



Toxic Obedience: The Trap of Power Relation in Cases of Sexual Violence Within Education Environment

Muhd. Al Hafizh^{1*}, Fatmariza², Resi Yulia³, Tri Putra Junaidi NST⁴
^{1,2,3,4}Universitas Negeri Padang, Padang, Indonesia

muhammadalhafizh1979@gmail.com

Abstract. *Student's obedience to the teacher is a must in education environment. However, obedience does not always produce positive results, sometimes this obedience is used by irresponsible people for their personal interests and desires to carry out modes of sexual violence toward children. Education institution is associated with society as an institution of intellectuals, people who are knowledgeable, have good morals and ethics, so it will be counterproductive if sexual violence happens there. This research aims to examine the factors that cause sexual violence in the educational environment in Padang, West Sumatera. This article also uncovers the role of educational institutions should be in overcoming sexual violence. This research is a qualitative descriptive study. Research data was obtained through interviews, focus group discussions with the Task Force for Preventing and Handling Sexual Violence (PPKS Task Force) Universitas Negeri Padang, observation and document analysis. The results showed that sexual violence in the educational environment occurs because of unequal power relations in education environment. The trap of unequal power relations is caused by three forms of authorities that promote the legitimacy of inequality power relations: (1) traditional authority, (2) legal-rational authority, and (3) charismatic authority. The roles of educational institutions in preventing sexual violence against children are: (1) formulating a code of ethics related to sexual violence in the educational environment, (2) educating students about the dangers of sexual violence, and (3) building a culture of shame that has a positive value to prevent sexual violence.*

Keywords: *Obedience, power relation, toxic*

1. Introduction

The problem of sexual violence in educational environments, especially in higher education environments, is a serious problem and requires the attention of all parties. [4,8,19,20] During the 2015-2021 period, Komnas Perempuan received 67 reports of cases of sexual violence in educational environments. [11-12,17-18] Of all these reports, the majority or 35% came from campuses or universities. [6,9,10]. Not only on campuses, other educational environments that report many cases of sexual violence are Islamic boarding schools (16%) and SMA/SMK (15%). Apart from that, there are also reports from junior high school, elementary school, kindergarten, special school (SLB), and vocational levels. [2-3] According to the National Commission on Violence Against Women, cases of sexual violence in educational environments often involve power relations. People who work in educational institutions are held in high regard by society. They are seen as having excellent knowledge and moral skills, which makes positions such as teachers and lecturers highly sought-after. They are not only considered to have more scientific intelligence than the average person, but they are also held to a higher moral standard. But they're also considered to have good behavior that upholds the moral values that apply in society. It's not uncommon for intellectuals who come from various levels of educational institutions to be placed in strategic positions in the social structure of society [21]

People who work in educational institutions are also associated by the society as people who have good knowledge and moral skills, so positions such as teachers and lecturers

© The Author(s) 2024

A. Sofian et al. (eds.), *Proceedings of the ASEAN Conference on Sexual Exploitation of Children (ACOSEC 2024)*, Advances in Social Science, Education and Humanities Research 876,

https://doi.org/10.2991/978-2-38476-325-2_28

have a special place in the society, they are not only considered to have more scientific intelligence compared to the society in general, but are also considered to have good behavior that upholds the moral values that apply in the society, so it is not uncommon for intellectuals who come from different levels of educational institutions to be placed in strategic positions in the social structure of the society [21].

Power relations are relationships that are formed from various patterns of relationships between people which then carry an interest with a certain level of power. [7]. There are a number of theories of power relations according to experts, from John Locke to Paul-Michel Foucault. The last name mentioned is a French philosopher, historian of ideas, social theorist, linguist and literary critic born October 15 1926. According to the French philosopher, power is not centralized but spreads and flows, then is normalized in disciplinary practice. The normalization referred to here can take the form of discipline. Power can also operate and be exercised in society, through the legitimacy of knowledge. Through one of his works, Foucault shows five propositions about what power is. Power is not something that is earned, achieved, used, shared, grasped, or even extinct. According to him, power is exercised in various places, from relationships that are constantly moving.

