingly severe crisis in recent years. The 2025 report from the National Commission on Violence Against Women (Komnas Perempuan) documented 445,502 cases in the previous year, with thousands of additional reports recorded in the current year. The Ministry of Women's Empowerment and Child Protection (KemenPPPA) also reported nearly six thousand cases of violence against women by April 2025. Moreover, more than eleven thousand cases of violence against children were recorded within the first six months of the year, with sexual violence identified as the most dominant category. Most concerning, Johana (2025) reported that more than one thousand university students in Indonesia became victims of sexual violence over the course of a single year. These figures reflect the gravity of the issue and underscore that university students constitute a vulnerable population requiring both protection and a strong understanding of sexual violence.

Students' understanding of sexual violence constitutes an essential foundation for creating a safe campus environment. This understanding not only involves recognizing the definition of sexual violence but also includes awareness of risky behavioral indicators, the ability to distinguish between healthy and unhealthy interactions, and the skills to respond to ambiguous situations.

Aryuni et al. (2023) emphasize that such understanding has direct implications for students' behavior, both in preventing sexual violence and in providing assistance to victims. Nevertheless, several studies indicate that students' levels of understanding remain low and are vulnerable to internal conditions such as academic stress, self-regulation abilities, and emotional dynamics (Salsabila et al., 2022; Larasati et al., 2025; Khairani & Masitah, 2024).

Understanding of sexual violence is conceptualized as students' cognitive capacity to comprehend and recognize the concept of sexual violence. This understanding is positioned as a knowledge-based construct rather than as personal experience, affective attitudes, or emotional reactions to sexual violence. Therefore, students' understanding of sexual violence is measured based on their cognitive ability to evaluate whether certain behaviors fall within the category of sexual violence or do not constitute sexual violence.

This limited level of understanding is also influenced by the lack of systematic educational interventions within the campus environment. Many higher education institutions have not yet implemented comprehensive curricula, training, or prevention programs related to sexual violence. Al Bahi (2023) notes that the absence of formal learning spaces addressing sexual violence leads students to misunderstand healthy behavioral boundaries and to normalize problematic actions. This condition indicates that students require a strong foundation of knowledge and moral values to fully comprehend the context of sexual violence.

Within the psychological domain, self-esteem is one of the variables frequently associated with individuals' vulnerability to various forms of violence, including sexual violence. Self-esteem reflects an individual's evaluation of self-worth and influences how a person establishes boundaries in interpersonal relationships. The literature indicates that individuals with low self-esteem are more susceptible to unhealthy relationships, experience difficulty in expressing refusal, and tend to accept treatment that is detrimental to themselves (Wardhani & Indrawati, 2021; Qinthara, 2023). Putri and Katkar (2025) demonstrate that self-esteem is related to individuals' responses to emotional and sexual violence, indicating that this variable is relevant for understanding the behavioral dynamics of university students.

International research further expands the understanding of the relationship between self-esteem and sexual violence. The study by Sakellari et al. (2022) reveals that students who experience polyvictimization exhibit lower levels of self-esteem and higher psychological vulnerability. Similarly, Belaatar et al. (2025) show that physical, psychological, and sexual violence can significantly reduce self-esteem and generate long-term social anxiety. These findings suggest that self-esteem has a bidirectional relationship, functioning both as a risk factor and as a consequence of experiences of sexual violence.

In addition to self-esteem, spiritual intelligence has emerged as an important variable examined

in contemporary psychological studies. Spiritual intelligence is understood as an individual's capacity to comprehend the meaning of life, integrate moral values, and respond to challenging situations through deep reflection. Zohar and Marshall, as cited in Balambeu et al. (2025), explain that spiritual intelligence serves as a foundation for individuals to act ethically and morally. In the context of sexual violence, spiritual intelligence enables students to be more sensitive to the suffering of others and more capable of evaluating actions based on humanitarian values.

Spiritual intelligence, within the framework of Islamic counseling studies through a guidance and counseling approach, has been shown to enhance individuals' moral awareness by enabling them to assign meaning to daily life behaviors in accordance with Islamic principles. In addition, the process of tazkiyatun nafs is understood as an effort of spiritual purification that integrates values of tawhid and akhlaq, which can assist individuals in shaping moral quality (Solihin et al., n.d.; Anbiya, 2023; Suhertina, 2024). Suhertina (2024) further adds that self-esteem, from the perspective of Islamic guidance and counseling, can also be developed through the integration of spiritual and religious values in counseling practices.

Empirical research supports the significant role of spiritual intelligence in shaping moral sensitivity. Haryanto et al. (2023) demonstrate that spiritual intelligence enhances an individual's ethical awareness. The findings of Karimi (2021) confirm that spiritual intelligence can increase empathy, while Baghcheghi et al. (2024) show that spiritual intelligence contributes significantly to moral judgment ability. Dewi et al. (2024) further add that spiritual intelligence influences value-based learning outcomes, indicating its association with the process of moral internalization. Thus, spiritual intelligence can be viewed as an important factor in shaping students' understanding of sexual violence.

