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ACTUALIZING THE VALUES OF JUST AND CIVILIZED HUMANITY IN THE PREVENTION AND HANDLING OF VIOLENCE AGAINST WOMEN IN INDONESIA

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Abstract: *Violence against women remains a significant human rights issue in Indonesia, raising questions about the actualization of Pancasila's second principle, Just and Civilized Humanity, in public policy and social practices. This study aims to analyze the actualization of humanitarian values in preventing and addressing violence against women and to develop a conceptual framework for strengthening victim protection. A qualitative approach using literature-based conceptual analysis was employed. Data were drawn from scholarly publications, Indonesian legal instruments, and authoritative reports from national and international institutions. The literature was analyzed thematically to identify relationships between Pancasila values, legal protection, institutional responsibility, and social prevention. The findings indicate three interconnected dimensions of actualization: normative, institutional, and socio-educational. The normative dimension emphasizes human dignity, equality, and justice; the institutional dimension focuses on accessible legal protection, coordinated services, accountability, and victim-centered recovery; and the socio-educational dimension highlights gender equality, civic education, and the transformation of discriminatory social norms. This study contributes a conceptual framework that positions Pancasila not merely as an ideological foundation but also as an evaluative reference connecting constitutional values, institutional practices, and social change. Further empirical research is needed to assess the framework's applicability and effectiveness across diverse Indonesian contexts.*

Keywords: *Pancasila, Violence Against Women, Humanitarian Values, Gender Justice, Victim Protection.*

Abstrak: Kekerasan terhadap perempuan masih menjadi persoalan hak asasi manusia yang signifikan di Indonesia dan menimbulkan pertanyaan mengenai aktualisasi sila kedua Pancasila, yaitu Kemanusiaan yang Adil dan Beradab, dalam kebijakan publik dan praktik sosial. Penelitian ini bertujuan menganalisis aktualisasi nilai kemanusiaan dalam pencegahan dan penanganan kekerasan terhadap perempuan serta mengembangkan kerangka konseptual untuk memperkuat perlindungan korban. Penelitian ini menggunakan pendekatan kualitatif dengan analisis konseptual berbasis studi kepustakaan. Sumber data meliputi artikel ilmiah, instrumen hukum Indonesia, dan laporan resmi lembaga nasional maupun internasional. Data dianalisis secara tematik untuk mengidentifikasi hubungan antara nilai Pancasila, perlindungan hukum, tanggung jawab kelembagaan, dan pencegahan sosial. Hasil analisis mengidentifikasi tiga dimensi aktualisasi yang saling berkaitan, yaitu normatif, institusional, dan sosio-edukatif. Dimensi normatif menekankan martabat manusia, kesetaraan, dan keadilan; dimensi institusional berfokus pada akses terhadap perlindungan hukum, koordinasi layanan, akuntabilitas, dan pemulihan yang berorientasi pada korban; sedangkan dimensi sosio-edukatif menekankan kesetaraan gender, pendidikan kewarganegaraan, dan transformasi norma sosial yang diskriminatif. Penelitian ini menghasilkan kerangka konseptual yang menempatkan Pancasila sebagai landasan evaluatif untuk menghubungkan nilai konstitusional, praktik kelembagaan, dan perubahan sosial. Penelitian empiris lebih lanjut diperlukan untuk menguji penerapan dan efektivitas kerangka tersebut dalam berbagai konteks di Indonesia.

Kata Kunci: Pancasila, Kekerasan Terhadap Perempuan, Nilai Kemanusiaan; Keadilan Gender, Perlindungan Korban.

