

Online Gender-Based Violence Education through the Program ‘Perempuan Aman Internetan’

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Abstract. This study analyzed an online program named ‘Perempuan Aman Internetan’ (Woman safely used Internet) in educating people for online gender-based violence issue. This research was a qualitative study employing digital ethnographic methods. The data were collected using participatory observation where the author played as a participant in the studied program. The primary data sources were some modules and contents on the Perempuan Aman Internetan’s online class platform. The secondary sources were some authoritative literature relevant to the themes. The data collected were then processed and analyzed descriptively. This study found that online gender-based violence education was carried out using three media, namely Microsoft PowerPoints, illustrations (comic), and YouTube videos. The content comprehensively discussed some tutorials on maintaining digital privacy and security, realities, regulations, criteria, and myths of gender-based violence, as well as some strategic efforts when being a victim or companion.

Keywords: Education, Online gender-based violence, Online classes, Perempuan Aman Internetan.

1 Introduction

Amid the internet era, a different form of gender-based violence was recognized due to the advanced development and dissemination of information technology and the widespread use of social media. The Women National Commission (Komnas Perempuan) noted that as a new type, cyber or online gender-based violence (KBGO) cases frequently doubled over the last six years [15]. During the Covid-19 pandemic era, the APIK Jakarta Legal Aid Institute stated that the number of KBGO cases sharply improved and occupied the second position after Domestic Violence (KDRT) incidents. Almost every day, an online gender-based violence case was reported to LBH APIK Jakarta [19].

Online or technology-facilitated gender-based violence (KBGO) was just like that applied in the real world. This category was indicated by an intention to harass the victims considering their gender or sexuality. This violence was not carried out physically, but using various ways in the digital platforms such as by verbal violence [18]. Conversely, if the violence was not due to a different gender, it was characterized as online general violence [18].

The Woman National Commission Annual Records 2021 showed that the number of online gender-based violence during the pandemic era had been much greater, from 241 cases in 2019 to 940 cases in 2020. The fact was reinforced by the Service Institution report that 126

cases happened in 2019 but then improved to be 510 incidents in 2020. The increasing number of online gender-based violence (KBGO) should be a serious concern for all parties [15].

The Women National Commission added that this type of violence had an increasingly complicated pattern because of applied in the digital realm, such as by character assassination and sexual harassment through cyber-attacks. The impact of KBGO was the same as sexual violence in the real world. The effect was directly and long-term felt by the victims. Furthermore, the perpetrators were challenging to detect. The response and legal protection were also inadequate for the reason that this case was simplified to be accommodated in the ITE regulation [16].

Furthermore, cybercrime was illegal actions carried out through computer and internet network instruments for acquiring some intention or causing harm to others. Cyber-based violence initially emerged in 1988 where perpetrators created viruses affecting computers to shut down. Along with its development, cyber-based violence was not only a crime of hacking, carding, and cracking, but had developed into a gender-based violence crime committed through cyberspace widely known as online gender-based violence (KBGO) [5].

Online Gender-Based Violence (KBGO) was a new type of violence following technological developments. Indonesian people were still misunderstood about the definition of this issue, especially related to online gender-based cases. Many people did not recognize the forms of violence attacking gender identity in the digital platform, especially women and other gender minorities [29]. Since a patriarchal mindset was still perpetuated, women were susceptible to being the victims of online gender-based violence [33].

In Indonesia, data and references related to this issue were still limited. Most KBGO victims did not report the incidents because of being ashamed of what happened and lack of education related to actions for receiving any threats on social media. Knowing the root cause of the problem was significant to save other susceptible women from being digital crime targets [7].

A study illustrated that 32% of respondents had experienced online gender-based violence (KBGO), while 56% had known or seen the case. Furthermore, women aged 15-20 years were the most vulnerable group to be the victims. Moreover, three online communication platforms widely used for the violence were Facebook, WhatsApp, and Instagram. Respondents' knowledge of this issue correlated with their ability to identify the cases. The majority of children answering that they did not know the definition of KBGO would say that they had never experienced it. Thus, in practice, KBGO cases were doubled found in the field than the data reported to the Woman National Commission [26].

