

**FORMING THE MEANING OF STUDENTS' LIVES: AN ISLAMIC
DEVELOPMENTAL PSYCHOLOGY APPROACH TO ENVIRONMENTAL
VIOLENCE****Huda Himmatul Aliyah ¹****Tuti Zakiah ²**

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*Correspondence: hudahimmah5@gmail.com**ABSTRACT:**

Islamic boarding educational schools (Islamic boarding schools), as Islamic institutions, play a strategic role in shaping the character, morals, and spirituality of students. However, modern challenges, such as cases of sexual violence in educational settings, pose a serious problem that undermines the institution's integrity and negatively impacts victims, both physically and psychologically. Sexual violence, especially when the perpetrator is someone close to the student, such as a teacher or religious figure, causes profound trauma and a crisis of trust. In this context, Islamic developmental psychology offers a comprehensive approach to help students shape the meaning of life and restore their mental health through strengthening spiritual values, Islamic counseling, and character development. Islamic propagation psychology serves as an integrative tool between psychological and religious aspects, enabling Islamic boarding schools to become safe environments, support mental development, and foster just and caring communities.

Keywords: *Islamic developmental psychology, Islamic boarding schools, sexual violence, the meaning of life, Islamic propagation psychology.*

INTRODUCTION

The phenomenon of violence in social settings, both in schools and in the community, has become increasingly concerning in recent years. Students often become victims and perpetrators of violence due to a lack of understanding of life's values and meaning. Yet, meaning in life is a psychological need that can help individuals understand their purpose in life, manage their emotions, and survive difficult situations (Rahmawati, 2020).

This situation is exacerbated by the identity crisis experienced by adolescents, particularly in Islamic educational settings such as Islamic boarding schools (pesantren), which are often exposed to the threat of violence, including sexual violence (Sa'diyah, 2021). Research shows that violence in educational institutions, particularly Islamic boarding schools, is



not only caused by weak structural oversight but also by a lack of strengthening of the spiritual and psychological aspects of students (Wulandari & Yunita, 2025). This is where the urgency of an Islamic developmental psychology approach becomes increasingly apparent.

From an Islamic educational perspective, developing the meaning of life is not only related to the search for self-identity but also to instilling spiritual, moral, and social values in accordance with the teachings of the Qur'an and Sunnah (Aziz, 2019). Islamic developmental psychology views student development as encompassing the interconnected aspects of the physical, intellectual, spiritual, and emotional spheres. Therefore, educational interventions focus not only on cognitive skills but also on instilling morals and an awareness of the meaning of life. This approach can be a solution to minimize violent behavior that arises from identity crises, environmental pressures, or weak moral development (Mansur, 2021; Warsah, 2022).

A violent environment can damage students' psychological development, cause trauma, and reduce their motivation to learn. To address this, an educational approach oriented toward developing meaning in life is needed, emphasizing the values of patience, gratitude, and trust in God as fundamental principles of spiritual mental strengthening. According to research by Sari (2020), students who have a clear sense of meaning in life tend to be more resilient in the face of social pressure.

This is reinforced by a study by Suntoro et al. (2023), which confirmed that psychological support based on Islamic values significantly contributes to trauma recovery, strengthening self-confidence, and reducing the tendency towards destructive behavior. Thus, developing meaning in life is not merely a psychological process but also a spiritual one that plays a crucial role in maintaining students' mental health amidst the challenges of the times.



Based on this description, this article aims to analyze the importance of developing students' meaning of life through an Islamic developmental psychology approach as a strategy for addressing environmental violence. This analysis is expected to contribute insights to the world of education in developing a comprehensive model for character and spiritual development.

METHODS

This study chose a descriptive qualitative approach because it allows for extensive exploration of the subjective meanings students construct in understanding their lived experiences and the reality of violence they face (Moleong, 2021). The research focuses not solely on statistical measurements, but on a deeper understanding of the psychological and spiritual dynamics that accompany the process of constructing meaning in life within the context of Islamic education.

