

# Komnas Perempuan, Consolidation Role and Institutionalization Policy Violence Sexuality in the Environment College

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## SUBJECT

Media and Communication Studies

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## Abstract

The Role of *The Komnas Perempuan* in Permendikbud No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence in the Higher Education Environment is considered very significant. Moreover, the social and intellectual works carried out by *The Komnas Perempuan* in advocating for survivors of violence, conducting studies and research for collecting data and reports, organizing public discussions, campaigns, outreach and education related to the phenomenon of violence; and the consolidation initiated by *The Komnas Perempuan* involving the involvement of universities, civil society organizations, religious groups, and the government resulted in crucial and massive results. This study uses a qualitative approach, with the data collection method in the form of interviews with *The Komnas Perempuan* of the Republic of Indonesia.

## 1. Introduction

Komnas Perempuan, the National Commission on Violence against Women, is an autonomous institution handling cases of sexual harassment and violence in Indonesia. Since its emergence in 1998, Komnas Perempuan has been a non-governmental state institution that has carried out significant work to eradicate cases of domestic violence that have occurred to women in the household and the public sphere. Not only providing advocacy and advocacy for victims, Komnas Perempuan is also an institution that encourages and initiates various policies relating to the protection of women. It includes Permendikbud No. 30 of 2021 concerning the Prevention and Handling of Cases of Sexual Violence in Higher Education Environment (Triguswinri, 2023).

As an institution that enforces women's rights, Komnas Perempuan also intensively conducts outreach to the public about issues of sexual harassment and violence that are often not understood by the public. The public considers that sexual

harassment and violence is a normality rooted in Indonesian society's traditions. The permissive attitude of society towards the phenomenon of sexual harassment and violence is caused by the conservative way of thinking of the Indonesian people and the Indonesian people's belief in the dominant patriarchal system (Triguswinri, 2022)

Patriarchism presupposes that social relations are a surplus for men and a deficit for women. It explains why women have always been domesticated culturally – only allowed to do domestic affairs such as the kitchen, room and bed – while men are given privileges to care for public affairs such as politics, economics and education (Budiman, 1985). Patriarchism, as a masculine ideology in favour of men's interests, is one of the reasons why women are ultimately the ones who are affected as victims. In a patriarchal way of thinking, women are merely objects of sexuality. Therefore, it is normal for violence and sexual harassment to occur to them, not only in homes and public spaces but also in educational spaces such as universities.

Within this context, Komnas Perempuan is here to eliminate violence against women. Apart from providing assistance and legal assistance, Komnas Perempuan also conducts studies and research, both nationally and internationally, on this phenomenon. Komnas Perempuan carried out the assessment and research as an instrument they could use to prove that the violence and harassment were actual and manifested in horrific forms. Komnas Perempuan is also mandated to monitor, including fact-finding and documenting violence that occurs to women. Komnas Perempuan did these things for the sake of information to the public and legal evidence for the government to be responsible and take action.

Komnas Perempuan also plays the role of an institution that always wants social change to be much better, democratic and equal in the relationship between men and women; involved as a formulator of public policy, providing publicly inclusive and freely accessible knowledge centres; acts as intermediaries between the government and civil society organizations and survivors of sexual harassment and violence; as well as serving as a facilitator in strengthening the network of organizations fighting for women's rights and universities that have formed policies on the prevention and handling of sexual violence in tertiary institutions.

Komnas Perempuan also has a principle basis, which is the guideline for Komnas Perempuan in carrying out its work. The principle of humanity or humanism is one of the critical points in Komnas Perempuan's struggle to carry out its duties. The humanitarian principle is defined as respecting human dignity and protecting human rights from potential violations committed by other people or the state. The principle of gender equality or justice has also become Komnas Perempuan's primary grammar in each campaign to explain that the relationship between men and women is equal. There should be no top-down positioning in the relationship between men and women. Women should not be subordinate in their roles; conversely, men should not be too superior. Superiority will always result in domination, excluding those who become the object of domination (Haryatmoko, 2010).

Komnas Perempuan highly values diversity. We can redefine diversity as differences between ethnicity, race, religion, creed and sexual diversity. We must collectively respect this multicultural condition because it has become a national identity. In this case, Komnas Perempuan also protects against the threat of racism due to existing differences. Ultimately, we understand that differences in ethnicity (skin colour) and religion can also result in racial harassment.

