



## Sexual Harassment in Higher Education Institute: Women as Liyan in the Relationality of Armada Riyanto

<sup>1</sup>Stepanus Angga\*

<sup>2</sup>Donatus Sermada Kelen

<sup>1,2</sup>Filsafat Teologi, Sekolah Tinggi Filsafat Teologi Widya Sasana, Malang

\*Corresponding Email Author: [angga13cm@gmail.com](mailto:angga13cm@gmail.com)

### Keywords

Liyan,  
Sexual Violence,  
Women

### Abstract

This article aims to understand the problem of sexual violence that occurs tertiary institutions and its impact on victims, most of whom are women. Women have become liyan for immoral acts. Women have become objects of gratification for eyes and irregular minds. Women have also often been included in the inferior realm, which are seen as having no power, so they are vulnerable to being harassed. In general society, paradigms or stereotypes about women are still considered low. Women have become others who entered into oppression and adversity. This writing methodology was used as qualitative research by searching for data from journals, books, and online articles related to sexual violence and women as liyan. This article was based on Armada Riyanto's philosophy of relationality. Then the researcher interpreted and analyzed it into an actual critical study. This analysis produced findings about social awareness that the existential woman was not only her body but her entire self that was dignified and meaningful as a relational person.

### How to cite this article:

Angga, S., Kelen, D.S. (2023). Sexual Harassment in Higher Education Institute: Women as Liyan in the Relationality of Armada Riyanto. *Jurnal Pendidikan Sosiologi dan Humaniora*, 14(1), 142-156, DOI: 10.26418/j-psh.v14i1.59255

Submit date : October 31, 2022  
Review date : January 18, 2023  
Accepted : February 21, 2023  
Published : April 1, 2023

## **INTRODUCTION**

These days, there has been a rise in the number of allegations of sexual harassment in society, particularly in institutions of higher education. These kinds of behaviors almost always result in harm being done to a number of different parties, most notably female students who are regarded as less capable. Because of this, it needs to be a serious focus of attention to be addressed and to find solutions that are both good and appropriate. In addition to being a morally reprehensible social problem, sexual violence is a threatening act that deprives others of their rights. Similarly, according to Rifki, sexual violence is not only a major social issue but also a very complex problem related to public health (Elindawati, 2021). The majority of victims were women, and frequently suffered from negative effects such as depression, severe stress, post-traumatic stress disorder (PTSD), shame, helplessness, low self-esteem, drinking alcohol, and disruption of the learning process while they were enrolled in school (Ishak, 2020). This occurs as a result of the emergence of conflict and inner struggles within the child's consciousness, which eventually leads to a tendency to express the victim's feelings. Women often highlighted as a victim of abuse sexual (Hikmatunisa, A., & Setiawan, 2022).

What the victim goes through can also result in a severe traumatic effect that is deeply ingrained in the child's memory. This effect can come back to the child's mind suddenly and often through direct or indirect visual and auditory cues (Hikmah, 2017). When it comes to how children grow, especially in terms of how well they do in school, this is an undeniably sensitive and complicated subject. Also, it is no longer a secret that there are still many reports of sexual abuse in Indonesian schools and colleges. This immoral behavior is occurring in both elementary and secondary schools (Sihombing, 2016). Nevertheless, universities and other types of educational institutions ought to be a secure and welcoming environment, free from the possibility of sexual misconduct.

A higher education institution can be thought of as a means or a container for the acquisition of knowledge that contributes to the humanization of individuals. Within it, people conduct scientific studies that contribute to the community in the form of research, teaching, and service. However, some individuals use this area to fulfill their selfish desires. From 2015 to 2021, the National Commission on Violence Against Women collected data on approximately 67 cases of sexual harassment experienced by female students in higher education institutions. Of these cases, 87.9% involved sexual harassment, 8.8% involved psychological and discriminatory harassment, and 1.1% involved physical violence (Kayuan & Pratama, 2022). This demonstrates that institutions of higher education were not in a good

situation. A robust reconstruction is required in order to avoid creating monsters that violate the rights of other people. The primary goal of education is to instill a sense of altruism in its students by teaching them to empathize with the plight of those around them. This is analogous to pouring water into an empty bottle, which is one of the functions of education.

