

GENDER EQUALITY EDUCATION FOR THE PREVENTIVE DOMESTIC VIOLENCE AGAINST WOMEN AND CHILDREN

Dewi Anggraeni

UIN K.H. Abdurrahman Wahid Pekalongan

dewi.anggraeni@uingusdur.ac.id

Nailil Muna

UIN K.H. Abdurrahman Wahid Pekalongan

naililmuna235@gmail.com

Received: 14 Nov. 2023, Accepted: 27 Nov. 2023, Published: 29 Dec. 2023

Abstract

Violence against women and children in the family continues to persist. This research aims to educate the community through the involvement of activists from the Fatayat and IPPNU organizations, focusing on gender equality education within the family setting as a preventive measure against domestic violence. A qualitative method was employed in this research, utilizing a service-learning approach that actively engaged community participation. The collected data were analyzed using resolution methods. The findings of the research indicate that: firstly, there still exists a gender bias understanding, highlighting the need for gender equality education; secondly, the concept of gender equality should be applied within the family environment through parenting and the education of children; thirdly, gender equality education for the community aligns with the goals of sustainable development in eliminating all forms of violence against both women and children.

Keywords: Education, Gender Equality, Violence, Domestic

INTRODUCTION

Violence against women and children in Indonesia remains pervasive, escalating over time. According to the Indonesian Child Protection Commission (KPAI), there were 5,953 reported cases of violence against children in 2021, highlighting a concerning trend of increasing incidents (KPAI, 2022). Children are particularly susceptible to victimization within the confines of their homes, with approximately 70% of the perpetrators of violence being their parents. This close familial connection intensifies the vulnerability of children to such acts. Data from the National Commission on Violence Against Women reveals an alarming surge in violence against women during the pandemic, amounting to 8,234 reported cases. Within this dataset, the most prevalent form of violence against women occurs within the personal or private sphere, primarily in the form of domestic violence and personal relations, constituting 79% (6,480 cases). Notably, violence against wives (KTI) holds the highest frequency at 49%, encompassing 3,221 cases, followed by

violence in relationships at 20% with 1,309 cases. Violence against girls ranks third with 14%, amounting to 954 cases (Komnasperempuan, 2021). Women and children should receive affection with tenderness, especially in the family environment.

In the specific context of Central Java in 2020, there were 409 reported cases of violence against women, with domestic or individual violence dominating at 313 cases. This data underscores that the most vulnerable domain for women facing violence remains the personal sphere, encompassing issues within marriage or the household (DRT) and personal relationships, constituting 79% or 6,480 cases. There was a 4% increase in cases within the private realm compared to the previous year, accounting for approximately 75%. Notably, the private sphere consistently records the highest number of reported violence against women over the past decade, with a significant proportion experiencing sexual violence (Komnasperempuan, 2021). The surge in domestic violence during the pandemic is closely linked to the persistent patriarchal culture in society. With increased time spent at home due to the pandemic, women have assumed greater responsibilities for household and caregiving duties. These tasks contribute to heightened stress and exhaustion among women, subsequently making them more vulnerable to domestic violence. Additionally, the economic impact of the pandemic has led to job terminations for many male workers, resulting in a crisis of masculinity. To cope with this crisis, some resort to committing domestic violence. This stark reality further underscores the grim landscape of gender inequality, particularly affecting women and children who are often perceived as vulnerable and oppressed.

Gender is a term that indicates the division of social roles between men and women, which refers to the provision of emotional and psychological characteristics that certain cultures expect to be adapted to the physical appearance of men and women (Rahmi et al., 2021). Gender bias in the form of role limitations, thoughts, or differential treatment implies violations of the recognition of human rights and equality between women and men (Zuhri & Amalia, 2022). Gender-based violence is an act that is based on gender or sexual assumptions. The gender violence that occurs involves men and women, while the victims are women due to unequal relations between them (Harnoko, 2012). From a feminist perspective, violence against women is called gender-based violence (Kusumawardhana & Pertamina, 2015). Gender-based violence creates situations and conditions that are different from other crimes because the perpetrator uses the victim to fulfill his desires (Sulaeman, 2015).