The increasing number of KBGO cases and the lack of public awareness about this issue brought SafeNet (Southeast Asia Freedom of Expression Network) as a non-profit organization fighting for digital rights to create an Instagram account @awaskbgo as an advocacy media for anti-gender-based online violence (KBGO) issues. This account was created to educate the public, assist, and hear the victims' stories. Since 2019, the campaign had been carried out by providing education and understanding to recognize, prevent, and respond to online gender-based violence. Since this movement was launched, SafeNet had directed a series of activities both online and offline. During the pandemic, SafeNet piloted more online programs by utilizing digital platforms to spread some messages on social media.

This study analyzed that creating an educational account on the Instagram digital platform was considered as an effective way regarding the platform's users in Indonesia were quite high. This allowed SAFENet's reach more people through the @awaskbgo account for educating and campaigning on this issue.

Instagram was one of the most popular social media in the world, especially among young adults. Until the first quarter of 2021, the number of active Instagram users reached 1.07 billion people, and 354 million users aged 25 to 34 years. Indonesia was ranked 4th for Instagram consumers in the world after India, the United States, and Brazil. In Indonesia, the number of Instagram users until July 2021 was 91.77 million people. The largest users were in the 18-24 years age group, which was 36.4%. Moreover, Instagram was the third most used social media after YouTube and WhatsApp [30].

In the @awaskbgo account, several types of services and programs were provided, included an online class called 'Perempuan Aman Internetan'. This study examined the education carried out by SafeNet through the program in teaching the Indonesian people about online gender-based violence issues, especially for women and other vulnerable groups.

Literature Review

Online gender-based violence had been researched by several studies. Some of them were Social Media and Online Gender Violence During the Covid-19 Pandemic, Cyber Safety in Responding to Online Gender-Based Violence during the Covid-19 Pandemic by Mauliya & Rosalina, 2021 [21], Use of Message Appeals in Strategy Campaign Messages Against Gender-Based Violence Online by Ratnasari et al, 2020 [29], Gender-Based Violence in Social Media by Prameswari et al, 2021 [25], and Online Gender-Based Violence During the COVID-19 Pandemic in Indonesia by Soleman, 2021 [31].

The previous studies had investigated the same issue as this present research. However, this article focused on scrutinizing an online class program called '*Perempuan Aman Internetan*'. This program was held and campaigned by the Instagram account @awaskbgo. Ratnasari et al. (2020) also studied the @awaskbgo account, but the study discussed how to use message appeals in the campaign strategy. Yet, this research analyzed the program implemented by the community.

2 Methodology

This study was qualitative research employing digital ethnographic methods. The data were collected through participatory observation in which the author was directly involved as the online class participant. The primary data were the contents and materials given in the online classes, while the secondary data were some previous studies related to online gender-based violence issues.

Ethnography was one of the relevant methods to employ a study in the pandemic era, especially if the research object was related to digital devices. The use of this method was relevant since the internet had developed for being more than a means of interaction and communication but had been a primary need for various activities. This method had various terms such as ethnography [17], Webnography [27], Network ethnography [4], [12], Cyber ethnography [36], and Digital Ethnography [1], [22], [24].

Ethnographic research was significant for the reason that the virtual world and the internet era had been the main necessity in life [20]. In digital ethnographic research, the data were collected, categorized, and then analyzed based on the research objectives. Studies on online gender-based violence education could be completed using digital ethnographic methods since this issue had some impacts on social life [6].

3 Result and Discussion

3.1 Gender-based violence online

One type of crime disrupting social order was violence. Violence was identical to physical behavior, but it was principally all forms of behavior, both verbal and non-verbal, carried out by a person or group of people against another person or group, causing negative physical, emotional, and psychological effects [8]. Violence could be based on the social identity attached to a person due to a feeling of superiority compared to victims who were considered weaker and helpless. Amid a patriarchal culture, gender became a social identity bringing a person to experience violence [25].

Gender was a "social construction" distinguishing roles, attributes, characters, and behaviors developing and even lasting in society [35]. According to Parson's social theory, roles were defined as expectations constructed related to certain interaction contexts that formed an individual's motivational orientation towards others [9]. Gender was different from sex. Sex referred to the biological differences between men and women related to their reproductive organs and functions, while gender was defined as the attribution of roles that were socially and culturally constructed.

The patriarchal culture raised the concept where male domination over women was natural, bringing a narrative that women were weaker social beings (inferior) and should obey men's orders. Refusing the concept could lead to getting violence. This affair was known as gender-based violence. Gender-based violence was defined as violence reflecting the asymmetry in the power relations between men and women and perpetuating the subordination and devaluation of women as opposed to men. This violence was within the patriarchy framework as a symbolic system providing a series of daily practices that denied women's rights and reproduced the imbalances and inequalities between the two sexes [28].