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INTRODUCTION

Violence against women is a multidimensional issue linked to human rights violations, unequal power relations, gender discrimination, and social structures that facilitate practices of domination and subordination in daily life. The World Health Organization (WHO, 2021) estimates that approximately one in three women worldwide has experienced physical and/or sexual violence at some point in her life, whether at the hands of an intimate partner or others. These findings indicate that violence against women is not merely an individual matter, but rather a structural problem rooted in gender inequality and inadequate prevention systems. Using an integrated ecological approach, Heise (1998) explains that violence emerges from the interplay of individual, relational, community, and societal factors. Similarly, Jewkes (2002) emphasizes the importance of understanding violence within the context of power dynamics and the gender norms that shape both the behavior of perpetrators and the responses of the surrounding social environment. Consequently, addressing violence against women requires an approach that extends beyond the punishment of perpetrators; it must integrate prevention, the transformation of social norms, the protection of victims, and long-term recovery.

The urgency of this issue is reflected in national data compiled by the National Commission on Violence Against Women (Komnas Perempuan, 2026). The 2025 Annual Report documents 376,529 cases of gender-based violence against women an increase of 14.07% from the previous year. Of these, 337,961 cases (89.76%) occurred within the personal sphere. This data reveals that relationships intended to be safe spaces including households and intimate partnerships can, in fact, become settings for violence. However, these recorded figures should not be interpreted as the total prevalence; administrative data is influenced by factors such as access to reporting channels, documentation mechanisms, and the willingness of victims to disclose their experiences of violence. A historical review by Komnas Perempuan (2024), covering 21 years of data, further underscores the need to view violence against women as an ongoing issue that spans the personal, public, and state spheres. Consequently, Indonesia's challenge lies not only in improving case-recording capabilities but also in ensuring that every report is addressed through mechanisms that are fair, safe, responsive, and focused on upholding the rights of victims.

This issue has a fundamental relevance to Pancasila, specifically its second principle: "Just and Civilized Humanity." As the philosophical foundation for the nation and the state, Pancasila embodies principles of respect for human dignity, equality, justice, and civilized treatment. From the perspective of citizenship, these values dictate that women must be recognized as legal subjects and citizens who possess equal rights and freedoms. Consequently, violence against women is not merely a violation of an individual's physical and psychological integrity; it is also a matter concerning the fulfillment of constitutional rights and the state's responsibility to ensure equal protection. This principle aligns with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) which mandates that states take measures to eradicate discrimination against women as well as the Declaration on the Elimination of Violence against Women, which asserts that violence against women constitutes a violation of fundamental rights and freedoms (United Nations, 1979; United Nations General Assembly, 1993). Furthermore, General Recommendation No. 35 of the Committee on the Elimination of Discrimination against Women (2017) emphasizes that gender-based violence against women is a form of discrimination that necessitates effective measures for prevention, protection, prosecution, and redress. This

framework underscores that the realization of the second principle of Pancasila must be achieved through substantive protection, rather than stopping at a mere normative acknowledgment of human values.

Indonesia has developed a number of instruments to prevent and address violence against women, including Law Number 23 of 2004 on the Elimination of Domestic Violence and Law Number 12 of 2022 on Sexual Violence Crimes. The latter strengthens the framework for prevention, response, protection, and victim recovery, while also regulating coordination between central and local governments as well as public participation (Republic of Indonesia, 2004, 2022). Nevertheless, the existence of regulations does not, in itself, guarantee effective protection. Research by Hanifah et al. (2025) on the diffusion of women's protection policies in Indonesia indicates that policy adoption at the local level is influenced by civil society organization networks and the representation of women in legislative bodies, whereas the context of local morality-based regulations can constrain such progressive influences. These findings point to a potential gap between national policy commitments and the implementation of protection at the local level. In the context of addressing violence, this gap may manifest as limited access to services, inadequate inter-institutional coordination, restrictive perspectives among officials, and an inability of the system to meet the needs of victims. Therefore, any evaluation of women's protection policies must consider not only the comprehensiveness of legal norms but also the institutional capacity to deliver tangible justice.

Theoretically, the prevention of violence against women requires an approach that integrates changing social norms, empowering women, strengthening services, and reforming institutions. The WHO (2019), through its "RESPECT Women" framework, identifies seven prevention strategies: strengthening relationship skills, empowering women, providing services, reducing poverty, creating safe environments, preventing violence against children and adolescents, and transforming attitudes and social norms.