Beyond psychological aspects, understanding sexual violence is also strongly influenced by structural and social factors within the campus environment. Panggabean et al. (2025) identify unclear policies, limited reporting mechanisms, and power imbalances as factors that make sexual violence difficult to prevent. An international study by Della Torre and Pereira (2024) adds that psychosocial pressure and discrimination also influence individuals' perceptions of violence risk. Dhingra et al. (2022) emphasize that the most effective approach to preventing sexual violence is one that integrates regulation, ethics, and spirituality to transform individual values and behaviors.

Although numerous studies have provided valuable insights into the factors influencing understanding and the risk of sexual violence, gaps remain in the literature. Most studies have examined self-esteem or spiritual intelligence separately and have not integrated both variables into a single predictive model. Theoretically, however, these two variables are closely related to values, morality, self-reflection, and self-evaluation, all of which are relevant in shaping understanding of sexual violence. The absence of studies that integrate these variables leaves a theoretical gap that

needs to be addressed through empirical research.

Based on this gap, the present study was designed to analyze the influence of self-esteem and spiritual intelligence on students' understanding of sexual violence using multiple linear regression analysis. This study is expected to contribute theoretically by expanding the psychosocial model of sexual violence understanding and practically by providing policy recommendations for higher education institutions to develop more comprehensive prevention programs based on character strengthening, moral values, and students' spiritual awareness. Thus, this research not only enriches scholarly discourse but also offers a new perspective in efforts to build a safe and ethically grounded academic environment.

B. RESEARCH METHODS

This study focuses on the individual unit of analysis, namely active undergraduate students of the State Islamic Institute (IAIN) Parepare. The objective is to understand how internal psychological factors, such as self-esteem and spiritual intelligence, contribute to students' understanding of sexual violence. The selection of students as the unit of analysis is based on the consideration that this group constitutes a population vulnerable to various forms of sexual violence and plays a crucial role in fostering a safe campus culture. Moreover, the use of individuals as the unit of analysis allows for more accurate measurement of psychological constructs through standardized instruments.

The research employed a quantitative approach with an explanatory orientation. The quantitative approach was selected based on the positivist paradigm, which seeks to generate objective findings through structured data collection, standardized instruments, and statistical analysis (Sugiyono, 2018). The research design is associative, utilizing multiple linear regression analysis to examine the influence of self-esteem and spiritual intelligence on students' understanding of sexual violence, both simultaneously and partially. This approach is considered appropriate for developing a predictive model that explains the relationships among psychological variables measured at the individual level.

Research data were obtained from primary data sources through responses from active students of IAIN Parepare. The research population consisted of 6,000 students, and the sample size was determined using the Slovin formula with a 5% margin of error, resulting in an initial sample of 375 respondents. The sampling technique employed was non-probability sampling using purposive sampling, in which participants were selected based on specific criteria, including being active students, male or female, and willing to voluntarily complete the questionnaire. This technique enabled the researcher to obtain respondents relevant to the research objectives. However, the use of purposive sampling introduces potential bias, as the sample is determined based on predefined

criteria established by the researcher. Therefore, the findings of this study are not intended to be widely generalized but rather to provide an empirical description of the influence of self-esteem and spiritual intelligence on students' understanding of sexual violence among students meeting specific criteria.

Although the initial sample calculation yielded 375 respondents based on the Slovin formula, only 213 respondents were included in the final analysis. This reduction occurred because only these respondents met the specific criteria established by the researcher for multiple linear regression analysis using the purposive sampling technique.

Data collection was conducted through questionnaires distributed both directly and online. The research instruments consisted of three main scales. First, the self-esteem scale comprised 32 items developed based on Rosenberg's theory, covering aspects of self-worth, self-respect, self-confidence, and self-acceptance. Second, the spiritual intelligence scale consisted of 32 items referring to the theory of Zohar and Marshall, including aspects of flexibility, self-awareness, the ability to cope with suffering, and the ability to face fear. Third, the sexual violence understanding scale comprised 12 items based on the cognitive aspects proposed by Kaufman. All items were measured using a four-point Likert scale (strongly agree–agree–disagree–strongly disagree). The use of a four-point scale without a neutral option follows the consideration of DeVellis and Thorpe (2022), who argue that neutral categories often generate ambiguity and reduce data sensitivity.

Data analysis was conducted using the JASP application through several stages. First, construct validity was examined using the product–moment correlation technique to ensure the alignment of each item with its theoretical construct. Second, instrument reliability was tested using Cronbach's Alpha to determine the internal consistency of each scale, with a minimum reliability threshold of 0.70. Third, a normality test was conducted using the Shapiro–Wilk method to assess data distribution assumptions. Fourth, variance homogeneity was tested using One-Way ANOVA to ensure equality of variance across data groups. Fifth, a linearity test was performed to confirm that the relationships between independent and dependent variables met the assumptions of the regression model. The final stage involved multiple linear regression analysis to determine the influence of self-esteem and spiritual intelligence on students' understanding of sexual violence. Decision-making criteria were based on significance values, where $p < 0.05$ indicated a statistically significant effect between variables.

