

# An Integrated Model for the Elimination of Domestic Violence in Sorong, Papua

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**Abstract.** Violence against women is a human right violation and crime against humanity, which demands public attention, including the government and society. The eastern part of Indonesia, including Sorong Papua, is an area that in various aspects is considered to have a very high risk of domestic violence. This study applied qualitative method, in which the data was collected through observation, in-depth interviews and Focus Group Discussion, to explore understanding of domestic violence and its' complexity in Sorong, Papua, and to construct an effective and yet applicable model for the elimination of domestic violence in this area from the perspectives of local government, adat leader, church figures, NGO activists and women group. The results of this study indicate that the understanding of domestic violence is a result of interconnected violences that has been occurred in three areas, i.e. individual violence, cultural violence, and structural violence. This analysis of violence against women is also supported by the informants' views on its' complexity, in which this phenomenon is regarded as 'normal' because many women in Sorong have been experienced this violence for generations. Based on this understandings and analysis, the model for the elimination of domestic violence in Sorong should consists of interconnected programs on social services for the victims, cultural movements and developing policies that support the elimination of domestic violence.

**Keywords:** Violence, Critical analysis, Integrated model, Local stakeholders

## 1 Introduction

Domestic Violence (KDRT) has been on the agenda together internationally in the last few decades. One form of violence that falls into the category of crime that greatly affects the life of the nation and state is domestic violence. Domestic Violence may be disrupted on (1) physical violence, (2) psychic violence, (3) sexual violence, and (4) financial violence. But of all forms of violence, psychological violence is the most experienced violence by family members (Ningsih, 2015).

In Indonesian context, the problem of domestic violence is a widespread phenomenon, but most of it most of it occurs in eastern regions. Based on the annual records of Komnas Perempuan in 2020, domestic violence has the largest percentage 79% compared to other cases of violence against women (Komnas Perempuan, 2021). This condition is similar to the previous few years as shown by statistical data which were collected from 395 organizations dealing with domestic violence cases, and of these, 95.61% were personal. Even the end-year

record data of the National Commission on Violence against Women in 2014 mentions an increase of 20,000 cases compared to 2013. And the final note of Komnas Perempuan shows that throughout the year 2014 there were 293,220 cases of violence against women. As many as 68 percent of the cases are domestic and domestic violence (KDRT) with the majority of victims of housewives and students.

The forms of domestic violence included physical violence, psychological violence, sexual violence and neglect of the household, while the main factor was the lack of communication and disharmony among family members (Komnas Perempuan, 2021). The eastern part of Indonesia, including Sorong Papua, is an area that in various aspects is considered to have a very high risk of domestic violence. Head of department of P2KBP3A Kabupaten Sorong stated that domestic violence increases each year, but the number of cases is not yet identified (Kompas, 11 Dec, 2020) since most cases are not reported due to many factors.

A case example of KDRT in Papua:

“A magister student from Papua has a hearing problem as a result of violence she experienced. She is a civil servant that earns money for her family. Her husband beats her almost every day and it has been happening for years. She said that it is something usual within their culture that women experience domestic violence.”

The facts show that domestic violence has a significant negative effect on women who tend to be victims. The impact in the short term was usually like a physical injury, disability, pregnancy, loss of work, and so forth; while the long-term effects were psychological disorders (psychiatric), loss of confidence, fend for oneself, trauma and appearance of fear to depression (Komnas Perempuan, 2021).

In this case, domestic violence committed especially to women by their spouses and close family members sometimes becomes a problem that has never been raised to the surface. The phenomenon of domestic violence against women is identified with the nature of the existing problems of private space and takes place at any time. From that perspective, such violence is seen as a personal responsibility. Women are interpreted as responsible people either to improve the situation when it can actually be influenced by social norms and indirectly will develop the habits or values received from the unseen suffering.