Apart from humanity, equality and diversity, Komnas Perempuan prioritizes solidarity from all to all in the struggle to eliminate sexual harassment and violence. Komnas Perempuan always involves the direct participation of parties with the same vision and mission in tackling this phenomenon. Not only involving the role of religious groups and academics, Komnas Perempuan also involves the role of activists across organizations and classes and those who are victims of harassment and violence.

The value of independence and autonomy believed by Komnas Perempuan can also be categorized as freedom to carry out its functions. Komnas Perempuan seeks to be autonomous from the intervention of political power and its hegemony. When Permendikbud No. 30 of 2021 experienced various pros and cons, Komnas Perempuan continued to move in a straight line in pushing for this regulation with the fact that the data owned by Komnas Perempuan and the emergency social conditions of sexual violence must be addressed as soon as possible in the form of a policy. It also describes the accountability of Komnas Perempuan, which has accountability to the broader community that Komnas Perempuan is an institution that is anti-violence and against all forms of discrimination (Triguswinri, 2023).

Komnas Perempuan is also committed to amplifying the creation of a public policy framework for justice and comprehensive and inclusive recovery for victims of violence. Komnas Perempuan also initiates standard setting as a preventive and persuasive action that can be used to prevent harassment and violence against women that society, the state, corporations and educational institutions can implement. It can be strengthened by also involving social infrastructure, such as the role of religious movements, civil society movements and universities as a movement to collectively participate in campaigning for the elimination of sexual violence and assisting survivors of sexual violence.

## **6. Literature review**

The popular definition of the role was expressed by Soeleman Taneko (1986, 220), who defined role as a pattern and behaviour expected from someone with a certain status or position. It was emphasized by Goss, Mason and McEachern (in Wirutomo 1981, 99) as the expectations given to someone in a specific social role.

Sarlito Wirawan Sarwono (2017, 215) divides role theory into two parts. First, the role as a communication instrument for decision-making. Second, the role as a problem-solving tool. In addition, Biddle and Thomas (1996, 57) divide the role aspect into four parts – first, individuals who take a role in social interaction. Second, social behaviour is present in the exchange. Third, the position of the individuals in the social behaviour itself. Fourth, correlation with other individuals.

Then, in articulating role theory, Levinson (in Soekanto 2017, 211) describes three crucial things that correlate with roles. First, roles have norms related to one's position in society. The role in this sense is the ethics and standards that guide a person in social life. Second, the role describes what individuals can do in society through the organization. Third, the role can be defined as a critical behaviour in the social structure. Role theory explains that an individual's role is determined by his behaviour, values, beliefs and attitudes. Individual beliefs and attitudes toward something are always a manifestation of their role decisions. In addition, the role also contributes to influencing changes in the social system. Positions have two dimensions (Dale, 2006): first, generalization and specificity. For example, civil society has roles and responsibilities

given by history to maintain democracy. Second, social expectations vary in breadth. For example, equal rights between men and women in various social, political and economic roles manifest gender equality.

The previous research that is the focus of the author's study correlates with research on role theory. Research entitled *Peranan Elite Intelektual Dalam Dinamika Masyarakat* conducted by Bambang Dharwiyanto Putro (2012) explains that the role of intellectuals is as a bridge between society and power. Scholars are responsible for articulating society's voices to power through scientific arguments. Apart from that, these intellectuals also have the function of continuously conducting research and academic studies and then trying to provide reflections to society while recommending the results of their research and literary studies to the government as a basis for making public policies. This autonomous and independent position of intellectuals is what, for society, can become a universal pipeline of shared interests.

In contrast to Bambang Dharwiyanto Putro, who discussed the role of intellectuals in the relationship between society, power and public policy, Sriyana (2013) researched the part of Komnas HAM in promoting and protecting human rights in Indonesia. Sriyana (2013) explains that the role of Komnas HAM in human rights issues is to defend those victims of unfair and discriminatory behaviour. This behaviour can be carried out by actors who have power and fellow citizens. If a state actor carries out a human rights violation, it can be defined as a vertical violation. But if this is done by society or non-state actors, it is a horizontal human rights violation.

