

## GENDER AGITATION AND ANTI-SEXUAL HARASSMENT : A STUDY OF KUNTOWIJOYO'S PROPHETIC SOCIAL PERSPECTIVES

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### Abstract

Sexual harassment and violence seems to be a taboo subject and its resolution has not been holistically understood in our society. The fame of the case that never stops surfacing in the public eye, forms a collective massive agitation to crush the naughty sexual paradigm. The author is interested in examining how the construction of movements and counter-narratives are formed in realizing fundamental freedom and understanding related to sexual harassment. The author uses a descriptive qualitative approach using secondary data from literature. The description of the study will be obtained through optimizing the formulation of the topic interpretation surrounding the issue of sexual harassment. The elaboration of interpretation and data that was carried out was then analyzed through Kuntowijoyo's Social Prophetic theoretical lines. This research concludes that the various forms of agitation that are exposed are exposures in building humanization and liberation values for all people in a fair and safe manner. The idea in the form of agitation is a form of invitation for all groups to be involved in efforts to uphold human rights, freedom and security in the public space.

**Keywords:** Gender Agitation, Sexual Harassment, Social Prophetic, Humanization, Liberation

### Abstrak

*Pelecehan serta kekerasan seksual seolah menjadi perkara yang masih tabu dan resolusinya belum dipahami secara holistik di kawasan sosial masyarakat kita. Masyburnya kasus yang tidak ada henti mengemuka di mata publik, membentuk sebuah agitasi masif secara kolektif untuk menumpas paradigma seksual yang nakal. Penulis tertarik untuk mengkaji bagaimana konstruksi gerakan serta kontra narasi yang dibentuk dalam menjujudkan kebebasan dan pemahaman secara fundamental terkait pelecehan seksual. Penulis melakukan pendekatan kualitatif deskriptif dengan menggunakan data sekunder dari studi pustaka. Uraian kajian akan didapatkan melalui optimasi rumusan penafsiran topik yang mengitari isu pelecehan seksual. Elaborasi penafsiran dan data yang dilakukan kemudian dianalisis melalui garis teoritik Sosial Profetik milik Kuntowijoyo. Penelitian ini menghasilkan kesimpulan bahwa berbagai bentuk agitasi yang diekspos merupakan eksposur dalam membangun nilai humanisasi serta liberasi bagi semua orang secara adil dan aman. Gagasan dalam wujud agitasi ini menjadi bentuk invitasi bagi semua kalangan untuk terlibat dalam upaya membumikan hak asasi, kebebasan dan keamanan di ruang publik.*

**Kata Kunci:** Agitasi Gender, Pelecehan Seksual, Sosial Profetik, Humanisasi, Liberasi

### Introduction

Sexual harassment is one of the banal things that never ends. This shows that there is a serious scourge that should be prevented and resolved. Call it lacur treatment from a teacher and administrator of an educational

institution in Bandung - West Java at the end of 2021.<sup>1</sup> This tragic incident happened to 12

<sup>1</sup> "Sosok Herry, Guru Pesantren Di Bandung Yang Perkosa 12 Santri Sejak Tahun 2016, Ternyata Bukan Pimpinan Ponpes Halaman All - Kompas.Com," accessed December 15, 2022,

female students who were underage with an average age of 16-17 years. The intentions carried out by the perpetrator are also varied, in the form of lure for financing education, to the future profession that the victim wants. Other forms of sexual harassment cases have also surfaced through higher education institutions. For example, what happened in the environment of state universities in Riau and Kediri, respectively, in November and August 2021. The two cases have the same problem, namely a case of sexual harassment reported by a female student when conducting thesis guidance to lecturers who are suspected of being the perpetrators. The dialogue that orbits on this topic is massively found in the mass media and cyber universe opinions.