Previous research has made significant contributions to explaining violence against women from the perspectives of law, public health, policy, and prevention. Heise (1998) offers an ecological framework for understanding the interplay between individual and structural factors; Jewkes (2002) emphasizes the importance of power relations and gender norms; while García-Moreno et al. (2015) outline the need for a multisectoral response to address violence against women. At the policy level, Hanifah et al. (2025) demonstrate that the diffusion of policies for the protection of women in Indonesia depends on local political and institutional dynamics. Meanwhile, the National Commission on Violence Against Women (Komnas Perempuan, 2024, 2026) provides empirical documentation regarding case trends and the challenges facing response systems in Indonesia. While this literature establishes a robust foundation for understanding the issue, it leaves room to clarify how the philosophical values of *Pancasila* can be translated into evaluative principles that bridge constitutional norms, policy design, and protection practices. Consequently, the core issue to be examined is not merely whether regulations exist or whether violence persists, but rather how the principles of humanity, justice, and civility can serve as a basis for assessing the quality of efforts to prevent and address violence against women.

The research gap addressed in this article lies in the need for a conceptual framework that systematically links the actualization of the second principle of Pancasila *Kemanusiaan yang Adil dan Beradab* (Just and Civilized Humanity) with the dimensions of prevention, protection, victim support, and recovery. Studies on violence against women typically focus on legal effectiveness, victim services, or the social factors driving such violence, whereas research on the values of Pancasila tends to emphasize its ideological and moral functions. These two orientations must be integrated so that Pancasila is not merely positioned as a normative foundation for rejecting violence, but also as an analytical framework for evaluating whether policies and institutions genuinely respect the dignity of women. This article offers a conceptual innovation by integrating three dimensions of the actualization of humanitarian values: the normative dimension (encompassing human dignity, equality, non-discrimination, and justice); the institutional dimension (covering state responsibility, service coordination, access to justice, and accountability); and the socio-educational dimension (involving the transformation of gender norms, humanistic education, public participation, and the rejection of the normalization of violence). This framework serves as an analytical proposition developed and tested through a synthesis of existing literature rather than a claim that the relationship between Pancasila and violence against women has never been addressed in prior research.

Based on the aforementioned arguments, this study aims to analyze the actualization of the principle of "just and civilized humanity" in the prevention and handling of violence against women in Indonesia. It seeks to identify the gaps between normative principles and the challenges encountered in their implementation, as well as to formulate a conceptual framework that links the values of Pancasila with substantive protection for victims. Theoretically, this research is expected to enrich the field of Pancasila and Civic Education by integrating the philosophy of Pancasila, human rights, and the governance of women's protection. Practically, the findings are intended to provide a reflective foundation for strengthening Pancasila education making it more sensitive to gender-based injustices developing policies for victim protection, and enhancing both state responsibility and public participation in the prevention of violence. Ultimately, the actualization of the second principle of Pancasila should be evaluated not merely by the extent to which humanitarian values are articulated in the constitution and regulations, but also by the capacity of the state and society to ensure that every woman can live in safety and dignity, free from discrimination, and with access to justice.

METHODS

This study employs a qualitative, descriptive, and analytical approach, utilizing document studies and policy analysis as its primary methods. This approach was chosen to comprehensively explore the relationship between the philosophical values embedded in Pancasila and the dynamics of policy and social conditions phenomena that are inherently complex and shaped by specific contexts (Creswell & Poth, 2018). The research data were drawn from two types of sources. Primary sources include official documents concerning the values and interpretations of Pancasila; Law Number 12 of 2022 on Sexual Violence Crimes (TPKS); Law Number 23 of 2004 on the Elimination of Domestic Violence (PKDRT); the 2021–2023 Annual Records of the National Commission on Violence Against Women (Komnas Perempuan); and the 2021 National Survey on Women's Life Experiences (SPHPN) conducted by the Ministry of Women Empowerment and Child Protection. Secondary data were gathered from various scholarly publications such as journal articles, academic books, reports from national and international institutions, and research findings that are relevant to the study's topic and were published between 2019 and 2024. Data collection involved a systematic process of searching, cataloging, and reviewing