Library research is the main method because it allows researchers to explore theoretical concepts from various scientific sources, including books, journals, and research results that are relevant to Islamic developmental psychology, the meaning of life, and the phenomenon of violence in Islamic boarding school environments. According to Bungin (2020), Library methods are effective in building a solid theoretical framework and highlighting gaps or contextual needs in Islamic educational practices.

Furthermore, this approach facilitates the integration of psychological and spiritual aspects, which have often been separated in educational studies. As Warsah (2022) emphasized, in Islamic developmental psychology, the educational process must accommodate spiritual aspects as a crucial element in shaping students' character and mental resilience.

1. Data Source

The data sources for this research include:



1. Primary data, namely books, scientific journals, and articles that discuss the theory of the meaning of life, Islamic developmental psychology, and studies on environmental violence in students.
2. Secondary data, in the form of educational documents, previous research reports, and supporting literature from relevant online media.

Source selection was carried out by considering recency (last 5–10 years) and the credibility of academic publications (Sugiyono, 2019).

2. Data Collection Techniques

Data was collected using documentation techniques with the following stages:

1. Identify literature that is appropriate to the research topic using national journal databases (SINTA, Garuda) and Islamic developmental psychology reference books.
2. Systematic recording of important concepts, research findings, and thematic analysis of each literature.
3. Data classification based on main themes, namely the meaning of life, Islamic developmental psychology, and environmental violence.

3. Data Analysis Techniques

Data analysis was carried out using the content analysis method with the following steps:

1. Data reduction by selecting relevant information from the literature.
2. Data presentation in the form of narrative descriptions and theme summary tables.
3. Drawing conclusions by connecting the concept of the meaning of life, Islamic values, and efforts to form the character of students in facing environmental violence (Bungin, 2020).

4. Data Validity

Data validity was maintained through source triangulation, which involved comparing findings from various reference books, journals, and



previous research. Furthermore, data reliability was checked through rereading and discussions with Islamic education experts (Moleong, 2021).

RESULTS AND DISCUSSION

Violence: Definition, Types and Characteristics

Definition of Violence

In a social and psychological context, violence is defined as any act that harms, damages, or threatens a person's physical or psychological integrity, either directly or indirectly. Violence can occur in interpersonal relationships, social systems, and even within state power structures. According to Kurniawan (2021), violence manifests not only in physical forms but can also take the form of psychological, economic, and symbolic pressure.

Meanwhile, Soetjiningsih (2012) emphasizes that violence is a form of aggression carried out consciously by an individual or group of individuals to harm another party, either physically or psychologically. Violence is often systemic and ongoing, and can occur in various social settings such as homes, schools, workplaces, and the wider community.

Types of Violence

According to Iskandar (2015), types of violence are divided into five main forms, namely:

1. Physical violence : actions that cause pain, injury, or physical damage, such as hitting, slapping, or burning.
2. Psychological violence/emotional abuse : in the form of insults, threats, exclusion, intimidation or humiliation that causes mental suffering to the victim.
3. Sexual violence : an act of sexual coercion against a victim without consent or in a manipulative manner[^].
4. Economic violence : controlling the victim's access to economic resources, such as prohibiting them from working or taking the victim's income.



5. Social violence : restrictions on victims' ability to interact or socialize, including exclusion from the community.

Violence isn't always individual. In many cases, violence can be institutionalized through systems, such as structural violence perpetrated by institutions or governments that inflict suffering on specific groups.

Characteristics of Violence

1. There is a power relationship between the perpetrator and the victim (for example, the perpetrator has a higher position).
2. It is repetitive and systematic , although it sometimes appears in one major incident.
3. Causing physical, psychological, social, economic and even spiritual losses.
4. often considered normal or tolerated , especially in patriarchal cultures.

