

THE FACE OF WOMEN IN CASES OF DOMESTIC VIOLENCE IN INDONESIA ACCORDING TO THE ETHICS OF THE LEVINASIAN

Valerianus Wiparlo¹

¹ Sekolah Tinggi Filsafat Teologi Widya Sasana Malang, Indonesia, varehvalerianus@gmail.com

Yohanes Endi²

² Sekolah Tinggi Filsafat Teologi Widya Sasana Malang, Indonesia, yohanesendi82@gmail.com



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Abstract

This article focuses on the face of women in Levinasian face ethics. The author raises issues related to the increasing phenomenon of violence against women in Indonesia. This fact shows that women in Indonesia are still neglected. According to Levinasian face ethics, this paper intends to criticize the problems that occur from a philosophical point of view. The method of discussion of this paper is a critical analysis of cases of violence against women in the household in the light of Levinasian face ethics. Forms of violence against women in Indonesia are strongly influenced by a patriarchal culture that places the position and status of men above women. This cultural model opens up space for male superiority over women. The concept of Levinasian face ethics is an effective tool in minimizing acts of violence against women in the household. The author arrives at the finding that the root of the problem behind the rampant cases of domestic violence in Indonesia is the failure to understand the existence of women and weak law enforcement. Levinas' ethics of responsibility provide new treasures for understanding Indonesian society, namely that the existence of women is part of everyone's responsibility. A woman's face is how "she" shows herself. I came to the finding that the presence of women in the order of living together demands my responsibility, which is none other than respect for her. It is a form of engagement for the well-being and peaceful lives of others.

Keywords: Violence, Household, Levinasian Face

Abstrak

Fokus dari tulisan ini adalah wajah perempuan dalam etika wajah Levinasian. Penulis mengangkat persoalan terkait fenomena kekerasan terhadap perempuan yang terus meningkat di Indonesia. Kenyataan ini menampilkan bahwa perempuan di Indonesia masih diabaikan. Tulisan ini bermaksud mengkritisi persoalan yang terjadi dari sudut pandang filosofis menurut etika wajah Levinasian. Metode pembahasan tulisan ini adalah kualitatif. Penulis mengkaji dan menganalisis secara kritis-filosofis kasus kekerasan dalam rumah tangga di Indonesia dengan teori etika wajah Levinasian. Sumber utama yang menjadi acuan penulis adalah buku *Berfilsafat Politik* karya Armada Rijanto (2014). Tindakan kekerasan terhadap perempuan di Indonesia sangat dipengaruhi budaya patriarki yang menempatkan kedudukan dan status laki-laki di atas perempuan. Budaya ini membuka ruang bagi superioritas laki-laki terhadap perempuan. Konsep etika wajah Levinasian merupakan sarana efektif dalam meminimalisasi tindakan kekerasan terhadap perempuan dalam rumah tangga. Penulis sampai pada temuan bahwa akar masalah di balik maraknya kasus KDRT di Indonesia adalah kegagalan memahami keberadaan perempuan dan lemahnya penegakan hukum. Etika tanggung jawab Levinas memberikan khazanah baru bagi pemahaman masyarakat Indonesia yaitu keberadaan perempuan merupakan bagian dari tanggung jawab setiap orang.

Wajah perempuan merupakan cara dalam mana "dia" melibatkan dirinya. Saya sampai pada temuan bahwa kebadiran perempuan dalam tatanan hidup bersama menuntut tanggung jawab-ku yang tidak lain dengan penghormatan terhadap dirinya. Tindakan ini merupakan bentuk keterlibatan bagi kesejahteraan dan kedamaian hidup orang lain.

Kata Kunci: Kekerasan, Rumah Tangga, Wajah Levinasian

Introduction

Humans are social beings who cannot be separated from one another. The existence of an individual is caused by the presence of other individuals. About this, it can be easily understood from the reality of humans themselves. A child is born thanks to the meeting of his parents. This is the basis for humans being said to be social beings. This concept leads to a deeper understanding of the human individual. The presence of an individual makes the life of another individual meaningful. Therefore, the understanding of humans as social beings is not limited to the concept of existing, living, and always being together. The law of humans as social beings is the existence of an attitude of mutual respect between individuals. This is very basic when humans realize themselves as dignified beings. Dignity only exists in the human person. Other creatures do not. The recognition of humans as dignified beings cannot be explained by other creatures except humans. The absolute measure of humans as social beings is determined by respect for the dignity of other individuals.