If the research conducted by Bambang Dharwiyanto Putro and Sriyana correlated explicitly with each other because they discussed roles as a function of the interests and protection of society, Sri Henny Indarti (2019) specifically discussed women in her research entitled *The Role of Women in Community Development*. In Sri Henny's research, she argues explicitly that the position, role and activities of Indonesian women in the public world are increasing. However, this number is not represented and reflected proportionally and significantly in strategic decision-making, policy-making institutions or sectors, or formal law formulation.

## **7. Research Methods**

This study used a qualitative method with data collection techniques in interviews with *the Komnas Perempuan* of the Republic of Indonesia, represented by Prof. Alimatul Qibtiyah, S.Ag. M.Sc. M.A., Ph.D. Prof. Alimatul is the Commissioner of *the Komnas Perempuan* 2020-2024 and a Professor at UIN Sunan Kalijaga Yogyakarta. Prof. Alimatul is interested in gender and sexuality issues and has written extensively in various media with a feminist perspective. Prof. Alimatul (and Komnas Perempuan) have been involved in formulating the Policy on the Prevention and Handling of Sexual Violence in Higher Education Environments in Indonesia from the start.

## **8. Results and Discussion**

Roles are manifestations and conceptions of an institution's social position. Through this determination, a person or organization will behave according to the needs desired by their environment. Roles can also be articulated as commands proposed structurally (norms, morals, expectations, and responsibilities). It explains that several pressures and demands are circulating in society and then directs a person or organization interested in the problem to take accommodative steps to follow up on it.

The above has three essential elements: first, trust in a person or organization regarding what should be done in urgent situations. Second is society's expectations of a person or organization with a certain status or position through what they should do. Third is the attitudes and behaviour of a person or organization whose role is to resolve a problem.

This information is under what is done by *the Komnas Perempuan* of the Republic of Indonesia, which has the function of advocating for and resolving various cases of sexual violence and harassment. That is why *the Komnas Perempuan* is the primary proponent in seeking multiple ways to encourage and institutionalize various problems of violence and harassment in policy form. Not only does it collect data on these cases, but Komnas Perempuan also takes the most responsible position for resolving various cases. It was conveyed directly by *the Komnas Perempuan* of the Republic of Indonesia as follows:

*"Based on the data collected by the National Commission on Violence Against Women, both those who report directly to the Komnas Perempuan and those who report virtually, the sexual violence that occurs in the university world is massive, and the numbers are quite high. It prompted the Komnas Perempuan to immediately carry out consolidation to ask campuses in Indonesia to carry out direct research and data collection. Then, long before Peraturan Menteri Pendidikan dan Kebudayaan Nomor 30 Tahun 2021 was promulgated, Komnas Perempuan took active steps and provided monitoring of SOPs on campuses in Indonesia in handling cases of sexual violence. Our findings show that very few campuses have regulations regarding sexual harassment and violence, and many campuses do not."*

The consolidation carried out by Komnas Perempuan and involving universities in Indonesia began in 2020. Komnas Perempuan carried out this consolidation to emphasize that violence and sexual harassment that occurred in universities in Indonesia had emergency status. The emergency regarding sexual violence and harassment is also proven by the annual data released by *the Komnas Perempuan* that the number of sexual violence and harassment on campuses quantitatively increases exponentially from year to year.

This consolidation was initiated to encourage the formulation of higher education policies in the form of Minister of Education regulations governing the prevention and handling of sexual violence in higher education environments. In this case, *the Komnas Perempuan* involves universities in its consolidation agenda and other groups, such as religious organizations, civil society organizations and the government, to discuss the sexual emergency problem in a format that has legitimacy. It is described by Komnas Perempuan as follows:

*"I forgot how many campuses were involved. However, I have been a Komnas Perempuan representative participating in the Minister of Education and Culture discussion on 30/21 since 2020. Apart from urging the Indonesian Ministry of Education and Culture, we also urge the Ministry of Religion, in this case, the Director General of Islamic Education (Directorate General of Islamic Education), to issue a circular letter (SE) related to the elimination of sexual violence in the world of religion-based universities. Apart from that, Komnas Perempuan also encourages campuses to design SOPs and*

*encourages chancellors to commit to being actively involved in solving problems of sexual harassment and violence."*

The role characteristics that Biddle and Thomas (1996) divide into four aspects are also inherent in the struggle of the National Commission on Violence Against Women. First, Komnas Perempuan directly affects social interactions regarding sexual harassment and violence. Second, Komnas Perempuan's social behaviour favours victims of harassment and violence and supports making regulations that can eliminate this phenomenon. Third, Komnas Perempuan's position as a bridge between the community, universities, social and religious organizations, and the government in this regulation. Fourth, the correlation between Komnas Perempuan and the victims, universities, society, organizations and the government.