Harassment: Definition, Types, and Common Characteristics

Definition of Harassment

Harassment is a form of deviant behavior intended to demean, humiliate, or hurt the victim, either indirectly or overtly. Harassment can be verbal, physical, or symbolic. Sugihastuti and Suharto (2010) state that harassment is part of power inequality and typically occurs in unequal relationships, for example, between superiors and subordinates, teachers and students, or men and women.

Law Number 12 of 2022 concerning Criminal Acts of Sexual Violence explicitly explains that sexual harassment is a non-consensual act that targets a person's body or sexuality and causes feelings of humiliation, fear, or trauma.

Forms of Harassment

Harassment is not limited to sexual activity; it can also occur in other forms. According to Rahmawati (2021), common forms of harassment include:



1. Verbal harassment : sexually suggestive remarks, lewd comments, or insults about a person's gender or sexual orientation.
2. Physical abuse : the act of touching, groping, or physically approaching someone with sexual intent without consent.
3. Visual harassment : showing indecent images/videos or body gestures that depict sexual desires to the victim.
4. Cyber harassment : using social media or the internet to humiliate, blackmail, or intimidate victims, including spreading private photos.

Characteristics of Harassment

1. Done against the will of the victim.
2. Causes feelings of shame, fear, and discomfort in the victim.
3. Sometimes it is not taken seriously by those around us (especially if it is done by someone close to us).
4. There is repetition of behavior or attempts to dominate psychologically.

Relationship of Violence and Abuse

Violence and harassment are two interrelated concepts. Both involve elements of domination and power imbalance between the perpetrator and the victim. Harassment can be a form of violence, especially if it is repeated and causes lasting trauma. In patriarchal societies, harassment is often perpetuated through unfair social norms against women and children .

Furthermore, violence and harassment have multidimensional impacts, including psychological, social, and economic ones. Many victims of harassment experience mental health disorders such as depression, Post-Traumatic Stress Disorder (PTSD), and social anxiety. Therefore, a comprehensive understanding of these two concepts is crucial for prevention and management.



Types of Violence**Physical Violence**

Physical violence is any act that directly attacks the victim's body and causes pain, injury, or even death. Examples include hitting, slapping, kicking, burning with cigarettes, and the use of sharp objects or weapons. Physical violence is often visible to the naked eye, but its impact can extend to psychological abuse. In many cases of domestic violence, physical violence is the most dominant and repeated form.

“Physical violence is very easy to identify because it leaves physical wounds, but the psychological effects are often deeper and difficult to heal.”
Soetjiningsih (2012)

Psychological (Emotional) Violence

This violence isn't physically visible, but it causes deep emotional wounds. Examples include insults, threats, yelling, emotional manipulation, public shaming, or strict control over someone's private life. According to Nurhayati (2020), emotional violence in the home often goes unnoticed by victims because it's disguised as a romantic relationship or economic dependence.

Sexual Violence

Sexual violence encompasses any form of sexual activity carried out without the victim's consent. This includes forced sexual intercourse, sexual harassment, forced marriage, and even the sexual exploitation of children. Law No. 12 of 2022 provides legal recognition for many forms of sexual violence that were previously not considered criminal offenses. “Many victims of sexual violence are reluctant to report it because they fear being stigmatized or not believed.” Sugihastuti & Suharto (2010)



Economic Violence

This type of violence occurs when someone controls the victim's access to financial resources, for example by withholding support, prohibiting them from working, or forcibly taking their partner's salary. Economic violence often occurs in domestic relationships and results in the victim's total dependence on the perpetrator.

Social Violence

Social violence refers to the act of isolating or excluding individuals from their social environment, including discrimination based on ethnicity, religion, race, gender, or sexual orientation. This violence is difficult to detect because it usually occurs within social norms considered "normal."

Structural Violence

According to Galtung (1990), structural violence is a form of violence embedded in the systems or structures of society, which prevents certain groups from receiving their rights fairly. Examples include educational discrimination against poor or minority groups.