The recognition of human beings as dignified beings does not only stop at the level of mere concepts. This must be expressed in the dynamics of living together. According to Armada Riyanto, the common order of life must also be restored to respect for human dignity.¹ This means that individuals must serve human dignity. It can be concluded that no human being is more powerful than another because he has the same dignity as others. However, this ideal

concept seems to have no meaning and loses its usefulness when faced with various forms of violence against women in the order of communal life. In Indonesia, this violence is seen in domestic life. Women become objects of male power. This phenomenon becomes a cultivated culture. The patrilineal concept that places men above women greatly influences the way Indonesian people think about women. Emanuel Levinas criticized this model of thinking through the phenomenological concept of "face". In Levinas' concept of "face", the existence of others must be seen as part of oneself. The meaning of "face" for Levinas goes beyond the physical part of humans. "Face" is how the other (l'Autre) shows itself, beyond the idea of the other in me. In other words, the face is how the "other" shows itself before me which exceeds my ability to judge, understand, and thematize it. This model of Levinas's view in itself wants to emphasize that humans should respect others. Ethics for Levinas is the spontaneity of egoism and self-comfort being interrupted and questioned by others and our justice being challenged by the faces of others. The ethical problem of this challenge is not in the answers we give, but in how we find ourselves responsible for others because the presence of others is an interrogative facticity that cannot be ignored.

The author found previous literature that has discussed cases of domestic violence, namely an article written by Kurnia Muhajarah entitled *Violence against Women in the Household: socio-cultural, legal, and religious perspectives*. This article focuses more on discussing domestic violence from a socio-cultural, legal, and religious perspective. From a religious perspective, it highlights views

¹ Armada Riyanto, 2012, *Menjadi Mencintai Berfilsafat Teologis Sehari-hari*, Yogyakarta: Kanisius, h. 220.
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originating from Islam. Acts of violence are contrary to the values taught by the Qur'an. The relationship between husband and wife should be compact and support each other. On the other hand, the Qur'an also justifies divorce between husband and wife if the marriage is considered failed and can no longer be continued. This is also what sets aside women to obey and submit to men.²

Therefore, the uniqueness of this article is the discussion of cases of violence against women in the household is examined based on the philosophical thinking of Emmanuel Levinas. The author bases his study on the concept of Levinasian facial ethics which has been previously described by Armada Riyanto in his book entitled "Berfilsafat Politik". Based on the elaboration of Emanuel Levinas' thoughts on the phenomenon of domestic violence cases, the author found that the root of the problem behind the rampant acts of domestic violence against women is the failure of humans to understand women as another face of themselves and the weak enforcement of the law. Indonesian people are still trapped in the understanding that the presence of women is the presence of an entity and not the presence of values. So it is not surprising that cases of domestic violence against women are still rampant today. The method of writing this article is a literature study. A literature study is a data collection technique with a literature review and collection of books, written materials, and references that are relevant to the theme. According to Nyoman Kutha Ratna, the library method is a research method in which data collection is carried out in places where research results are stored, namely libraries.³ The author searches for related books, which specifically

discuss the problem of domestic violence against women (KDRT) in Indonesia and the concept of Levinasian facial ethics. The main source used by the author in this paper is the 'Berfilsafat Politik' a book of Armada Riyanto (2014). Specifically, the author develops the theme in the book entitled *Etika Wajah Levinasian dan Penindas itu Bernama Hukum*. Furthermore, the author conducts a critical analysis of the problem of domestic violence in the light of Levinasian facial ethics.

The formulation of the problem in this paper is (1) what is the root of the problem behind acts of violence against women? (2) what is meant by the concept of Levinasian facial ethics? (3) What is the face of women in Levinasian facial ethics in cases of domestic violence?