In articulating role theory, Levinson (in Soekanto, 2017) figured out three crucial things that correlate with Komnas Perempuan's role. First, the norms described by Levinson regarding a person's position in society are manifested by Komnas Perempuan by carrying out what has become the vision and mission of Komnas Perempuan itself, which, for example, is to make a life free from problems of sexual harassment and violence in social life. Second, Komnas Perempuan struggles to defend women's rights through organizations. Third, as defined by Levinson, Komnas Perempuan as an institution with a legitimized social structure, has shown anti-discrimination, anti-injustice behaviour, and anti-everything related to harassment and violence against women.

The place that should be the location where knowledge and morals are produced is the location of intellectual decay and moral defects. In the research that discusses the role functions carried out by Bambang Dharwiyanto Putro (2012), who explains that the role of intellectuals is as a bridge of ideas and ideas between society and power become biased because actions that do not reflect intellect and morality. In addition, the absence of laws governing the problem of sexual harassment and violence in tertiary institutions is exacerbated by the many cases of sexual violence that are deliberately covered up to maintain the campus's reputation. Komnas Perempuan explains this phenomenon as follows:

*"The good name of the campus with indicators of no sexual violence is construction, yes, so we have to have a new construction to say that a good indicator is a campus that can resolve cases of sexual violence. We have to create new indicators about a good campus so that when we have good indicators, the campus will automatically have a good name."*

Previous research entitled *The Role of the Intellectual Elite in Community Dynamics* (2012) justifies what Komnas Perempuan is doing by bridging the government's and society's interests in the Policy on Prevention and Handling of Sexual Violence in Higher Education Environments. Komnas Perempuan has successfully argued for these voices through scientific activities such as providing data, research results and policy recommendations to the Ministry of Education and Culture of the Republic of Indonesia and taking an important role in socializing and educating the public about this regulation.

Komnas Perempuan took measurable steps to resolve the problem of misinterpretation of the contra group in Permendikbud No. 30 of 2021. This autonomous

position of Komnas Perempuan explains why Komnas Perempuan, a non-governmental state institution, can be defined as a pipeline from the university deadlock to prevent sexual violence on campus.

Komnas Perempuan is also the guardian of women's human rights, as argued in Sriyana's research (2013) regarding efforts to defend those who are victims of unfair and discriminatory behaviour towards victims of sexual violence because there is no legal framework that regulates and provides protection for victims of violence. In a college environment. Both by lecturers (vertical harassment and violence) and fellow students (horizontal harassment and violence).

Komnas Perempuan, as a non-governmental state institution, is resistant to seeking regulations on preventing sexual violence in tertiary institutions, not only in public universities but also in religious-based universities. In its journey, when the issue of sexual harassment and violence in the tertiary environment became a *causa celebre* because it became a significant public conversation in various spaces, the government and universities took more severe steps to respond immediately. The first response was given by the Ministry of Religion of the Republic of Indonesia by issuing an SE (Circular Letter) to all State Islamic Religious Universities (PTKIN) to create SOPs to regulate problems of sexual harassment and violence and then transformed into a Minister of Religion Decree. Komnas Perempuan explained this as follows:

*"Since the release of the SE for the Director General of Education, we have also carried out national consultations with PSGA (Center for Gender and Child Studies) under PTKIN (State Islamic Religious College). After that, campuses began to arrive that actively consulted with Komnas Perempuan. We also invite the Director General of Community Guidance for Islam, Hinduism, Christianity, Catholicism, Buddhism and Confucianism. Interestingly, before the Ministry of Education and Culture made this a ministerial regulation. "SE Director General of Education, who previously only directed PTKIN to form SOPs for the prevention and handling of sexual violence, was instead accommodated by the Ministry of Religion and then resulted in a Minister of Religion Decree and applied to all universities under the Ministry of Religion."*