From this fact shows that violence against women, especially wives, is a serious social issue but lacks adequate response. They assume that the domestic problem is a private (private) issue that is closed, so there is a public reluctance to discuss private matters into external discourse because of the values that legitimize it, especially by religion. Violence against wives has never been defined as a problem social.

As a result, it is almost impossible for the wife to ask for help to overcome the violence of her husband (Elli, 2000: 28). Victims of domestic violence generally cannot talk openly about the case they are experiencing in the family. This is understandable because so far these cases have not been considered or belittled by the surrounding community. Neighbors or other witnesses usually do not necessarily help the victim. It is the victim who suffers many losses such as medical expenses for recovery, self-protection or disgrace (Wuisan, 2013: 23).

Most of the annual records data compiled by Komnas Perempuan are sourced from case data handled by Religious Affairs. Of the total 348,446 cases of violence against women compiled by Komnas Perempuan in 2017, 335,062 cases or 96% were PA data and 13,384 cases or 3% were data from 237 service provider partners who filled out and returned Komnas Perempuan data collection forms.

From the data based on questionnaires from Lembaga Pengada Jasa (Service Partner of Service), the violence against women in 2017 in the 2018 annual record increased by 348,446 cases, up by 25% compared to the previous year (2016) of 259,150 (Perempuan, 2018: 11).

Domestic violence occurs, because there is still a misconception about gender bias, in which a woman is subordinate to a man and results in domestic violence. Gender bias also suppresses women to be submissive and accepts all forms of unfair behavior that put social or other rights ahead of personal rights (Asmarany, 2008: 4).

Based on those facts, the struggle to defend the rights of women in Sorong Papua requires commitment and hard work from both government and community. Various efforts need to be made to raise awareness among society that domestic violence is a public issue that require the responsibility of various stakeholders to jointly solve them, analyzing domestic violence and designing a model for the elimination of domestic violence. This study aims to answer two questions: first, what the Sorong community's perspectives on domestic violence and their analysis of it's complexity are; second, what their views on a model that is able to overcome the problem of domestic violence, including prevention and treatment are.

Several studies have been conducted on domestic violence, community movement, and collaboration between local government and NGOs in coping with the violence, as described in the following table:

**Table1.** Research on Domestic Violence

researches Themes	Researchers
UU PKDRT	- Sibarani, 2016 - Gita Ayu Atikah, 2020
NGO and Women Victims of Domestic Violence	- Hamirul, 2019 - Agung Trisnawibawa, 2017 - Windriyati, 2012
Collaboration between Government and NGO in addressing Domestic Violence	- Wati, 2016 - Reni Windiani et. all.

Research on the enforcement of the PKDRT Law shows that there are various understandings on the issue domestic violence and its complexities. This different perspectives and analysis lead to several uncertainty in the implementation of Law Number 23 of 2004 both in law enforcement, community support, and governance so that the coping method of domestic violence cases tends to harm the rights of victims (Sibarani, 2016; Atikah, 2020).

Their studies also resulted in the suggestion that the government should socialize UUPKDRT to the public clearly and transparently in order to avoid bias or ambiguity about the content of UUPKDRT. In addition, it is very important to build networks and cooperation between the government, education movements and public awareness in an effort to transform the legal, political and moral system so that it is more in favor of victims of domestic violence.

The research on NGOs' participation on domestic violence elimination activities consists of three aspects, i.e. legal assistance, family handling and prevention programs (Hamirul, 2019; Agung, 2017). Those studies also suggested the community to play an active role in assisting the government in overcoming the problem of domestic violence. The role of the community in handling domestic violence is carried out through local institutions or organizations in their respective areas, where in the implementation they are accompanied by social workers as facilitators (Widriyanti, 2012).

The research on the role of various parties in eliminating domestic violence identified internal and external stakeholders. Internal stakeholders are the Office of Women's Empowerment and Child Protection, have roles as policy creators, facilitators, coordinators and PPT Kecamatan, PKK have roles as facilitators, implementors and coordinators.