Power relations in their development occur in many fields, starting from economics, technology, identity, environment, and dynamic interrelations. An example of power relations in the field of dynamic interrelation is the rules for wearing uniforms set by an institution. This shows that power relations can manifest into rules and regulations, according to the party in power or authority. Power relations have four elements, namely legitimacy, traditional authority, rational legal authority, and charismatic authority. Legitimacy has three main sources, including: long-standing trust or what is called tradition, trust in authorities or what is called charismatic, and legality or legal rules that apply in society. [16]. A legitimate government based on legitimacy theory is very dependent on people's views referring to customs (traditions). Meanwhile, charismatic arises as a result of rationality towards the rule of law. [13] Legitimacy through authority consists of three forms, namely traditional, legal-rational and charismatic authority. All three are included as elements of power relations.

Traditional authority. In Sociological Theory George Ritzer explains that traditional authority refers to the claims put forward by leaders [1,5]. It also came from a belief in the existence of virtue in the sanctity of ancient rules and authority. In traditional authority, community loyalty is based on prevailing traditional values. Legal-rational authority. Legal-rational authority is belief in the legality of established rules. This is also based on the regulations issued by the government. Thus, according to Max Weber, a person who obtains and exercises authority legally is based on certain foundations, including the laws and regulations that apply in society. [14-15]. Charismatic authority. Charismatic authority comes from the loyalty of followers based on extraordinary holiness, exemplary character, heroism, normative order, and special powers such as miracles. Charismatic authority is manifested in a leader who inspires and motivates others through his activities. There are two formulations of research questions that will be answered in this paper, namely, how power relations influence cases of sexual violence that occur in educational environments, and what is the role of educational institutions in preventing cases of sexual violence.

2. Literature Review

Power relation begins with the question of "how power works" and how to see the relationship between knowledge and power. According to Foucault, there is no general model of the relationship between knowledge and power. Each epoch always has characteristics of the relationship between knowledge and power. This is what inspired Foucault to use genealogy as an analytical tool to understand the technology and strategies of power that operate through knowledge. In contrast to the analytical methods that Foucault had previously used in some of his early works, which used archaeological analysis, in *The Archaeology of Knowledge, Madness and Civilization* and *The Order of Things*, which were limited to the question of the structure of discourse in the formation of knowledge

dispositions, through the genealogy of power he extended his investigation to the technology of power [23].

Foucault's concept of power has a different meaning from the concepts of power that color political perspectives from a Marxian or Weberian point of view. For Foucault, power is not understood in a relationship of ownership as property, acquisition, or privilege that can be held by a small group of people and that can be threatened with extinction. Nor is power understood as operating negatively through the repressive, coercive, and oppressive actions of a power-holding institution, including the state. Power is not a function of class domination based on economic control or ideological manipulation. Power is not viewed negatively, but positively and productively. Power is not an institution or structure, not the power that is possessed, but power is a term used to describe complex strategic situations in society. According to Foucault, power must be seen as relations that are diverse and distributed like networks that have a strategic scope.

The comprehension of power is not achieved through inquiries concerning the nature of power, the individuals who possess it, or its origins. Rather, an understanding of power necessitates an investigation into the manner in which power operates. Foucault demonstrates the previous understanding of power, which views power as embedded in, exercised by, and on subjects. He then introduces the concept of relational power as a function of the network of relations between subjects. This shift also has implications for the manner in which power is operated and the subjects that are of concern in the analysis of power. Firstly, the view of power as something possessed by individuals or groups to control others fails to acknowledge the actual function of power in modern society. In this context, power is understood in terms of its connection to sovereignty and law. In this conceptualization, power is situated within a hierarchical structure of power relations, with a particular individual occupying a position of authority and influence [24]. This form of power is legally valid and can be exercised over others based on a consensus.