Women are typically the most likely to be harassed sexually, making them the most susceptible victims. Women are often the victims of violence because their abusers believe they are weaker and unable to defend themselves effectively. According to Armada, in the course of modern society, women are still placed in the realm of *liyan* (which literally translates to "a woman who is exiled by society"), which is a world of oppression and degradation (F. X. E. A. Riyanto, 2018). In social judgments, women consistently face bias and discrimination. The gender equality movement gives the impression of being patriarchal due to unclear boundaries that place women in an abstract position that does not allow them to move in any direction. These boundaries are based on social, religious, and cultural values that are deeply patriarchal and biased (Suherman et al., 2021). This obviously gives a misleading impression and undermines the status of women in social assessments. As a result, this study provided two status questions into:

- a. What are the causes of sexual harassment in higher education institutions?
- b. What does it mean for women to be placed within the realm of *liyan*?

The study on sexual harassment in higher education institutions has unquestionably yielded important new understandings for people who think deeply about social issues, are engaged in social activism, and care deeply about the safety of children and women. Even though schools are generally thought to be the safest places from sexual assault, it appears that some students still feel the need to act on inappropriate sexual desires while they are there. According to Bunga in her article titled Human Rights Protection for Female Students Who Are Victims of Sexual Harassment in the Campus Environment, this despicable act is a form of sexual violence that is carried out against the victim by forcibly engaging in sexual activity. This form of sexual violence most frequently occurs against women (Andjani, 2020). Women are put in a position of vulnerability, making them susceptible to being targeted by members of society who lack morality.

In order to shield the reputation of the educational institution and those in positions of authority, sexual assaults that take place in colleges and universities are frequently covered up. According to the findings of a study titled Feminist Perspective in Cases of Women as Victims of Sexual Violence in Higher Education conducted by Rifki, the lack of reporting of sexual assaults was due to the fear that those in positions of authority experienced within the

organization. In addition, women in environments of higher education were not only afraid to report because of power relations, but also because they were targets of unequal power and victim-blaming cultures experienced by previous victims of sexual violence. This makes women in these environments extremely reluctant to report incidents of sexual assault (Elindawati, 2021). As a result, it is anticipated that the publication of Minister of Education and Culture Regulation No. 30 of 2021 would assist in addressing sexual harassment in the education sector, making it possible for education to become a truly healthy environment conducive to the development of compassionate and moral individuals.

According to Heppy (Students' Understanding of Sexual Violence in Higher Education), despite all of this, the Education and Culture regulations regarding sexual violence should reach the level of eliminating ongoing trauma, as it is frequently covered up by power manipulation that eliminates traces of sexual violence in higher education. Besides, regulations should reach the level of eliminating ongoing trauma (Puspytasari, 2022). Regarding this matter, Febrianti et al. offered a solution in their article entitled Policy Analysis of Permendikbud Ristek Number 30 of 2021 in Efforts to Prevent and Treat Sexual Violence at the University of Muhammadiyah. Ponorogo Bambang Widiyahseno stated that educational institutions need to establish a code of ethics for students in order to prevent immoral behavior on campus; however, this is not sufficient on its own. For the purpose of preventing incidents of sexual assault in institutions of higher learning, standardized regulations are required (Febrianti et al., 2022). Based on the findings of prior research, the author has come to the conclusion that women who were frequently the targets of sexual violence become marginalized and oppressed as a result of their experiences. Women were put in a position where they are repressed and excluded from society.

At the same time, Armada Riyanto's ideas on the philosophy of relationality have evolved into a framework for thinking about women in terms of their *liyan* qualities. Armada believes that a discussion about *liyan* cannot exist independently from the existence of women. Women are frequently relegated to a subordinate role in their society, where they are simultaneously revered and subjugated (F. X. E. A. Riyanto, 2018). Women are frequently judged solely on the basis of their outward appearance rather than as dignified individuals. Women no longer have ownership over their bodies, and their existence is seemingly controlled by the desires of society (men) to satisfy their unchecked arrogance. This has resulted in women losing the ability to make decisions about their appearance. In order to provide an answer to the status questions, the author of this article provided

demonstrations of the values and interpretations of the relationship between *liyan* and women.

## **METHODS**

The author of this study used a qualitative method to gather information from journals, books, and online articles about sexual violence. They then anchored their findings in Armada Riyanto's relational philosophy. The findings were being interpreted as a contribution to addressing sexual violence cases in Indonesian higher education institutions, according to studies that are currently being conducted. After conducting a literature review on sexual assaults that took place in educational institutions of higher learning, the author of this study determined the goals of the investigation. After being interpreted, examined, and given careful consideration, each collection of data was combined using a guiding principle in order to produce a new discovery.