Sexual harassment is also vulnerable to occur in the world of work. Aslamiah & Pinem noted that as many as 56.5% of the 773 female workers working in the Nusantara Bonded Area (KBN) Cakung - North Jakarta experienced sexual harassment.<sup>2</sup> Individuals who carry out this action are carried out by professional colleagues in the factory, for example, from mechanics, HRD staff, security guards to parking workers. In addition, through AJI (Alliance of Independent Journalists) data in 2016, Suprihatin and Azis found three incidents of sexual harassment that happened to female journalists, the types of cases experienced by victims in the form of verbal, verbal and verbal abuse accompanied by physical.<sup>3</sup>

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<https://regional.kompas.com/read/2021/12/09/175500678/sosok-herry-guru-pesantren-di-bandung-yang-perkosa-12-santri-sejak-tahun?page=all>.

<sup>2</sup> Rufaidah Aslamiah and Milda Longgeita Pinem, "Kejahatan Sunyi: Potret Pelecehan Seksual Buruh Perempuan," *Jurnal Sosiologi USK (Media Pemikiran & Aplikasi)* 14, no. 1 (2020): 54–55.

<sup>3</sup> Suprihatin Suprihatin and Abdul Muhaiminul Azis, "Pelecehan Seksual Pada Jurnalis Perempuan Di

There are other types of indecent and discriminatory acts that lead to sexual orientation, as well as being a thorny issue. Komnas Perempuan's Annual Record throughout 2020 on the type of KtP (Violence against Women) from Service Institution Partners in the public or community domain shows a figure of 21% (1,731 cases). The details are sexual violence 962 cases, rape 229 cases, obscenity 166 cases, sexual abuse 181 cases, copulation 5 cases, attempted rape 10 cases and other types of sexual violence (nonspecific definition) reaching 371 cases. Not only that, the trafficking rate also escalated from the previous year, from 212 to 255 cases. The types of Cyber Gender-Based Violence (KGBS) that occur through digital mediums are also increasing. It stated that there were 126 cases in 2019, then jumped sharply to 510 cases the following year.<sup>4</sup>

The emergence of friction that occurred then triggered various narratives that tried to revitalize this issue in the public sphere. Especially with the massive public media facilities, making agitation and dissemination of opinions develop rapidly. First, senior initiation was carried out by Komnas Perempuan with 16 Days of Activism Against Gender Violence which began in 2003. The push for this commemoration was chosen to remind the international public of sexual harassment cases that are also included in the human rights segmentation.<sup>5</sup> Furthermore, through a more pragmatic movement, the Lentara Sintas Indonesia community carried out a

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Indonesia," *PALASTREN Jurnal Studi Gender* 13, no. 2 (2020): 424.

<sup>4</sup> Perempuan, 3.

<sup>5</sup> Wina Puspita Sari and Casa Bilqis Savitri, "Kampanye KOMNAS Perempuan Pada Kampanye 16 Hari Anti Kekerasan Terhadap Perempuan," *Communicology: Jurnal Ilmu Komunikasi* 7, no. 2 (2019): 137.

campaign with the title #MulaiBicara. This persuasive effort is supported by educational stimulation to various educational institutions to companies.<sup>6</sup> It also did not escape various reports exposed by netizens on social media. This reality posits the assumption that the agitation of gender equality and the fight against sexual harassment behavior are beginning to become crucial topics in the public eye.

### Method

Researchers are interested in examining the swiftness of counter-narratives in public booths that respond to the massive issue of gender issues, particularly opinions about the rejection of acts of sexual harassment. The question of how the construction of a maelstrom of resistance to marginalization of victims (particularly women) leading to sexual abuse can occur, becomes the author's affinity. Researchers use a qualitative approach through literature review and observation of social phenomena.

Researchers try to respond to reality by pulling various data to then be described in depth. This paper outlines various things that are related, as well as those that support the optimization of the interpretation of topics, such as the issue of sexual violence, rape, human exploitation and so on. The data were obtained through literature searches (books & scientific journals) as well as the results of the author's observations of movements that voiced the issue of anti-sexual harassment in the public domain.

