

SEXUAL VIOLENCE AGAINST WOMEN: MYTH VERSUS JUSTICE FOR VICTIMS

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Abstract: *The cases of sexual violence against women continue to show a significant increase. Violence that occurs is essentially a manifestation of gender injustice, due to unequal relations. Women are humiliated and deprived of their rights. Victims do not only experience physical violence, but also psychological, social violence in the form of ostracism, isolation and social disgrace due to the myths attached to women. Revictimization, even criminalization, is like a bitter pill that victims of sexual violence experience when expressing their suffering. This paper tries to uncover the myth of sexual violence against women which causes injustice to victims, through normative research by collecting literature and materials from the media and supported by the principle of essential justice and mub is a method that is initiated by the Indonesian Women's Ulema Congress (KUPI) as well as personal experience in handling cases of sexual violence. Based on this research, the myths of sexual violence are considered as if they are just normal occurrences and not crimes. Victims should have access to justice because the impact of the violence they experienced was very sad and prolonged.*

Keywords: Sexual Violence, Women, justice, Victim

Introduction

Cases of sexual violence are increasingly showing an increase every year. Based on Komnas Perempuan's annual records (catahu) for 2021, the number of cases of sexual violence is as many as 299,911 cases in 2020. This number has decreased from the 2020 report, which was 431,471 cases, but this decrease was due to the documentation mechanism that did not match the real conditions of the violence that occurred. In fact, as many as 34% of institutions stated that there was an increase in case complaints during the pandemic. (Komnas Perempuan: 2021)

Sexual violence is a form of violation of human dignity and become a bitter phenomenon that befell women and children. Ninik Rahayu (2021) mentions violence against women as a form of historical inequality of subordination between men and women. This phenomenon is an empirical fact that women are still a vulnerable group who experience various forms of discrimination. Women are used as objects of castration and abuse of their rights. Individual, cultural and structural savagery does not seem to be in favor of women.

Several cases of sexual violence that occurred did not show partiality to the victim, instead they revictimized and even criminalized the victim with a different crime. Victims who should receive protection, but instead have to swallow the bitter pill of human cruelty because they are criminalized due to the weakness of judges who are considered not progressive in resolving and deciding cases.

Myths related to sexual violence against women are still embedded in the mindset of society. This has implications for the suffering of victims, including in court proceedings and the imposition of sanctions on perpetrators. This myth is related, among other things, to the people's

belief that sexual violence occurs because of the clothes used and the behavior of the victim who is flirtatious and seductive. (Yuyun Affandi: 2010).

This myth has eroded society's critical awareness of the perpetrator's share of "crime" and has instead strengthened the bias on women's gender roles. These myths are not only believed by men, but also by women, even the victims themselves. Not a few of the victims blamed themselves, because they felt that what happened to them was the result of their own fault. (Yuyun Affandi: 2010).

Sexual violence and its handling so far has been one of the indications and evidence of the weak protection of women's human rights from acts of sexual violence. The position of women becomes powerless in the face of perpetrators who are physically superior. The majority of sexual violence is experienced by women, because of the assumption that this action is something natural. This has implications for re-victimization of women victims. This problem must be placed in a wider social context, where the position of victims and perpetrators is socially defined and controlled. (Prianter Jaya Hairi: 2016). It is in this pattern of relations that sexual violence often occurs.

According to Abdul Wahid and Muhammad Irfan (2001), addressing rape (which is a form of sexual violence) cannot be viewed from one aspect, namely coercion of sexual intercourse alone, but also from other aspects related to the harm suffered by the victim. This loss is a reflection of the deprivation of the victim's human rights due to the immoral and inhumane behavior of the perpetrator.

This paper aims to reveal the magnitude of the influence of sexual violence myths on people's way of thinking which causes injustice to victims. Through this paper, it is proposed that the participation of the community and law enforcers be empathetic to victims and not corner victims with biased questions and statements and wrong beliefs so far. Thus, women who are victims of sexual violence get justice for the suffering they have experienced.