C. RESULT AND DISCUSSION

4.1. Distribution of Respondents' Characteristics

Based on the data analysis, this study involved 213 active students of IAIN Parepare, aged between 16 and 25 years. The respondents consisted of 93 male students (43.7%) and 120 female students (56.3%), as shown in Figure 1. In addition, the respondents were drawn from 27 different study programs, covering various academic disciplines such as Islamic Broadcasting Communication, Islamic Journalism, Sharia Economic Law, Sharia Economics, Islamic Religious Education, Mathematics Education, and English Education. This diversity of study programs indicates that the research sample represents a broad range of students' academic backgrounds. The distribution of research respondents is presented in Figure 1.

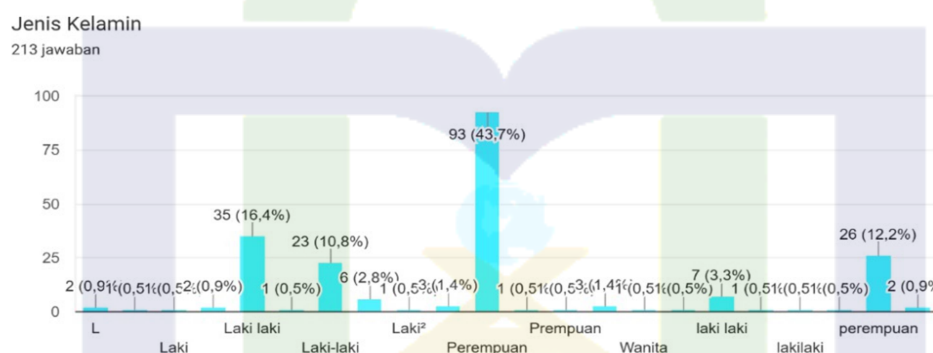


Figure 1. Respondent Characteristics

Source: Data were processed using JASP (Version 0.95.4)

Figure 1 shows that female students constitute the dominant group among the questionnaire respondents. The diversity of academic backgrounds broadens the range of respondents' perspectives on the issue of sexual violence. These findings reveal several important tendencies. First, the predominance of female respondents suggests that the issue of sexual violence is perceived as more sensitive or more relevant to them, thereby encouraging higher response rates. Second, the diversity of fields of study indicates that students' understanding of sexual violence is shaped by varied academic backgrounds. Third, the relatively homogeneous age distribution indicates that all respondents are within a similar phase of social and emotional development, making them comparably relevant in understanding issues related to sexual violence. Interpretatively, these diverse respondent characteristics strengthen the validity of the study, as they reflect a multidisciplinary representation of students at IAIN Parepare.

4.2. The Simultaneous Effect of Self-Esteem and Spiritual Intelligence

The results of the coefficient of determination test indicate that the regression model has an Adjusted R^2 value of 0.771. This value suggests that 77.1% of the variance in students' understanding

of sexual violence can be explained by the variables of self-esteem and spiritual intelligence. Meanwhile, the remaining 22.9% is influenced by other factors not examined in this study. The results of the coefficient of determination test are presented in Table 1.

Table 1. Coefficient of Determination Test Results

Model	R	R ²	Adjusted R ²	RMSE
M₀	0.000	0.000	0.000	7.186
M₁	0.879	0.773	0.771	3.438

Source: Data were processed using JASP (Version 0.95.4)

In addition to the coefficient of determination test, a simultaneous test was also conducted. The results of the F-test indicate that the regression model is simultaneously significant, with an F value of 358.0 and $p < 0.001$. This finding indicates that self-esteem and spiritual intelligence jointly make a significant contribution to students' understanding of sexual violence. The results of the simultaneous test are presented in Table 2.

Table 2. Simultaneous Test (F-test) Results

Model		Sum of Squares	df	Mean Square	F	p
M₁	Regression	8464	2	4232.19	358.0	< .001
	Residual	2483	210	11.82		
	Total	10947	212			

Source: Data were processed using JASP (Version 0.95.4)

4.3. The Partial Effect of Self-Esteem and Spiritual Intelligence

The results of the t-test indicate that self-esteem has a regression coefficient of -0.002 , with a t value of -0.092 and $p = 0.927$, indicating that self-esteem does not have a statistically significant partial effect on students' understanding of sexual violence. In contrast, spiritual intelligence shows a highly significant effect, with a regression coefficient of 0.329 , a t value of 12.930 , and $p < 0.001$. These findings indicate that higher levels of spiritual intelligence are associated with better student understanding of issues related to sexual violence. The resulting regression equation is $Y = 4.912 - 0.002X_1 + 0.329X_2$. The results of the partial (t-test) analysis are presented in Table 3.