The formulation of the research that came to the fore was elaborated through a theoretical review of Kuntowijoyo's Social Prophetic. Kuntowijoyo explained that

macro-scale transformations in a community order must be initiated by proper awareness and interpretation of various narratives, one of the main ones being religious texts. This harmony arose with Kuntowijoyo's conception of the values of humanization, liberation and transcendence. Data analysis was carried out by the authors by (1) Assessing the premise in the form of facts and data that posits sexual harassment cases and their resistance alliances; (2) Interpreting data to be elaborated in Kuntowijoyo's Social Prophetic perspective; (3) Draw conclusions that correspond to the predefined intention of the problem formulation. It becomes very appropriate if this research can contribute theoretical value that can be internalized as capital to understand the reality of the problem of sexual harassment on the basis of the principles of humanization, liberation & transcendence, as well as initiating transformative-progressive agitation.

### Discussion

#### Maelstrom of Sexual Harassment Topics

Sexual harassment or sexual harrashment is defined as the tendency or action of a person who has sexual intentions that are not accepted by someone else. The form of sexual harrashment in question can be in the form of physical or psychic character, which is captured as subordinative, intimidative and repressive treatment to the victim.<sup>7</sup> A report from Stop Street Harrashment explains that sexual abuse is committed by an unknown perpetrator (stranger), which then gives the victim the effect of annoyance, offense, humiliation, loss of chastity, shame, fear and even post traumatic stress disorder. From this, the

<sup>6</sup> Dyah Nurul Maliki and Susanti Susanti, "Komunikasi Persuasif Dalam Kampanye Anti-Kekerasan Seksual Oleh Komunitas Lentera SINTAS Indonesia," *Jurnal Komunikasi Dan Bisnis* 7, no. 1 (2019): 20.

<sup>7</sup> Michelle J. Gelfand, Louise F. Fitzgerald, and Fritz Drasgow, "The Structure of Sexual Harassment: A Confirmatory Analysis Across Cultures and Settings," *Journal of Vocational Behavior* 47, no. 2 (1995): 165.

takrif that can be drawn from the sexual activity in question is the rejection due to the discomfort of a victim with various behaviors that lead to sexual intentions.

Sexual orientation carried out by the perpetrator generally begins with various things, one of the steps to channel sexual acts for this perpetrator is by delivering catcalling sentences. Catcalling is defined as attention that has a sexual charge, which is not expected by a person. Catcalling is used by perpetrators as a sign that there is a (sexual) attraction that their target is expected to respond to.<sup>8</sup> When drawn in a societal social context, forms of catcalling can be whistling, calls with sexual arousal, excessive glances, sexual comments and other obscene messages.

Dewi explained her research in three areas in Bali, precisely in Denpasar, Badung and Gianyar. He found 138 people (92% of all correspondents) had experienced or seen catcalling events. From some of the sources, some stated that catcalling was an inappropriate incident of harassment, but some still stated that catcalling was reasonable and just a joke. This reality draws on an indication that catcalling is not a precarious matter that can disturb one's private sphere. The realization that catcalling has a traumatic to psychic impact on the victim has not been well internalized through ideal understanding. Sexual harassment and its various derivations are normalizing on the social spectrum. In this case, Fairchild & Rudman in El Moghrabi also confirmed that the topic of sexual harassment has not been considered a significant issue in society.<sup>9</sup>

<sup>8</sup> Kari A. Walton and Cory L. Pedersen, "Motivations Behind Catcalling: Exploring Men's Engagement in Street Harassment Behaviour," *Psychology & Sexuality*, 2021, 2–5.

<sup>9</sup> Hanaa El Moghrabi, "Acceptance in Blame: How and Why We Blame the Victims of Street

Furthermore, Jannah mentioned that incidents of sexual harassment arise as a result of the construction of paradigms and intimidating cultural structures. One of the root causes of gender friction is the culture of sexism, which is a point of view that justifies that the hierarchy of men is higher than that of women.<sup>10</sup> This conception is also inseparable from the continuity of a patriarchal culture that lives with the tendency of men as subjects to dominate and control almost all public sectors. In contrast, women are only allocated to be able to fill a small part of the public sector. This system is driven by the intention of private property which then results in social classes that shift the segment of the "inferior human being" with power ownership and minimal capital. Such a direction of marginalization creates a very chronic misogynistic disparity and culture. The journey of social institutions has been long-standing and has resulted in a veil that leads to the claim of superior-inferior power status of men over women.<sup>11</sup> Even men over men, this phenomenon is clearly sustainable in order to strengthen masculinity among them. Men create a hierarchy between them with the statement "who is the strongest; who's the coolest".<sup>12</sup>

Other factors also play a significant role, such as economic factors and factors of understanding religious teachings, especially in domestic relationships. First, according to

Harassment," *Behavioural Sciences Undergraduate Journal* 2, no. 1 (2015): 75.