3. Methodology

This article is based on the fascinating results of qualitative descriptive research. The research was conducted to explore and photograph the social situation related to sexual violence that occurred in the educational environment in Padang, West Sumatra in the period 2022-2024. The research data is in the form of information in the form of oral, written, and document sources that contribute to answering the research problem as stated in the problem formulation or research focus. Researchers were thrilled to obtain research data through interviews and observations. These methods allowed us to gain insights into the information needed to answer the research problem. The results of observations included activities, incidents, objects, certain conditions or atmospheres, and emotional feelings. These observations provided a real picture of an event or occurrence, which was invaluable in answering research questions. Document analysis was another exciting method we used to obtain data related to sexual violence in Padang. In addition to do interviews and document analysis, researcher also conducted focus group discussions (FGD) with the UNP Task Force for Preventing and Handling Sexual Violence (PPKS Task Force). The results of our research are presented in two findings: the influence of power relations on sexual violence in the educational environment and the efforts that must be made by educational institutions to prevent sexual violence.

4. Discussion And Findings

Power Relations Inequality

There are still many cases of sexual violence on campus today, one of which can be analyzed through a socio-cultural approach. On average, cases of sexual violence on campus generally occur due to the exploitation of power relations between the perpetrator, who feels he has superior power, and the victim, who is positioned as an inferior party. Sexual violence

is always closely related to power relations. Sexual violence occurs because it is influenced by the power of the perpetrator over the helplessness of the victim. The perpetrator is usually the party who has power in a relationship, including in the educational environment. Power is always actualized through knowledge, because knowledge always has a power effect. It means that in a relationship between individuals, knowledge about oneself and about others can create power at the same time. In Indonesian Guidelines for Adjudicating Women's Cases in Conflict with the Law, it is explained that power relations are relationships that are hierarchical in nature, inequality and/or dependence on social, cultural, knowledge/educational and/or economic status, which gives power to one party over other parties in the context of inter-gender relations to the detriment of parties in lower positions.

Traditional Authority

Traditional authority is a belief in time and culture that can be held by individuals and groups. The traditional authority that exists within a particular individual or group is the basis for the respect given to a person because they have the strength of the values and norms of society that are their characteristics. The main characteristics of traditional authority are, first, having traditional rules which form the basis of authority; second, having other authority from a higher personal position, and third, the existence of freedom that does not conflict with traditional rules. However, traditional authority will experience distortion when controlling authority cannot adapt to developments in society

In the context of education, teachers and staff are the parties who traditionally hold authority in power relations with students. In the case of teacher-student power relations, which are often embedded in a culture of patriarchy and feudalism, this situation can be considered toxic, as it is exploited by perpetrators of sexual violence. The student's mode of compliance can be used as an excuse to create a situation that is prone to sexual violence.

The findings of the focus group discussion (FGD) with respondents indicated that only 497 (32.9%) respondents expressed concern about the issue of sexual violence in educational settings. The data remains distant from expectations, as it indicates that the level of awareness regarding cases of sexual violence that occur on campus remains low. Other data indicates that 56.1% of respondents believe that people in the educational environment do not care about cases of sexual violence that occur on campus, while 10.3% of respondents stated that the campus does not care. It is imperative that indications that the campus does not yet demonstrate sufficient care be met with a positive response, as this will facilitate future improvements in care. If the campus does not demonstrate a commitment to addressing sexual violence, it is understandable that victims may be reluctant to report incidents, as they perceive that reporting them will not result in meaningful change.

Legal-Rational Authority

The term "legal-rational authority" refers to the authority possessed by an individual who has fulfilled the requirements and demonstrated the requisite competence within the context of a given legal system and the institutions that comprise it. The authority holder is bound by procedural government rules in the formulation of decisions and the determination of policies. This authority is constrained by a specified temporal duration, as defined by the pertinent regulatory framework.

This type of authority emerged subsequent to the enactment of positive laws. In contrast to the two previous types of authority, legal-rational authority is obtained by the leader following a general election or consensus from the community. Weber defines this model of legitimacy in authority as one based on the belief in the legality of patterns of normative rules and the rights of those occupying the authority under which the rules are issued. The existence of a legal system determines the legitimacy of a leader's authority. One of the defining characteristics of this authority is the emergence of a bureaucratic structure that regulates the lives of the governed. The values of rationality that are formed in this type

of authority also mark the progress of modernism and capitalism in Western Europe. This system applies instrumental-rational calculations in terms of effectiveness and progressivity.