Violence is defined as an action carried out by one individual against another individual which results in physical and/or mental disorders. This definition applies to both women and children. Therefore, violence against children is an action carried out by a person or individual against those who have not yet reached the age of 18 years, which causes their physical and/or

mental condition to be disturbed (Utami, 2018). Violence against children within the private or familial sphere has a profoundly impactful effect on their development. The consequences experienced by the child encompass 1) Feelings of fear, confusion, and shock upon witnessing violence against their parents; 2) Developing a sense of guilt, attributing themselves as the cause of the violence; 3) Displaying restlessness, complaining of physical discomfort, experiencing difficulty sleeping, and regressing to infantile behaviors such as thumb-sucking, bedwetting, speaking in baby talk or stuttering, and constantly seeking to be held or accompanied; 4) Tending towards defiance and aggression or, conversely, becoming unwilling to make friends and preferring solitude; 5) If left unaddressed, there is a potential to disrupt the child's development, both physically and mentally, impacting behavior and future achievements; 6) Long-term effects on boys may include emulating violent behavior exhibited by their fathers, while girls may be susceptible to accepting violence as normal, increasing the likelihood of becoming victims themselves in adulthood (Pertiwi & Lestari, 2021).

The imperative to eliminate violence against women and children has gained prominence within national and international social movements, notably through the "Three Ends." The Three Ends signifies a social movement that champions commitment and action to eradicate violence against women and children (End Violence Against Women and Children), combat human trafficking (End Human Trafficking), and address economic inequality (End Barriers to Economic Justice) (Garcia-Moreno & Stöckl, 2016). As a collective, women are susceptible to social exclusion, leading to restricted access to their fundamental rights as citizens, as stipulated in the constitution. Consequently, women encounter discrimination and gender-based violence, extending across various facets of life, from the family and community to diverse sectors of society (Rahmi et al., 2021).

The challenge in preventing violence in society is that the legal framework still does not play a sufficient role in prohibiting all forms of violence against women and children (Utami, 2018). Similarly, societal attitudes and cultural norms appear to tolerate actions against those responsible for violence, compounded by a lack of knowledge and understanding of the root causes of violence against women and children, particularly within the family or household. Considering the presented facts and data, gender-equitable education is urgently needed for women and children. Justice and equality form humanity's foundation and central mission in attaining prosperity, fostering harmony in national life, and establishing a high-quality family (Khuraerah & Kustanti, 2021). The absence of discrimination between women and men marks the realization of gender equality. Violence against women and children is a form of inequality experienced by women.

This qualitative research uses a service-learning approach through community involvement

in Tunjungan village, Tirto Pekalongan subdistrict, Pekalongan district, involving active participation from the Fatayat and IPPNU organizations. Data collection was carried out for 40 days with the direct involvement of researchers in the field. Data were collected using observation, free interviews, and documentation. The data was tested using the completion method to be suitable for analysis using the descriptive method (Faiq et al., 2019).

RESULT AND DISCUSSION

The Concept of Gender Equality Education

The concept of gender is different from sex (gender). Biological differences are God's nature, which is permanently different from the definition of gender. Gender is a behavioral difference between men and women that is socially constructed, namely a difference created by humans (not nature) through a long social and cultural process (Kusumawardhana & Pertamina, 2015). Gender as a socio-cultural construct is passed down culturally and internalized into beliefs passed down from generation to generation and is believed to be an ideology. Gender must be distinguished from sex (sex). Sex (gender) groups humans into male and female groups based on biological attributes. Meanwhile, gender is a distinction in terms of roles, behavior, mentality, and characteristics between men and women that develop in society so that it is internalized into an ideology that is believed to be passed down from generation to generation. Justice and equality are human civilization's basic ideas and goals, and they are leading missions to achieve prosperity, build harmony in social and state life, and build quality families. The absence of discrimination between women and men marks the realization of gender equality and justice. Historically there has been male dominance in all levels of society throughout the ages, where women were considered inferior to men. This is where the doctrine of inequality between men and women comes from (Hasyim Hasanah, 2013).