## **RESULTS AND DISCUSSION**

### **Higher Education Institutions and Sexual Harassment**

Everyone believes that in order to mature and develop into a complete person, they must attain some level of higher education before they can be considered adults. They have the opportunity to learn a variety of skills at educational institutions, which can help them lead more respectable lives in society. Because of its establishment, individuals, as humans and as contributors to society, will be guided or directed toward achieving their goals of happiness and security. Students have the opportunity to develop their potential to become knowledgeable, morally upright, and faithful individuals to become responsible citizens for themselves and others through the institution of higher education, which serves as both a place and means for this development (Anggreni et al., 2022). Literacy and other "soft skills" can be grown and developed by students at a real educational institution that serves as a place for students to grow and develop. A place of learning ought to be one that is secure and pleasant to spend time in (Alpian, 2022). It should not be a place that is frightening and intimidating due to immoral acts such as sexual violence that occur in institutions of higher education.

Because of the prevalence of sexual violence, educational institutions that should be secure and welcoming for the purpose of formation have instead become hostile environments. Many victims are even afraid to speak up and disclose their experience of sexual violence, for a variety of reasons, including the fact that their behavior may be seen

as embarrassing or shameful, the fear of authority figures, and even to protect the reputation of the university (Marfu'ah et al., 2021). However, this kind of submissive behavior allows those who commit sexual violence to get away scot-free. In addition, victims are more reluctant to report incidents of sexual violence when there is an imbalance of power within the institution itself. For example, a lecturer holds power over their students, and this power imbalance can sometimes be exploited by some lecturers to commit sexual violence against their students while they are carrying out their responsibilities (Rahmasari, 2022). As a result, victims who believe they have no control over the situation or are unable to find a safe place to report it seek solutions by avoiding or isolating the people who wronged them (using different routes to avoid them) and confiding in their closest friends (Trihastuti & Nuqul, 2020). When things like this happen, it makes it more difficult for students to learn and develop themselves. In addition to this, the vast majority of victims are women, who are stereotyped as being weaker than men and are therefore more susceptible to being manipulated (Hamid, 2022).

The problem of sexual harassment in institutions of higher learning has been addressed by Regulation No. 30 of 2021 issued by the Ministry of Education, Culture, Research, and Technology. This regulation has been developed to address sexual harassment in higher education institutions and help prevent it. The regulation has a number of significant goals (Kemendikbudristek, 2021) that call for shared attention, including the following:

- a. to serve as a guideline for higher education institutions to formulate policies and take prevention and handling measures related to the implementation of Tridharma within or outside the campus; and
- b. to promote a humane, dignified, equal, inclusive, collaborative, and violence-free campus life among students, educators, educational personnel, and campus residents in higher education institutions.

The two objectives of this regulation are certainly to affirm that legally, higher education institutions can take legal steps to follow up on perpetrators and acts of sexual violence (Alpian, 2022). It cannot be denied that sexual violence in higher education institutions continues to increase. This phenomenon is like an iceberg where accurate data on the number of victims or cases of sexual violence that occur on campuses in Indonesia are still not well handled; even obtaining accurate data on the victims and the mechanism for handling it is still difficult (Soejoeti & Susanti, 2020).

There is no doubt that the problem of sexual harassment in higher education has an impact on a variety of different aspects within it. This includes how people get to know each other and talk to each other, both between professors and students and between students themselves. This has a bearing on the purpose of educational formation in and of itself. Because educational institutions ought to uphold knowledge and human welfare and become spaces for the formation of good intellect and character, and because these spaces should be made available to students. It is unacceptable for institutions of higher education to develop into places where young people feel unsafe and terrified. People bring each other into disrepute to advance their own agendas and those of their respective groups. People only project their own interests onto others and cause harm when they engage in behaviors like these, which do not escape the permissive attitudes and normalization that frequently occur in higher education (Sitorus, 2019).