Method

This research is qualitative research with data collection techniques through literature studies and digging up facts from newspapers. The research uses a critical analysis method of the phenomena that occur. Researchers use events reported in newspapers as data sources to analyze and explain the themes studied. The themes studied will be viewed within the framework of Levinasian facial ethics. Levinasian facial ethics is a means to see the reality surrounding the phenomenon of domestic violence cases in Indonesia. The references used are divided into two types, namely primary sources and secondary sources. The primary sources in this paper were obtained from literature on facial ethics according to Emmanuel Levinas, namely the writings of Armada Riyanto (2014) entitled "Berfilsafat Politik" (Yogyakarta: Kanisius), Armada Riyanto (2013) entitled "Berfilsafat Teologi Sehari-hari (Yogyakarta: Kanisius)", and the writings of Franz Magnis Suseno (2000) entitled "12 Tokoh Etika Abad Ke-20" (Yogyakarta: Kanisius). Meanwhile, secondary sources are obtained from newspapers, and scientific articles that discuss ethics and problems of violence against women,

² Kurnia Muhajarah, *Kekerasan Terhadap Perempuan dalam Rumah Tangga: Perspektif Sosio-Budaya, Hukum, Dan Agama*, Sawwa: Jurnal Studi Gender 11, no. 2, 2017, h. 127-145.

³ Andi Prastowo, (2016), *Metode Penelitian Kualitatif Dalam Perspektif Rancangan Penelitian*, Yogyakarta: Ar-Ruzz Media, h. 190.

specifically domestic violence that occurs in Indonesia. The structure of this paper begins with a discussion of the phenomenon of domestic violence against women in Indonesia, accompanied by various cases. Next, the presentation of the concept of Levinasian facial ethics. After that, the study continues with a detailed discussion of the phenomenon of domestic violence against women in light of the idea of Levinasian facial ethics.

Discourse on Domestic Violence Against Women in Indonesia

A country is said to be successful in its activities to improve the welfare of its citizens when it can overcome the problems of injustice that occur in the country. Indonesia is also struggling to overcome the problems that occur to its citizens. And now, one of the problems of the Indonesian nation that has never reached an end is the case of violence. Violence seems to be a new culture in everyday life. This phenomenon has become a daily consumption material for the Indonesian people. The incidents occur every day. There is no day without cases of violence. Print and electronic media have collectively published this brutal action in their news.

Data shows that cases of violence in Indonesia have reached a disturbing point. This fact has increased every year. In these cases of violence, most victims are women. In the annual records (CATAHU) of the National Commission on Violence Against Women (KOMNAS Perempuan), the number of complaints of cases of violence against women in 2022 was 459,094. KOMNAS Perempuan received 4,322 complaints. This number confirms to us that on average KOMNAS Perempuan receives 17 complaints/day (Jakarta, 2023: xxiii). Meanwhile, the number of cases of domestic violence (KDRT) in 2022 was 5,526 cases per year. This number has decreased compared to 2020 when cases of domestic violence reached 7,435 cases

and 8,104 cases.⁴ Although domestic violence cases in Indonesia have decreased, the number of cases recorded in 2022 remains disturbing. This means that acts of domestic violence are still carried out in society. Not to mention, many specific cases are not recorded by the National Commission on Violence Against Women. For example, the case of violence against Ayu, 37 years old. To *Tempo*, this woman told of sexual violence committed by her husband - let's call him Bonar. Ayu experienced sexual violence for 7 years. Bonar forced Ayu to have sex when Ayu was helpless. Although Ayu refused, Bonar ignored her. Her hands were gripped until intercourse was complete. Finally, Ayu suffered from king's disease and it is suspected that this disease was transmitted by Bonar to Ayu. This disease made Ayu lie helpless for two months. But during that time, Bonar continued to force Ayu to have sex. Ironically, in 2016, Ayu caught Bonar opening the underwear of their five-year-old youngest daughter. Ayu suspected that Bonar intended to commit sexual violence. However, this sexual violence was not revealed in court. Ayu covered up the incident. The reason was that Ayu was afraid that the law would turn against her.⁵

The acts of violence cases in Indonesia that are prone to occur every year are evidence that violence against women has become a new culture that seems to continue to exist in Indonesia. The question that should be asked is why has violence become a culture? Armada Riyanto explained: Violence has changed into culture because violence is no longer seen as something bad. Violence is not the same as badness, so the provocateurs of violence believe. Because the order of life together is coupled with

⁴<https://databoks.katadata.co.id/datapublish/2023/12/19/tren-kasus-kdrt-di-indonesia-cenderung-menurun-dalam-lima-tahun-terakhir> diakses pada tanggal 17 Maret 2024.