Meanwhile, external stakeholders have a role as facilitators consisting of elements of NGOs, Women Care Society, related agencies, hospitals, academics, security forces and the courts. Those studies also resulted in conclusion that to overcome domestic violence, the government needs to make new regulations related to handling violence, make SOPs for women's protection, increase cooperation with other parties, outsource, provide education to related agencies and the community (Dita widyawati et al., 2013; Wati, 2016).

Some of the above research shows that there have been various studies on domestic violence, such as the influence of policies, the role of community and NGOs, and collaboration between government and other agencies. However, the research on domestic violence in Sorong Papua is still limited, so there is still space available for research, especially related to the understandings of domestic violence and its complexity, and the construction of an integrated model for the elimination of domestic violence in this area. The mapping of understandings on domestic violence is very important because the perspectives on how to interpret a social reality determine approaches and strategies carried out (Fakih, 2003: 42).

### **Critical Analysis of Domestic Violence**

The emergence of critical theory was driven by the interests of the oppressed people, a critique of domination, and the goal of freedom (Kellner, 1989 in Mullaly, 1997). The concern of this critical theory is to transform an exploitative and unfair society into a society that is emancipatory and free from domination. Critical social theory fights for human freedom as the highest goal of intellectual activity. Perspective greatly influences how to interpret a social reality, determine the approach and practice in the form of development and empowerment programs (Fakih, 2003: 42). Violence against women, including domestic violence is a real systemic problem, that has been occurred in generations. Thus, violence against women is not a technical problem and therefore cannot be addressed by technical method only. It is a problem of moral, cultural and structural that requires a holistic analysis and contribution from either government or society to eliminate the case.

Based on critical theory, understanding and analyzing domestic violence should include three levels of violence, i.e. personal, cultural and structural (Mullaly, 1997). First, personal violence which includes thoughts, attitudes and behaviors that describe negative prejudices against subordinate groups, consciously or unconsciously. The acts of violence in this level are physical violence/coercion, verbal harassment or threats, psychological, and cyber (using social media).

Second, cultural violence in which the dominant culture maintains a hierarchical division of class, gender, race, age, sexual orientation, etc. One way is to promote, enforce and universalize the culture of their own group while suppressing other cultures. Forms of violence against women at the cultural level include a view that women are weak, sexual objects, standards of beauty, having negative characteristics, etc.

Third, structural violence, which is defined as an instrument of oppression that is institutionalized in society. Various forms of social division, practices and processes, social institutions, legal systems, policies, economics and politics contribute to the oppression that occurs at the structural level. Powerful or dominant groups will use their power at the political level to make laws or policies that protect their interests and dominance, often at the expense of subordinate groups, including women's groups. The impact of oppression at this level can be analyzed by understanding the ways in which social institutions, laws, policies and practices for the distribution of goods and services are disproportionately and discredit

women's groups. Market discrimination; labor; education system; health services; criminal justice system, etc (Mullaly, 1997)

### **Internalized Violence**

This concept is often depicted in the oppression that women have endured for centuries, i.e. marginalization, inferiority, sexual violence, subordination and double/multi burden, etc. are forms of injustice received by women. Violence has a profound negative impact on psychological functioning, loss of identity, helplessness, fear, anger, isolation, ambivalence, and a low sense of self-worth. Inferiority is one of negative impact, in which victim women of violence as a subordinate group believe that they deserve and deserve to experience oppression and violence because of the shortcomings they have, and this condition cannot be changed (Mullaly, 1997).

### **False Consciousness**

False consciousness is a key concept in critical social theory, which is used to explain why groups of women accept violent treatment and are even willing to survive with the perpetrators, even though it is clear that the dominant-subordinate relationship is very detrimental to their group. False awareness is a form of internalized oppression, related to the ideological concept that the ideas, values, and beliefs of the dominant group can be internalized by subordinate groups because they are presented consistently with reasons of necessity and normality (Freire, 2011; Mullaly, 1997).

