

SILENCED VOICES, PURSUING JUSTICE: A FEMINIST ETHNOGRAPHY OF CAMPUS SEXUAL VIOLENCE

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ABSTRACT

The efforts of survivors of sexual violence (KS) on campus to get justice often clash with the interests of certain parties in maintaining the good name of the campus. In addition, the power relationship between the survivor and the perpetrator obstructs the implementation of sanctions on the perpetrator. This study aims to voice the survivors of sexual violence on campus in fighting for justice and find out how the survivors deal with the post-sexual violence trauma conditions they experience. The method in this research uses a feminist ethnographic approach. Four primary informants are survivors of KS on campus—data collection methods through in-depth life history interviews, involved observation, and documentation. The research results show that the culture of *ewuh pakewuh* is one of the causes of the failure to sanction KS perpetrators. Differences in the perspectives of lecturers on campus in seeing KS as a common problem or a personal issue. Campus regulations on the operational standards of implementation (SOP) for preventing and handling KS should be the hope of survivors to obtain justice. The fact is that it is still not what KS survivors need on campus.

Keywords: *sexual violence, campus, survivors, feminist ethnography.*

ABSTRAK

Upaya korban kekerasan seksual (KS) di kampus untuk mendapatkan keadilan seringkali berbenturan dengan kepentingan pihak tertentu dalam menjaga nama baik kampus. Selain itu relasi kuasa antara *survivor* dan pelaku mengakibatkan terhambatnya pelaksanaan sanksi pada pelaku. Penelitian ini bertujuan menyuarakan para *survivor* KS di kampus dalam memperjuangkan keadilan dan mengetahui bagaimana para *survivor* tersebut menghadapi kondisi trauma pasca KS yang dialaminya. Metode penelitian ini menggunakan pendekatan etnografi kritis feminis. Terdapat empat informan utama yang menjadi *survivor* KS di kampus. Metode pengambilan data melalui wawancara mendalam *life history*, pengamatan terlibat, dan dokumentasi. Hasil dari riset menunjukkan bahwa budaya *ewuh pakewuh* menjadi salah satu penyebab kegagalan pemberian sanksi pada pelaku KS. Perbedaan cara pandang pengajar di kampus dalam melihat KS sebagai permasalahan bersama atau hanya korban pribadi. Peraturan kampus tentang standar operasional pelaksanaan (SOP) pencegahan dan penanganan KS seharusnya menjadi harapan para *survivor* untuk memperoleh keadilan. Faktanya masih belum sesuai dari apa yang dibutuhkan oleh para *survivor* KS di kampus.

Kata kunci: *kekerasan seksual, kampus, survivor, etnografi feminis.*

INTRODUCTION

A female student named SO sat in line at the campus clinic. Her face was gloomy. Her expression tensed when she was about to be examined by a male doctor. Realizing that the female student was not in good condition, MU, a female doctor at the clinic, offered to help examine the female student. A dried cut wound was seen on her wrist. MU asked what happened to the female student. Tears flowed. The female student was a survivor of sexual violence on campus. She felt her self-esteem was destroyed. Self-harm was a diversion from the more profound pain of the trauma that always haunted her. (I1.1, Informant MU)

The pervasive issue of sexual violence on campuses remains a significant societal challenge, often shrouded in silence and obscured by systemic power imbalances (Anggraini & Darmawan, 2022). The urgency to address and rectify these injustices is amplified by the vulnerability of victims and the potential for long-lasting psychological and emotional trauma (Anggraini & Darmawan, 2022). Existing research indicates that sexual harassment and assault are far too common within higher education, necessitating a comprehensive and empathetic approach to understanding the experiences of survivors (Sibanyoni, 2023; Supriyono et al., 2023).