Violence was an invasion or attack aimed at damaging a person's physical or mental, generally women, as a result of gender differences who was considered as weak people who were easily deceived [34]. Violence against women evidenced the inequality of socio-cultural power between men and women. However, violence against women and personal relationships was a crime providing opportunity for victims to sue perpetrators in court. Violence was seen as a personal responsibility. Women were defined as people who were responsible for improving the situation dictated by social norms to develop acceptable methods of invisible suffering [34].

The growing use of the internet and social media opened up new opportunities for the emergence of gender-based violence on social media [25]. SafeNet (Southeast Asia Freedom of Expression Network), an organization fighting for digital rights in Southeast Asia, reported to Women National Commission that throughout 2017, at least eight forms of online gender-based violence were carried out, namely cyber grooming, cyber harassment, hacking, illegal content, infringement of privacy, threats for personal photos/videos distribution (malicious distribution), online defamation, and online recruitment [18].

Women cybercrime often used the form of spreading personal photos or videos by close friends on social media or pornographic websites, defamation, online recruitment, hate speech, and exploitation [2]. The perpetrators tended to make a woman's body an object of news and positioned women as a source of slander so that they would be blamed in the news or trends on social media [13]. The International Center for Research on Women termed Online Gender-Based Violence as Technology-Facilitated Gender-Based Violence (TFGBV) [11]. KBGO had a severe impact on victims/survivors. The effects included emotional distress, loss

of status, decreased productivity, and suicide. The effects were divided into five categories: psychological (eg, shame, depression, or fear); physical (eg, self-harm, assault or arrest); functional (for example, rerouting or deleting a profile); economics (eg, extortion or loss of income or educational opportunities); and social (eg, ostracized by family, friends or coworkers) [3].

Gender-based violence was a manifestation of a form of injustice originating from patriarchal ideology [32]. Today's society realized that inequality in status or position between men and women was more detrimental for women in most legal societies. This fact was not only determined by nature but was found more socially. Without realizing it, socially constructed gender inequalities should be changed both at the individual and social level towards comparability, equality, propriety, partnership, and justice between men and women [23].

3.2 Online gender-based violence education through a program 'Perempuan Aman Internetan'

An online class named 'Perempuan Aman Internetan' was aimed to educate participants, especially women, to maintain their privacy and behave more safely on the internet, as well as understand the principles and application of the concept in the digital platforms. An understanding of sexual violence repeatedly experienced by women both offline and online was also taught. The session was part of Perempuan Aman Internetan's program called #JagaPrivasimu funded by Google and supported by Indonesian Woman National Commission, the Ministry of Women's Empowerment and Child Protection (KemenPPPA), Hollaback! Jakarta, perEMPUan, Samahita, and Hopehelps Network (www.class.awaskbgo.id).

This research analyzed several advantages of taking this program worthy of being an educational model for other issues. The program was free of charge, open for the public, and flexible for being accessed anytime and anywhere. The participants simply needed to register, then get free access to all materials.

In this program, four kinds of content were provided, namely privacy, consent, basic digital security, and introduction to gender violence. The media used were various. Some materials were presented through Microsoft PowerPoint uploaded on the online platforms. Moreover, the rest was shared through YouTube videos and illustrated images (comics). The materials were continuous. The next materials were opened after the previous ones were completely watched. The materials were described based on the themes in order.

a. Privacy, consent, and the basis of digital security

In discussing privacy, the contents were divided into three sub-themes namely privacy, personal data, and the level of comfort and safety. The first sub-theme discussed consent and fries. Then, the next part described some techniques to save women in cyberspace. Consent was an agreement to participate in an activity. Before doing events involving other people, others' consent for committing to the session should be scrutinized. Asking and giving consent was related to setting personal boundaries and respecting others' restrictions.

All parties involved in a certain action should show their agreement. In this study, consent was connected to people's bodies, such as sexual activities and personal data. A sexual activity completed without any consent was categorized as a form of sexual violence. Sharing and spreading others' data without any consent was classified as privacy violence. In the context of the digital world in Indonesia, consent was regulated in the ITE Law Article 26

paragraph (1): "Unless stipulated by other laws and regulations, the use of any information through electronic media concerning a person's data must be carried out with the person's consent".