Literature Review

1. Sexual Violence Against Women

Violence is the use of physical force and power, threats or actions against oneself, an individual or a group of people or society which results in or is likely to result in bruising/trauma, death, psychological harm, developmental abnormalities or deprivation of rights. (Bagong: 2000)

According to WHO (2012) sexual violence is: "Any sexual act that seeks to obtain unwanted sexual acts, comments or sexual advances or acts to trade or in other ways aimed at someone's sexuality by using coercion, by anyone regardless of their relationship with the victim in any situation, but not limited to home and workplace"

From a formal juridical perspective, acts of sexual violence have been regulated in Law no. 12 of 2022 concerning Crimes of Sexual Violence (TPKS Law), as follows:

Sexual Violence Crimes are all acts that fulfill the elements of criminal acts as regulated in this Law and other acts of sexual violence as regulated in the Law as long as they are determined in this Law.

Before the birth of the TPKS Law, there were four (4) regulations relating to criminal acts of sexual violence, namely; Criminal Code, Law no. 23 of 2014 concerning the Elimination of Domestic Violence (UU PKDRT), Law no. 35 of 2014 concerning Child Protection (UU PA) and Law no. 21 of 2017 concerning the Eradication of the Crime of Trafficking in Persons (TIP Law). The four laws only regulate in a limited way the forms of sexual violence. The Criminal Code only regulates the crime of rape and obscenity under the immoral crime article. Meanwhile the Child Protection Law, the PKDRT Law and the TIP Law only regulate sexual crimes

specifically according to the context of the legal domain that is regulated. So that a separate legal umbrella is needed whose substance can provide justice for victims of sexual violence.

Niniekh Rahayu (2021) describes the causes of sexual violence against women as follows:

- a. Inequality of power relations (Power Imbalance) between men and women. Sexual violence is prone to occur due to gender differences that are traditionally applied in society. Mansur Fakhri (1996) revealed that inequality in gender relations has given birth to gender inequality in the form of; marginalization, subordination, stereotyping or stigmatization, and excessive violence and double burden.
- b. Men's rights and honor.
- c. Weak sanctions and services to victims
The legal system, which is inseparable from substance, culture and legal structure, has not been responsive to acts of sexual violence, so it has not been able to meet the needs of victims because it has failed to hold perpetrators accountable. Generally, victims remain silent about the sexual violence they experience because of strong fears that they will experience re-victimization when reporting their cases. Evidence submitted by victims to law enforcement officials is often not considered strong enough to prove the occurrence of sexual violence. Therefore, weak sanctions and services for victims exacerbate sexual violence. The TPKS Law is essentially here to be able to provide justice to victims and uphold the law on criminal acts of sexual violence. However, this law is relatively new, so its implementation is still minimal.
- d. Poverty
Poverty, low social status creates vulnerability to sexual exploitation in various walks of life, whether at home, workplace, school, prostitution, human trafficking and others.

2. Impact of Sexual Violence

Women who are victims of sexual violence experience quite severe and long-lasting impacts, including physical and psychological injuries to damage to their reproductive organs. Among the victims there were those who were forced or forced to leave their jobs because of cases of violence they experienced, divorced husbands who incidentally committed violence or children who became victims of sexual abuse. (Yulianti Muthmainnah: 2021)

the impact resulting in a downturn in the victim, both physically and mentally in various aspects, namely:

- a) Health, the victim experienced; a) physical violence, pregnancy, miscarriage, infanticide, murder or suicide, out of frustration; b) psychological violence in the form of stress, trauma, depression; c) sexual violence resulting in genital damage, contracting sexually transmitted diseases, and in other cases, the victim actually enters the world of prostitution;
- b) Education, victims often have to lose the opportunity to continue their schooling because they are pregnant or bullied by friends and the community
- c) Economic, victims of loss of jobs and livelihoods;
- d) Socially, victims are excluded from society, experience negative stigma, and are even asked to leave their own area of residence. Some of the relatives even blamed and ignored the victims;
- e) Criminalization, namely the perpetrators of sexual violence actually make victims of sexual violence as perpetrators of criminal acts, so that victims are punished. (Niniekh Rahayu: 2021)