Gender equality is essential and inseparable from several background aspects such as: a) Marginalization of women. Marginalization of women is manifested by limiting the realm of women in public spaces. For example, the stereotype of women as weak creatures, unable to make decisions, so they cannot be used as leaders in any matter; b) The development of a patriarchal culture that develops in society which always positions women in the domestic sphere. Women only play a role in household matters and childcare matters; c) Subordination of women. This view always positions women in a lower position than men. Women are like servants and have an obedient character who is obedient to circumstances. Women are constrained from developing their potential; d) Double burden on women. The view is that women in the public sector still have household responsibilities that cannot be handed over to servants, as if a woman's main task

is in the domestic sphere.

Gender equality is a harmonious partnership between men and women, signifying that both genders have equal rights, responsibilities, positions, roles, and opportunities in various aspects of life. Faqihuddin referred to this concept as mubadallah. The mubadallah concept underscores the importance of equality in relationships between men and women, promoting participatory and fair cooperation that benefits both parties without discrimination. Public spaces are not exclusively designated for men; domestic spaces are not solely assigned to women. Participation in both public and domestic spheres should be as wide as possible, allowing equal involvement for men and women (Werdingisih, 2020).

Education on gender equality is imparted to the leadership of the Fatayat and IPPNU organizations. Equipped with knowledge about the concepts of justice and gender equality, this education aims to instill a spirit within the organization to carry out missions that are supportive of women and dedicated to safeguarding them and children from actions marginalizing their roles and potential. The organization's presence, fortified by gender justice education, can catalyze gender mainstreaming, elevating the dignity and value of women. This, in turn, encourages participatory collaboration in family life without discrimination. An overview of the content covered in gender equality and justice education is as follows:



Image 1. Gender Equality Material

Gender Equality for Children in the Family

One of the factors causing cases of child violence is the husband committing domestic violence against his wife and taking out his frustration on the child, which has an impact on the child's psychology because he often sees his parents fighting. In this situation, children also experience abuse and psychological and physical violence perpetrated by those closest to them. Protection for children is provided so that children can gain prosperity and later be able to take responsibility in the nation and state so that children need to have opportunities to grow and develop physically, psychologically, and socially. Legal guarantees for children are one way of fulfilling children's rights.

Juridical protection of children, as stated in the Child Protection Law, to be implemented optimally requires synergy between the government, the State, the family, and all elements of society. In this context, child protection involves the realization of fundamental rights for children. Additionally, non-juridical protection for children is embedded in the educational process, instilling gender-based equality and justice starting from home. Parents play a crucial role in ensuring the fulfillment of children's rights and fostering a just life without discrimination. Efforts to shield children from discrimination and violence include providing welfare through imparting knowledge and ensuring their proper rights.

Gender equality can be achieved through collaboration between husbands and wives. This involves dismantling stereotypes that designate childcare solely as the responsibility of women; instead, men are recognized to have an equal role. Consequently, household tasks are not designated to women exclusively. In the framework of equality and justice, men become partners in addressing issues within the household. This perspective eradicates the prevailing notion of women as inferior or weak, ending discriminatory treatment based on gender dominance. Gender equality in the family can start from understanding the equal rights and obligations of boys and girls. This is then manifested in parenting patterns in the family without looking at the differences between men and women. Parents no longer emphasize labeling women as weak, fearful creatures while men are in the opposite (Werdiningsih, 2020). This then makes women realize that they can develop like men, not creatures that can be oppressed or even treated harshly.

The application of the concept of gender equality to children in the family environment is an effort to break the chain of the patriarchal culture that is dominant in society. Because often, gender inequality that leads to acts of violence originates from family life that still adheres to a patriarchal culture. The concept of gender equality emphasizes that women and men have the same position in implementing their rights and obligations. This understanding does not then harm the concept of wife's obedience to her husband in domestic life. Still, rather both wife and husband live together and side by side in developing every potential they have.

Gender Equality: Efforts to Prevent Violence against Women and Children

Violence against women is not only a concern for the Indonesian government, but also for the international community. In the Indonesian and global Sustainable Development Goals (SDGs), attention to violence against women is stated specifically in goal 5 on gender equality, with the target of ending all forms of discrimination against women everywhere and eliminating all forms of violence against women in public and private spaces (Margani, 2018). Gender equality will not be achieved without eliminating the root of the problems that occur.