Types of Harassment**Verbal Abuse**

Verbal harassment includes inappropriate remarks, comments, or words that are sexually suggestive, demeaning, or belittling. Examples include catcalling on the street, sexual jokes in the workplace, or body language.

Physical Abuse

It occurs when someone touches or physically approaches the victim without their consent. This can include poking, hugging, or groping sensitive body parts, even if disguised as "joking."

Visual Harassment

This form of harassment involves showing the victim sexually suggestive material or gestures, either directly or through the media. Examples include showing pornographic images, making offensive body movements, or exposing genitals.

Online Harassment

It occurs in digital spaces, such as social media, chat, or email. It can take various forms, including sending indecent images, doxing (spreading personal data), cyberstalking, or vulgar comments on the victim's posts. Rahmawati (2021) found that many students are victims of online harassment but do not report it for fear of being blamed.

Psychological (Emotional) Abuse

This abuse damages the victim's self-esteem and mental stability through constant teasing, manipulation, or threats. Even if there is no physical contact, the effects can be long-lasting and mentally devastating.

Psychological Impact

Psychological impacts are the most prevalent form of impact experienced by victims of violence and harassment. Victims often experience mental distress, anxiety disorders, severe stress, and even depression.

According to Nurhayati (2020), victims of emotional abuse experience feelings of low self-esteem, insecurity, and even social withdrawal due to trauma. The psychological trauma experienced can develop into PTSD (Post-Traumatic Stress Disorder) if not properly treated. "Sexual harassment not only destroys the victim's body, but also destroys their mental structure and identity." Wahyuni (2022)

Furthermore, victims are often filled with guilt and shame. These feelings are exacerbated by society's tendency to blame the victim (victim blaming), especially in cases of sexual violence.

Physical Impact

Physical impacts primarily affect victims of physical or sexual violence. Bruises, broken bones, burns, and reproductive health problems are common forms of physical impacts. Not only that, but long-term violence can lead to



sleep disturbances, chronic pain, a weakened immune system, and even the risk of suicide. Children who experience violence from an early age are more likely to experience stunted physical growth and a decline in overall health.

Social Impact

Victims of violence and abuse often experience social isolation, whether intentional or not. In cases of domestic violence, victims are often isolated from family and friends by the perpetrator to control and weaken them. On the other hand, society often stigmatizes victims negatively, which actually exacerbates their social suffering. As a result, victims tend to isolate themselves and avoid reporting the crime. This situation reinforces the belief that culture of silence in society. "The social stigma against victims causes them to experience multiple layers of violence: from the perpetrator, from the system, and from society." Sugihastuti & Suharto (2010)

Economic Impact

Violence, especially economic violence, significantly impacts the well-being of victims. Women who experience domestic violence are often barred from work, lose their jobs due to trauma, or become completely economically dependent on their abusers. According to Lestari (2020), economic violence against women impacts structural poverty and prolongs the cycle of dependency in patriarchal households. In addition, the medical and psychological costs that must be incurred for recovery also become a heavy economic burden, especially if the victim does not have support from family or the state.

Impact of Education

Children and adolescents who experience violence at home or school exhibit decreased concentration, fear of school, and an increased risk of dropping out. Children who are victims of sexual abuse are also at risk of behavioral disorders and impaired moral development if not addressed with appropriate psychological intervention.

Legal Impact and Human Rights



Many of us consider bullying to be just normal childish mischief. Others believe it's necessary to build resilience in children. Still others believe ignoring bullying is a way to foster problem-solving skills. As a result, teachers and parents often only discover bullying after symptoms of mental or health disorders appear. Fear of the perpetrator and worry about being increasingly shunned by friends for being perceived as a snitch are common reasons that prevent victims from reporting bullying. However, "snitching" and "reporting" are two different things. "Snitching" aims to get a friend punished, while "reporting" aims to protect oneself or a friend from harm before reacting blindly. or even act indifferently, we should first investigate whether the incident the child tells us is something that needs to be followed up or can be ignored. Violence and harassment are violations of human rights. Victims often fail to receive justice due to a patriarchal legal system that is slow to respond, and is rife with stigma against reporting sexual violence. Many victims ultimately withdraw their reports due to fear or social pressure.