⁵ Budiarti Utami Putri, dkk., "Trauma di Ujung Pisau," *Tempo* Edisi 6-12 Desember 2021.

violence, it becomes normal and common. Life seems to be violence itself.⁶

In the phenomenon of domestic violence against women above, we see that there are two fundamental reasons behind these acts of violence. First, men are unable to grasp the meaning of the presence of women as another person. He (man) is still trapped in the understanding that the presence of women is limited to the presence of an entity alone and not the presence of values. Second, weak law enforcement in this country. Acts of violence against women in Indonesia that continue to be rampant in society are caused by the lack of involvement of law enforcement in handling cases of violence. Various cases of violence are not responded to properly by law enforcement agencies. On the other hand, the law in Indonesia is still bound by a patristic-masculinity culture. Men are still considered "stronger" than women. Regarding this, Armada Riyanto found that the fact of violence against women is caused by a patristic-masculinity culture.⁷

Levinasian Facial Ethics

Emmanuel Levinas is one of the main initiators of the ethics of the face in philosophy. His idea was born from his life experience as a descendant of Jews who suffered under Nazism. Theoretically, Levinas' ethics of responsibility is a form of his criticism of Western philosophy which tends to be egoistic. This is inseparable from the influence of the phenomenology of Edmund Husserl and Martin Heidegger which formed his model of thought. Husserl's phenomenology as a philosophical methodology dismantles the Western way of thinking which tends to apply logical schemes based on psychological principles or mental capacity. This has an impact on every claim about truth and

rational justification only being determined by a certain logical scheme. In the context of this problem, philosophy as the basis of all knowledge must return to what is fundamental to provide a definite foundation for objectivity. Husserl's phenomenological view - also Heidegger shows that philosophy has a wider reach than just the conception of truth, namely reaching the real reality of human life.

Although Levinas was greatly influenced by the philosophical models of Husserl and Heidegger, it does not mean that he completely agreed with their thoughts. Levinas saw that both Husserl and Heidegger still placed the experience of reality as a kind of object of reflection on the level of reason alone. Philosophy is still an intellectual activity that ignores the richness of living human sensations. According to Levinas, Husserl and Heidegger place phenomenology on the transcendental ego and *dasein* as its axis.⁸ Levinas sees comprehensively that Western philosophy places great emphasis on the ego. The ego is the center of everything.⁹ Since Rene Descartes, philosophy has considered humans as *res cogitans*, beings who are able to think. This calculation has shown the belief that humans, because of their intellectual abilities, have a higher position than the reality of the Other.

This kind of awareness is seen by Levinas as a fertile field for the growth of the seeds of total philosophy. According to Levinas, total philosophy is centered on the self (*etre le Meme*), identifying the self with I (the Same) and becoming the center of truth or standard of value for the Other. Whereas the Other in Levinas' thinking is he who is not I: "The Other is what I myself am not".¹⁰ This means the absolute fact

⁶ Armada Riyanto, (2012), *Menjadi Mencintai Berfilsafat Teologis Sehari-Hari*, h. 93.

⁷ Armada Riyanto, (2018), *Relasionalitas Filsafat Fondasi Interpretasi: Aku, Teks, Ljyan, Fenomen*, Yogyakarta: Kanisius, h. 277.

⁸ D. Anugrahbayu, (2018), *Yang Ada Dan Yang Baik: Platonisme Dalam Pemikiran Emmanuel Levinas* Jakarta: STF Driyakara, h. 13.

⁹ K. Sabon, *Konsep Tanggung Jawab Dalam Filsafat Emanuel Levinas*, Jurnal Filsafat, 28, 2018, h. 47–53.

¹⁰ Emmanuel Levinas, (1998), *Otherwise than Being or Beyond Essence*, ed. Alphonso Lingis (Original w. Pittsburgh: Duquesne University Press.

that the way to understand the other does not start from me because this way is very much influenced by my standard of truth. The way to understand the other ideally is that one must dare to start from the self or the world of the other. In this way, the other truly appears in its authenticity.¹¹ However, it is important to realize that awareness of the other is only possible through encounters with other human beings because only in encounters with other human beings is what called “the ethical” is born. In encounters with other people, we are not faced with mere objects or other beings, but rather with what Levinas calls the face (face-le visage).¹²