Model		Unstandardized	Standard Error	Standardized	t	p
M₀	(Intercept)	39.362	0.492		79.943	< .001
M₁	(Intercept)	4.912	1.363		3.605	< .001
	Self-Esteem	-0.002	0.026	-0.006	-0.092	.927
	Kecerdasan Spiritual	0.329	0.025	0.885	12.930	< .001

Table 3. Partial Test (t-test) Results

Source: Data were processed using JASP (Version 0.95.4)

The findings of this study indicate that spiritual intelligence serves as a strong predictor in enhancing students' understanding of sexual violence, whereas self-esteem does not make a significant contribution. These results suggest that students' understanding of sexual violence is more strongly influenced by their capacity for value internalization, moral reflection, and depth of spiritual awareness than by general self-evaluative perceptions. The regression model, which explains a substantial proportion of the variance in students' understanding, further reinforces the notion that specific psychological aspects—particularly those related to meaning, life values, and moral sensitivity—play a substantive role in shaping how students interpret and evaluate acts of sexual violence in both social and academic contexts. These findings are also aligned with Islamic principles concerning self-protection, as reflected in Surah An-Nur verse 31, which emphasizes the importance of maintaining personal dignity and behavioral boundaries.

The absence of a significant effect of self-esteem on the understanding of sexual violence may be interpreted through the psychological characteristics of self-esteem itself. Self-esteem fundamentally represents a global evaluation of one's self-worth, which tends to be relatively stable but is not necessarily associated with the depth of moral reflection. Individuals with high self-esteem may feel confident and valued; however, this does not automatically correlate with the ability to comprehend complex ethical phenomena. This finding is consistent with Belaatar et al. (2025), who argue that self-esteem is more susceptible to traumatic experiences and fluctuations in emotional conditions. Consequently, self-esteem appears to be more sensitive to the quality of interpersonal relationships than to the capacity to understand social issues that require profound moral analysis. Similarly, Sakellari et al. (2022) demonstrate that understanding sexual violence requires sensitivity to power dynamics, social structures, and the psychosocial conditions of victims.

In contrast, spiritual intelligence was found to make a significant contribution to students' understanding of sexual violence. This finding is consistent with the conceptualization of spiritual intelligence as the capacity to interpret the meaning of life, integrate moral values, and comprehend social reality in a more holistic manner (Balambeu et al., 2025). Individuals with higher levels of spiritual intelligence are better able to perceive sexual violence not merely as a legal issue or deviant behavior, but as a fundamental violation of human dignity. Spiritual intelligence fosters sensitivity to the suffering of others and strengthens the ability to recognize actions that violate humanitarian values. These findings are also consistent with Nihayah et al. (2025), who report that spiritual intelligence enhances moral awareness and social sensitivity. Global studies, such as Dhingra et al. (2022), further indicate that spirituality-based approaches can enhance empathy, social concern, and the ability to evaluate actions within a more mature ethical framework.

Compared with previous studies, these findings demonstrate a relatively high level of consistency. Haryanto et al. (2023) provide evidence that spiritual intelligence plays an important role in shaping an individual's moral orientation, including the ability to assign meaning to value-laden social situations. Karimi (2021) likewise emphasizes the relevance of spiritual intelligence in enhancing empathy, which serves as a fundamental basis for understanding sexual violence. However, the results of this study differ from several studies that position self-esteem as a predictor of various psychological and social outcomes. Putri and Katkar (2025) found that self-esteem is associated with individuals' responses to emotional violence. Another study by Torre (2024) indicates that self-esteem influences perceptions of violence risk in discriminatory situations. These inconsistencies suggest that the influence of self-esteem is contextual in nature and does not consistently emerge when the dependent variable involves more abstract forms of ethical and moral understanding.

From a theoretical perspective, the findings of this study indicate that students' understanding of sexual violence requires more than factual knowledge or basic cognitive abilities. Such understanding demands a deep integration of moral and spiritual values, which in turn enables students to interpret sexual violence as a violation of human integrity and dignity. Spiritual intelligence emerges as a central foundation in this process, as it provides a reflective framework that allows students to view issues of sexual violence from a broader humanitarian perspective. In contrast, self-esteem—which is individual and evaluative in nature—does not offer a sufficiently strong value-based foundation to foster moral sensitivity toward issues of sexual violence.

Within the context of higher education, these findings carry significant implications. Universities are not merely spaces for academic processes but also environments for students' moral and character development. The high prevalence of sexual violence on campuses (Johana, 2025) indicates an urgent need to strengthen students' capacities to recognize and understand this issue. Spiritual intelligence may function as a form of psychological capital that enhances students' moral resilience when facing risky situations, whether as victims, witnesses, or agents of prevention.

The practical implications of this study underscore the need for the development of more holistic and transformative educational programs. Higher education institutions should integrate moral, ethical, and spiritual education into the curriculum and create safe spaces for dialogue on issues related to sexual violence. Anti-sexual violence training grounded in value reflection and moral integrity can help students understand this issue not merely as an academic topic, but as a fundamental humanitarian concern. In addition, strengthening empathy through experiential learning approaches may enhance students' awareness of the impacts of sexual violence and encourage them to become active contributors to a safe and inclusive campus culture.