The responses of the respondents yielded the highest figure, namely 49% (651 respondents) who expressed their opinion that the potential for sexual violence occurred in the relationship between teachers and students. This response is consistent with the theoretical perspective of power relations, wherein educators are typically in positions of greater authority than their students. Consequently, the potential for lecturers to perpetrate sexual violence against students and for students to become victims is a probable outcome. Furthermore, 36.8% of respondents indicated that sexual violence could also occur between students and students, while 12.1% stated that sexual violence occurred in relationships between superiors and subordinates.

Charismatic Authority

The concept of charismatic leadership is based on the pattern of charisma and power possessed by an individual. Charismatic authority is based on a special ability that exists in a person. This ability may be considered to be inherent in that person as a result of divine grace or may be believed to be something that is born with the individual. Those around them recognize the existence of this ability based on belief and worship because they consider the source of this ability to be something that is above the power and abilities of humans in general, such as prophets, apostles, and leading rulers throughout history. 33. The charismatic figure in question typically provides evidence of his or her authenticity through the performance of miraculous acts or the issuance of divine revelations. The implementation of charismatic authority or power is evidenced by the recognition of the authority's authenticity and the subsequent action in accordance with this obligation on the part of the followers. In charismatic authority, selection is not based on special privileges due to personal connections, technical abilities, a definite hierarchy of subordinates, a career like that in bureaucratic organizations, or systematically organized means of economic assistance. Income was derived from various donations or plunder and was not organized around any definite legal principles.

Nevertheless, charismatic leaders often have numerous close friends who also possess a similar degree of charisma. Weber posits that the term "charisma" denotes a distinctive quality or talent possessed by an individual that sets them apart from the ordinary populace. Such individuals are regarded as possessing superior wisdom or power, which may be perceived as supernatural, superhuman, or at the very least, extraordinary. Another defining characteristic of this authority is that the followers are willing to devote themselves to the leader, perceiving a calling to do so. Weber also posited that charisma represents a distinctive phenomenon that is not amenable to rational explanation. This is because the foundation of charismatic authority is the recognition of the authenticity of the individual designated as the leader. The term "charisma" is employed in a broad sense to signify the personal allure of a leader. In Weber's usage, this encompasses personal characteristics that provide inspiration to those who will become his followers.

The Roles of Educational Institutions to Prevent Sexual Violence

Sexual violence in higher education can manifest in a number of ways, including during teaching and learning activities, research and written work guidance, on-school and off-school events, and other activities. The perpetrators may include teachers, students, and staff. The victims can be any member of the school community, including lecturers, students, and staff. The functions of education environment can be broadly defined as providing education and teaching, research and development, and community service. The lack of correlation between the values espoused by the education environment is also a significant contributing factor in the occurrence of sexual violence within education environment.

Formulating Regulation Related to Sexual Violence

The implementation of education must be based on policies that are applied fairly and evenly. In this case, every educational institution, whether managed by the government or managed by the private sector, must have the same position and the same rights in providing education. The role of educational institutions in providing education is to ensure that various policy instruments are used as the basis for each educational institution to be able to provide education at various levels in a fair and impartial manner. The role of educational institutions as regulators is twofold. First, they are responsible for establishing requirements for educational institutions to obtain operational permits for providing education. Second, they are tasked with compiling policy instruments in the form of education implementation rules that must be adhered to by educational institutions at various levels. The government's role as a regulator is twofold. First, it ensures that educational institutions that have been granted permits are legitimate entities. Second, it ensures that these institutions are able to conduct the educational process in accordance with existing laws and regulations.

The respondents indicated that the most vulnerable location for sexual violence to occur is in the toilet. It can be surmised that this phenomenon occurs due to the proximity of the men's and women's restrooms, which presents an opportunity for sexual violence to occur. In addition to the toilets, the student activity center building is also identified as a location susceptible to sexual violence. This is evidenced by the 27.3% of respondents who indicated this. Another area of concern is the laboratory and canteen, which have been identified as potential sites for sexual violence on campus. Additionally, the questionnaire inquired as to whether respondents perceived the academic community to be concerned about sexual violence in educational settings.