Face as the Totality of Human Presence

Levinas is a philosopher who inscribes the presence of human nobility on the face. The face is everything about humans. This means that when humans are so complex to be observed, the face becomes the most absolute emblem of presence. The face is not a reduction of handsomeness or beauty of appearance. The face is a producer of human nobility values. The face becomes a representation of dignity. The face is a way in which the “Other” shows itself, beyond the idea of the other in me. Levinas argues that the face is a signification without context, or that the face means itself.¹³ The human face is never in a particular or relative context. Rather, the face is meaningful in and of itself. The face transcends the plastic image that others have of it. Thus, for Levinas, the face is the exact identity of a human being. This is Levinas' fundamental reason why the relationship with the face is directly ethical. The face does not simply mean skin, flesh, and

blood. He calls the face an epiphany, namely a sudden manifestation of the essence or meaning of a certain reality.¹⁴ Based on metaphysics, Levinas finally arrives at the basic idea that the “Other” is an infinite reality. The face shows an infinity and infinity shows itself in the face. The presence of a human being is not the same as the presence of any creature or entity. When a human being is present, he is not just in front of me or to my left/right. His presence produces value. It is this value that makes the presence of a human being so absolutely existential.

What is in the mind of the philosopher Levinas can perhaps be imagined with the disposition when a child is present in front of us. When a child is present in front of us, we see him not as a child but as one who reveals all the values and meanings of life. Now and in the future. If we see the face of a child, we are involved in an encounter of enormous values from which we cannot hide. When a child smiles, the world feels beautiful. When a child cries, we immediately act to make him smile again. The disposition of our encounters with others allows the elaboration of the entire ethics of life. We become busy disciplining ourselves in such a way as appreciation, respect, and involvement. The presence of a human being is not the presence of an entity, but the presence of values. And, what is called human, according to Levinas, is the presence of a face.¹⁵ With Levinas, a glimpse of a human face tells the depth that plunges us into the extraordinary ocean of life ethics. In Levinasian language, humans are like a prison for me, in which I am rendered helpless. Impotent, because I have no choice but to submit and obey to respect his presence, his nobility. However, when this is violated, his crimes are of extraordinary significance for the darkness of human civilization. Levinasian philosophy is a

¹¹ Mathias Jebaru Adon and Vinsensius Rixnaldi Masut, *Dasar Pelayanan Tenaga Medis Bagi Pasien Covid-19 Sebagai Etika Tanggung Jawab Menurut Emmanuel Levinas*, Jurnal Hukum Magnum Opus 5, No. 1, 2022, h. 53–67.

¹² F. Budi Hardiman, (2011), *Ruang Publik Dan Demokrasi Deliberatif: Etika Politik Jürgen Habermas*, dalam Empat Esai Etika Politik, ed. Bagus Takwin, Jakarta: Salihara, h. 97-98.

¹³ Emmanuel Levinas, (1982), *Ethics and Infinity: Conversations with Philippe Nemo*, ed. Richard A. Cohen, Pittsburgh: Duquesne University Press, 1982, h. 86. Valerianus Wiparolo, et al

¹⁴ F. Budi Hardiman, (2011), *Ruang Publik Dan Demokrasi Deliberatif: Etika Politik Jürgen Habermas*?, h. 99.

¹⁵ Armada Riyanto, (2014), *Berfilsafat Politik*, Yogyakarta: Kanisius, h. 78-79.

table-breaker of positivistic formality and legality which is often cruel and frozen by procedures and rules. The legal procedures and rules of the legal table often do not provide space for human principles.

The face that Levinas means is a situation where in front of us the other is present as a certain person. The impacts that appear simultaneously are: first, in the face of the other person becomes visible as a certain person, namely another person (epiphany). Second, that person is completely beyond our control. Of course, we cannot hit or even kill that face, we can also turn away and let that person be. In this case, Levinas is not talking about our reactions and responses later where we think, for example, what to do with that person, but rather what happens when that face looks at us.¹⁶ On the other hand, it is important to mention some symbolic figures about the hidden meaning of Levinas' expression as "the Other" namely the stranger, the widow, the children, the orphan, and other weak people. The symbolic figure of the Other's face is based on its basic thesis that the face is always present in its most nakedness because it comes without any protection. People cannot see their own face and have no control over it because it is always exposed to the gaze of other beings. The human face is always in a situation that is always under threat and danger including the threat of death. Starting from the reality of the helplessness and morality of the face, Levinas' ethics is built. This nakedness and helplessness make demands on me. Levinas asserts that the face of the other does not remain silent before me. It speaks, and as it speaks my being is interrupted by its presence: "The face looks at me, and calls me. It demands me. What does it ask? Do not leave it alone".¹⁷ This in itself demands a response in the form of responsibility.