At the policy level, universities need to ensure that mechanisms for the prevention and handling of sexual violence do not focus solely on procedural aspects, but also on the development of a campus

culture aligned with moral and spiritual values. Such efforts may include providing value-based training for educators, strengthening student organizations engaged in advocacy, and fostering reflective communities that cultivate awareness of human dignity. This multidimensional approach enables the formation of a campus ecosystem that is more sensitive to issues of sexual violence and more capable of responding to cases in a humane and comprehensive manner.

Overall, this study affirms that spiritual intelligence is a key variable in enhancing students' understanding of sexual violence. While self-esteem remains relevant in many other social contexts, it does not appear to contribute significantly when understanding is related to the interpretation of values, morality, and ethics. These findings add new insights to the literature regarding how specific psychological factors play a more prominent role in shaping students' perceptions of sexual violence and provide new directions for future research seeking to explore value-based dimensions in the study of sexual violence.

D. CONCLUSION

The most important findings of this study indicate that spiritual intelligence is the psychological factor with the strongest influence on shaping students' understanding of sexual violence, whereas self-esteem does not demonstrate a significant contribution. The key lesson derived from these findings is that understanding sexual violence is not merely a matter of cognitive knowledge but also involves the depth of moral values, empathy, and ethical awareness embedded within individuals. Therefore, efforts to prevent sexual violence in higher education settings require approaches that are not only informative but also transformational, particularly through the strengthening of students' spiritual and moral values.

This study demonstrates notable strengths in terms of its scholarly contribution, as it simultaneously examines two psychological variables within a single predictive model of sexual violence understanding—an approach that has been relatively underexplored in prior studies. The findings enrich the existing literature by highlighting how spiritual intelligence influences students' sensitivity to issues of sexual violence and by extending theoretical perspectives on the psychosocial determinants of preventive behavior in academic environments. In addition, this research provides relevant empirical evidence to support the development of campus policies related to anti-sexual violence education based on character building and moral reinforcement.

The implications of this study further emphasize the importance of strengthening Islamic guidance and counseling services through individual and group counseling grounded in Islamic values, spiritual guidance, and the development of students' awareness and empathy. Such services function as preventive strategies based on the enhancement of spiritual intelligence to improve students' understanding of sexual violence. Within this context, Islamic counselors may play a strategic role as

facilitators of campus moral awareness by integrating psychological support with the internalization of spiritual values in efforts to prevent sexual violence.

Nevertheless, this study has several limitations. The use of a quantitative survey method with self-report questionnaires means that students' understanding was measured based on self-perceptions, which may be susceptible to perceptual and honesty biases. Moreover, the study did not include other variables that are theoretically relevant to understanding sexual violence, such as formal knowledge, personal experiences, cultural norms, and the effectiveness of campus policies. These limitations provide opportunities for future research to adopt mixed methods approaches, incorporate a broader range of psychosocial variables, or conduct longitudinal studies to obtain a more comprehensive understanding of the factors influencing students' understanding of sexual violence.

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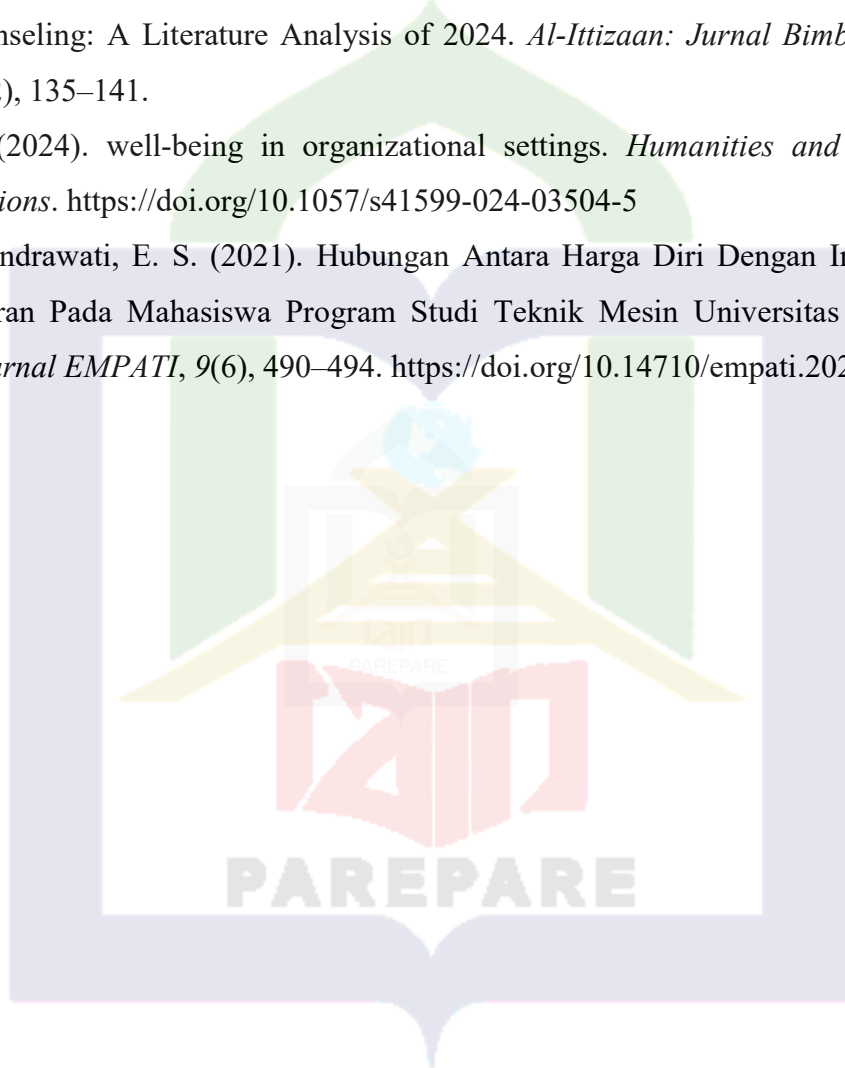
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LAMPIRAN-LAMPIRAN