Educating Students about the Dangers of Sexual Violence

It is of the utmost importance that the issue of the dangers of sexual violence be taught as early as possible. This will ensure that children gain insight into the knowledge of sexuality and learn how to care for their bodies. It is of the utmost importance that schools collaborate with parents to educate children about sexuality. By aligning the messages conveyed at home and at school, children will gain a comprehensive understanding of this important topic. It is of the utmost importance that teachers and parents work together to educate children about the fundamental aspects of sexuality. The most crucial aspect of sexual education is the instruction that individuals should refrain from touching other people's body parts. It is evident that children will undoubtedly exhibit a greater sense of curiosity than adults. Moreover, it is of the utmost importance to educate students on the distinctions between the two sexes, specifically between women and men.

There are several reasons why victims of sexual violence are reluctant to report their experiences. The most prevalent reason for non-reporting is the fear experienced by victims (85.6%). This feeling of fear is likely to arise from the victim's perception of helplessness, fear of being blamed, or other reasons. Another reason for the reluctance of victims to report is the embarrassment they feel (77.3%). Victims often perceive the events they have experienced as a source of shame and disgrace, and therefore believe that they must be kept secret. Those who do not report sexual violence are concerned that their experiences will be shared with others, potentially causing them embarrassment. A noteworthy aspect of the data presented is the 47% of respondents who indicated that they were unsure of the appropriate reporting mechanism. It is evident that this issue can be resolved through the implementation of a more extensive outreach program that effectively disseminates information about the convenient, expedient, and secure mechanism and forum for submitting complaints.

Building a Positive Culture of Shame

The majority of respondents indicated that they would report a case of sexual violence (82.2%). This is a positive attitude that must be maintained and improved, as the high level of trust and also the courage to report cases is the first step to handling cases of

sexual violence and ensuring that there is no recurrence. In addition to reporting to the Task Force, a significant proportion of respondents indicated that they would inform their closest associates (60.2%) and also the leadership (27.3%). The data indicate that respondents have developed the courage to combat all forms of sexual violence by reporting it to the Task Force, those closest to them, and the leadership. Nevertheless, 3.6% of respondents indicated that they would not inform anyone. Such reticence may be attributed to feelings of embarrassment or fear of reprisal.

The findings of the focus group discussion (FGD) and questionnaires indicated the presence of several pertinent results that could be utilized to address the research questions. At the focus group discussion stage, the researcher first familiarized the respondents with the definitions of sexual harassment and violence. Subsequently, respondents were instructed to complete an online questionnaire pertaining to the prevention and handling of sexual violence (PPKS). Sexual violence can manifest in a number of forms, including sexual harassment, rape, and trafficking in persons, among others. Sexual violence can affect anyone, regardless of gender or age. Sexual violence can result in a range of adverse consequences for victims, including trauma, depression, and the development of psychiatric disorders. The reluctance to report sexual violence is often shaped by the pervasive culture of shame that exists in society. The term "shame culture" refers to the attitude displayed by an individual when they experience discomfort or embarrassment regarding their actions or behaviors that deviate from the norms that prevail in society. This culture of shame can reinforce the stigma associated with sexual violence, leading many victims to refrain from disclosing their experiences due to concerns about being perceived as impolite or inappropriate. The culture of shame and sexual violence are critical issues in today's society. The concept of shame culture can be defined as an attitude exhibited by an individual when they experience feelings of discomfort or embarrassment regarding their actions or behaviors that deviate from the norms that are commonly accepted within a given society.