## **2 Research Method**

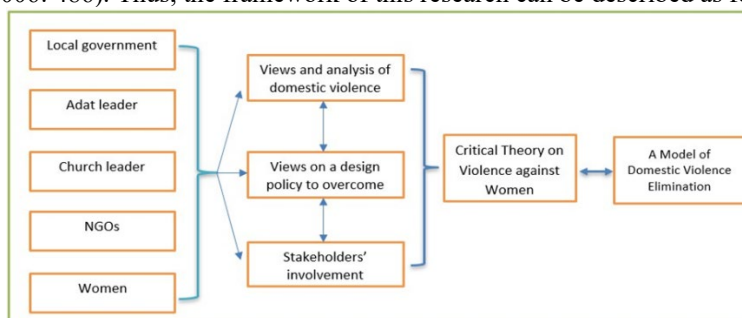
This is a qualitative study, in which the researcher applied an interpretive social science approach. As explained “the interpretive approach is the systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understandings and interpretations of how people create and maintain their social world” (Neuman, 2006: 88). This research seeks to explore in depth information on domestic violence in Sorong Papua, and the informants’ analysis to formulate a model for the elimination of domestic violence. With this qualitative approach, the researcher also uses secondary data in this research which comes from previous research, documents, literature, mass media, and related books as a complement (Denzin & Lincoln, 2009).

The location of this research is in Sorong Regency, Papua, with the consideration that there are still many cases of domestic violence. However, in this regency there have also been many community movements that are concerned with the issue of domestic violence and carry out activities to prevent and eliminate violence against women. Community movement activities have their own challenges where the patriarchal culture is still very strong in terms of dominant-subordinate relations between men and women. In this study, the criteria for selecting informants includes: first, the subjects are intensively involved in the prevention and elimination of domestic violence. Second, the subjects have enough time and opportunity to be interviewed; and third, the subjects who provide information do not tend to be processed or packaged first.

In this study, the data collection techniques used were in-depth interviews, observation and documentation studies. In-depth interviews were used to facilitate informants to express their thoughts and opinions in their own language. In this context, if the informant is not

comfortable using Indonesian because it is more flexible to use the local language, the researcher will adjust it by using the same language. This technique is carried out to obtain primary data from informants for answers to research questions. The interview guide, the initial guidelines for the interview, were also prepared before going to the field.

In this study, the first step was to collect raw data obtained through observation, interviews and documentation. The data generated are in the form of interview transcripts, field notes, pictures obtained in the field, as well as documents at the research location related to the research theme. Furthermore, the coding process consists of five stages, namely data sorting and classification, open coding, axial coding, selective coding, interpretation and elaboration (Neuman, 2006: 486). Thus, the framework of this research can be described as follows:



**Fig 1.** The research framework

### 3 Result and Discussion

The various views of the informants described in this section are based on the experience of victim women of domestic violence, local government, adat leader, religious leader and NGOs in their activities coping with KDRT. In this paper, the discussion on the research result is divided into two parts, i.e. understanding on domestic violence and its complexity and an integrated model for the elimination of domestic violence in Sorong Papua.

#### 3.1 Understanding on Domestic Violence and Its Complexity

Based on the data obtained, there are views about domestic violence and its complexity. These thoughts are analysed using a critical approach to oppression and social problems (Mullaly, 1997). These data are classified into three level of violence:

##### a. Personal Violence

Domestic violence in Sorong is predominantly dominated by males (husbands), while the most dominant victims are women (wives). Although domestic violence is experienced by women (wives) and made the trauma, but they still prefer to live with the perpetrators of domestic violence for fear the husband will become harder if the wife tries to leave him, or they are afraid of losing the child.