<sup>10</sup> Putri Miftahul Jannah, "Pelecehan Seksual, Seksisme Dan Bystander," *Psikobuletin: Buletin Ilmiah Psikologi* 2, no. 1 (2021): 64–67.

<sup>11</sup> Anjuli Fahlberg and Mollie Pepper, "Masculinity and Sexual Violence: Assessing the State of the Field," *Sociology Compass* 10, no. 8 (2016): 673–79.

<sup>12</sup> Elizabeth A. Armstrong, Miriam Gleckman-Krut, and Lanora Johnson, "Silence, Power, and Inequality: An Intersectional Approach to Sexual Violence," *Annual Review of Sociology* 44 (2018): 103.

Farid's report at the Rifka Annisa Women's Crisis Center, the difference in income in the household between husband and wife; The polemic of a husband who is not working or a odd person who cannot meet his household needs, can provoke confusion in the husband-wife relationship. In addition, the factor of religious understanding of a husband and wife also has the potential to cause problems that lead to persecution. For example, regarding expectations for unwanted couples post-marriage; there is no cooperative attitude in different couples of beliefs to respect each other; to the superiority of the husband in playing his role as the head of the family which is actualized in excess by utilizing religious postulates.<sup>13</sup>

Interestingly, this radius of discussion cannot actually be justified only in men as an absolute perpetrator. In looking at objective and inclusive cases, sexual harassment can be affected by anyone, both men and women. As evidenced in the search of Tamara and Budyatomojo who reported incidents of sexual harassment that happened to male victims (AR) of female perpetrators (ESH). It is indeed quite runyam when drawn in the realm of proper consciousness, where men are closely related to the stereotype of turbulent libido. However, this pattern in moral incongruity tends to be the same, namely by utilizing a hierarchy of power that stratifies the perpetrator and the victim. The control status that is trying to be utilized is such as differences in position and age differences. In addition, sexual factors naturally also have an effect, because the dissatisfaction of a perpetrator will try to be transferred to another person (victim) whom

he considers capable of providing the sexual experience he wants.

Rusyidi also explained that victims of sexual harassment are not only women, but anyone who does not have access and adequate knowledge about sexual harassment. Why women are obvious actors in public in leading the idea of agitation to alleviate sexual harassment, because they have deep sensitivity and insight into issues that are linked to their interests. Another fact is also trying to confirm that indeed the victims who have been raised are indeed women, so this sensibility is put forward as an effort to protect them. This gap provides a concentration of opinion that sexual harassment can happen to anyone, women and men should be able to resolve issues about sexual harassment to protect themselves.<sup>14</sup>

The development of technology with accessibility through digital platforms massively, also contributes to the number of problems on this issue. In the same case, namely sexual harassment, which is reported to be experienced by many victims on various platforms. For example, social networking sites, online dating sites and personal accounts on social media. Not only caused by sexual factors, the perpetrator is also driven by various motives. Hinson mentioned that perpetrators can carry out this action with the intention of revenge, jealousy, anger, political motives, financial factors to the influence of social status. Generally, this phenomenon is termed "sexting", they experience acts of abuse dominated by verbal orientation in the form of sexually pitched words, to visual exposures

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<sup>13</sup> Muhammad Rifa'at Adiakarti Farid, "Kekerasan Terhadap Perempuan Dalam Ketimpangan Relasi Kuasa: Studi Kasus Di Rifka Annisa Women's Crisis Center," *SAWVA: Jurnal Studi Gender* 14, no. 2 (2019): 182–85.