Sexual violence in educational environments has again become a public concern. Sexual harassment is any form of behaviour that has connotations or leads to sexual acts that are carried out unilaterally and are not expected by the person being targeted, which causes negative emotional reactions such as shame, anger, hatred, offence, and depression in the person who is the *survivor* of harassment (Graham et al., 2019). The definition of sexual violence, according to the Regulation of the Minister of Religion No. 73 of 2022, is an act of degrading, insulting, attacking, and/or other acts against a person's body, sexual desire, and/or reproductive function, by force or not by force, or against a person's will or with the will due to unequal power relations and/or gender relations, which causes a person to experience suffering or misery physically, psychologically, sexually, economic loss, and/or social, cultural, and/or political loss. (Ministry of Religion, 2022).

Sexual violence that occurs in educational institutions, including those based on religion, must receive serious attention from various parties. There is a power relationship between teachers and students in education. The existence of a power relationship allows someone with social status, position, influence, gender, or scientific authority to harass people who are considered lower or weaker in terms of material, status, physical, or scientific. On an online media page, it is stated that universities are the places where sexual violence occurs most often, followed by high schools, Islamic boarding schools, and madrasas. (Andriansyah, 2022).

The fact that *survivors* have experienced sexual violence is only a tiny part of what they can say. The types of sexual violence vary from non-contact (peeping, catcalling, exposing genitals,

spreading sexually suggestive images or verbal comments) to touch (poking, kissing, and penetration). Anyone can be a perpetrator, regardless of religion, age, gender or social status. Women, children, people with disabilities, and minority or marginalized groups are vulnerable groups. Children tend to be physically weak, easily manipulated and have no sexual experience. Sexual violence against them is still very high. Perpetrators usually look for the easiest and most difficult targets to come clean or silent. (YAPHI, 2022). Here is a continuation of the story about SO:

A few days after the incident, I met with dr. MU. We were part of the Integrated Service Unit (ULT) activists. An institution that handles sexual violence cases on the SN campus. Dr. MU advised me to meet SO for counseling immediately. Finally, TN, a counselor, and I met SO in a safe room for women provided by the campus. SO told me while crying about the details of the sexual violence incident she experienced. The survivor was harassed by a lecturer during the thesis guidance process. The survivor experienced two incidents. First, the survivor was looked at with a top-to-bottom gaze repeatedly, then the perpetrator made sure to leave the room to see the situation, re-entered the room, and the survivor was asked to massage the perpetrator's body. Second, a few weeks after the first incident, still during the thesis guidance, the perpetrator put his hand on the survivor's thigh, which made her uncomfortable, and then bit the survivor's palm. When the survivor was about to leave the room, the perpetrator held the back of the survivor's body. The survivor has reported the incident to her family. SO really hopes to get justice.(I1.2, Informant SO)

The SN campus's Integrated Service Unit (ULT) was officially formed in 2022 based on the Rector's Decree (SK) Number 1032. 30 ULT managers for the Prevention and Handling of Sexual Violence on the SN campus were selected based on the Rector's Decree Number 1036 of 2022. In addition, the ULT Standard Operating Procedure (SOP) was established, Rector's Decree No. 942 of 2022. The SN campus is quite progressive in issuing policies from the Ministry of Education and Culture in efforts to prevent and handle sexual violence in the educational environment.(Ministry of Education and Culture, 2021)along with the Regulation of the Minister of Religion Number 73 of 2022 concerning the prevention and handling of sexual violence in educational units at the Ministry of Religion(Ministry of Religion, 2022).

In some cases, for a variety of reasons, many survivors of sexual assault on campus refuse to use formal support services. These reasons include accessibility issues, unpleasant emotions, concerns about the consequences, and judgments about the appropriateness of the available support. Survivors often feel that their experiences are not severe enough to report, so they choose other coping methods, such as sharing their stories with friends(Holland & Cortina, 2017).

In many cases of sexual violence on campus, comprehensive prevention is carried out from various groups (McMahon et al., 2021). In addition, *survivors'* perspectives rarely receive

significant attention (Mansyah et al., 2024). The government has a role that is expected to defend and fight for justice for *survivors* of sexual violence (Lestari et al., 2023). This, of course, needs to get support from various parties who are concerned about this issue for optimal prevention of sexual violence (Gleckman-Krut et al., 2022).