documents. Subsequently, the data were analyzed using the qualitative content analysis model developed by Mayring (2022). The first stage involved selecting and reducing the data by grouping them into themes and categories pertinent to the research focus. The following stage presents the findings through structured analytical descriptions. In the final stage, the researcher formulates conclusions and verifies the findings using a source triangulation technique. To ensure the validity of the research findings, the researcher employs theoretical triangulation by comparing various perspectives that have emerged within the study of Pancasila, laws pertaining to gender issues, and the field of public policy. This approach allows for a more comprehensive and in-depth interpretation of the data.

RESULT AND DISCUSSION

1. The Actualization of Pancasila's Second Principle as a Foundation for Women's Protection

The literature analysis identifies the second principle of Pancasila, *Just and Civilized Humanity*, as a fundamental normative basis for preventing violence against women and ensuring the protection of victims in Indonesia. This principle emphasizes human dignity, equality, justice, and respect for individual rights. In the context of gender-based violence, these values require women to be recognized as autonomous individuals and equal citizens who are entitled to physical security, psychological well-being, legal protection, and freedom from discrimination. Violence against women therefore represents not only an individual violation of the law but also a contradiction between the humanitarian ideals of Pancasila and social practices that tolerate domination, unequal power relations, and gender-based discrimination.

This interpretation is consistent with the Convention on the Elimination of All Forms of Discrimination against Women, which establishes obligations to eliminate discrimination against women (United Nations, 1979), and the Declaration on the Elimination of Violence against Women, which recognizes violence against women as a violation of their rights and fundamental freedoms (United Nations General Assembly, 1993). These international instruments reinforce the argument that humanitarian values require concrete protection mechanisms rather than symbolic recognition alone. Accordingly, the actualization of Pancasila should be understood as a process of translating ethical and constitutional commitments into policies and practices that protect women from violence and ensure access to justice.

Indonesia has established a legal foundation for addressing violence against women through Law No. 23 of 2004 on the Elimination of Domestic Violence and Law No. 12 of 2022 on Sexual Violence Crimes. These regulations provide an important basis for prevention, victim protection, legal enforcement, and recovery (Republik Indonesia, 2004, 2022). However, the existence of legal instruments does not automatically demonstrate that humanitarian principles have been fully realized in practice. Substantive actualization requires that women can report violence safely, obtain appropriate assistance, participate in legal processes without discrimination, and access recovery services that respect their dignity and autonomy.

The documented cases of violence reinforce the importance of this distinction. Komnas Perempuan (2026) recorded 376,529 cases of gender-based violence against women in 2025, an increase from 330,097 cases in 2024. Although these figures represent documented cases rather than the full prevalence of violence, they demonstrate the continuing importance of effective prevention and protection. The central analytical finding is that Pancasila's second principle should function not merely as a moral justification for rejecting violence but also as a normative

standard for evaluating whether laws, policies, and institutional practices provide meaningful protection. Its actualization must therefore be assessed through the relationship between formal commitments and women's actual access to safety, justice, and recovery.

2. The Gap Between Legal Protection and Institutional Implementation

The literature synthesis indicates that the relationship between legal frameworks and substantive protection constitutes a central issue in addressing violence against women in Indonesia. Although national legislation establishes formal responsibilities for prevention and victim protection, the realization of these responsibilities depends on institutional capacity, coordination, accessibility, and accountability. This distinction is important because legal protection becomes meaningful only when victims can access services and receive appropriate responses throughout the reporting, investigation, legal, and recovery processes. Consequently, the availability of legislation should be treated as a necessary foundation rather than sufficient evidence of effective protection.