Sometimes the people who commit these acts of sexual violence are not people who are completely unknown to the victim or who are located a great distance away from them; rather, the victim knows the person who committed the act of sexual violence very well (Rusyidi et al., 2019). The result is that the victim will have severe depression and low self-esteem, a sense of filth and a hard time trusting others, sadness, fear, trouble controlling emotions, a fear of getting married, restlessness, and, ironically, a feeling of disgust with themselves (Trihastuti & Nuqul, 2020). As a result, it should not come as a surprise that a significant number of victims do not have the courage to report incidents of this kind to the appropriate authorities. As it was discussed earlier, sexual assault is known as the "tip of the iceberg" phenomenon. This means that the number of reported cases is only a small part of the total number of sexual assaults that happen every day in communities (Sumintak & Idi, 2022). Some people with a sense of superiority cover up these kinds of crimes for their own reasons, without thinking about how the victim feels. The victim is marginalized within the realm of education itself, making them an outsider.

In fact, as was discussed earlier, the majority of women are targeted as victims of sexual violence that occurs in institutions of higher education. When men act on their sexual desires, they often direct their aggression toward women, making them the targets of their violence. As a result of the presumption that women are inferior and more fragile than men, abusers do not feel the need to conceal their violent and dishonorable behavior. It is common for people to generalize about women's roles in society solely based on their sexual or physical attractiveness. This generalization can push women's interests to the background and make them feel alienated (Sumintak & Idi, 2022). The use of sexual

violence against women is a form of symbolic violence that is intended to demonstrate men's superiority or dominance over women, who are generally regarded as being more vulnerable (Krisnanto & Syaputri, 2020). Because men now have control over women's bodies, women no longer have ownership over their bodies. To make matters even worse, it is believed that the motivation behind sexual harassment is the offender's desire to maintain their social status within the gender hierarchy (superiority and subordination) (Jannah, 2021). This action is extremely upsetting and nerve-racking.

The phenomenon of women being the object of sexual violence must be the collective focus of this nation. The increase of this phenomenon has appeared since the use of social media, which is up-to-date in this nation. Previously, society seemed to just realize that sexual violence can occur anytime, anywhere, and happen to anyone, including those closest to them, and even in forms that may have never been imagined before (Sumintak & Idi, 2022). Therefore, it is crucial that educational institutions become the primary patrons for addressing or combating sexual violence. Because individuals want to build a more advanced nation that has noble values ingrained in the character of its people. Each individual wants children to grow up in a spirit of love that sees others as equal members of society.

### **Women as *Liyan***

As was just discussed, it is impossible to deny the fact that the vast majority of people who experience sexual harassment are women. In terms of society's social structure, women are seen as holding the position of *liyan*. They are seen to be of lower status, and as a result, they are more susceptible to being dominated by those men who lack any sense of morality. "The other," sometimes known as *liyan*, refers to a fact of life that is looked down upon and easily excluded from civilization or society (A. Riyanto, 2011). Because *liyan* is a philosophical term, it should begin with self-exploration or awareness of "the self." Hence, the notion of *liyan* should start with self-consciousness (A. Riyanto, 2011).

To understand the concept of *liyan*, one must first understand the philosophy of subjectivity. In the philosophy of "I", Armada Riyanto provides an understanding that the consciousness of "I" is the beginning or source of human knowledge. The concept of "I" is a concept of subjectivity. Subjectivity is identical to depth, order, existence, and an individual's existence (F. X. E. A. Riyanto, 2018). This concept assumes knowledge about the whole self of the person, or subjectivity itself. Correct knowledge of oneself will provide a clear space to understand and comprehend the rights of others.



Rene Descartes was a philosopher who led people towards awareness of their own existence. Self-awareness, or "cogito," is an undeniable truth and certainty because "I", or the subject, understand it clearly and distinctly (Claire et distance) (Hardiman, 2004). This self-awareness helps people understand which part they should work on. People are encouraged to sort through to reach the highest reality of truth itself. The truth or goodness to which people are directed and long for. However, this awareness is often reserved for those who have a position within the corridors or hierarchy of society.

The awareness of "I" is the awareness of existence and acts; in Latin, "*agere*" means to act, or also "*esse*," which means to exist. The awareness of "I" is the awareness of existence and activities (F. X. E. A. Riyanto, 2018). This awareness of the "I" is meant to display the real and complete self. This kind of self-consciousness is not merely an awareness of knowing this and that; it is an awareness that is both profound and relational (F. X. E. A. Riyanto, 2018). This profound and connective awareness guides people in the proper direction to attain peace, social justice, equality, and the completeness of human life. The awareness of "I" also tries to prove that the whole self or the fact that the self exists is true. According to Sartre, the most important aspect of human reality is awareness (Morris, 2010). Because consciousness is not a straightforward reality that merely observes the subject as they go about their day-to-day activities in a naive manner. It is very evident that this insight is lacking in depth. Exploration of the self as a subject who is accountable for making the world a better place is necessary for developing self-awareness. Developing one's self-awareness is not about developing one's ability to objectify others, as this is what causes *liyan* (Taqiyya et al., 2020).