Furthermore, FRIES referred to F-Freely given, R-Reversible, I-Informed, E-Enthusiastic, and S-Specific. Consent was expressed through words and behavior consciously presented, without any pressure, manipulation, or under the drugs or alcohol influence. Reversible was defined that consent could be modified. Anyone could change their mind at any time about the agreement, especially for a situation changing and causing discomfort and insecurity to each involved party. The consent could be adjusted or stopped by anyone at any time, even if some activities had been completed. Other parties involved in the consent should respect it.

Informed was indicated that the agreement was made after some information was provided. All participants had to obtain the same information before approval was settled, for example regarding the purpose, risk, duration, limitation, and other issues concerning the settlement. Informed also means that consent could not be provided by children, since they could not thoroughly assess a situation and were vulnerable to being deceived. The application of this value in the digital world was like any access issues requested by an application installed on cellphones. If the app stated for only recording some activities while using the platform, but other activities were also documented while using the phones, the action was categorized as an act without any consent and classified as a privacy violation.

Moreover, enthusiasm was illustrated that the consent was offered with enthusiasm. An agreement should be settled enthusiastically without being intimidated or threatened, coaxed or manipulated, lured or promised something, that finally signed for expecting something, and not of people's own volition. This value also meant that consent or approval could not be specified by drunk or unconscious individuals.

Additionally, 'specific' was indicated that the points were described specifically. For example, when someone agreed for taking photos, it did not mean that she automatically approved that the photo was saved and uploaded by others on social media. Each action should be mentioned explicitly. The five values of 'FRIES' should be equally fulfilled by each party. Besides, the basis of digital security was divided into 9 sub-themes which were more technical and contained some tutorials to create strong and secure passwords, use a password manager, enable 2FA (Two-Factor Authentication), secure email and protect data, employ phishing (recognize, prevent, overcome), maintain Google account security, maintain Google account privacy, recognize social media settings, and chat apps features.

b. Introduction to gender-based violence

In this module, several themes were explicated in detail, namely the situation of sexual violence in Indonesia, definitions of sexual violence, situations of sexual violence against young people, understanding online gender-based violence, characteristics and myths of sexual violence, witness intervention methods: 5D, and what sexual violence victims and surrounded people could do. Each theme was described as follows.

1) The situation of sexual violence in Indonesia

This topic was presented by the Minister of Women's Empowerment and Child Protection, Bintang Puspayoga. The Ministry of PPPA held the mandate to carry out government affairs for women's empowerment and child protection. This state was formed to protect all Indonesians. This guarantee of protection was summarized in the preamble and

body of the 1945 Constitution of the Republic of Indonesia which mandated the government to protect the entire nation and people.

However, the reality showed conversely. Gender inequality was still applied. As a result, women had a greater potential to be marginalized in the nation's development and became victims of violence, exploitation, discrimination, and other ill-treatment, including sexual violence. The state did not stop striving to achieve an ideal and friendly condition for women. Various regulations had also been issued to protect all parties, especially women. At least three laws were arranged namely Law No. 23 of 2004 concerning the Elimination of Domestic Violence, Law No. 21 of 2007 concerning the Crime of Trafficking in Persons, and Law No. 35 of 2014 concerning Amendments, and Law No. 23 of 2002 concerning Child Protection.

However, this issue should not only be solved by the Ministry of Women and Children Empowerment. Reducing violence against women and children required all parties' cooperation and synergies, such as the government, business world, media, institution, community, and the whole society. The government could not work alone. The Ministry appreciated SafeNet as an organization paying attention to Indonesian women's protection.

Women's vulnerability did not occur because of their weaknesses. The social construction currently developing in Indonesia was highly influenced by patriarchal culture. This gender bias condition brought women to various problems such as stigmatization, and marginalization. Thus, if women became violence victims, they were more at risk to double or even layered gaining discrimination. In this case, public perception became the main obstacle to empowering women. Various specific efforts and mechanisms were needed to respond to the women's necessities. The most significant strategy for women's empowerment was to change society's views that were still detrimental to women. This effort was certainly not easy considering customs, norms, and cultures provided from the previous generation to the next generation. However, this struggle was highly possible if a try to put aside each other's ego was repeatedly applied.

At the end of the presentation, the Ministry of Women and Children Empowerment advised the younger generation as the Indonesian future to learn and grow their empathy, and voice to protect silent people. With the developments of social, cultural, and science, a collective duty to adapt lifestyle, behavior, and mindset to the times as needed, without leaving the goodness and meaning of the tradition. All efforts were believed to lead to be a better state. In the future, Indonesia would be friendly, safe, and comfortable for all people, especially women and children. Empowered women, and protected children, led to advanced Indonesia.