The Role of Counseling and Islamic Perspectives

Violence is an action carried out by a person or a number of people who are in a strong position (feel strong) against a person or a number of people who are in a weak position (seen as weak/weakened), which by means of their power, whether physical or non-physical, is deliberately carried out to cause suffering to the object of violence. (Mufida h in Majdi 2025) Sexual violence is a violation of human rights that has serious physical, emotional, and psychological consequences for victims. This act encompasses various forms of deviant behavior, such as forced sexual intercourse, harassment, exploitation, and other acts that demean human dignity. In the context of victim care, Islam offers a comprehensive approach through the integration of spiritual and psychological values.

The phenomenon of violence in education can be perpetrated by anyone, for example, a peer, an upperclassman against a lowerclassman, a teacher against a student, and even a principal against his staff. Viewing this



incident from a legal perspective, such actions are completely unjustifiable for any reason or motive. Therefore, this issue must be a concern for all parties, especially the government, as the authority and policymaker, to prevent violence in education from becoming a continuing dilemma for us all.

Seeing the impact of violence that occurs, it will certainly affect their ability to adapt, as well as their skills in regulating their emotions. Disturbances in several of these aspects will cause mismatches in their developmental stages and give rise to cognitive, emotional, behavioral and social problems. 27 Children and adolescents who witness violence, for example at school, are often also directly victims of violence in school, so they will have poorer mental health, struggle with social relationships, have attachment problems and potentially develop Post Traumatic Stress Disorder (PTSD).

The Social Services Department, in handling cases of child victims of sexual violence, adopts an Islamic-based counseling approach. This counseling aims to help victims recover from deviant behavior resulting from the trauma of the violence they experienced. Counseling is carried out by strengthening religious values, rebuilding faith, and aligning spiritual and psychological aspects through religious-based therapy. The closer a person is to religion, the greater their ability to anticipate and overcome various life challenges.

The initial step in the counseling process is an emotional approach to the victim, followed by motivation, guidance, education, and referrals tailored to individual needs. Counseling duration varies from 30 minutes to one hour per week, depending on the victim's psychological condition. This therapy focuses on restoring the social functioning of children who are categorized as requiring special protection. One form of intervention implemented is mental-spiritual therapy, which aims to build mental resilience and spiritual well-being in children by instilling moral, spiritual, and religious values that can harmonize the mind, body, and soul.



Formulating Islamic counseling techniques must be based on the principle of embodying religion in the client/counselee in solving their life problems. With embodying religion, the client/counselee is directed to find the source of religious lifestyle within themselves, so that they truly realize and believe that there are no problems that cannot be solved, so that they are willing to return to religious guidance. The embodying of religion is intensified to the teaching experience. So, guidance and counseling techniques are a way to help, direct a person or group of people to realize and develop their potential, make a decision and be able to determine their life goals by interacting or meeting face to face.

In general, the counseling process consists of three main stages. The first stage involves building a rapport between the counselor and client and clarifying the problem. Once a positive relationship has been established, the second stage focuses on reviewing the client's stated issues to find new perspectives or solutions. The final stage is characterized by decreased anxiety levels, healthier and more positive behavioral changes, and the client's ability to self-reflect, stop blaming external factors, and begin planning for the future with a clear and focused program.

From an Islamic perspective, peace is a noble value that is highly valued and must be realized in everyday life. The Qur'an and Sunnah teach the spirit of building justice and peace, not only through direct commands but also through historical examples. One concrete manifestation of this teaching is found in Surah Ar-Rum, verse 21, which explains that the relationship between men and women is built on love, compassion, and tranquility, not solely on physical needs. This demonstrates that sexuality in Islam is not viewed solely as a biological act, but as a means to build harmony in human relationships.