Law Number 12 of 2022 concerning the crime of sexual violence (UU TPKS), which was passed by the House of Representatives of the Republic of Indonesia on May 9, 2022, brings hope for *survivors* of sexual violence to obtain justice. In reality, until now, there are still many cases that occur due to the lack of support for *survivors* of sexual violence by law enforcement officers, instead of protecting the perpetrators. Like the Yara case on the SN campus (Alfida, 2023b). Yara's three friends, who intended to defend her, suffered the punishment of languishing in prison for 4-5 months because they were reported to the police by the perpetrator of sexual violence.

What SO and Yara experienced left deep wounds and trauma. Both survivors experienced a phase that was not easy to get through. SO and Yara kept the bad things they experienced to themselves because they were afraid and considered the KS incident as a disgrace that had to be buried forever. Realizing that SO and Yara had turned into gloomy people, SO and Yara's families asked what had happened. The family was very shocked by the incident that their daughter experienced. The family fought to get justice by reporting it to the campus and the police.

This article aims to give voice to the *survivors* of sexual violence on campus in fighting for justice. In addition, to find out how the survivors deal with post-traumatic conditions and sexual violence, what they experienced. Furthermore, wants to answer the question of why justice for survivors of sexual violence is difficult to achieve. These three critical points are studied in the realm of gender anthropology. This article hopes to explore the facts of the case of sexual violence, which is entirely on the side of survivors who have not received serious attention so far.

METHODS

The method used in this study is feminist ethnography. Feminist ethnography focuses on power dynamics in social interactions, starting with gender analysis. Gender analysis means that a feminist ethnographic project considers everyone in the field site, community, and organization, and pays special attention to gender. It focuses on informants' social status, the typical ways that allow them to use power or benefit from it, and the forces and processes that emerge from all of the above. (Davis & Craven, 2016).

In addition, feminist ethnography is a research method that focuses on women's experiences and activities and includes men in the research context. Feminist ethnography aims to document women's lives and activities and understand their experiences from the perspective of women themselves. Another goal is to describe and explain human expression in a group or organization from a feminist perspective. (Idrus, 2006).

Feminist ethnographic research findings can be used to fight for justice for women and reduce gender disparities in various environments, including on campus. Therefore, feminist ethnography is a research method that seeks to provide women's voices and experiences in cultural and social contexts while also considering the role of men in these dynamics. (Sumadi, 2017).

This study uses data collection techniques, such as in-depth interviews, life history, participant observation, and documentation. In-depth interviews were conducted with four primary informants who were KS survivors. The method of *life history* can help identify women's subjective experiences in constructing their reality based on the source of violence that befell them. Second, women's knowledge and experiences of violence can be used to become aware of facing violence, dare to speak out about injustice, and rise above violence. (Musrrofa, 2019).

The participant observation method was carried out because I was part of ULT. When conducting the counseling process, observations were made of informants. Documentation in the form of collecting online news that was written about the KS case. This research is also descriptive qualitative empirical, a research method that examines the empirical world using data as a source of theory. Researchers use interactive data analysis using the Miles and Huberman data analysis method. The data analysis process in the Miles and Huberman model includes data reduction, data presentation, and conclusion. (Wijaya, 2018).

RESULT AND DISCUSSION

AS and MA are survivors of sexual violence on the SN campus. The two did not know each other, but they were survivors of the same perpetrator of sexual violence, VN. This case was revealed thanks to a report from AS's classmate, who found out that AS was a survivor of sexual violence who had been suppressing her dark experiences for more than three years. When AS was in her first semester, AS had participated in a demonstration taking to the streets. At that time, VN tried to approach AS and touch parts of AS's body under the pretext of wanting to protect AS. VN once asked AS to accompany her to do an assignment on campus on Saturday, a holiday. In one corner of the SN campus, VN suddenly forced AS to have sex. AS could not fight back. After the incident, AS experienced severe trauma that disturbed her concentration on her studies. At that time, AS did not understand what to do. Tears flowed mixed with emotions when AS told the details of the incident that always disturbed her life. MA is VN's classmate. VN invited MA to join an extra-campus organization that had many activities. At first, MA followed every invitation from VN. Until one afternoon, VN took MA to the organization's base camp near campus. At that time, no one was seen in the secretariat. VN took the