2) Definition of Sexual Violence

This topic was conveyed by Andy Yentriyani, Chief Commissioner of the National Commission on No Violence against Women (Komnas Perempuan). The woman National Commission (Komnas Perempuan) was a national human rights institution in Indonesia with a specific mandate to create a conducive situation for eliminating all forms of violence against women and promoting women's rights. Komnas Perempuan was mandated for fact-finding, monitoring, documenting, and assessing used to assist public development to better recognize violence against women and implement policy changes for better-protected women from violence in various contexts, and ensure full recovery for women violence victims.

Andy Yentriyani mentioned that violence against women was a manifestation of gender-based discrimination, specifically any kind of distinction constructed in society regarding a definition of a woman and man. This difference affected people's attitudes toward the man and woman's character, role, and position. The distinction carried to an unequal relationship

between men and women. With the differentiation and unequal relations, violence could occur physically, psychologically, and sexually.

Currently, regulations regarding online sexual violence were not yet developed in Indonesia. Based on The Women National Commission, KBGO victims who tried to voice were even criminalized using the ITE Law. Therefore, KBGO cases should be monitored and handled together. Gender bias construction was regularly educated and trained from childhood.

Andy Yentriyani mentioned that providing first aid to violence victims was significant. The first help could be applied by listening to their stories without giving any judgment, helping them to report the case, gaining access to justice, and getting more support for their recovery process. The punishment for the perpetrator did not make the victims recover. The presence of supportive friends, relatives, and family provided some advantages for women sexual violence victims.

3) Situations of sexual violence against young people

This theme was delivered by Muhammad Wildan Teddy Bintang P., a public relations of HopeHelps Network. HopeHelps Network was a service provider for violence victims on Indonesian campuses.

The condition of sexual violence to young people, especially students was quite precarious for the reason that this group had relatively high access to technology and social media. When they used the internet or social media, they were easy to be online gender-based violence victims. Based on HopeHelps, the victims who were mostly women reported frequently getting negative comments that attacked their bodies and sexuality. The victims also experienced revenge porn and malicious distribution from their surrounded people, such as their ex-boyfriends and girlfriends.

Several regulations protecting students from basic to secondary education levels were arranged by the Ministry of Education and Culture. However, the regulation did not cover any cases for university students. The absence of the law affected university students for being more vulnerable since they obtained weak prevention efforts carried out by the institutions.

4) Understanding online gender-based violence

This topic was conveyed using Microsoft PowerPoint uploaded on the online school platform for 'Perempuan Aman Internetan'. In general, the materials were similar to the previously mentioned contents.

In this session, several examples of KBGO that did not include sexual violence were given, for example using GPS Tracker or Spyware to stalk or monitor the victim's activities, create fake accounts to build a narrative to blame the victim, and hack the victim's account to steal their personal data. Everyone could experience KBGO victims, without exception. However, the majority of Indonesian had a patriarchal view. Some more vulnerable groups for being victims were described as follows. Female and Non-binary (persons who identified themselves outside of any identity as female or male). Children, or parties who had limitations to give consent independently, for example, people with disabilities.

5) Characteristics and myths of sexual violence

This issue was taught by Neqy using YouTube media from the perEMPUan community. perEMPUan was a community engaged in providing issues of prevention and handling of sexual violence and public transportation. This community was founded in 2011. Sexual violence was identified as having the most effect on the victim and was difficult to prove compared to other types of violence. Sexual violence was hard to evidence since it left no

physical trace. Furthermore, two factors influencing the sexual violence victims for being reluctant to report the case, namely a lack of understanding about tonic immobility and false accusations.

Tonic immobility was the body's natural response when experiencing a shocking or traumatic state, by staying silent or freezing. This happened completely beyond the victim's control. However, since the surrounded people did not recognize it, they even blamed the victims by questioning them why not run away, scream, or fight back. They did not realize that it was completely out of the victim's control. Two impacts emerged when tonic immobility was not understood, namely external and internal. Externally, other people blamed the victim. The response of the victim's body to remain silent was considered to be enjoyable and consensual so that the evidence was considered not strong enough. The internal impact was that the victim blamed herself with similar questions and assumptions.