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<sup>14</sup> Binahayati Rusyidi, Antik Bintari, and Hery Wibowo, "Pengalaman Dan Pengetahuan Tentang Pelecehan Seksual: Studi Awal Di Kalangan Mahasiswa Perguruan Tinggi," *Share: Social Work Journal* 9, no. 1 (2019): 82.

sent as sexual cues of someone who has special intentions (lust) with the victim.<sup>15</sup>

Another term that also exists in the mention of online-based sexual harassment is cyber flashing, which is associated with unwanted sexual acts.<sup>16</sup> Cyber flashing events are experienced by victims of abuse who are asked to share/send photos of genitals to the perpetrator, or are forced to accept repeated invitations to have sex together. This kind of thing is commonly encountered through several digital platforms such as Airdrop, social media, and online dating provider applications. Not without consequences, this cyber flashing-based act of sexual harassment also has a significant impact on victims. The testimony of victims and survivors of this immoral act states that they experience anxiety, invasion of privacy and the right to live freely in their daily activities.<sup>17</sup>

### **Gender Agitation & Anti-Sexual Harassment**

The interest in sexual harassment that occurs a lot, being able to absorb aspirations, creating a new paradigm also ushers this issue to the public. One of the main problems of this immoral act is the shackling of freedom for victims to raise this issue to society. Actually, the availability of forums and forums to echo complaints or enliven this headline is urgently needed. On various platforms, both in-person and online, there is an opportunity to provide encouragement and advocacy to create a change in the collective mindset in the social sector. This

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<sup>15</sup> Nicola Henry and Anastasia Powell, "Beyond the 'Sext': Technology-Facilitated Sexual Violence and Harassment Against Adult Women," *Australian & New Zealand Journal of Criminology* 48, no. 1 (2015): 106.

<sup>16</sup> Faye Mishna et al., "Unsolicited Sexts and Unwanted Requests for Sexts: Reflecting on the Online Sexual Harassment of Youth," *Youth & Society*, 2021, 3.

<sup>17</sup> Mishna et al., 9–10.

needs to be used to create new opinions, so that it can reduce the incidence of sexual harassment that harms victims.<sup>18</sup>

One social media platform (such as Twitter) became a field for survivors to express their bitter experiences of sexual abuse in a tweet. The systematics of interaction within Twitter, which is designed for its users to respond to a Thread, has proven to provide sympathy and encouragement to bring the case of this survivor victim to the realm of a roundtable. The author sees that, although the Thread feature (or Thread within Twitter) still needs to be verified to be correct, the pattern of agitation & the emergence of common sense to counter this event have at least appeared.

Moreover, there are many incidents that actually discriminate against victims, especially with the term victim blaming. This reality of victim blaming, indirectly, dampens the victim's independence in his human affairs. The tendency of victims to choose silence and not to tell the events they experienced to the public is also massively encountered. The causes are varied, for example, the victim is not sure that others will believe her, there is a concern that she will be monitored more closely, or they also do not want the people around her to feel sad because the victim is harassed.<sup>19</sup> The victim will also experience several stages of psychological reactions, such as somatic symptoms, decreased performance, excessive anxiety, and indecision. The possibility that many victims who have experienced sexual harassment will be judged back and not heeded by the reporting is also a sad reality.

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<sup>18</sup> Katherine W. Bogen, Kaitlyn Bleiweiss, and Lindsay M. Orchowski, "Sexual Violence Is #NotOkay: Social Reactions to Disclosures of Sexual Victimization on Twitter," *Psychology of Violence* 9, no. 1 (2019): 128.

<sup>19</sup> Mishna et al., "Unsolicited Sexts and Unwanted Requests for Sexts," 8.

Even before reporting, most victims have already immersed their determination to complain. This begins when the attitudes and values of perceptions understood by society are biased and tend to justify that the victim is indeed the culprit for his own "naughty" behavior.<sup>20</sup>

The bystander factor, as an external element of the surrounding parties, also influences how the plot of immoral acts occurs. Bystanders have the potential to engage in some attitudes, such as apathy, trying to prevent, seeking additional help and providing support for victims. If the bystander is judged to be pro against the incident, then it could be that the act of sexual harassment proceeded reasonably. The reasons are varied, it could be that bystanders feel someone else will help, or the reason that they also have the potential to experience the same bad thing is even worse if they interfere. But on the other hand, bystanders also have the right to minimize or even prevent harassment (as well as other criminals) from being avoided.<sup>21</sup>

But again, as victims, women are labeled as a fragile group and being the object of male exploitation is the paradigmatic impact of the reality of victim blaming. So there are many cases that are not handled properly, even though there is a bystander factor that has contributed positively. This is because the cultural assumption of inferior women has grown very strong. Another assumption that the author encountered was that the low social response to the problem of sexual harassment was also caused by the high agitation of feminism in the public domain. This has instead resulted in the

construction of society's negative viewpoints towards the feminism movement which are judged against the human instinct order and resistance to men. Is that really the case ?