According to Sartre, consciousness is the center of human reality, not just because humans have to be aware, but because full exploration of consciousness requires exploration of subject, object, and modality, which ultimately results in a complete description by scientists. Human beings embody what Heidegger called "being-in-world: a free subject embedded in the intersubjective world of meaningful and value-laden objects. This helps explain why Sartre sometimes uses the terms "consciousness" and "human reality" interchangeably and why this technical term "being for itself" sometimes seems to refer narrowly to consciousness and sometimes to humanity in general (Morris, 2010).

Thus, Sartre argues that consciousness as a subject needs to be fully explored. Fullness means that the subject's presence is comprehensive and has value and meaning. It is through these values and meanings that the consciousness becomes truly aware of its responsibility for the situation of the world. The subject becomes aware of what is good for

people. The subject does not only think about interests that benefit themselves, but the value of living together can be seen in reality.

From the subject's understanding and discourse about self-awareness, they must truly understand their own reality and that of others. The subject should not discredit others for their own interests, as this creates marginalization and degradation of the other. This discourse also aims to reveal the existence of each individual as a fellow human being. The other is presented as a reality of bondage: that they do not belong to themselves; their body is not theirs; their life is not in their power (A. Riyanto, 2011). Power is fully taken by those who feel they have the power and interests that benefit them unilaterally. The other, or the *liyan* in this case, is more appropriately positioned outside the corridors or positions. *Liyan* is placed outside of civilization (A. Riyanto, 2017).

However, this discourse also cannot ignore the existence of women in the midst of civilization (A. Riyanto, 2011). Because women are often the subject of harassment, especially related to sexual harassment. Women are no longer seen as having a soul and body, as expressed by Socrates (Grote, 2009) in his explanation of human beings. In a society that still adheres to patriarchal values, such as Indonesia, the existence of women is often seen as a complement to men (Dewi & Primasti, 2022) and they are even prohibited from holding any power. Women's voices are often imprisoned by male power or dominance (Hanani, 2021). So it is not surprising that masculine culture underlies laws on pornography and pornographic acts (Donatus, 2020).

The objectification of women is still often placed and involved in the stereotypical realm of the third world, including in the realm of sexuality (Taqiyya et al., 2020). People try to imagine women's bodies as erotic objects to be enjoyed. Women's bodies seem to become a place for sexual projection, a vent for frustration, and the obscenity of the arrogant masculinist *society* (F. X. E. A. Riyanto, 2018). Women lose their autonomy to breathe fresh air. They seem to be on the margins of life, even cornered (F. X. E. A. Riyanto, 2018). In concept, people may realize that women need to have equal dignity and rights, but in the practice of life, there are many actions that weaken and discredit their existence (Darmanto, 2021).

Sexual violence against women is *liyan*, which is "The Second Sex" (F. X. E. A. Riyanto, 2018). People must acknowledge that in patriarchal cultures, women are always considered the second sex, or *liyan*, that cannot participate, even in matters that concern their own lives (Dewi & Primasti, 2022). Women are often viewed as being only responsible for the kitchen or, in Javanese, simply as "konco wingking" (a friend in the back), which

shows that their status is not the same as that of men (Darmanto, 2021). Women's presence depends on men's evaluation, so their value is judged as good or bad based on men's opinions (Dewi & Primasti, 2022). What is even more ironic is that women who become victims of sexual violence feel dirty and disgusted and no longer have any worth or value in society (Ikasari, 2017). Even more tragically, when society views them in a derogatory way, it is heartbreaking, especially for the victims.

This act of violence against women shows that women not only lose their bodies but also their identities. Their identity, represented by their face, reflects their personal presence and their humanistic principles (F. X. E. A. Riyanto, 2018). Women are often seen as mirrors with magical powers that reflect men twice their actual size (Hanani, 2021). This indicates men's dominance over women, which results in the loss of their self-esteem. In this context, women not only lose their beautiful and attractive faces but also their presence as human beings, with all their rational brilliance (involving their capacity for self-determination) denied and taken away for brutal purposes (F. X. E. A. Riyanto, 2018).