The first myth was that the victim's report damaged the perpetrator's noble name. The good name was scratched not because of the victim's report, but due to the acts of sexual violence committed by the perpetrator. The victim's family was recurrently under a lot of pressure for not reporting the case with any excuse of showing pity for others' disgrace. A person's good name and ruined future would happen if the case was documented.

The second myth was that sexual violence was assumed to occur because of the victim's clothes. This issue was the biggest myth and repeatedly posted to sexual violence victims. Sexual violence ensued because the victim's clothing was considered inviting, did not cover the genitals, open, and provoked the perpetrator. Based on a sexual harassment survey conducted by the Coalition for Safe Public Spaces in 2019 involving 62,224 respondents related to the clothes used when the victim was sexually harassed, the result showed that the five most-used clothes were skirts or trousers, headscarves, loose-fitting clothes, long shirts, and school uniforms.

The third myth was that the victims were always a woman. KPAI reported that in 2018, sexual violence cases for boys were more than girls. In that year, 122 sexual violence cases befell boys. The data for 2020 also showed that some sexual violence victims were men.

The last myth was the perpetrators were always foreigners. Based on this myth, adolescents were recommended to be careful with strangers. Sexual violence perpetrated by family members ranked third after domestic violence and violence in dating. Other data also indicated that in 2018, 1071 incest cases happened where the perpetrators were categorized as biological fathers and uncles. So, sexual violence could be committed by anyone anywhere, whether at work, school, campus, or even in our own family.

6) Witness intervention method: 5D

This topic was presented by Anindya Restuviani, Co-Director of Hollaback! Jakarta. Hollaback! Jakarta was a movement aimed to end any violence in public spaces. Some strategies were provided when witnessing sexual violence both offline and online using the witness intervention method: 5D namely direct, distract, delegate, document, and delay intervention.

A direct attitude was taken by directly intervening in the middle of harassment or violence by rebuking the perpetrator firmly and openly. Distract intervention could be done by distracting the perpetrator's attention for doing harassment or violence with light and simple questions, like questioning any general information to stop the perpetrators from doing the sexual violence since they realize that others recognized their attitude.

Delegate intervention was implemented by delegating to stop the sexual violence to the third parties. Document intervention was conducted by documenting any harassment or

violence. For online sexual violence, taking screenshots or saving links that contained negative content could be done. It should be noted that the document (both online and offline) did not become the witness' file, but it belonged to the victims.

7) What victims of sexual violence and we can do

This topic was presented by An Nisaa Yovani from Samahita Bandung. Samahita was a community engaged in sex and gender-based violence founded in 2015. This community focused on advocating for sex and gender violence as well as education on gender discourse and feminism.

Every violence victim could access several types of assistance, including social, psychological, and legal support. Samahita had also focused on social aid, while for other issues; Samahita usually provided some recommendations to legal institutions and professionals. Social assistance was commonly referred to as community support. The community was tasked to provide any information on the victims' options and strategies to resolve the case.

Psychological assistance was significant since the violent victims repeatedly obtained any trauma. Therefore, the victims needed to receive psychological assistance to identify their trauma and strengthen to recover. Furthermore, Yova gave some suggestions on what victims could do, such as telling their friends to get a safe and comfortable space. Before telling the story, consent for not to tell the story to other people should be settled. The next step was looking for any institutions concerned with the sexual violence issues such as by searching on any social media.

Through the community, some supports for reporting the case and getting recovery could be gained. The victims' friends should not judge the story, maintain the victims' confidence, strengthen the victims, provide information regarding what assistance the victim could receive, support to the victims, and pay attention to their mental health. When accompanying sexual violence victims, judging, giving negative comments, and forcing the victims to tell the stories should be avoided. The story was told when the victims got a proper time, felt comfortable and safe, and had enough energy and courage.

4 Conclusion

Perempuan Aman Internetan's online class program provided a comprehensive overview of the policies, realities, and myths of online gender-based violence in Indonesia. In its implementation, good synergy was needed among the government, legal institutions, educational platforms, media, and community in preventing, educating, and advocating online gender-based violence cases. Some causes to hardly identify, legally process and resolve the case were gender inequality and injustice in Indonesian society which was still influenced by patriarchal culture. The absence of regulations related to violence in higher education, criminalization of victims trying to voice, and various other myths were some problems related to this issue. Having the courage to speak up, opening up to silenced victims, and embracing the victims should be cooperatively done for the reason that getting security was everyone's right.

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