Indeed, the re-actualization to eradicate sexual harassment, feminism to gender equality has been massive. For example, the Feminist Arek Community carries out the struggle for equality, the fulfillment of marginalized women's rights and education about sexual violence in every agenda of the Women March. The Lentera Sintas Indonesia community also has a decree to voice anti-sexual violence. They started the intention on April 28, 2016, which was joined by several partners. Call it (1) Magdalene.co, an online magazine that raises the issue of feminism; (2) Campaign.com, a platform for a community to proclaim change; and (3) Change.org as a tool to advocate for their agitation. This community aims to raise the issue of sexual harassment so that it is not taboo in the public domain and invites survivors to speak out. The manifestation of action that is realized is by providing education in schools, universities, companies and other communities.<sup>22</sup> Similarly, SAFEnet (Southeast Asia Freedom of Expression Network) is doing by bringing this topic into the digital space with the target of the productive age (18-35 years) who actively use the internet. SAFEnet associates a campaign titled "Beware kgbo!", an abbreviation of Online Gender-Based Violence, which began in late January 2019.<sup>23</sup>

Through other mediums such as literature, there have also been many works

<sup>20</sup> El Moghrabi, "Acceptance in Blame," 75–76.

<sup>21</sup> Sidney Bennett, Victoria L. Banyard, and Lydia Garnhart, "To Act or Not to Act, That Is the Question? Barriers and Facilitators of Bystander Intervention," *Journal of Interpersonal Violence* 29, no. 3 (2014): 482.

<sup>22</sup> Maliki and Susanti, "Komunikasi Persuasif Dalam Kampanye Anti-Kekerasan Seksual Oleh Komunitas Lentera SINTAS Indonesia," 23.

<sup>23</sup> Eny Ratnasari, Suwandi Sumartias, and Rosnandar Romli, "Penggunaan Message Appeals Dalam Strategi Pesan Kampanye Anti Kekerasan Berbasis Gender Online," *Jurnal Ilmu Komunikasi* 18, no. 3 (2020): 353–56.

that raise this issue. For example, it was done by Li'izzah Nur Diana with the short story *The Last Cup of Coffee* which focuses on patriarchal reality. This short story tells of the dominance of men over women whom he divorced for no definite reason.<sup>24</sup> Then Budi Sardjono, through a novel entitled *Nyai Gowok* and *Kembang Turi* also brought the issue of gender problems in the form of harassment and violence, and told about the resistance experienced by victims. In the novel, it contains the value of social inequality depicted through acts of prostitution, sexual harassment, sexual intimidation and abortion.<sup>25</sup> Through these works, the re-actualization of marginalized gender issues can be read by the general public. This also provides insights that make this topic aware that it is important to understand objectively and through cultural paradigms. This intention is expected to educate and immerse banal perspectives in intimidating women, as well as victims of sexual harassment in general.

The authors simplify the findings of several agitation patterns listed in the following table:

No	Agitator	Implementation & Application
1	Feminist Arek Community	a. Equal rights & gender education, b. Fulfillment of marginalized women's rights, c. Active on the Women March agenda.

<sup>24</sup> Chotijah Fanaqi, "Kritik Terhadap Konstruksi Budaya Patriarki Melalui Karya Sastra," *Jurnal Komunikasi Universitas Garut: Hasil Pemikiran Dan Penelitian* 5, no. 2 (2019): 306–15.

<sup>25</sup> Emi Asmida, "Perlawanan Terhadap Dominasi Patriarki Dalam Novel Nyai Gowok Dan Kembang Turi Karya Budi Sardjono : Kajian Feminis Radikal," *Lakon: Jurnal Kajian Sastra Dan Budaya* 9, no. 2 (2020): 72–75.