Domestic violence against women in Sorong Papua has caused psychological damages that are divided into short term effect and long-term impact. The short-term effects includes anger, depression, introvert, and decreased activity level. Long-term impact includes having difficulty to establish good relationships with other people/opposite sex and trauma in which they always have anxiety about getting unpleasant treatment.

b. Cultural Violence

In the cultural level, there is a view within society that revealing the domestic issues, including violence, to public spaces is regarded a taboo, shame, and very private matter, and no external intervention is required. This is strongly believed by most of the community, so that most cases of domestic violence are not reported to the authorities nor even be expressed to the nearest relatives or neighbours. Some victims, especially women, consider cases of domestic violence as a common case and not a case of domestic violence that needs to be addressed by criminal sanctions.

c. Structural Violence

In the structural violence, it can be analysed through the informants' experienced that most people, especially women in Sorong are not well-informed on UU PKDRT, in which victims of violence actually has been protected by State through this policy. The public's ignorance about the protection for victims of violence in the PKDRT Law is partly due to the lack of socialization carried out by the local government. Another reason is the lack of coordination between local governments and NGOs that are concerned with violence against women, so that the programs that are implemented lack of synergy. The condition is further aggravated by limited information and facilities for the community in accessing legal and medical services for victims of violence.

In addition to the analysis on those three levels of violence, the data also shows that women in Sorong have been experiencing domestic violence for generations. It may seem similar to the same case in other areas in Indonesia. However, compared to other areas, the issue of domestic violence in Sorong is much more complex, since the oppression has been internalized within society. In this case, most of local community consider that domestic violence something 'normal', common and therefore cannot be changed. The impact of this belief caused inferiority of the victims and also women in general. Women as subordinate groups believe that they deserve to experience oppression because of the shortcomings they have (psychological factors: fear, helplessness, low self-esteem, etc.), and these conditions cannot be changed.

In addition, those condition leads to 'false consciousness' in which women not only see themselves through the lens of the dominant group and judge themselves based on the dominant's values and standards, but also adopts that perspective as their own even when the interpretation is to protect and benefit the dominant group. In this case, women will be very vulnerable to become agents of violence against themselves and their groups. This is what is called horizontal oppression. This view is very dangerous because even groups of women will blame other women who are victims of domestic violence by identifying their weaknesses and using them as legitimacy for the violence they experience.

Based on the analysis on domestic violence and its complexity in Sorong Papua, the result can be described as follows:

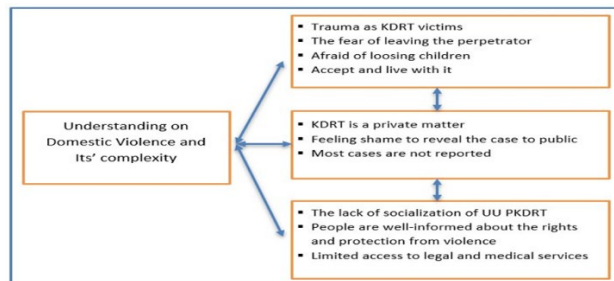


Fig 2. The Analysis of Informants Understanding On Domestic Violence

### **3.2 The Integrated Model for Elimination of Domestic Violence in Sorong Papua**

All anti-violence writers agree that interventions will be very limited if they focus on the personal or structural level, because these two approaches reinforce each other to eliminate oppressive practices at all levels. Thus, the dialectical perspective between the two approaches, namely policy practices, interventions, public services at the individual and community levels is carried out together, where both will influence each other and is seen as the best approach to take.

Social/public services as an anti-violence intervention practice at the individual level must include intrapsychic and interpersonal processes. The intrapsychic area includes social assistance that resolves psychological problems caused by oppressive practices (anger, fear, hate, trauma, etc.), by building intrapsychic strength to fight the violence experienced. The interpersonal area includes strengthening relationships/relationships between individuals and groups to jointly analyse violence, reclaim group identity, and to change social psychological conditions related to forms of violence experienced by women's groups (Mullaly, 1997).