The impact that appears varies, depending on the condition of the victim and legal culture, including local culture. In general, sexual violence has implications for the physical and psychological health of victims, as well as social. The sexual assault experienced certainly has

negative implications for the physical and psychological aspects, self-esteem, the victim's relationship with his family, the ability to work and live through daily activities, and can even result in the victim committing suicide (Ninik Rahayu: 2021). Moreover, if sexual violence occurs against children, it will be a very serious threat. This impact will damage the growth and development of children, even victims have the potential to become perpetrators. (Nursariani, 2022). The sexual violence was committed not by outsiders but by people closest to the victim, such as boyfriends and classmates. (Munawir Pasaribu; 2022)

Sexual violence also has implications for victims and their families so that they experience suffering because of threats, restrictions, exclusion, deprivation of rights and social and economic discrimination, in the form of stigma and blame by society, including their own families. Expelled, ostracized by the environment, expelled from their education, fired from work without their rights, married by force to the perpetrators and even among the victims there are also those who do not get medical and psychological services because they are considered guilty. (Intania Surayda: 2017)

Method

This paper is the result of normative legal research by collecting literature and material from the media, reinforced by the principle of essential justice and the mubada method initiated by the Indonesian Women's Ulama Congress and strengthened by cases based on personal experience. Through qualitative analysis, the myths of sexual violence against women are described which have implications for the downturn and oppression of victims. Even though victims should get justice for their rights.

Result and Discussion

1. Defying the Myths of Sexual Violence

Sexual violence is a violation of women's human rights, because this action has degraded human dignity, but there are still many people who do not consider this act of violence as a serious crime. The impartiality of the victim is demonstrated through myths that the victim is considered the trigger for the occurrence of sexual violence because of her tight clothing, not wearing the headscarf, walking alone, or for going out at night.

Myths of sexual violence are defined as wrong attitudes and beliefs but are widely accepted and defended and used to deny and justify sexual acts against women. (Lonsway & Fitzgerald: 1994: 134). The myth of rape is not just a belief, but also influences the way and process of people's reasoning. The myth is considered as something that is true, while the sexual crime is considered as a harmless act. Under these conditions, perpetrators are often given lower sentences, not in accordance with the negative impact that has arisen. (Good Takwin: 2011)

Myths related to sexual violence circulating in society are not in accordance with the facts. Raymond A. Knight in his 2011 research entitled; "Preventing Rape: What the Research Tells Us" uses the etiological method to reveal the causes of sexual violence. He revealed that the causes of rape were myths and misperceptions about women's movements and behavior. Acts of sexual violence committed not because the perpetrator cannot control his lust, or simply because his sexual desire is uncontrolled, but because there is an unequal power relation to subjugate one's body sexually. According to Raymond, as quoted by Mariana Amiruddin, "rape is not about sex, but about power". (Mariana Amiruddin: 2011: 107-108)

Yeni Rosa Damayanti (1999) reveals myths about rape which have a long history originating from laws in the past. Rape is considered a ritual performed by men to have a wife, with the intention that if a man rapes a woman, then he can marry that woman. Likewise, a myth that has lived and developed for thousands of years states that women are basically seducers, just

as Eve used to seduce Adam. This myth is believed by society so that men are not entirely to blame in rape cases. While the assumption is that women "want" to be raped and even "ask" to be raped.