DEKAN FAKULTAS USHULUDDIN, ADAB DAN DAKWAH
NOMOR : B-2271/In.39/FUAD.03/PP.00.09/09/2025

TENTANG

PENETAPAN PEMBIMBING SKRIPSI/TUGAS AKHIR MAHASISWA

DENGAN RAHMAT TUHAN YANG MAHA ESA

DEKAN FAKULTAS USHULUDDIN, ADAB DAN DAKWAH INSTITUT AGAMA ISLAM NEGERI PAEREPARE

- Menimbang
- Bahwa untuk menjamin kualitas skripsi/tugas akhir mahasiswa FAKULTAS USHULUDDIN, ADAB DAN DAKWAH IAIN Parepare, maka dipandang perlu penetapan pembimbing skripsi/tugas akhir mahasiswa tahun 2025
 - Bahwa yang tersebut namanya dalam surat keputusan ini dipandang cakap dan mampu untuk diserahi tugas sebagai pembimbing skripsi/tugas akhir mahasiswa.
- Mengingat
- Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional;
 - Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen;
 - Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi;
 - Peraturan Pemerintah RI Nomor 17 Tahun 2010 tentang Pengelolaan dan Penyelenggaraan Pendidikan
 - Peraturan Pemerintah RI Nomor 13 Tahun 2015 tentang Perubahan Kedua atas Peraturan Pemerintah RI Nomor: 19 Tahun 2005 tentang Standar Nasional Pendidikan;
 - Peraturan Presiden RI Nomor 29 Tahun 2018 tentang Institut Agama Islam Negeri Parepare;
 - Keputusan Menteri Agama Nomor: 394 Tahun 2003 tentang Pembukaan Program Studi;
 - Keputusan Menteri Agama Nomor 387 Tahun 2004 tentang Petunjuk Pelaksanaan Pembukaan Program Studi pada Perguruan Tinggi Agama Islam;
 - Peraturan Menteri Agama Nomor 35 Tahun 2018 tentang Organisasi dan Tata Kerja IAIN Parepare
 - Peraturan Menteri Agama Nomor 16 Tahun 2019 tentang Statuta Institut Agama Islam Negeri Parepare.
- Memperhatikan :
- Surat Pengesahan Daftar Isian Pelaksanaan Anggaran Nomor: SP : DIPA-025.04.2.307381/2025, tanggal 15 September 2025 tentang DIPA IAIN Parepare Tahun Anggaran 2025
 - Surat Keputusan Rektor Institut Agama Islam Negeri Parepare Nomor: 2273 Tahun 2025, tanggal 15 September 2025 tentang pembimbing skripsi/tugas akhir mahasiswa Fakultas Ushuluddin, Adab dan Dakwah;
- MEMUTUSKAN
- Menetapkan
- Keputusan Dekan Fakultas Ushuluddin, Adab dan Dakwah tentang pembimbing skripsi/tugas akhir mahasiswa Fakultas Ushuluddin, Adab dan Dakwah Institut Agama Islam Negeri Parepare Tahun 2025
 - Menunjuk saudara: **Nur Affah, M.A.**, sebagai pembimbing skripsi/tugas akhir bagi mahasiswa :
Nama Mahasiswa : ASTRID
NIM : 2220203870232022
Program Studi : Bimbingan Konseling Islam
Judul Penelitian : Pengaruh nilai-nilai Izzah terhadap kepercayaan diri mahasiswa Fakultas Ushuluddin, adab dan Dakwah IAIN Parepare
 - Tugas pembimbing adalah membimbing dan mengarahkan mahasiswa mulai pada penyusunan sinopsis sampai selesai sebuah karya ilmiah yang berkualitas dalam bentuk skripsi/tugas akhir;
 - Segala biaya akibat diterbitkannya surat keputusan ini dibebankan kepada Anggaran belanja IAIN Parepare;
 - Surat keputusan ini disampaikan kepada yang bersangkutan untuk dilaksanakan sebagaimana mestinya.