2	Lentera Sintas Indonesia Community	a. Anti-sexual violence campaign, b. Collaborating with several feminism movement partners such as Magdalene.co, Campaign.com, Change.org. c. Education in schools, universities, companies & various communities.
3	SAFEnet (Southeast Asia Freedom of Expression Network)	Persuasive Campaign on Online Gender-Based Violence.
4	Literature	a. <i>The Last Cup of Coffee</i> by Li'izzah Nur Diana, b. <i>Nyai Gowok and Kembang Turi</i> by Budi Sardjono

There was also a strong agitation in fighting for the statute of the elimination of social violence in the realm of the national legal system. The dynamics of legalization of regulations that accommodate the values of eliminating sexual violence are felt to be crucial, especially on the shoulders of the drivers of this movement. The regulation represses all efforts to prevent sexual harassment and violence, treatment measures, protection, healing for victims and enforcement so that the same does not happen again. The agitators are also keen to convey the existence of a new system that better protects victims (generally women) and is clearly covered by the law; they encourage state responsibility efforts Persuasive Campaign on Online Gender-Based Violence. Persuasive Campaign on Online Gender-Based Violence.to be present in prevention, recovery and enforcement.<sup>26</sup>

<sup>26</sup> Ani Purwanti and Marzellina Hardiyanti, "Strategi Penyelesaian Tindak Kekerasan Seksual



It feels like this sensitivity is a common opinion for the public, not just for groups that focus on deepening gender studies. The issue of sexual harassment has become a public consumption that continues to surface, especially via social media with a fairly strong heterogeneity of opinions from netizens. Netizens are persistent in highlighting various underground polemics that have been exposed because they are not exposed much, this phenomenon has become a vortex of conversation in the digital world. As Grecya & Yahya reported that there was an irony that many virtual agitators tried to raise who subsequently formed a communal movement in the form of the hashtag "No Viral, No Justice". This reality is a form of public attention to the weak responsibility of the institution concerned, namely the police, in law enforcement for victims of sexual harassment and violence who are not exposed.<sup>27</sup>

### Highlights In Prophetic Social Perspectives

The choice of theoretical conception used by the author is considered appropriate to interpret the turmoil of reality from gender agitation & anti-sexual harassment in Indonesia. Kuntowijoyo with his Prophetic Social is able to see a phenomenon of building an order ideally. Kuntowijoyo's interpretation in this concept leads to a paradigm more comprehensively to highlight the social activities of society based on fundamental values. These values were then outlined at once by Kuntowijoyo as a whole, namely the values of humanization, liberation and transcendence. These three elements are

considered to be manifestations of a realistic reading of the pace of civilization and movement, in particular for the agitation patterns of resistance to sexual violence, which a group of societies seeks to initiate towards a "better" conception of social order.

Actually, Kuntowijoyo puts the footing of this conception on the reception program and interpretation of a religious text in the eyes of his readers. That is, Kuntowijoyo focuses on the allocation of what actions should be done by devotees (religious believers) after reading and understanding the religious texts they believe in. Because in his school, a man's activities are greatly influenced by how he reads the circumstances and places doctrinal dogmas (texts) in every action in his life. Not only does it apply to the construction and change of the psyche individually, but how transformative macro-scale change can be brought about.<sup>28</sup> Returning to the context of the study, it is prominent that the revitalization of the issue of sexual harassment, which is a social problem in society, is unmoved. This movement emerged to alleviate these social frictions and elevate positive values that are equitable, educational and tend to offer an order.

According to Kuntowijoyo, the achievements of profetization have their own indicators. *First*, actualization on the point of humanization has a strong intention towards "humanizing humanity". The problem of dehumanization arising from indifference to the human rights, especially in the protection of comfort in the social sphere, must be overcome. It is reflected through the apparent aggressiveness in the banal behavior of sexual harassers who indulge the victim with lustful intentions to superior hierarchical

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Terhadap Perempuan Dan Anak Melalui RUU Kekerasan Seksual," *Masalah-Masalah Hukum* 47, no. 2 (2018): 141.