opportunity to hold MA's body and kiss her forcibly. MA was very shocked and then pushed VN. VN stopped what he did. MA felt that her body was dirty and meaningless. AS and MA did not tell their families about the unpleasant events they experienced. They were very afraid that their families would be angry and disappointed. AS and MA hoped that sanctions would be given to VN in the name of justice. (11.3.4, Informant AS&MA)

Annual data (Catahu) from the National Commission on Violence Against Women (Komnas Perempuan) shows that in 2023, the perpetrators of sexual violence were mostly people close to the *survivor*, with the most significant number being ex-lovers (550 cases), followed by boyfriends (462 cases), and husbands (174 cases). In addition, cases of sexual exploitation also increased significantly from 24 cases in 2022 to 64 cases in 2023, indicating the need for further action to combat this phenomenon. (National Commission on Violence Against Women, 2024)

The four informants (Yara, SO, AS, MA) are still experiencing trauma caused by sexual violence. Trauma is defined as a psychological disorder caused by an unexpected event that makes it difficult for someone to control their emotions and experience mental health problems. People who have experienced trauma will remember the event over and over again in their minds, even while sleeping, and can be easily triggered if something reminds them of the traumatic event. Assistance can be in the form of listening, providing a safe atmosphere, not judging and providing emotional support. (YAPHI, 2022).

Several lecturers at the SN campus are focused on the issue of sexual violence with a background in psychology education; he stated his support for the *survivors*. Even though they are outside the structure of the Integrated Service Unit. Pro bono counselling is offered to survivors of sexual violence if needed at any time. In addition, the summons of the perpetrators of KS by the lecturer in charge of the study program is carried out privately without presenting the *survivor*. Social sanctions in the form of ostracization of the perpetrators of KS by fellow students of the same year are a consequence of their bad deeds. However, this certainly does not eliminate the trauma that the *survivors* of KS have already suffered.

Why is justice for KS survivors challenging to achieve? Based on research conducted, three factors cause justice not to be obtained by KS *survivors*, as follows;

The culture of being embarrassed

In Javanese society, a perspective is used from generation to generation to show the character of the environment's customs. The goal is to teach children how to interact with older people. In Javanese cultural orientation, ewuh pakewuh is an attitude that maintains the values of politeness, although it is sometimes misguided. (Prasetyo, 2022).

In the case of SO, the perpetrator of sexual violence, who is also a lecturer, did not receive strict sanctions after what he had done to the *survivor*. The perpetrator was only dismissed as a thesis supervisor, but there were no other sanctions from the campus or social sanctions. As conveyed by KU, Head of the Center for Gender and Children Studies, SN campus, "...*prevention and handling cannot be completed in one house because punishing people in one house is not easy. There is ewuh pakewuh and even intimidation of rank obstruction; in other campuses, it happens like that...*" (Alfida, 2023a)

The culture of ewuh pakewuh in the context of sexual violence cases is very detrimental to *survivors*. Instead of getting justice, survivors KS feel depressed and tend to blame themselves. As happened to SO and MA. SO, who felt that he had a very Islamic appearance, covering his aurat, did not understand why he was the *survivor* of sexual violence. The general public believes that one of the leading causes of women becoming *survivors* of violence or sexual harassment is the clothes they wear. Clothing is not always the leading cause of sexual harassment. (Sefia Esa Puspita A. et al., 2023). The main factor causing violence and sexual harassment is the perpetrator's imagination and thoughts, which are sexually oriented. (Wartoyo & Ginting, 2023). Often, *survivors* of sexual harassment are women who wear closed clothes such as Yara, SO, AS and MA. In addition, sexual harassment or violence can also be caused by the dominance of patriarchal culture, which seems to justify such actions. In a patriarchal culture, men are often considered more dominant and have a higher position than women. As a result, men feel they have more power than women and have the ability to act as they please. Patriarchal culture still thrives in any part of the world today. This should not be allowed to happen.