#### **The Relationality of Self and Others.**

In the philosophy of relationality, Armada aims to demonstrate the complex relationships of humans, including their relationship with others. The relationship between the self and others is grounded in the truth that they both exist within the zone of daily communication in human life itself (F. X. E. A. Riyanto, 2018). This relationship focuses on the intersubjective relationships that complement each other. The relationship between men and women has the same value, which is to live harmoniously in the community as a whole.

The discourse on relationality cannot be separated from dialogicality, which shows the existence of communicative value. Communication between rational subjects who know themselves and the reality around them. The recognition of one's whole self displays an intersubjective value that does not easily judge others. According to Armada, the communicative action between subjects is a "process of becoming." There is a profound relationship between one another; even when they are in situations of suffering, the relationship remains balanced without any lack.

Relationality aims to direct a person toward the understanding that the value of human civilization is built upon openness between individuals. Each person strives to build and express goodness toward others. In doing so, individuals enter into each other's experiences on the one hand and open themselves to being entered by the other's presence on the other (F. X. E. A. Riyanto, 2018). There should be no discrimination in this relationship because it is discrimination that creates *liyan*. In this context, women should speak up against their

oppression. Women have an important role in the shared life of society. Women possess valuable pearls that are not possessed by men, especially in terms of their senses. Therefore, women should be appreciated for all their skills and brilliance.

Sexual harassment against women in higher education, which is a product of *liyan*, should be a shared responsibility of this nation. Regulations issued by the government are not just formulas that exist on paper. The true formula lies in the value of consciousness for individuals who are responsible for themselves and others. Women are not obscure subjects submerged in the mysterious rationality of men (F. X. E. A. Riyanto, 2018). Women are partners in building a decent societal way of life. The presence of women is an important treasure in society. They are required to have the right to education and high-quality self-development. They act based on their free and responsible choices.

## **CONCLUSION**

The phenomenon of sexual harassment in higher education institutions that makes women *liyan* must be a shared responsibility. Women are not dolls or objects of male desires that are not in control. Women are not *liyan*, whose existence is considered unimportant and only as a complement. Relationships show how important awareness of the self is. By understanding the true and full awareness of the self, people will not discriminate against others. People will not make their fellow human beings inferior as subjects that can be exploited for their own interests. Women, as a reality, also have an important role in all societal orders, or *societas*. They are not *liyans*, who can be controlled at will by men. They learn to form true self-awareness as participatory subjects in society. Relationships seek to find a common ground for the issue of sexual harassment that makes women as *liyan*. Women contribute greatly to human growth. Their existence must be respected as valuable and meaningful individuals in the community. Therefore, the spirit of emancipation must be a shared spirit to build a healthy nation.

## **REFERENCES**

- Alpian, R. (2022). Perlindungan Hukum Bagi Korban Tindak Pidana Kekerasan Seksual Di Perguruan Tinggi. *Jurnal Lex Renaissance*, 7(1), 69–83.  
<https://doi.org/10.20885/Jlr.Vol7.Iss1.Art6>
- Andjani, B. (2020). *Perlindungan HAM Terhadap Mahasiswi Korban Pelecehan Seksual Di Lingkungan Kampus*. 18, 45.
- Anggreni, N. K. P., Murtika, N. P. A. D. P., Astini, N. P. T., & Agustina, P. A. A. (2022).