¹⁶ Franz Magnis-Suseno, (2000), *12 Tokoh Etika Abad Ke-20*, Yogyakarta: Kanisius.

¹⁷ F. Budi Hardiman, "Ruang Publik Dan Demokrasi Deliberatif: Etika Politik Jürgen Habermas." h. 101.

The proper response to the request not to be left alone is "This is me". This shows an attitude of availability and readiness to be responsible for the Other. This responsibility is the ontological essence of human nature.¹⁸ This encounter and relationship with the face of another person is what Levinas calls ethics or the ethical because it demands that I be responsible for that person. Levinas emphasizes that this responsibility for the epiphany of the face is not only expressed spiritually in the form of pity and sympathy but is concretely displayed and realized in daily needs through the fulfillment and provision of the person's needs.¹⁹ Furthermore, Levinas reveals that human bodiliness with all its needs becomes a condition that allows for the expression of responsibility as a good for others. Involvement in the circumstances and interests of others and the effort to respond to them concretely is the result of meeting with their face.²⁰

Manifestation of the Presence of the Other According to Levinasian Ethics of the Face

The idea of the face in Levinasian facial ethics is an ideal means to criticize the model of society's thinking that is confined by patriarchal culture to a new, essential awareness, namely that women are a form of the presence of the other. The term woman as the other in it demands the responsibility of all parties and institutions in the life of society. This is emphasized by Levinas himself by saying that responsibility for the epiphany of this face is not only expressed spiritually in the form of pity and sympathy but is concretely displayed and manifested in daily needs through the fulfillment and provision of the person's needs. In relation to Levinas's view,

¹⁸ T. H. Tjaya, (2012), *Enigma Wajah Orang Lain: Menggali Pemikiran Emmanuel Levinas*, Jakarta: Kepustakaan Populer Gramedia.

¹⁹ Roger Burggraeve, (2002), *The Wisdom of Love in the Service of Love: Emmanuel Levinas on Justice, Peace, and Human Rights*, Milwaukee: Marquette University Press, h. 208.

²⁰ F. Budi Hardiman, "Ruang Publik Dan Demokrasi Deliberatif: Etika Politik Jürgen Habermas." h. 102.

the main thing that must be realized is that the measure for understanding the other is not based on the concept of patriarchal culture but must start from the other. The moment of meeting is the ideal condition for humans to understand the presence of others in their lives. There is no ethics without meeting. Without meeting with others, the call of others can be ignored.²¹ The moment of encounter with the face in Levinas' view goes beyond the physical part of the human being. So, he says that the face is how the other shows itself. Even how the other shows itself goes beyond my ability to judge, understand, and thematic it. So Levinas calls it context less significance. The encounter with another person does not depend on a particular context and situation. This means that the encounter with another person is through a particular context, so people only understand the person in that context. For Levinas, the face refers to itself.

Patriarchal culture is very much in conflict with the concept of the face proposed by Levinas. On the contrary, Levinas criticizes such cultural practices as manifestations of the preservation of the human ego that places itself above the other. This is exactly what Levinas emphasized in his critique of the philosophy initiated by Husserl and Heidegger. The ego is the center of everything that impacts the assessment of the other based solely on subjective standards of truth. The ideal concept according to Levinas in the context of understanding the other is that the way to understand the other does not start from me because my standards of truth greatly influence this way. The way to understand the other ideally is that one must dare to start from oneself or the world of the other. The other, for Levinas, does not appear through other beings but is present through the face. The face is the exact identity of humans. More specifically, it displays the identity of the face, which is none

other than foreigners, widows, children, orphans, and other weak people. In the context of the phenomenon of violence against women in the household, the face or the other is seen in women as victims of acts of violence and male cruelty. Levinas emphasizes that ethics about the relationship between self and others is a demand of morality and justice and not a formal and procedural obligation or a system of norms.²² Levinas states that the human face reveals its presence. This means that when confronted with the face, he meets the subject. As a subject, any human being has the dignity to be treated as a human being like himself.²³ The face always demands my responsibility and involvement for the good of others. Acts of violence are not at all a manifestation of responsibility for the existence of the other (read: face). Acts of violence only bring the other to a state of oppression, misery, and suffering. In acts of violence, the face is no longer seen as a subject that is a sign of human presence.