AS and MA have a sense of ewuh pakewuh towards their families. Therefore, AS and MA did not tell about the KS incident they experienced, even though it happened many years ago. AS and MA both did not want to be a burden on their families. MA was fortunate to have a friend to whom she could pour out her heart; from that friend, the spirit to continue life emerged again. It was different from AS, which tended to be introverted. AS did not have many close friends. AS sometimes found it difficult to control her emotions. Suddenly sad to the point of not being able to think clearly. AS consulted a psychologist and psychiatrist for help. Finally, the psychiatrist diagnosed AS as having bipolar disorder. AS took antidepressant drugs to help stabilize her emotions. AS believed that if she were honest about her condition to her family, she would tend to be blamed. As had happened before. AS would express what was in her heart through the social media that she had. (I2.3.4 Informant AS&MA)

Differences in teachers' perspectives on sexual violence.

In elementary school, Yara often received harsh treatment from her classmates. Bullying that school teachers normalized. Understandably, she was still a child. Yara grew into a teenager who lacked self-confidence because she rarely had friends. When she was in junior high school, Yara found her passion: dancing. Yara's self-confidence began to grow until she was in college. Yara actively participated in the student activity unit of the dance centre. Once upon a time, Yara met a male friend, XY, a student and an online motorcycle taxi driver, she trusted to pick her up and drop her off when she needed something. It

turned out that this trust was interpreted differently. Yara became a survivor of sexual harassment that turned into trauma.(Alfida, 2023b)

Yara's case caught the attention of the campus because it involved the police. XY, as the perpetrator of sexual harassment, reported three of Yara's friends who allegedly committed violence against him. Even the football supporter group in the K area was provoked because one of their members was injured in the beating. The injuries were minor, but this case had long-term consequences. The personal conflict escalated into a group conflict. Yara felt increasingly guilty and cornered. Yara did various things to get justice. I tried to contact one of the female lecturers who taught XY so that this case would be stopped and XY would be sanctioned by the study program for sexually harassing Yara. Instead of being listened to, the lecturers, who were male, defended and protected XY and were willing to do anything for XY. The female lecturers felt helpless. The male lecturers, some of whom were female, considered that Yara's case was none of their business.

Again and again, patriarchal culture is still firmly embedded even in the world of education, which ideally should be more open to gender equality. The educational environment should be the safest and most comfortable place for students. Now, it has turned into an arena for perpetrators of violence and sexual harassment to find *survivors*. Women's problems in the educational environment need special attention from the government and society in Indonesia.

In a scientific article, it is stated that perpetrators of sexual violence crimes must be punished, and *survivors* need reasonable and adequate legal protection. The importance of implementing Pancasila values as guidelines and guidance in everyday life, when sexual violence occurs, the entire academic community of higher education understands that their actions are wrong and ignores the principles of Pancasila, namely just and civilized humanity.(Wartoyo & Ginting, 2023)

SOP for preventing sexual violence is not running effectively

By the provisions of the standard operating procedure for preventing and handling sexual violence on the SN campus, I and two study program managers called VN, the perpetrator of sexual violence against AS and MA. VN's expression showed a feeling of anxiety. What would happen next? I asked for confirmation of the incident that had befallen AS and MA. VN was shocked and then explained that there was a relationship between AS and MA at different times. VN considered what he did was normal for young people who were in love. I said that what VN said could not be justified. When the trauma caused by what the perpetrator did was explained, VN lowered his head. VN should have been given a severe sanction. Unfortunately, the study program managers gave him a moderate sanction, namely a warning letter, which, until now, has not been given to the perpetrator. When confirmed with AS and

MA, VN's statement was utterly baseless, and they did not have a relationship. This was just a unilateral claim from VN. (I.1.5. Informant VN)