- Perguruan Tinggi: Garda Terdepan Mengatasi Pelecehan Seksual Di Media Sosial.* 223–230.
- Darmanto, I. A. S. (2021). Wajah Perempuan Dalam Sastra Ramayana (Pendekatan Filsafat Relasionalitas Armada Riyanto Terhadap Perempuan Dan Liyan. *Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya*, 27, 41–52.
- Dewi, S., & Primasti, D. (2022). Perempuan, Daster Dan Liyan: Domestifikasi Perempuan Dalam Lagu “Mendung Tanpo Udan.” *Jurnal Komunikasi Nusantara*, 4(1), 45–53. <https://doi.org/10.33366/Jkn.V4i1.105>
- Donatus, S. K. (2020). Relasionalitas Filsafat Fondasi Interpretasi: Aku, Teks, Liyan, Fenomen. *Studia Philosophica Et Theologica*, 19(1), 115–118. <https://doi.org/10.35312/Spet.V19i1.179>
- Elindawati, R. (2021). Perspektif Feminis Dalam Kasus Perempuan Sebagai Korban Kekerasan Seksual Di Perguruan Tinggi. *AL-WARDAH: Jurnal Kajian Perempuan, Gender Dan Agama*, 15(2), 181–193. <https://doi.org/10.46339/AI-Wardah.Xx.Xxx>
- Febrianti, E., Widiyahseno, B., Darwis Nasution, R., & Adam Hilman, Y. (2022). Policy Analysis Of Permendikbud Ristek Number 30 Of 2021 In Effort To Prevent And Treat Sexual Violence At University Of Muhammadiyah Ponorogo Bambang Widiyahseno. *Jurnal Ilmu Pemerintahan Suara Khatulistiwa (JIPSK)*, VII(01), 52–62.
- Grote, G. (2009). *Plato And The Other Companions Of Sokrates*. Cambridge University Press.
- Hamid, A. (2022). Perspektif Hukum Terhadap Upaya Antisipasi Dan Penyelesaian Kekerasan Seksual Di Perguruan Tinggi. *AI-Adl: Jurnal Hukum*, 14(1), 42. <https://doi.org/10.31602/AI-Adl.V14i1.6009>
- Hanani, T. (2021). Kuasa Semu Laki-Laki Dalam Pengakuan Pariyem, Malam Terakhir, Dan Baju: Kajian Bandingan Berparas Feminisme. *SULUK: Jurnal Bahasa, Sastra, Dan Budaya*, 3(1), 85–98. <https://doi.org/10.15642/Suluk.2021.3.1.85-98>
- Hardiman, B. (2004). *Filsafat Modern Dari Machiavelli Sampai Nietzsche*. Gramedia Pustaka Utama.
- Hikmah, S. (2017). Mengantisipasi Kejahatan Seksual Terhadap Anak Melalui Pembelajaran “Aku Anak Berani Melindungi Diri Sendiri”: Studi Di Yayasan AI-Hikmah Grobogan. *Jurnal SAWWA*, 12(2), 187–206.
- Hikmatunisa, A., & Setiawan, H. (2022). Analisis Framing Model Pan Dan Kosicki Dalam Berita Pelecehan Seksual Anak Panti Asuhan Pada Media Online Cnn Indonesia Dan Kumparan. Com. *Jurnal Pendidikan Sosiologi Dan Humaniora*, 13(2), 222-227.
-