<sup>27</sup> Elsa Grecya and Ilham Effendi Yahya, "Membangun Civic Engagement Melalui Fenomena 'No Viral No Justice,'" *Journal Civics and Social Studies* 6, no. 1 (2022): 52–55.

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<sup>28</sup> Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika* (Yogyakarta: Tiara Wacana, 2007), 12–15.

power. Gender agitation & anti-sexual harassment exists, representing an attention from the marginalized to get out of the bui loneliness, both with survivors and observers.

Not only that, the emergence of a humanitarian impulse that is actualized via social media also shows that there is a strong intention in narrowing the act of sexual harassment to be repeated again. Why is that? Call it the hashtag "No Viral, No Justice" as a public distraction for police institutions to work on sexual harassment cases, becoming a realistic attempt to deal with various scandals seriously. This reality is also a representation of Kuntowijoyo's concept of humanization, that communal awareness arises in striking back the phenomena of dehumanization that afflict victims of sexual abuse. Although the form of agitation carried out is unstructured (via hashtags on social media), it emphasizes the significance of the human rights struggle for everyone.

*Second*, the concept of liberation according to Kuntowijoyo is intended as an effort to transform a broader social institution.<sup>29</sup> Not only do they come under individual barriers, but opinions on social issues such as sexual harassment must be stirred up to form a "liberating" consciousness. There needs to be a movement that can reach various aspects and sectors such as knowledge systems, social, economic to political. This momentum seems to have been pursued by several groups by conducting education and advocacy to the general public. Of course, this is necessary to reverse human cognitive thinking to more urgent issues and needs to be in the spotlight, as illustrated by the social structure that is trying to be "liberated" from patriarchal culture by observers of this issue. The most important thing in the chamber of actualization of the value of liberation is to

<sup>29</sup> Kuntowijoyo, *Paradigma Islam*, 283–85.

create a consciousness and knowledge as an essence of structure, not materialistic aspects as is prominent in Marx's school.

*Third*, prophetic interpretations tend to be specific to the reading of religious texts, for which Kuntowijoyo takes an interesting angle on his discussion of transcendence. When associated with this trend of gender agitation & anti-sexual harassment, it opens up the awareness that human rights are a god-given nature to man.<sup>30</sup> Indirectly, the axiological constructions carried out also represent the establishment of divine values based on the benefit of mankind, more specifically those located at the level of the praxis dimension. The commendable behavior reflected in the act of sexual abuse, completely obscures the independence of a person who is guaranteed human rights by God, this is in the extreme then declared as a form of harassment against man, which means also a form of abuse against God.

The efforts made by various factions with their respective approaches, are considered as a transformative action in eliminating the rogue culture on the social spectrum of society. This effectiveness can be obtained if it is carried out in a consistent, consistent and militant manner. Of course, the intensity carried out must reach various sectors and embrace many parties, as explained above.

## Conclusion

Gender issues continue to stick out and cause problems to come to the fore. The significance used by observers of this issue considers gender as one of the major

<sup>30</sup> Moh Nor Ichwan and Faizal Amin, "Quraish Shihab's Interpretation of Gender Equality In Tafsir Al-Misbah," *HUMANISMA: Journal of Gender Studies* 6, no. 1 (July 8, 2022): 63, <https://doi.org/10.30983/humanisme.v6i1.5406>.

instruments in carrying out dynamism on the social spectrum in a more harmonious and humanist manner. Because an individual will be seen as equal in terms of equal rights, responsibility and potential effectiveness in society. Obviously, no disparity can be allowed to justify a person simply for being born male or female. This is what cannot then be properly internalized, as an interpretation that the root of sexual harassment comes from the inability to interpret individual equality. The various forms of movement in the agitation of gender equality & anti-sexual harassment, as well as the various derivations of orbiting actions, must always proceed progressively and consistently. This is in order to realize a more humanist and liberative social institution. Furthermore, the author still puts an in-depth reinterpretation of the topic and varied perspectives. Especially for the author himself and other researchers, to be obliged to elaborate more deeply and renewably.

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