5. Conclusion

The occurrence of cases of sexual violence in the educational environment is naive and counterproductive to the existence of the educational environment as an institution where people who are educated, intellectual, and uphold high moral and ethical values gather. It has been demonstrated that the root cause of sexual violence in educational settings can be attributed to the unequal distribution of power between management leaders, educators, staff, and students. This imbalance in power relations has been exploited by the parties responsible to result in the exploitation of obedience into toxic obedience, where the weaker party is compelled to obey the more powerful party. This dynamic creates an opportunity for sexual violence to occur. The phenomenon of toxic obedience is further compounded by the coexistence of traditional, rational legal, and democratic forms of legitimacy. To prevent the prevalence of sexual violence from increasing, educational institutions must implement a code of ethics to prevent sexual violence, educate students about the dangers of sexual violence, and cultivate a positive culture of shame and the courage to speak up if sexual violence occurs.

6. Acknowledgement

The author express gratitude to the leaders of Universitas Negeri Padang for their support and assistance in the implementation of the research that serves as the foundation for this article. Additionally, the author would like to acknowledge the Task Force for Preventing and Handling Sexual Violence (PPKS Task Force) of UNP for their role in data collection, and ECPAT Indonesia for providing the opportunity for the author to participate in the ASEAN Financial Service Providers in Child Sexual Exploitation Conference.

References

- [1] Dervischi, E. (2015). Post Traumatic Stress Disorder in Children Sexual Abuse. *Academic Journal of Interdisciplinary Studies MCSER*. 4 (3).
- [2] Edrisy, I. F., Dewi, N. P. P., Sumartini, N. W. E., & Cristiana, E. (2023). Memerangi Tindak Pidana Kekerasan Seksual. *Satya Dharma: Jurnal Ilmu Hukum*, 6(2), 141-160.
- [3] Fernando, H., Larasati, Y. G., Indiyanto, A., Novarizal, L., & Latif, S. A. (2023). Latent of the Victims: Perlakuan Terhadap Anak Paska Mengalami Kekerasan Seksual. *Endogami: Jurnal Ilmiah Kajian Antropologi*. 6(2):170-182.
- [4] Noer, K. U., & Kartika, T. (2022). Membongkar kekerasan seksual di pendidikan tinggi: pemikiran awal. *Yayasan Pustaka Obor Indonesia*. Noviana, I. (2015). *Kekerasan Seksual Terhadap Anak: Dampak dan Penanganannya*. *Sosio Informa*. 1(1).
- [5] Rahmaniah, S. E., Elyta, E., Amutahar, H., Niko, N., Fitriani, N. A., Hasni, M. M., & Sari, D. (2023). Unvealing Sex Addiction Among Child Victims of Sexual Crimes In Indonesia. *Asian Journal of Management, Entrepreneurship and Social Science*, 3(04), 1330-1349.
- [6] Saragih, O. K., Yanur, M., & Silalahi, J. N. (2023). Sosialisasi dan Edukasi Peran Satuan Tugas Pencegahan dan Penanganan Kekerasan Seksual (SATGASPPKS) Terhadap Resiliensi Mahasiswa Korban Kekerasan Seksual di Universitas Palangka Raya. *Jurnal Masyarakat Madani Indonesia*, 2(4), 510-521.
- [7] Waruwu, R. P. R. (2019). Menyelami Frasa ‘Relasi Kuasa dalam Kekerasan Seksual’. Diakses pada 14 Februari 2024. <https://www.hukumonline.com/berita/a/menyelami-frasa-relasi-kuasadalam-kekerasan-seksual-oleh--riki-perdana-raya-waruwult5d59f78ee5f04/?page=3>
- [8] Andriansyah, Anugrah. “Komnas Perempuan: Kasus Kekerasan Seksual di Lingkungan Pendidikan, Paling Tinggi di Universitas.” *VOA Indonesia*, 2022. <https://www.voaindonesia.com/a/komnasperempuan-kasus-kekerasanseksual-di-lingkungan-pendidikanpaling-tinggi-di-universitas/6525659>. html. accessed 22 Mei 2022.
- [9] Cahyani, Yulianti Ningsih, Alfa Galih Verdiantoro, and Febriyanti Uma. “Perlindungan Hukum Bagi Korban Tindak Kekerasan Seksual Kaum Tunarungu Dalam Prespektif Hukum Pidana.” *Mimbar Keadilan* 13, No. 2 (2020): 218-228. <https://doi.org/10.30996/mk.v13i2.3941>.
- [10] Pemulihan Trauma Psikososial pada Perempuan Korban Kekerasan Seksual di Yayasan Pulih. Jakarta: UIN Syarif Hidayatullah, 2018.
- [11] Fajarini, Ulfah and Nurul Handayani. “Human Geografi dan Pelecehan Seksual Terhadap Perempuan di Perguruan Tinggi Keagamaan Islam Negeri.” *Jurnal Harkat: Media Komunikasi Gender* 17, No. 1 (2021): 49-66. <https://doi.org/10.15408/harkat.v17i1.22135>.
- [12] Farokhah, Fiqih Aisyatul, Sri Kusumo Habsari, and Mugijatna. “Marginalisasi Seksualitas Perempuan pada Novel Curahan Hati Sang SPG Karya Wena Koiman dan The Curse of Beauty Karya Indah Hanaco (Perspektif Islam).” *Musawa: Jurnal Studi Gender dan Islam* 17, No. 2 (2018): 183-200.
- [13] Heradhyaksa, Bagas and Rizqon Halal Syah Aji. “Paradigma Critical Theory et al: Tinjauan Terhadap Perda Jawa Timur Nomor 6 Tahun 2014 tentang Pengendalian, Pengawasan, dan Peredaran Minuman Beralkohol.” *Mizan: Journal of Islamic Law* 4, No. 1 (2020): 47-58. <https://doi.org/10.32507/mizan.v4i1.602>.
- [14] Indarti, Erlyn. *Diskresi dan Paradigma: Suatu Telaah Filsafat Hukum*. Semarang: Badan Penerbit Universitas Diponegoro, 2010. *Jurnal Wawasan Yuridika* Vol. 6 | No. 2 | September 2022 136
- [15] Khafsoh, Nur Afni and Suhairi. “Pemahaman Mahasiswa Terhadap Bentuk, Proses, dan Pandangan Penanganan Kekerasan Seksual di Kampus.” *Marwah: Jurnal*