Another myth which states that rape occurs because the victim is not wearing a headscarf or wearing open clothes, is in fact; At the time of the incident, the victim was dressed modestly, wearing long pants or a long skirt, wearing a long-sleeved shirt and headscarf, and was even a female student at the Islamic boarding school. One of the example; case of 21 female students who experienced sexual violence in Bandung. Some of them even got pregnant as a result of the sexual violence. Likewise with the myth that states that rape occurs at night, is not true, because of the fact; some 35% of rapes or sexual assault occurred during the day and 25% occurred in the afternoon. An example of the case that YY experienced, occurred when the victim was on his way home from school, which was around 13.30 WIB in the Bengkulu area, in April 2016. (Yulianti Muthmainnah: 2021)

Another myth that sexual violence is impossible by the closest people and their own family, such as fathers or siblings, because they are protectors for the family, is not true. In fact, based on the 2020 Komnas Perempuan Catahu, as many as 618 cases of sexual violence were committed by biological fathers and in a total of 469 cases, the perpetrators were stepfathers or adoptive fathers (Komnas Perempuan Catahu data, 2020). In August 2022, there were 2 cases of incest reported to the North Sumatra Posbakum 'Aisyiyah and I myself as the chairperson took part in handling them. The victim was raped by her stepfather at home where she and her mother and perpetrator lived together. In fact, one of the two victims who were handled in different cases died as a result of the rape.

Wmorality program is also one of the biggest obstacles in the victim's efforts to obtain their rights to truth, justice, restoration, fulfillment of a sense of justice, and guarantees of non-repetition. Anna Puji Lestari (2019) in her writing entitled; "*Blaming the Victim: Gender Alienation in Online Media*" takes the opinion of Ryan William who explains how victims of sexual violence are blamed because they are economically poor. Even though the perpetrator regardless of the victim's status and economic background.

Rape committed by boarding school administrators against their female students And cases of sexual abuse experienced by an elementary school student by the school principal and garden administrator in Medan has dispelled the myth that cases of sexual violence are impossible in the world of education. Even up to the university level, cases of sexual violence also occurred; whether between fellow students or between lecturers and students, or between employees and students.

Not a few of the rape cases that were reported to the police were even ignored for years, citing a lack of evidence, so that the victims were charged with proving it. In fact, in one of the cases handled by Posbakum 'Aisyiyah North Sumatra, the police asked the victim and his family to find the perpetrator. This condition is of course the fact that rape cases are not immediately handled by the police, instead it becomes a burden for the victim (who is still 13 years old) and his family to find evidence and perpetrators.

The element of coercion is often interpreted singly which requires evidence from the victim. Rape is also often interpreted in a superficial way, sometimes it actually eliminates the crime of rape because there is a relationship between the perpetrator and the victim, such as a husband and wife, girlfriend or victim who is a sex worker. In addition, the element of coercion in the crime of rape is often not fulfilled because it is the victim who undresses, or the victim opens the house/room, without considering that these things are actually forced to be done by the victim because there are threats from the perpetrator and the victim's inability to refuse because of strong power relations. disproportionate to the offender.

The myths as described are certainly not in accordance with the facts of the cases that occurred against women victims of sexual violence, therefore it is a joint task to be able to prevent sexual violence and empathize and not blame victims for misunderstandings over the myths circulating and constructed by society.

Likewise, the results of the Indonesian Women's Ulema Congress (KUPI) I agreed that the stigma of women as a source of slander for men, which is then understood as a sexual seducer often places women victims of rape as the guilty party because one-sidedly they are seen as having seduced so that rape occurs. Meanwhile, men as perpetrators of rape are not questioned about their failure to control their lust so that it endangers women. The attitude of blaming other parties for their own failures, especially if the other party has not yet been proven to have made a mistake, is contrary to Allah's prohibition to harm other innocent people (QS. al-Ahzaab, 33:58). (KUPI I; 2017).

2. Access to Justice for Victims of Sexual Violence

The problem of sexual violence is not an ordinary crime, but a social problem related to torture and cruelty that degrades the position of women. Violence against women is a reflection of male power or a manifestation of women's vulnerability in front of men or even a picture of injustice against women. The perpetrators took advantage of the powerlessness of women for their own interests and did not care about the impact on the victims. Meanwhile, the victim is deprived of his honor so that he is powerless over his body and experiences layered suffering and takes a long time to recover.