The institutional dimension of protection involves multiple actors, including law enforcement agencies, healthcare providers, social services, local governments, educational institutions, and civil society organizations. The World Health Organization (2019), through the RESPECT Women framework, emphasizes the importance of women's empowerment, accessible services, safe environments, and the transformation of harmful gender norms. Similarly, the *Essential Services Package* developed by United Nations agencies highlights the need for coordinated services across health, social support, policing, and justice systems (UN Women et al., 2015). These frameworks suggest that fragmented institutional responses may create additional obstacles for victims, particularly when responsibilities are unclear or services are difficult to access.

From the perspective of Pancasila, institutional implementation is an expression of the state's responsibility to uphold human dignity and justice. Protection should not depend disproportionately on victims' financial resources, geographical location, social position, or ability to navigate complicated administrative procedures. Furthermore, responses that dismiss victims' experiences, blame them for the violence, or expose them to unnecessary humiliation contradict the humanitarian values that should guide public institutions. Accordingly, institutional performance needs to be assessed through several interconnected criteria: accessibility of reporting mechanisms, responsiveness of services, coordination among institutions, accountability in legal processes, and continuity of victim assistance.

The analysis also suggests that institutional accountability should extend beyond the formal completion of administrative or legal procedures. A victim-centered approach requires attention to safety, confidentiality, informed decision-making, psychological support, and protection from further harm. These criteria provide a conceptual basis for evaluating whether the implementation of Indonesian legislation is consistent with the principles of *Just and Civilized Humanity*. Nevertheless, because this study relies on literature and documentary analysis, these criteria should be understood as analytical dimensions rather than evidence that all Indonesian institutions exhibit the same implementation problems.

Thus, the central finding is that the actualization of Pancasila requires a shift from a predominantly regulatory orientation toward a more integrated understanding of substantive protection. Legal frameworks establish the foundation, but their humanitarian significance depends on the quality of institutional implementation. The relationship between legislation, service delivery, and accountability therefore represents a crucial dimension in evaluating the prevention and handling of violence against women in Indonesia.

3. An Integrated Conceptual Framework for Actualizing Humanitarian Values

Based on the synthesis of scholarly literature, legal documents, and international frameworks, this study proposes an integrated conceptual framework for actualizing the second principle of Pancasila through three interconnected dimensions: normative, institutional, and socio-educational actualization. This framework is developed to explain how humanitarian values can be translated into practical strategies for preventing violence, protecting victims, and transforming social conditions that sustain gender-based violence. Its principal contribution is to connect the philosophical foundations of Pancasila with institutional responsibilities and the social processes required for sustainable prevention.

The first dimension, normative actualization, establishes human dignity, equality, non-discrimination, justice, and respect for women's autonomy as guiding principles. These values provide standards for evaluating laws, public policies, and institutional practices. In this dimension, women are positioned as rights-bearing citizens rather than passive recipients of assistance. Normative actualization consequently requires that prevention and protection policies recognize the seriousness of gender-based violence and prioritize the rights, safety, and dignity of victims. The relationship between Pancasila and international human rights instruments provides a foundation for integrating national philosophical commitments with broader principles of women's rights (United Nations, 1979; United Nations General Assembly, 1993).

The second dimension, institutional actualization, concerns the mechanisms through which normative commitments are translated into concrete protection. Its key elements include accessible reporting systems, coordinated victim services, accountable law enforcement, professional assistance, and support for recovery. This dimension recognizes that humanitarian values require institutional capacity and clear implementation mechanisms to become meaningful in practice. The Indonesian legal framework, particularly Law No. 23 of 2004 and Law No. 12 of 2022, provides an important reference for assessing how protection responsibilities are formally established and organized. The analytical emphasis, however, lies in whether these responsibilities can be translated into accessible, coordinated, and victim-centered responses.