SN Campus has a legal device in the form of standard operating procedures (SOP) for the prevention and handling of sexual violence (PPKS), which is issued in the form of a PPKS pocketbook. As many as 30 pages, the pocketbook contains information on the Integrated Service Unit hotline number, the definition of sexual violence, forms of sexual violence, mechanisms for preventing sexual violence, principles and mechanisms for *survivor* referral, mechanisms for handling *survivors*, complaint flowcharts, as follows:

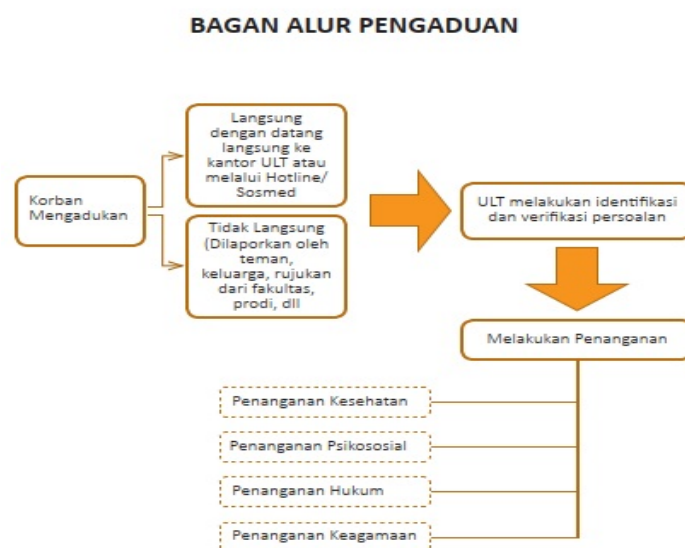


Figure 1. KS Case Complaint Flowchart
Source: (PSGA, 2022)

Furthermore, the pocketbook compiled by the Integrated Service Unit guides types of complaints, recovery services, mechanisms for handling perpetrators, sanctions or punishments, and procedures for coaching perpetrators. One thing that has been forgotten is the important evaluation that must be carried out in handling KS cases. The socialization of the pocketbook is still not optimal in the campus environment, so many students, lecturers, and education staff still do not understand the information regarding mitigating KS cases. When changing leaders, recommendations should be given to the next leader to continue to oversee the PPKS efforts that have been made. The effectiveness of a PPKS system should constantly be updated by looking at the needs of the *survivors*. It is not just a promise that KS cases will be resolved when

reported. Many KS *survivors* are frustrated because there is no definite follow-up regarding their cases after reporting. *Survivors* are only counted as numbers that mean nothing.

What are the actual needs of survivors of sexual violence on campus? Yara and the three survivors need psychological support. The costs incurred for counselling are not small. The referral mechanism in the PPKS SOP is not running as it should. Ideally, an educational institution should have a psychology bureau facility that can be accessed for free. *Survivors* can comfortably undergo counselling without having to be burdened with costs. In this case, a gender-responsive education budget is needed. This is one of the important indicators for becoming a gender-responsive University (PTRG). (Aida, 2024).

Education about PPKS in the educational environment should be an important priority. It is not only the responsibility of the team involved in the Integrated Service Unit. Focal points in each faculty are further empowered. The campus ethics council, which has adequate knowledge and a clear perspective on gender justice, emphasizes the sanction system for perpetrators of KS.

Discussion

Based on the research findings, two important elements must be considered in reconstructing women's reality: women's experience and knowledge. These two elements are subjective and aim to overcome male bias in gender studies that tend to eliminate women's perspectives, even though there are many important facts that women themselves need to understand (Musarrofa, 2019).

In the case of Yara, AS and MA were trapped in a toxic relationship that was detrimental to them as women. The three of them were exploited by the perpetrator, who was considered a friend, even though there was an ulterior motive behind the relationship. The time of the violence and sexual harassment experienced by the three survivors was the same during their first year of college. This means that they do not yet have sufficient knowledge about how to prevent sexual violence. Significantly, the COVID-19 pandemic disrupted social relations. When confirmed, none of the informants knew about the PPKS pocketbook compiled by the Integrated Service Unit.