- Perempuan, Agama dan Jender 20, No. 1 (2021): 61– 75. <https://doi.org/10.24014/Marwah.v20i1.10487>.
- [16] Mesraini, Indra Rahmatullah and Abdul Alim Mahmud. “Teori Hukum Feminisme dan Kaidah Fikih dalam Perkara Dispensasi Kawin (Studi Penetapan Hakim Nomor 10/Pdt. P/2017/PA.Bjn).” *Palastren Jurnal Studi gender* 13, No. 1 (2020): 139-162.
- [17] Nikmatullah. “Demi Nama Baik Kampus vs Perlindungan Korban: Kasus Kekerasan Seksual di Kampus.” *Qawwam: Journal for Gender Mainstreaming* 14, No. 2 (2020): 37-53. <https://doi.org/10.20414/qawwam.v14i2.2875>.
- [18] Riana, Friski and Amirullah. “Deretan Kasus Dugaan Pelecehan Seksual di Kampus.” *Tempo.co*, 2021. <https://nasional.tempo.co/read/1537859/deretan-kasus-dugaan-pelecehansksual-di-kampus>. *Jurnal Wawasan Yuridika* Vol. 6 | No. 2 | September 2022 137
- [19] Saladin, Tomy. “Tinjauan Yuridis Hukum Korban Kekerasan Seksual Berbasis Nilai Keadilan.” *Mahkamah : Jurnal Kajian Hukum Islam* 5, No. 2 (2020): 270-85. <https://doi.org/10.24235/mahkamah.v5i2.7284>.
- [20] Sulistyowati, Yuni. “Kesetaraan Gender Dalam Lingkup Pendidikan dan Tata Sosial.” *IJouGS: Indonesian Journal of Gender Studies* 1, No. 2 (2020): 1-14. <https://doi.org/10.21154/ijougs.v1i2.2317>.
- [21] Rahadian, D. (2015). Peran dan Kedudukan Guru dalam Masyarakat. *Jurnal Pendidikan Teknologi Dan Informasi*. <https://lbhyogyakarta.org/2020/03/08/kekerasan-terhadap-perempuan-dalam-institusi-pendidikan/>

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