According to Komnas Perempuan's records, the Ministry of Religion and PTKIN were the institutions that first pioneered the emergence of regulations that correlate with preventing and handling sexual violence in higher education environments. Public universities under the Indonesian Ministry of Education and Culture should be on time to implement such rules because they need clear formal guidelines. Komnas Perempuan explained this as follows:

*"I remember very well that since February 2020, we had an audience with the Ministry of Education and Culture. I recommend that Mas Nadiem Makarim, as minister, study the decree from the Ministry of Religion to PTKIN, which provides directions for religion-based campuses to form SOPs regarding handling cases of sexual violence and harassment. "At that time, I hoped that the Ministry of Religion would act as a model to influence Minister Nadiem Makarim to at least issue a Circular Letter (SK) or even a Ministerial Regulation (Permen)."*

Role theory states that behaviour, beliefs, and attitudes determine a person's role. That is a lexical explanation of why Komnas Perempuan is important in every issue

related to women, harassment and gender-based violence. These beliefs and attitudes are stated in the objectives of the National Commission on Violence Against Women, which aim to create conditions conducive to eliminating all forms of violence against women, upholding women's human rights in Indonesia, and preventing the increase in all forms of violence. Komnas Perempuan also works to prevent and overcome violence against women.

This belief and attitude also define why Komnas Perempuan encourages the Ministry of Education and Culture to formulate a ministerial regulation that all universities in Indonesia can use. Soon after that, it can become a legal umbrella to resolve problems of violence and sexual harassment in the university world. Komnas Perempuan explained this as follows:

*"The Ministerial Regulation aims to establish rules on campus clearly and systemically so the entire academic community can understand them. Komnas Perempuan hopes that this Ministerial Regulation can be responded to well. Sometimes, Komnas Perempuan becomes a bridge between the campus and the Ministry of Education and Culture on this issue. Because Komnas Perempuan has also overseen this issue for two years, at least you understand the detailed requirements."*

Universities as educational institutions are a space for students, lecturers and other academic staff to study and understand various social phenomena that occur in life. Therefore, the campus should be a place that can be a reference for an ideal societal space that provides security and comfort, far from violence, including sexual violence. Komnas Perempuan explains this phenomenon as follows:

*"According to Komnas Perempuan, we have entered an emergency for sexual violence. Sexual violence occurs not only in households or public transportation but also frequently in educational institutions, even religious-based higher education. It is a concern for Komnas Perempuan, so they must work together to deal with this issue. So, the question is, why in the world of education, which should be a place to develop the potential of students, educators, educators, and all those involved, how come it has become a location for violence and sexual harassment to occur? In our opinion, at Komnas Perempuan, this should not have happened."*

Universities, as centres of civilization, are faced with the reality of sexual violence, which is still ongoing and continues to increase, whether it has gone through the investigation, prosecution and trial process. So far, these various processes are considered not to pay attention to victims' rights and instead tend to blame the victims. It requires active involvement from the government and society to deal with this. Negative academic consequences are students avoiding campus, experiencing low academic performance, and reduced interest in education.

It is known that the origin of Komnas Perempuan's involvement in policies that seek to prevent and deal with acts of sexual violence that occur on campuses in Indonesia is due to the rise in cases of sexual harassment in tertiary institutions in Indonesia. Therefore, *the Komnas Perempuan* considers that a regulation is needed that regulates sexual harassment as one of the steps to improve procedures for respecting the dignity and worth of women. Komnas Perempuan explained this as follows:

*"So from the start, the National Commission for Women and the Community have had a powerful role in the 30/21 Minister of Education and Culture Regulation. Because in the process of making it, I remember very well because the WA group still exists. There are WA groups across NGOs, faiths, and universities. "Since the beginning of the scenario, there has been a cooperation agreement between the National Commission for Women, the Ministry of Education and Culture, and civil society organizations concerned with sexual violence from the start."*

Komnas Perempuan itself sees patriarchal culture in social relations as a cause of sexual violence in the tertiary environment. Patriarchy is a culture with a system with particular values and only on sure sides: men. Through this culture, particular stereotypes are created for women, thus triggering sexual violence. *The Komnas Perempuan* explains the patriarchal culture in higher education as follows:

*"This happens because of the imbalance in power relations. For example, some younger siblings idolize their older siblings. But this trust is misused to deceive the victim. What started as being patted in jest could lead to harassment and rape. Not to mention cases of power relations between lecturers and the students they supervise. "But even so, it is still complicated to prove this case because the evidence is still left to the victim's testimony."*

In the tradition of patriarchal Indonesian society, social and cultural relations between men and women are often unequal. This imbalance in relations makes women experience discrimination, exclusion, exploitation and violence (Guamarawati, 2009; Harnoko, 2010). Even in traditional Indonesian culture, violence is defined as a norm that underlies the belief that violence must be understood and viewed as a way to resolve interpersonal conflicts. Zandy Putri (2002), in *The Relationship Dating, Violence*, argues in her research that women who are victims of violence are seen as a form of submission and acceptance.

According to Merleau-Ponty (2002: 192), any discussion of human relationships must begin with understanding an interconnected world's existence. In dealing with the world of commons, by referring to Merleau-Ponty's advice, liberating behaviour and mutual respect between men and women emerge and become a social and cultural guideline. They are creating safe and inclusive spaces free from harassment and gender-based violence; second, as long as men continue to objectify women as mere sexual objects and prioritize masculinity and privilege as dominant, there will be no shared, safe and inclusive space for women.

According to Rini Octaviani (2020), violence and sexual harassment are understood as personal and societal problems. When a woman is a victim of rape or sexual assault, the victim's personality and behaviour can be the cause of the crime. Society tends to view rape victims as women who are hated. Rape victims are often accused of intentionally seducing, provoking, or arousing lust in men (Faturachman, 2002; Mason, 2013). Komnas Perempuan also describes this figuratively:

*"It's impossible to want to be raped but take a photo first as legal evidence. I'm afraid I'm already asking for forgiveness, let alone having the awareness to record except for invitations via chat, which can still be screenshots. Apart from that, on the campus itself,*

*there are still many leaders who are not yet committed to eradicating the problem of sexual harassment and violence. So, it does not take sides with those who are victims. The absence of clear rules also makes this difficult to resolve. So, if there is sexual violence, where to report it, where to ask for protection, the victims will become confused. "The existence of a sexist, misogynistic and inegalitarian culture in seeing women only as objects of sexuality and not seeing their potential as human beings is also why sexual violence is still rampant."*

The approval and acceptance of violence are due first to the fact that there is no gender equality in social relations, and secondly, there is no recognition of gender-specific relations between men and women. Gender inequality and lack of sexual knowledge are the main reasons for gender-based violence. Various societies normalize this violence and normalize teasing, sexually charged conversations, whistling, touching certain body parts, and other forms of sexual harassment. The physical, sexual and psychological impacts of sexual harassment and violence against women are hazardous and difficult to cure.

Victims of sexual violence may also experience various interpersonal problems, including distrust of others, relationship difficulties, loneliness, and fear of men (Briere and Runtz, 1988). Furthermore, psychological problems such as humiliation, hopelessness, anger, isolation, betrayal, loneliness, intimacy, frustration, shame, disgrace, and guilt are significant aspects of the lived experiences of victims of sexual violence (Zastrow and Ashman, 1989; Abbott, 1992; Magley et al., 1999).

In addition, women who experience sexual violence can experience a decrease in their quality of life (Asadi, 2017). A study by Soares, Viitasara, and Macassa (2007) shows that women who are victims of sexual violence have a lower quality of life than ordinary women. A study by Lamoureux-Lamarche and Vasiliadis (2017) found that women who were victims of sexual violence were more likely to have lower health-related quality of life (HRQoL) due to traumatic experiences, resulting in lower life satisfaction.

Zuhratul Rofidah et al. (2017), in research entitled "Relationship between Sexual Violence and Female Sexual Function," found that the experience of sexual violence has a broad traumatic effect on individuals, with long-term effects throughout life that can be very worrying. Compared with women who have never experienced sexual violence, women who have experienced sexual violence tend to be less satisfied with the quality of their sexual relationships. More loss of sexual pleasure and sexual dysfunction, thereby affecting sexual interest and desire. Another study, Yoga Tursilariini (2017), found that survivors of sexual violence experienced post-sexual harassment trauma, fear of sex, self-destructive behaviour, and reluctance to socialize with other people. In addition, victims of sexual violence experience sexual disgust. It is a condition where the survivor rejects psychological relationships with the opposite sex and does not want to marry because he considers sexual contact dirty, scary, or abnormal. The National Commission confirmed the above matters on Violence Against Women:

*"Sexual violence always impacts the victim's psychological body, trauma and long-term mental problems. Rape has a narrow definition, while sexual abuse has an inclusive meaning. The draft regulations regarding preventing and handling sexual violence in higher education environments must inevitably be implemented immediately."*

The role of *the Komnas Perempuan* in the role theory of Soeleman Taneko (1986) and Goss, Mason and McEachern (1981) is clearly described because of the status and position that *the Komnas Perempuan* has as an institution that supports the needs and problems of women due to injustice in being able to fulfil the expectations that they have—expected by the community with the existence of Minister of Education and Culture Regulation no. 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education Environments.

Overall, the role theory, which attempts to explain that an individual's role is not only determined by their behaviour but also by their belief values, is very relevant to the attitudes and social and intellectual work carried out by Komnas Perempuan. Apart from that, Komnas Perempuan is also significantly able to contribute to changes in the social system by issuing a Policy for the Prevention and Handling of Sexual Violence in Higher Education Environments.

When acts of sexual harassment and violence occur within the university, with these regulations, the university has guidelines for taking action; the victim knows where to report it and how the victim also has the right to receive recovery through counselling as well as being a preventive measure to prevent someone from committing harassment and violence because there are strict rules to impose sanctions on perpetrators.

The generalization and specificity given by the government to *the Komnas Perempuan* to handle cases of sexual violence in higher education environments can be maximized and worked hard to produce maximum results due to the existence of regulations that govern claims of violence within universities. Apart from that, the social expectations imposed by society on Komnas Perempuan have been accounted for. Not only in the form of institutionalization of violence through Minister of Education and Culture Regulation no. 30 of 2021 but also Komnas Perempuan's commitment to continuously provide campaigns, outreach and education to all groups with the hope that in the years to come, cases of sexual harassment and violence can be eliminated from sacred institutions called universities.

## **9. Conclusion**

Komnas Perempuan, based on data reported by the public and student victims of sexual harassment and violence, stated that sexual violence in the tertiary environment is the second largest sexual violence after domestic violence. Massive violence in the world of universities occurs due to the lack of internalization of gender-based knowledge and the absence of a legal umbrella that can be used to prevent it. The lack of gender-based expertise in higher education and the absence of regulations regarding the prevention of sexual violence have prompted *the Komnas Perempuan* to carry out a consolidation involving campuses in Indonesia to review the conditions of sexual harassment and violence at their respective universities.

Komnas Perempuan also takes active steps and monitors campuses throughout Indonesia and how they handle cases of harassment and violence that occur. Komnas Perempuan found that only a very few campuses have regulations regarding sexual violence, and many campuses do not have rules. The problem of sexual harassment and violence is new, so many reputable campuses in Indonesia are permissive about this phenomenon. It also explains why Komnas Perempuan encourages chancellors

throughout Indonesia to have a clear commitment and be directly involved in resolving problems of sexual harassment and violence at their respective universities.

Campuses, which are locations for producing knowledge and emancipatory ecosystems for educators and educated people, are not free from problems of violence and sexual harassment. In 2019, Komnas Perempuan conducted a survey involving 16 universities in Indonesia and found 1,011 cases of sexual violence on campus (Komnas Perempuan, 2019). The media association also conducted investigative research (2021) involving 79 universities and found 174 cases of sexual violence in the campus environment. Tempo (2021) also reported that from the results of research conducted by the Ministry of Education and Culture, it was found that 77% of cases of sexual violence on campus were found, and 60% of the victims did not report their issues.

The above happened because of the absence of laws regulating sexual violence and harassment in the tertiary environment and the university's lack of commitment to resolving it because they thought this matter had to be covered up. After all, it would tarnish the university's good name. In fact, according to the National Commission on Violence Against Women, a campus' good name as an indicator of the absence of sexual violence is a social construct. Campuses must have new construction to say that a good indicator as a measure of the quality of a campus is a campus that has regulations relating to sexual violence issues and a campus that can resolve cases and provide protection and counselling to those who are survivors of sexual violence and harassment. So, with such indicators, the campus, considered a space for character and intellectual formation for students, will automatically receive a good perception from all groups.