Ditetapkan Parepare

Pada tanggal 15 September 2025

Dekan,



Dr. A. Nurkidam, M.Hum.

NIP 196412311992031045



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PAREPARE
FAKULTAS USHULUDDIN, ADAB DAN DAKWAH**

Alamat : Jl. Amal Bakti No. 8, Soreang, Kota Parepare 91132 ☎ (0421) 21307 📠 (0421) 24404
PO Box 909 Parepare 9110, website : www.iainpare.ac.id email: mail.iainpare.ac.id

Nomor : B-2752/In.39/FUAD.03/PP.00.9/12/2025

24 Desember 2025

Sifat : Biasa

Lampiran : -

H a l : Permohonan Izin Pelaksanaan Penelitian

Yth. Walikota Parepare

Cq. Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu Parepare
di

KOTA PAREPARE

Assalamu Alaikum Wr. Wb.

Dengan ini disampaikan bahwa mahasiswa Institut Agama Islam Negeri Parepare :

Nama : ASTRID
Tempat/Tgl. Lahir : BULO, 18 Desember 2003
NIM : 2220203870232022
Fakultas / Program Studi : Ushuluddin, Adab dan Dakwah / Bimbingan Konseling Islam
Semester : VII (Tujuh)
Alamat : KAMP. BARU KAB. SIDENRENG RAPPANG PROV. SULAWESI
SELATAN

Bermaksud akan mengadakan penelitian di wilayah Walikota Parepare dalam rangka penyusunan Skripsi yang berjudul :

**PENGARUH HARGA DIRI DAN KECERDASAN SPIRITUAL TERHADAP PERSEPSI PEMAHAMAN
MAHASISWA TENTANG KEKERASAN SEKSUAL**

Pelaksanaan penelitian ini direncanakan pada tanggal 24 Desember 2025 sampai dengan tanggal 24 Januari 2026.

Demikian permohonan ini disampaikan atas perkenaan dan kerjasamanya diucapkan terima kasih.

Wassalamu Alaikum Wr. Wb.

Dekan,



Dr. A. Nurkidam, M.Hum.
NIP 196412311992031045

Tembusan :

1. Rektor IAIN Parepare



SRN IP0000950

PEMERINTAH KOTA PAREPARE
DINAS PENANAMAN MODAL DAN PELAYANAN TERPADU SATU PINTU

Jl. Bandar Madani No. 1 Telp (0421) 23594 Faximile (0421) 27719 Kode Pos 91111, Email : dpmptsp@pareparekota.go.id

IZIN PENELITIAN

Nomor : 950/IP/DPM-PTSP/12/2025

- Dasar : 1. Undang-Undang Nomor 18 Tahun 2002 tentang Sistem Nasional Penelitian, Pengembangan, dan Penerapan Ilmu Pengetahuan dan Teknologi.
2. Peraturan Menteri Dalam Negeri Republik Indonesia Nomor 64 Tahun 2011 tentang Pedoman Penerbitan Rekomendasi Penelitian.
3. Peraturan Walikota Parepare No. 23 Tahun 2022 Tentang Pendelegasian Wewenang Pelayanan Perizinan dan Non Perizinan Kepada Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu.

Setelah memperhatikan hal tersebut, maka Kepala Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu :

MENGIZINKAN

KEPADA
NAMA

: **ASTRID**

UNIVERSITAS/ LEMBAGA

: **INSTITUT AGAMA ISLAM NEGERI (IAIN) PAREPARE**

Jurusan

: **BIMBINGAN KONSELING ISLAM**

ALAMAT

: **KAMP. BARU, KAB. SIDENRENG RAPPANG**

UNTUK

: melaksanakan Penelitian/wawancara dalam Kota Parepare dengan keterangan sebagai berikut :

JUDUL PENELITIAN : **PENGARUH HARGA DIRI DAN KECERDASAN SPIRITUAL TERHADAP PERSEPSI PEMAHAMAN MAHASISWA TENTANG KEKERASAN SEKSUAL**

LOKASI PENELITIAN : **INSTITUT AGAMA ISLAM NEGERI (IAIN) PAREPARE**

LAMA PENELITIAN : **30 Desember 2025 s.d 24 Januari 2026**

- a. Izin Penelitian berlaku selama penelitian berlangsung
b. Izin ini dapat dicabut apabila terbukti melakukan pelanggaran sesuai ketentuan perundang - undangan

Dikeluarkan di: **Parepare**

Pada Tanggal : **31 Desember 2025**

**KEPALA DINAS PENANAMAN MODAL
DAN PELAYANAN TERPADU SATU PINTU
KOTA PAREPARE**



Hj. ST. RAHMAH AMIR, ST, MM

Pembina Tk. 1 (IV/b)