Sexual violence, although it can last for a short time, the differences in organs, functions, and the reproductive period between men as perpetrators and women as victims are very different. As perpetrators, men want and even force sexual relations and control them. While women don't want it so they can experience serious physical and/or psychological injuries. The difference in the impact of sexual violence in the form of rape is also clearly visible, because this act can cause women who are victims of rape to experience pregnancy that lasts for months, give birth, breastfeed and take care of the child for the rest of their lives. While men as perpetrators do not have any physical traces (Congress of Indonesian Women's Scholars I: 2017)

The experiences of women victims of sexual violence are of course different from men by 180 degrees. Rape can cause female victims to become pregnant, give birth, give birth and breastfeed. While men do not experience and feel what women experience. Socially, rape causes women to get a negative stigma as dirty women. In some cases, the victim is even married off to the perpetrator, even though the marriage does not benefit the victim and cannot treat the bad effects experienced by the rape victim. On the other hand, men still get benefits after marrying the victim. (Faquhuddin Abdul Kodir: 2021).

Victims need protection and access to justice for their rights that have been taken away by the barbaric actions of the perpetrators. The victim protection movement urges recognition of victims' rights, including; the right to be heard, the right to have their interests taken into account in the judicial process and also the right to treatment and recovery as a result of the criminal acts they have experienced. Fulfilling the rights of victims and victims' families should be the obligation of the State since the occurrence of sexual violence, before the trial process, during and after the trial process. This includes fulfilling the rights of victims who choose to be settled outside of court. Victims' rights include; right to treatment, right to protection and right to remedy.

Specifically, Law no. 32 of 2014 concerning Amendments to Law no. 13 of 2006 concerning the Protection of Witnesses and Victims states the rights of victims and witnesses, including: a). Obtain protection for personal, family and property security, as well as being free from threats regarding the testimony that will be given, is being given or has been given, b).

Participate in the process of selecting and determining forms of security protection and support, c). Give information without pressure, d). Got a translator, e). Free from ensnared questions, f). Obtain information regarding the progress of the case, g). Obtaining information regarding court decisions, h). Obtaining information in terms of the convict being released, i). Withheld identity, j). Got a new identity, k). Get a temporary residence, l). Got a new residence, m). Obtain reimbursement of transportation costs as needed, n). Get legal advice, o). Obtain temporary living expenses assistance until the protection deadline expires or, p). Get assistance

With reference to the Koran, hadith, aqwalul ulama and laws and regulations, the results of the KUPI I deliberations, 2017, agreed that sexual violence in its various forms is an injustice and is contrary to the goals of Islam to realize the benefit of all nature. Islam exalts human existence even in the Qur'an it is mentioned about the rights of glorification and priority over humans, as stated in Surah al Isra' verse 70 which reads:

﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴾

And indeed We have glorified the descendants of Adam (humans), We carried them on land and in the sea. We give them sustenance from the good and We give them more perfect advantages over most of the creatures that We have created. (al-Isra' 17/70).

Islam prohibits acts of harassment against women and instead orders them to treat them with respect, as described in the Qur'an Surah An Nisa verse 19, as follows:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴾

It means:

"O you who believe, it is not lawful for you to inherit women by force. Do not trouble them because you want to take back some of what you have given them, unless they commit a real abomination. Associate with them in a ma'ruf way. If you don't like them, (be patient) because maybe you don't like something, even though Allah made a lot of goodness in it "

Through Surat An Nur verse 33 Islam forbids someone from forcing a woman to prostrate herself even though she is a slave;

﴿ وَلَيْسَتَعَفِيفِ الَّذِينَ لَا تَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ وَءَاتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي

ءَاتِكُمْ ۚ وَلَا تَكْرَهُوا فَتَيِّتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحْصُنَا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا
 وَمَنْ يُكْرِهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

It means:

Those who are unable to marry, should maintain their chastity until Allah gives them the ability with His grace. (If) the slaves you have want an agreement (freedom), you should make a pact with them if you know there is good in them. Give them some of God's treasure that He has given you. Do not force your female slaves into prostitution, if they themselves want chastity, because you want to seek the benefits of worldly life. Whoever forces them, then surely Allah is Forgiving, Most Merciful (to them) after they are forced. (Sura Nur verse 33)

Sexual violence is against the teachings and goals of Islam, that is; to realize the benefit of the ummah which is elaborated in maqashid al sharia with five basic principles that must be maintained, including: Hifzuddin, Hifzun nafsi, hifzul aqli, hifzul nasil and hifzul mal. The loss of the perpetrator's mind which is the core of his humanity and has an impact on the loss of the benefit of the victim in various aspects of life, such as the spirituality of the victim, violated the principle *Hifdzuddin*. The closure of the victim's economic access is contrary to the *Hifdzul mal* principle. Disruption of the victim's education violates the principle of *Hifdzul aqli*. *Hifzul Nasli* contradicted *Hifzul Nasli*'s view of the damage to the victim's organs and reproductive function. This principle of *hifzul an nasl* became the religious view of KUPI I in deciding the law on sexual violence, which is haram. (Faqihuddin Abdul Kadir: 2021).

The Prophet always gave partiality and was fair to rape victims. At the time of the Prophet there was a story in which a rape victim received his testimony and the perpetrator was punished, as described in a hadith. The following is a translation of the hadith:

From Alqamah bin Wail al-Kindi, from his father, "That during the time of the Prophet SAW, there was a woman who left the house to perform prayers, then was intercepted by a man who then disturbed and raped her. The woman screamed. The man also ran. Then someone passed by and the woman complained that someone had tarnished her. On the way home, he also met a group of muhaajiriin and complained that a man had insulted him. Hearing that, the muhaajiriin group chased the man suspected of being the culprit. After he was arrested, he asked the woman, was it this man who raped you? Yes, answered the girl. Then, the muhaajiriin's friend brought the man to the Prophet SAW. He also ordered that the man be stoned, the male perpetrator (actually) stood up and said: "O Messenger, I was the one who did that". So the Prophet SAW said to the woman: "Go home, Allah has forgiven you". Meanwhile, to the male perpetrator, the Prophet SAW said a good word and ordered to be stoned. The Prophet SAW said: "He has repented with (whole-hearted) repentance that if all the people of Medina repent (like him) will be accepted." (Turmuzi history, no. Hadith: 1525 and Abu Dawud no. Hadith: 4381).

The hadith above shows that the Messenger of Allah was very on the side of the victim, even though in his testimony, the victim had mistaken the perpetrator who was actually guilty. However, the Messenger of Allah did not punish the victim due to his mistake, instead he forgave his mistake and gave the perpetrator stoning. That's how the Prophet gave justice to victims of sexual violence. Thus, the victim's statement has become evidence in the act of sexual violence that occurred.

The Women's Ulama Congress with the concept of essential justice initiated by Nur Rofiah explained that women's essential justice integrates human experience with the characteristics of women, both biologically and socially. According to him, justice must not cause women's biological experiences to be sick, tired of multiplying, getting sicker, and must not have implications for any tyranny for women, including tyranny just for being a woman. Essential Justice for Women takes into account the diversity of women so as not to make one woman the standard for other women. It doesn't even make one woman at a time the single standard of justice for the same woman at different times. (Anisa Muflihah, Ali Mursyid, 2021)

Conclusion

Sexual violence occurs because of women's vulnerability to my relationship unbalanced expectations. Myths related to sexual violence should be dispelled by showing the side of the victim. Victims should feel empathy from the community, law enforcers and the government, their rights to get justice are protected. Not the other way around, experiencing re-victimization due to myths attached to women who are victims of sexual violence. Islam opposes sexual violence because it is not in accordance with its goal of realizing the benefit of the ummah. Through his teachings, Rasulullah SAW has shown how he takes sides with victims of sexual violence to get justice and give appropriate punishment to the perpetrators.

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