Furthermore, Surah An-Nur verse 33 explicitly rejects the practice of sexual exploitation. This verse was revealed in response to the case of a slave girl named Musaikah being forced by her master to prostitute herself for



worldly gain. Allah strictly forbids this kind of coercion, and the verse emphasizes the protection of women who wish to maintain their chastity. In the verse, Allah states that those who force them will still be held accountable, while the victims will receive forgiveness and mercy from Him.

In facing complex social realities, the psychology of da'wah (Islamic outreach) is a highly relevant approach. Da'wah psychology is a discipline that combines psychological principles with Islamic values to understand and address human behavior. This approach bridges the spiritual and psychological needs of victims of sexual violence through Islamic counseling, faith strengthening, and religious-value-based therapy.

The psychology of da'wah can be applied in victim rehabilitation programs with three stages: healing (psychological recovery), guiding (spiritual guidance), and empowering (mental strengthening). This approach also focuses on building a pesantren community that is aware and active in preventing sexual violence through da'wah bil hal, namely da'wah with concrete actions.

Furthermore, Islamic psychology explains that sexual harassment can arise from low levels of religiosity and immature religious understanding. Even if someone acknowledges the existence of God, without a deeper understanding, they will not be able to restrain the urge to engage in deviant behavior. Therefore, increasing religiosity is an important preventative measure.

Several dimensions of religiosity play an important role: the ritual dimension reflects an individual's closeness to worship, which can protect against bad deeds; the emotional dimension fosters a sense of God's presence, making one feel watched over; and the social or community dimension encourages one to be active in religious activities, which can channel psychological energy and drive in a positive direction. When someone is active in worship and feels close to God, they will feel watched over and avoid immoral acts. On the other hand, involvement in a religious community



also helps channel their drives in a constructive direction. Thus, someone who is ritually devout will demonstrate the same piety in their social interactions.

CONCLUSION

Violence and harassment, whether physical, psychological, sexual, or structural, are serious phenomena that threaten the growth and development of students, particularly in Islamic educational environments such as Islamic boarding schools. The impact of violence is not only physical, but also profoundly and long-term damage to the mental, social, and spiritual health of victims. In this context, developing a sense of meaning in life is an essential psychological need for students to cope with stress and trauma and find a more meaningful and productive direction in life.

Islamic developmental psychology presents a comprehensive approach to addressing this challenge. This approach emphasizes not only cognitive and affective aspects but also integrates spiritual, moral, and social values into the educational and character-building process. By reinforcing the meaning of life based on Islamic values, students are not only guided to understand their identity and purpose in life but also guided to develop strong mental resilience in the face of violence and abuse that may occur in their environment.

Furthermore, the psychology of da'wah (Islamic outreach) is a crucial complement, bridging psychological and spiritual needs through Islamic counseling, faith-based therapy, and da'wah bil hal (Islamic outreach). These efforts are not only focused on the recovery of individual victims but also directed at establishing just and caring communities by fostering a safe, supportive environment within Islamic boarding schools (pesantren) with a strong Islamic character.

Islam, through its universal values of love, compassion, justice, and the prohibition of all forms of violence, provides a strong ethical and spiritual framework for preventing and addressing sexual violence. Quranic verses,



such as Surah Ar-Rum, verse 21, and Surah An-Nur, verse 33, emphatically demonstrate that human relations in Islam must be built on a foundation of love, purity, and respect for human dignity.

Thus, the integration of Islamic developmental psychology and Islamic values serves as a strategic foundation for developing resilient, meaningful students who are able to resist and overcome various forms of violence. Developing students' meaning in life is not only a solution to environmental violence but also a foundation for developing a generation of Muslims who are physically healthy, mentally strong, spiritually mature, and socially active.

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