In the case of SO, the perpetrator, KS, who influences a lecturer, holds power. The power relationship between the *survivor* and the perpetrator is not balanced. According to Foucault, the chain of power consists of various systems and rules that allow power to perform its functions. In addition, Foucault discusses the relationship between knowledge and power. He

argues that knowledge and power are closely related. Power comes from knowledge, and knowledge comes from power (Priyanto, 2017).

The four informants had no power or knowledge over the incidents of violence and sexual harassment they experienced. Friends and family have an important role in reporting and recovering the psychological condition of *survivors* of sexual violence.(Sabri, 2023). In addition, moral support needs to be given to KS survivors by all academic communities in the educational environment without giving them a negative stigma.

Learning from the cases of four survivors the violence experienced by women is directly related to their existence as women living in a patriarchal society. Moreover, these women live in different environments between one woman and another. The differences in situations, conditions, and backgrounds of these women make the sexual violence they experience give rise to resistance that is also personal and cannot be generalized. However, this does not mean that this personal problem is unimportant to discuss or ignore.(Eriyanti, 2021).

In feminist research, women are placed in the context of their corporeality. This means that women are not used as mere concepts. Corporeality shows history. Women's history may not be recorded in official or formal history because history also has goals from its compilers. Most importantly, women are actors in history, social history, and life history. They cannot be separated from history, politics, society and their environment. This will relate to their resilience. Placing women in their corporeality will avoid the assumption of women as concepts that result in generalizations. Every woman and her bodily experience are rooted in her corporeality.(Marcoes & Aida, 2020).

The resilience of each survivor of violence and sexual harassment in obtaining justice has different dynamics from one another. When the survivors already own the knowledge, they no longer speak quietly but instead. Speak loudly for the justice that they should achieve. Survivors have the power over what they want in deciding on events that have or will occur. With the support of various support system groups, namely friends, family, and campus organizations (LPM LOCUS, 2023a) teachers and anyone who cares about survivors of sexual violence. Awareness of the potential for sexual violence to occur needs to be increased as a preventive measure (LPM LOCUS, 2023b). Community partners, campus leaders, and law enforcement must collaborate to improve response and create supportive environments for survivors. In addition, prevention strategies that target both men and women and ongoing collaboration to improve safety and support for all campus academics are needed (Potter et al., 2021).

CONCLUSION

The culture of *ewuh pakeuh* towards perpetrators of sexual violence should not be normalized. Considering that what they did has left a trauma that sticks to the *survivor* for the rest of their life. In addition, socialization and education to the academic community, especially teachers, regarding what and how the impact of sexual violence is and preventive efforts for KS need to be encouraged again. To restore a sense of security and comfort to students with noble intentions to seek knowledge. Making campus lecture rooms a safe space to share stories about anything. Furthermore, regarding the standard operating procedure (SOP) for PPKS on campus, periodic evaluations must be carried out to be more effective by what survivors need. Campus leaders and the ethics council carry out supervisory functions in KS cases that occur and oversee until the *survivor* gets justice.

Suggestions in future feminist ethnographic studies are that it is necessary to provide space for *survivors* who experienced traumatic incidents of sexual violence in the past during childhood. There is no single incident of sexual violence that is considered expired or out of date. The trauma experienced by survivors of KS will affect interpersonal and intrapersonal relationships with both the opposite sex and the same sex. Feminist ethnography encourages survivors to speak up and that sexual violence is not a disgrace that needs to be covered up. On the contrary, perpetrators must be held accountable for their actions and receive strict sanctions for what they have done. I believe that the truth will find its way. As once said by one of the facilitators of the sexual violence prevention and handling workshop on the SN campus, "One *survivor* who is helped, then that one *survivor* can be a helper for many other *survivors*".

In conclusion, this feminist ethnographic study provides valuable insights into the experiences of survivors of sexual violence on campuses. Universities are encouraged to implement regulations and interventions to address sexual violence and harassment. The findings underscore the urgent need for systemic change, including comprehensive policy reforms, trauma-informed practices, and a commitment to fostering a culture of respect and accountability.

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