- Ikasari, P. N. (2017). Perempuan Dalam Diskriminasi Etnis Di Indonesia ( Analisis Film Sapu Tangan Fang Yin ). *Jurnal Komunikasi Dan Kajian Media*, 1(1), 57–68.
- Ishak, D. (2020). Pelecehan Seksual Di Institusi Pendidikan: Sebuah Perspektif Kebijakan. *AKSELERASI: Jurnal Ilmiah Nasional*, 2(2), 136–144. <https://doi.org/10.54783/Jin.V2i2.462>
- Jannah, P. M. (2021). Pelecehan Seksual, Seksisme Dan Bystander. *Psikobuletin: Buletin Ilmiah Psikologi*, 2(1), 61. <https://doi.org/10.24014/Pib.V2i1.12023>
- Kayuan, P. C. K., & Pratama, I. P. A. (2022). BLAMING THE VICTIM PADA KASUS PELECEHAN SEKSUAL DI PERGURUAN TINGGI DALAM PERSPEKTIF HUKUM PIDANA Putu. *Jurnal Raad Kertha*, 5(2).
- Kemendikbudristek. (2021). *Pencegahan Dan Penanganan Kekerasan Seksual Di Perguruan Tinggi*.
- Krisnanto, W., & Syaputri, M. D. (2020). Kelemahan Perlindungan Hukum Terhadap Perempuan Dari Kekerasan Seksual Di Ruang Publik. *Jurnal Ilmiah Universitas Batanghari Jambi*, 20(2), 519. <https://doi.org/10.33087/Jiubj.V20i2.924>
- Marfu'ah, U., Rofi'ah, S., & Maksun. (2021). Sistem Pencegahan Dan Penanganan Kekerasan Seksual Di Kampus. *Kafa'ah Journal*, 11(1), 95–106.
- Morris, K. J. (2010). *Sartre On The Body* (K. J. Morris (Ed.)). Palgrave Macmillan. <https://doi.org/10.1057/9780230248519>
- Puspytasari, H. H. (2022). Pemahaman Mahasiswa Terhadap Kekerasan Seksual Di Perguruan Tinggi. *Jurnal filsafat, Sains, Teknologi, Dan sosialbudaya*, 28(1), 123–132.
- Rahmasari, R. (2022). Analisa Makna 'Persetujuan' Dalam Pemendikbud Ristek No. 30 Tahun 2021 Terhadap Fenomena Kekerasan Seksual Di Lingkungan Pendidikan Yang Dianggap Sebagai Upaya Legitimasi Terhadap Perzinaan. *Jurnal Penegakan Hukum Dan Keadilan*, 3(1), 78–89. <https://doi.org/10.18196/Jphk.V3i1.13484>
- Riyanto, A. (2011). *Aku Dan Liyan Kata Filasafat Dan Sayap* (A. Riyanto, Marcellius Ari Christy, & Paulus Pinjung Widodo (Eds.); Pp. 1–190). Widya Sasana Publication.
- Riyanto, A. (2017). Asal Usul Liyan. In A. T. Raharso, P. Y. Olla, & Yustinus (Eds.), *Mengabdikan Tuhan Dan Mencintai Liyan Penghayatan Agama Di Ruang Publik Yang Plurak* (Pp. 71–89). Sekolah Tinggi Filsafat Teologi Widya Sasana.
- Riyanto, F. X. E. A. (2018). *Relasionalitas Filsafat Fondasi Interpretasi: Aku, Teks, Liyan, Fenomen* (Widiantoro (Ed.); 1st Ed.). Kanisius.
- Rusyidi, B., Bintari, A., & Wibowo, H. (2019). Pengalaman Dan Pengetahuan Tentang Pelecehan Seksual: Studi Awal Di Kalangan Mahasiswa Perguruan Tinggi (Experience

- And Knowledge On Sexual Harassment: A Preliminary Study Among Indonesian University Students). *Share : Social Work Journal*, 9(1), 75.  
<https://doi.org/10.24198/Share.V9i1.21685>
- Sihombing, Y. P. (2016). ISU SEKSISME KOMUNIKASI VISUAL DALAM BINGKAI SEMIOTIKA (Studi Kasus Pada Iklan United Nation Woman). *Yoanda Pragita Sihombing*, 10(1), 49.
- Sitorus, C. J. (2019). Quo Vadis, Perlindungan Hukum Terhadap Korban Pelecehan Seksual Di Kampus. *Lex Scientia Law Review*, 3(1), 30–39.
- Soejoeti, A. H., & Susanti, V. (2020). Diskusi Keadilan Restoratif Dalam Konteks Kekerasan Seksual Di Kampus. *Deviance: Jurnal Kriminologi*, 4(1), 67–83.
- Suherman, A., Aryani, L., & Yulyana, E. (2021). Analisis Fungsi Peraturan Menteri Pendidikan, Kebudayaan, Riset Dan Teknologi Nomor 30 Tahun 2021 Dalam Mencegah Kekerasan Seksual Di Kampus. *Jurnal Ilmiah Wahana Pendidikan*, 7(7).  
<https://doi.org/10.5281/Zenodo.5704133>
- Sumintak, & Idi, A. (2022). Analisis Relasi Kuasa Michel Foucault : Studi Kasus Fenomena Kekerasan Seksual Di Perguruan Tinggi. *Jurnal Intelektualita: Keislaman, Sosial, Dan Sains*, 11(1). <https://doi.org/10.19109/Intelektualita.V11i1.11117>
- Taqiyya, K. F. K., Udasmoro, W., & Firmonasari, A. (2020). Peliyanaan Terhadap Perempuan Dunia Ketiga Pada Ruang Seksual Dalam Novel Plateforme Karya Michel Houellebecq. *Litera*, 19(3), 457–470. <https://doi.org/10.21831/Ltr.V19i3.34256>
- Trihastuti, A., & Nuqul, F. L. (2020). Menelaah Pengambilan Keputusan Korban Pelecehan Seksual Dalam Melaporkan Kasus Pelecehan Seksual. *Personifikasi: Jurnal Ilmu Psikologi*, 11(1), 1–15. <https://doi.org/10.21107/Personifikasi.V11i1.7299>