<div> <div>5 KETERANGAN GENDER</div> <div>MENCAPAI KESEKUTUPAN GENDER DAN MEMBERDAYAKAN KAUM PEREMPUAN</div> <div>TUJUAN 5</div> </div>		
TARGET	INDIKATOR	KETERANGAN DATA ADMINISTRATIF
5.2 Menghapuskan segala bentuk kekerasan terhadap kaum perempuan di ruang publik dan pribadi, termasuk perdagangan orang dan eksploitasi seksual, serta berbagai jenis eksploitasi lainnya.	5.2.1 Proporsi perempuan dewasa dan anak perempuan (umur 15-64 tahun) mengalami kekerasan (fisik, seksual, atau emosional) oleh pasangan atau mantan pasangan dalam 12 bulan terakhir 5.2.2 Proporsi perempuan dewasa dan anak perempuan (umur 15-64 tahun) mengalami kekerasan seksual oleh orang lain selain pasangan dalam 12 bulan terakhir	Data administratif dapat menangkap kasus-kasus yang dilaporkan dalam 12 bulan terakhir kepada polisi, kesehatan, dan / atau penyedia layanan selama mereka mencatat jenis kekerasan, hubungan dengan pelaku, dan usia korban Data administratif dapat menangkap kasus-kasus yang dilaporkan dalam 12 bulan terakhir ke polisi, kesehatan, dan / atau penyedia layanan selama mereka mencatat usia, hubungan dengan pelaku, dan tempat terjadinya
5.3 Menghapuskan semua praktik berbahaya, seperti perkawinan usia anak, perkawinan dini dan paksa, serta sunat perempuan.	5.3.1 Proporsi perempuan umur 20-24 tahun yang berstatus kawin atau berstatus Hidup bersama sebelum umur 15 tahun dan sebelum umur 18 tahun. 5.3.2 Persentase anak perempuan dan perempuan berusia 15-49 tahun yang telah menjalani FGMC, menurut kelompok umur	Data administratif dapat menangkap kasus-kasus yang tercatat dalam 12 bulan terakhir yang dicatat oleh pendaftar pernikahan atau agensi / organisasi lain, selama mereka mencatat usia Data administratif dapat menangkap kasus-kasus tersebut dalam 12 bulan terakhir yang dicatat oleh rumah sakit atau lembaga / organisasi lainnya, selama mereka mencatat usia
5.6 Menjamin akses universal terhadap kesehatan seksual dan reproduksi, dan hak reproduksi seperti yang telah disepakati sesuai dengan Programme of Action of the International Conference on Population and Development and the Beijing Platform serta dokumen-dokumen hasil revisi dari konferensi.	5.6.1 Proporsi perempuan umur 15-49 tahun yang membuat keputusan sendiri terkait hubungan seksual, penggunaan kontrasepsi, dan layanan kesehatan reproduksi	Data administratif dapat menangkap jumlah anak perempuan dan perempuan dari klinik kesehatan dan penyedia layanan dalam 12 bulan terakhir yang diidentifikasi

Image 2. Gender Equality Achievement Indicators

Law Number 23 of 2004 is designed to eradicate violence, especially violence against women, occurring within households. The objective of eliminating domestic violence is to prevent all forms of such violence, protect victims, act against perpetrators, and preserve the integrity of harmonious and prosperous households. The roots of all forms of violence against women and children are linked to various injustices that manifest and proliferate within society and the family environment at a micro level. According to Phelipus' theory, preventive legal protection aims to curb violence against women and children, starting from the closest scope, which is the family. This can be achieved through the following measures:

First, implementing the concept of gender justice in the family entails the elimination of the subordination of women as wives and children.

Second, families can restructure resource management, both physical and non-physical, and address family issues through open communication among family members.

Third, parents, including both husbands and wives, should enhance their knowledge about childcare to minimize the likelihood of psychological or physical violence against children.

Fourth, maintaining communication within the family is crucial, as is fostering communication among community members.