Law Enforcement in Indonesia Must Be Objective

The problem of violence against women in the household is a common problem. In an effort to minimize the chain of development, it must involve institutions and government institutions as well as society in general. However, the next problem that arises is the law as a manifestation of government involvement and even does not work effectively and transparently. The author said this is based on the reality that occurs in Indonesia that legal officials do not carry out the law according to their functions. It is rather strange and astonishing to see law enforcement officials indifferent to the reality of violence that occurs in front of them. Acts of violence against women are not referred to as violence. When the

²¹ Hizkia Fredo Valerian, *Perjumpaan Dengan Yang Lain: Refleksi Filosofis Terhadap Film 'Hotel Rwanda' Dari Perspektif Etika Emmanuel Levinas*, *Jurnal Ledalero*, 20, 2021, h. 143–158.

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²² Editha Soebagio, *Humanisme Bagi Sesama: Menyikap Akar Kekerasan Dalam Relasi Antarmanusia Dan Etika Tanggungjawab Menurut Emmanuel Levinas*, *Prosiding Seri Filsafat Teologi Widya Sasana*, 30, 2020, h. 137–157.

²³ Armada Riyanto, *Relasionalitas Filsafat Fondasi Interpretasi: Aku, Teks, Liyan, Fenomen*, h. 283.

law is absent from upholding justice and protecting human dignity, it seems that the law has received a new face as an oppressor. "It seems a good, but in reality, nowadays there is a culture of violence. Violence has changed into a culture because violence is no longer seen as something bad. Violence is not the same as badness. Because the order of life together is accompanied by violence, it becomes natural and ordinary. Life seems to be violence itself."

Violence is against human nature. Violence degrades human dignity. Violence is violence. And, therefore, whatever the reason, the ideology behind it, whatever religion it is based on, whatever community group or community organization it is channeled to, we must dare to say no to violence. Violence makes human life inhumane. Enforcing a fair and transparent legal system is one practical solution to minimize acts of violence against women. Government institutions and society must serve the dignity and rights of women. The international community has begun efforts to eliminate acts of violence against women at the Human Rights Conference in Geneva in 1993. The declaration emphasized that every country is obliged to carry out all efforts to eliminate violence against women. This declaration demands that society take responsibility for the problem of violence against women.²⁴ Indonesia, as a democratic country, responded to the declaration by enacting Law on the Elimination of Domestic Violence (UU-PKDRT) No. 23 of 2004. The enactment of the UU-PKDRT is the government's effort to stop the culture of violence that is developing in the lives of Indonesian society. The enactment of the UU-PKDRT, on the one hand, guarantees the protection of women's rights and dignity according to the law. However, on the other hand, this law must also be understood in the context of enforcing the system of justice (office

of justice). The law must be interpreted in the context of articulating the defense of the system of justice for all, not only for men but also for women, women who experience sexual violence from men.

Conclusion

Domestic violence against women is a common problem in Indonesia. Acts of violence seem to have become a new culture. Behind these acts of violence, the failure to understand women as the Other in living together and weak law enforcement are the root problems behind the rampant cases of domestic violence in Indonesia. Therefore, in the author's opinion, the concept of Levinasian facial ethics is the solution to this problem. Levinasian facial ethics provides a new perspective for society regarding the presence of women. The presence of women is seen as the other. In other words, he calls it the term "face." Here, the face reveals its presence. This means that when people are faced with a face, they meet a subject. As this subject, any human being has the nobility to be treated humanely like themselves. The face always demands responsibility and involvement. On the other hand, the law must also side with the enforcement of justice that applies to everyone. Including women. The law must not be silent in the face of the phenomenon of violence against women. Law enforcement is never for the sake of the law itself, but always for the articulation of the order of justice for everyone.

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²⁴ M. H. Ghufan Kordi, (2018), *Perempuan Di Tengah Masyarakat Dan Budaya Patriakhi*, Yogyakarta: Spektrum Nusantara, h. 74.

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