The third dimension, socio-educational actualization, focuses on transforming the attitudes, social norms, and collective practices that influence the prevention and recognition of violence. Heise's (1998) ecological framework explains that violence is shaped by interactions among individual, relational, community, and sociocultural factors. This perspective indicates that sustainable prevention requires more than legal sanctions; it also requires challenging discriminatory gender expectations, victim-blaming, and the normalization of violence. Pancasila-based civic education can contribute by promoting respect for human dignity, gender equality, non-discrimination, and nonviolent conflict resolution. Families, educational institutions, communities, and civil society organizations can reinforce these values through awareness-building, responsible social participation, and support for victims.

These three dimensions are mutually reinforcing. Normative commitments establish the ethical direction of protection, institutional mechanisms translate those commitments into services and accountability, and socio-educational processes help create the social conditions necessary for prevention. A weakness in one dimension may constrain the effectiveness of the others. For example, progressive legislation may have limited practical consequences if institutional services remain inaccessible, while educational initiatives may be insufficient if harmful practices are tolerated or protection mechanisms are ineffective. The framework therefore positions Pancasila not simply as an ideological statement but as an evaluative

foundation connecting constitutional values, public policy, institutional practices, and social responsibility.

The principal conceptual finding is that the actualization of *Just and Civilized Humanity* should be understood as an integrated process rather than an isolated legal or educational intervention. Its practical significance lies in the consistency between humanitarian principles, institutional protection, and social transformation. This framework offers a basis for further empirical investigation into how the three dimensions operate across different regions and institutional settings in Indonesia. As a conceptual proposition derived from literature synthesis, it requires subsequent empirical assessment before conclusions can be drawn regarding its effectiveness in reducing violence or improving victim outcomes.

Overall, the findings indicate that the actualization of Pancasila's second principle in preventing and addressing violence against women requires the integration of normative commitments, institutional implementation, and socio-educational transformation. Human dignity, equality, and justice provide the fundamental values for protecting women's rights; however, these principles must be translated into accessible legal protection, coordinated institutional responses, and accountable victim-centered services. At the same time, sustainable prevention requires social and educational efforts to challenge discriminatory gender norms and strengthen collective responsibility. The synthesis therefore proposes that Pancasila should function not merely as a moral and ideological foundation but also as an evaluative framework connecting public policy, institutional practices, and social change. The central implication is that the realization of *Just and Civilized Humanity* depends on the consistency between constitutional values and the actual protection experienced by women. Although the proposed framework requires further empirical assessment, it provides a conceptual foundation for strengthening gender justice and developing more integrated approaches to preventing and addressing violence against women in Indonesia.

CONCLUSION

This study concludes that the actualization of Pancasila's second principle, *Just and Civilized Humanity*, in preventing and addressing violence against women in Indonesia requires more than normative recognition and the existence of legal regulations. It demands consistency between humanitarian values, institutional implementation, and social transformation. The literature analysis identifies three interconnected dimensions of actualization: normative, institutional, and socio-educational. The normative dimension establishes human dignity, equality, and justice as fundamental principles; the institutional dimension emphasizes accessible legal protection, coordinated services, accountability, and victim-centered recovery; while the socio-educational dimension promotes gender equality, challenges discriminatory social norms, and strengthens collective responsibility for preventing violence. The principal contribution of this study is the development of a conceptual framework that positions Pancasila not merely as an ideological foundation but also as an evaluative reference for connecting constitutional values with public policy and social practices. This framework highlights the importance of integrating legal protection, institutional accountability, and civic education to strengthen the prevention and handling of violence against women. Nevertheless, because the study relies on literature-based conceptual analysis, the proposed framework has not yet been empirically validated. Future research should examine its applicability across different institutional and regional contexts in Indonesia. Ultimately, the actualization of *Just and Civilized Humanity* must be reflected in women's ability to live free from violence, exercise their rights equally, access justice, and receive protection that respects their dignity. Such an achievement represents not only the fulfillment of

legal obligations but also a substantive expression of Pancasila in Indonesia's democratic and civic life.

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