CONCLUSION

Gender equality education, especially within the family setting, is a crucial effort to prevent and eliminate violence against women and children in the household. The concept of gender justice should be applied early in the family environment, eliminating stereotypes, subordination, dual roles, and marginalization of women, which are potential triggers for violent actions. Through gender equality education involving activities of organizations like Fatayat and IPPNU, there is an attempt to unravel the fact that gender injustice often originates from family life still adhering to patriarchal culture. The role of the family, particularly parents, in providing knowledge, nurturing,

and protection to children is paramount. The existence of organizations in society becomes crucial for mainstreaming gender with principles of justice and equality, emphasizing that husbands and wives are partners collaborating to create a harmonious family life. This collaboration is expected to positively impact preventing acts of violence within the personal or family sphere.

REFERENCES

- Faiq, M. I. A., Alghifari, M., & Sa'diah, N. (2019). Maggot As an Alternative to Organic Waste Management in Kaliboja Village Pekalongan. *Islamic Studies Journal for Social Transformation*, 3(2), 127–145.
- Garcia-Moreno, C., & Stöckl, H. (2016). Violence against Women. In *International Encyclopedia of Public Health*. <https://doi.org/10.1016/B978-0-12-803678-5.00483-5>
- Harnoko, B. R. (2012). Dibalik Tindak Kekerasan Terhadap Perempuan. *Muwazah: Jurnal Kajian Gender*.
- Hasyim Hasanah. (2013). Kekerasan Terhadap Perempuan Dan Anak Dalam Rumah Tangga Perspektif Pemberitaan Media. *Samwa: Jurnal Studi Gender*.
- Khuraerah, R., & Kustanti, D. (2021). Edukasi Kesetaraan Gender pada Remaja Perempuan Kampung Siderang Legok Desa Cintanagara Kecamatan Cigedug. *Proceedings Uin Sunan*
- Komnasperempuan. (2021). Perempuan Dalam Himpitan Pandemi. In *Komisi Nasional Anti Kekerasan Terhadap Perempuan*.
- KPAI. (2022). Catatan Pelanggaran Hak Anak Tahun 2021 dan Proyeksi Pengawasan Penyelenggaraan Perlindungan Anak Tahun 2022. <https://www.kpai.go.id/>.
- Kusumawardhana, I., & Pertamina, U. (2015). Analisis Legal Sosial Terhadap Kondisi Kesetaraan Dan Keadilan Gender Dalam. *Jurnal Populis*.
- Margani, S. S. (2018). Kekerasan terhadap Perempuan dan Anak: Profil Gender Tematik. *Jurnal Ilmu Keperawatan*, 1–62.
- Pertiwi, A. D., & Lestari, T. (2021). Dampak terhadap perkembangan psikososial anak yang pernah mengalami kekerasan dalam keluarga. *Jurnal Pendidikan Tambusai*.
- Rahmi, A., Salamah, U., & ... (2021). Edukasi Hukum Berkeadilan Gender Sebagai Upaya Pencegahan Kekerasan Terhadap Perempuan Bagi Pengurus 'Aisyiyah Di Medan. *ABDI SABHA (Jurnal*
- Sulaeman, M. M. (2015). Kekerasan terhadap Perempuan dalam Perspektif Sosiologi. *Kekerasan Seksual Terhadap Perempuan Tinjauan Dalam Berbagai Disiplin Ilmu Dan Kasus Kekerasan*.
- Utami, P. N. (2018). Pencegahan Kekerasan Terhadap Anak dalam Perspektif Hak Atas Rasa

- Aman Di Nusa Tenggara Barat. *Jurnal HAM*. <https://doi.org/10.30641/ham.2018.9.1-17>
- Werdiningsih, W. (2020). PENERAPAN KONSEP MUBADALAH DALAM POLA PENGASUHAN ANAK. *IjouGS: Indonesian Journal of Gender Studies*. <https://doi.org/10.21154/ijougs.v1i1.2062>
- Zuhri, S., & Amalia, D. (2022). Ketidakadilan Gender dan Budaya Patriarki di Kehidupan Masyarakat Indonesia. *Murabbi: Jurnal Ilmiah Dalam Bidang Pendidikan*.