NIP. 19741013 200604 2 019

Biaya : Rp. 0.00

- UU ITE No. 11 Tahun 2008 Pasal 5 Ayat 1
- Informasi Elektronik dan/atau Dokumen Elektronik dan/atau hasil cetaknya merupakan alat bukti hukum yang sah
- Dokumen ini telah ditandatangani secara elektronik menggunakan **Sertifikat Elektronik** yang diterbitkan **BSrE**
- Dokumen ini dapat dibuktikan keasliannya dengan terdaftar di database DPMPTSP Kota Parepare (scan QRCode)



Balai
Sertifikasi
Elektronik



KETENTUAN PEMEGANG IZIN PENELITIAN

1. Sebelum dan sesudah melaksanakan kegiatan, harus melaporkan diri kepada Instansi/Perangkat Daerah yang bersangkutan.
2. Pengambilan data/penelitian tidak menyimpang dari masalah yang telah diizinkan dan semata-mata untuk kepentingan ilmiah.
3. Mentaati Ketentuan Peraturan Perundang-undangan yang berlaku dengan mengutamakan sikap sopan santun dan mengindahkan Adat Istiadat setempat.
4. Setelah melaksanakan kegiatan Penelitian agar melaporkan hasil penelitian kepada Walikota Parepare (Cq. Kepala Badan Perencanaan Pembangunan Daerah Kota Parepare) dalam bentuk Softcopy (PDF) yang dikirim melalui email : litbangbappedaparepare@gmail.com.
5. Surat Izin akan dicabut kembali dan dinyatakan tidak berlaku, apabila ternyata pemegang Surat Izin tidak mentaati ketentuan-ketentuan tersebut di atas.

Lembar Kedua Izin Penelitian





**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PAREPARE**

Jalan Amal Bakti No.8 Soreang, Kota Parepare 91132 Telepon (0421) 21307 , Fax. (0421) 24404
Po Box 909 Parepare 91109 website : www.iainpare.ac.id, email : mail@iainpare.ac.id

SURAT IZIN PENELITIAN

B-138/In.39/TL.00/12/2025

Yang bertanda tangan di bawah ini:

Nama : Dr. H. Saepudin, S.Ag., M.Pd.
NIP : 197212161999031001
Jabatan : Wakil Rektor Bidang Akademik dan Pengembangan
Kelembagaan
Instansi : Institut Agama Islam Negeri Parepare

Dengan ini memberikan izin kepada mahasiswa:

Nama : Astrid
NIM : 2220203870232022
Program Studi : Bimbingan Konseling Islam
Fakultas : Ushuluddin Adab dan Dakwah
Waktu Penelitian : 30 Desember s/d 24 Januari 2026

Untuk melaksanakan penelitian di lingkungan Kampus IAIN Parepare dalam rangka penyusunan tugas akhir dengan judul: "Pengaruh harga diri dan kecerdasan Spritual Persepsi pemahaman Mahasiswa tentang Kekerasan Seksual"

Kami berharap yang bersangkutan dapat mematuhi seluruh ketentuan, tata tertib, dan etika akademik yang berlaku di lingkungan kampus selama pelaksanaan penelitian.

Demikian surat izin ini diberikan untuk dipergunakan sebagaimana mestinya.

Parepare, 30 Desember 2025
Wakil Rektor Bidang APK,



Dr. H. Saepudin, S.Ag., M.Pd.
NIP 197212161999031001



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
INSTITUT AGAMA ISLAM NEGERI PAREPARE**

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Po Box 909 Parepare 91100 website : www.iainpare.ac.id, email : mail@iainpare.ac.id

SURAT KETERANGAN TELAH MENELITI

Nomor : B-22/In.39/TL.00/4/2026

Yang bertanda tangan di bawah ini:

Nama : Dr. H. Saepudin, S.Ag., M.Pd.
NIP : 197212161999031001
Jabatan : Wakil Rektor Bidang Akademik dan Pengembangan
Kelembagaan
Instansi : Institut Agama Islam Negeri Parepare

Dengan ini menerangkan bahwa mahasiswa :

Nama : Astrid
NIM : 2220203870232022
Program Studi : Bimbingan Konseling Islam
Waktu Penelitian : 30 Desember s/d 24 Januari 2026

Telah melaksanakan penelitian di lingkungan Kampus IAIN Parepare dalam rangka Penyelesaian tugas Akhir dengan Judul: "Pengaruh harga diri dan Kecerdasan Spritual Persepsi Pemahaman Mahasiswa tentang Kekerasan Seksual"

Demikian surat ini dibuat untuk dipergunakan sebagaimana mestinya.

Parepare, 13 April 2026
Wakil Rektor Bidang APK,



Dr. H. Saepudin, S.Ag., M.Pd.
NIP 197212161999031001