The absence of laws within tertiary institutions that regulate the prevention and handling of cases of sexual violence on campuses makes Komnas Perempuan resistant to pushing the government to immediately design policies that can become legal umbrellas to prevent such harassment and violence. Komnas Perempuan's resistance, apart from consolidating with various parties, also continues to demand that the government consistently provide reports and hold hearings. Komnas Perempuan sued the Ministry of Education and Culture and made the same demands to the Ministry of Religion. Because there are universities that are directly under the Ministry of Education and Culture, and there are religion-based universities that are directly under the Ministry of Religion.

The Indonesian Ministry of Religion responded very well to the demand for regulations regarding the prevention and handling of cases of sexual violence in tertiary institutions by issuing a Circular Letter (SE) and then distributing it to all State Islamic Religious Universities (PTKIN) to make SOPs to regulate harassment and harassment issues—sexual violence. Due to the growing demands of the public, the Ministry of Religion has also transformed the Circular Letter (SE) into a Decree of the Minister of Religion and must be implemented by all tertiary institutions under the Ministry of Religion. It also explains why the structural role of someone with a strategic position in specific organizations has a significant determination. The attitude and beliefs of the Minister of Religion, who has empathy for victims of harassment and violence and supports the elimination of sexual violence, led to the decision of the Minister of Religion. The influence of Komnas Perempuan's role in intervening with the Ministry of Religion to produce this policy is quite crucial. Komnas Perempuan, as an institution that always has an intersection with the phenomenon of sexual violence, victims, and organizations

fighting for women's rights, means that Komnas Perempuan has an ideal and authoritative bargaining position in influencing policy.

Since the implementation of the Decree of the Minister of Religion regarding handling sexual harassment and violence in Islamic-based higher education institutions under PTKIN, Komnas Perempuan has also encouraged the Indonesian Minister of Education and Culture, Nadiem Makarim, to study the Decree of the Minister of Religion. Komnas Perempuan hopes that the role of the Ministry of Religion will be as a model for the Ministry of Education and Culture to participate in issuing a Ministerial Regulation on Sexual Violence, which can be used as a legal umbrella and soon after can be implemented by all universities in Indonesia.

Komnas Perempuan assumes that if the Ministry of Education and Culture of the Republic of Indonesia does not immediately issue a Ministerial Regulation regulating sexual violence, there will be many cases of sexual violence that will not be handled. The purpose of this regulation is described by *the Komnas Perempuan* as clear and systemic rules so that the entire academic community can understand them. To emphasize that this Ministerial Regulation must be produced immediately, Komnas Perempuan becomes a bridge of interest between campuses committed to cases of eliminating sexual violence and the Ministry of Education and Culture.

*Peraturan Menteri* must be produced with ethical intentions so that there is guidance for the academic community in making a safe environment for all. An environment that is safe and free from sexual violence for Komnas Perempuan can only be handled with regulations. The rise in cases of sexual violence in the tertiary environment, which has led to the emergence of calls for Emergency Sexual Violence on Campus in our public spaces, has made *the Komnas Perempuan* more confident to enforce its policy-making process strictly. Komnas Perempuan takes a role in Permendikbud No. 30 of 2021 by involving civil society and various elements of other socio-religious organizations.

*The Komnas Perempuan* does not just discuss technical matters in formulating the Policy for Preventing and Handling Sexual Violence in Higher Education Environments. But it also seeks to campaign its views on patriarchal culture, which is the cause of these problems. Komnas Perempuan sees patriarchy as a culture that places power only in the role of men. Such a culture ultimately results in a negative stigma that men are the main of all virtues, dominant and oppressive. Within the dominant patriarchal system, there is also a credo that women are only mere objects of sexuality.

Komnas Perempuan also explained that in a patriarchal culture, a kind of imbalance of power relations prevails. Komnas Perempuan explains that power relations expressed through a person's structures and hierarchies are often used and oriented towards committing sexual harassment. A senior in a faculty, because of his seniority hierarchy, could have tricked his juniors into harassing them. A lecturer in his structural position as a thesis supervisor could commit sexual violence against the students under the pretext of graduation. However, proving the issue of sexual harassment and violence is difficult to follow up more formally because there is a legal vacuum and the proof is only left to the victim's testimony.

## 10. Bibliography

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