Within the cultural level, there at least three strategies that should be implemented, i.e. building alternatives cultures, resistance to oppressive cultures and confronting stereotypes. The feminist movement is one of the most aggressive movements in the context of cultural politics. With the slogan 'personal is political', they criticize and offer alternatives to 'male' culture in all aspects, ie: language that is not 'gender-exclusive'/gender biased, jokes that contain negative stereotypes about women, advertisements that exploit women, literature, dating practices/culture, relationships in the realm of work/public space, dress code, policies public, attitudes, behavior, etc (Mullaly, 1997).

Resistance to Oppressive Culture must be grown in individuals and groups and can be organized at the micro and macro levels. A social movement is an example of resistance/rejection at the macro level, for example a movement to criticize policies that harm certain subordinate groups. Confronting Stereotypes, the use of slogans that build a positive image for resistance to the dominant culture can be applied as an alternative way; 'black is beautiful', 'big is beautiful', etc (Mullaly, 1997).

Intervention in the structural level includes (Mullaly, 1997):

- a. Alternative services organizations: alternative services and programs are counter-systems to mainstream social agencies (set by dominant group and operate in accordance with the dominant norms, values and expectations)
- b. New social movement theory and coalition building; Give voice to women and those previously silenced in the old social movements
- c. Critical Social Policy: Anti-violence social policies should adopt a holistic approach that views social problems as closely related symptoms of the larger system, characterized by oppression, and that real change will require the transformation of the entire policy system, not just minor adjustments of specific policies.
- d. The Revitalization of Political Life; Work with women groups or organizations that share a common goal of emancipation. This includes supporting political parties that fight for social, economic and political justice for all, without privileging certain groups.

Based on the analysis of and discussion on domestic violence in Sorong Papua, the integrated model for the elimination of domestic violence is formulated as follows:



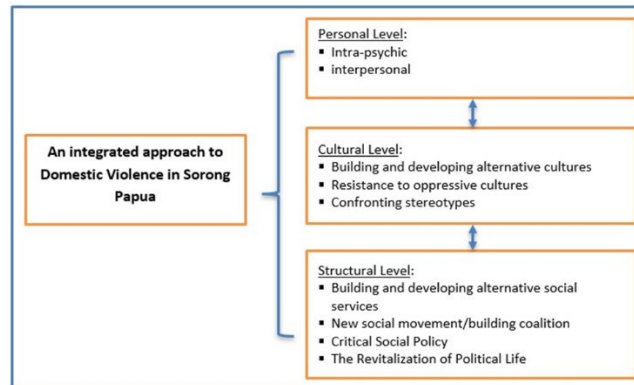


Fig 3. An Integrated Model for Elimination of Domestic Violence

#### 4 Conclusion

Based on the discussion, it can be clearly seen that the problem of domestic violence is not only a problem faced by women at the individual level, but it is also a cultural and structural issue. Domestic violence in Sorong Papua is a very complex problem, which has been going on for generations. In a personal level, domestic violence has an impact on psychological damages, i.e. anger, low self-esteem, introvert and revenge. At the cultural level, domestic violence is considered a secret domestic problem so that it is a taboo, shameful, and not part of a public issue. At the structural level, it was identified that there was ignorance of the community, especially women, about the UUD PKDRT which provides protection and assistance for victims, which is caused by the lack of socialization of the local government. In addition, limited access to legal and health aspects is a serious problem in the Sorong region of Papua.

In terms of identifying a model for the elimination of domestic violence in Sorong Papua, it is concluded that the intervention within personal, cultural and structural should be integrated and synergized. At a personal level, the intervention provided must be able to help overcome intra-psychoic and interpersonal problems. Within the cultural level, there at least three strategies that should be implemented, i.e. building alternatives cultures, resistance to oppressive cultures and confronting stereotypes. Intervention in the structural level includes alternative services organizations, new social theory and coalition building, critical social policy, and the revitalization of political life. The last most important thing is the integration and synergy between the three levels of intervention which requires participation and involvement of individuals, community movements and local governments.

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