



# The Hegemony of Masculinity and Victim Bias in Sexual Violence Norms at Yogyakarta Colleges

St. Tri Guntur Narwaya<sup>1\*</sup>

## ABSTRACT

In the construction of views that are still common, the problem of sexual violence is still dominant, often embedded in the representation of the types of cases that befall female victims. The discourse on sexual violence against men in Indonesia is still 'complicated' and even considered impossible. Aspect 'masculinity hegemonic' Culturally, socially and psychologically, cases of sexual violence against men are often difficult to raise in public discourse. The objective of this paper is to examine how hegemonic masculinity and victim construction bias play into the narrative construction of preventing and handling sexual violence at universities in Yogyakarta. This research uses a Critical Discourse Analysis approach which is expected to help to critically explore trends in narrative construction of regulations for handling and preventing sexual violence. The conclusion obtained in this research is that there is still a biased view in constructing narratives about the discourse on sexual violence that exists in the discourse on handling sexual violence in universities in Yogyakarta. The conclusions in this research illustrate that the narrative construction of handling and preventing acts of sexual violence is still not strong enough to consider aspects of cases of handling sexual violence that touch men as victims.

## Keywords

sexual violence; male gender; gender perspective; masculinity hegemonic; critical discourse

---

To cite this article (7<sup>th</sup> APA style):

Narwaya, S. T. G. (2025). The Hegemony of Masculinity and Victim Bias in Sexual Violence Norms at Yogyakarta Colleges. *Journal Communication Spectrum: Capturing New Perspectives in Communication*, 15(1), 1-14. <http://dx.doi.org/10.36782/jcs.v15i1.2635>

## INTRODUCTION

The problem of sexual violence in the university environment has become one of the serious problems that has received attention from the government and the campus world today. Several data provide facts that sexual violence in the campus environment continues to occur. According to data obtained from complaint reports to the National Commission on Violence Against Women, campuses have even become institutions with the highest number of cases of sexual violence among other educational institutions, the second number in this case is occupied by Islamic boarding schools (Ahdiat, 2023). This data is also officially recognized by the Ministry of Education, Culture, Research and Technology. In 2023, the Ministry of Education, Culture, Research and Technology officially reported the fact that cases of sexual violence are the highest cases of violence that occur in educational units, including on campus (Pradinantia, 2023).

Various initiatives to respond to and overcome this problem have been carried out by the government. What has been done is through the issuance of the Regulation of the Minister of Education, Culture, Research and Technology (Permendikbudristek) Number 30 of 2021 concerning the Prevention and Handling of Sexual Violence (PPKS) in Higher Education. This step can be read positively as a form of clarity in the steps to prevent and handle sexual violence on

---

<sup>1</sup> Faculty of Communication and Multimedia, Mercu Buana University, Yogyakarta, Indonesia

\* **Corresponding author:** [guntur@mercubuana-yogya.ac.id](mailto:guntur@mercubuana-yogya.ac.id)

campus. This ministerial decision has been further strengthened by the stipulation of Law No. 12 of 2022 concerning the Criminal Acts of Sexual Violence.

As a follow-up policy, it is to coordinate with various campuses to immediately form a task force (*Satuan Tugas*) for preventing and handling violence on each campus. Most campuses have implemented the formation of this PPKS task force. Most campus institutions, both state and private, have formed this Task Force. In data accessed from the Kemendikbudristek website, 100 percent of PTN have formed a PPKS Task Force and most PTS have also formed this (Romanti, 2023). Several universities have also built regulatory instruments and codes for their respective campus institutional environments as well as several developments in complaint services for cases that arise.

Several large campus institutions, both state and private universities in Yogyakarta have also moved to follow up on the formation of the PPKS Task Force and several supporting regulatory instruments in each campus. Universitas Gadjah Mada has had a policy for handling and preventing harassment since 2016 through the Decree of the UGM Chancellor Number 1699/UNI.P/SK/HUKOR/2016 concerning Guidelines for the Prevention of Harassment in the Universitas Gadjah Mada Environment. With the presence of the Regulation of the Minister of Education, Culture, Research and Technology No. 30 of 2021 and also Law No. 12 of 2022, UGM has also strengthened this work by forming the PPKS Task Force (*Satuan Tugas Pencegahan & Penanganan Kekerasan Seksual [Satgas PPKS]*, 2023). Universitas Pembangunan Nasional "Veteran" Yogyakarta has done the same thing by forming the PPKS Task Force in 2022 (Hakim, 2022). The Islamic University of Indonesia (UIN) Yogyakarta in April 2023 has formed the PPKS Task Force. Based on the data collected, almost all of the major universities in Yogyakarta, both state and private, have formed this task force.

As a guideline for the implementation of this task force, several universities have established a Chancellor's Decree and technical implementing regulations related to PPKS. Some of the contents of the regulatory material are based on references to existing laws and ministerial regulations. One of the materials that fills the regulation is of course clarity regarding the general provisions of the definition of acts of sexual violence, an understanding of who the victims of sexual violence are and also other supporting regulations. The contents of the regulatory text and rules in the prevention and handling of acts of sexual violence contained in the Law, Criminal Code, Ministerial Regulations to campus technical regulations can represent how the discourse of ideas for handling sexual violence is understood and interpreted. The choice of language in the narrative of the regulation is not merely understood as a language text (linguistics) alone but can be understood as a narrative discourse that contains the construction of values, perspectives, interests and even certain power logic.

In general, narrative texts on the prevention and handling of sexual violence have described a clearer definition of how sexual violence is understood along with some detailed explanations. However, if we refer to and observe the regulatory texts, there is still a problem of 'biased view' in formulating the idea of 'sexual violence' and especially the explanation of the types of sexual violence that exist and the dominant position of who is interpreted as a 'victim'. The initial premise of this research sees a tendency for views that are still biased in placing the understanding of victims of sexual violence who are more identified and preferred as 'female' victims. To be clearer, in defining who is called a 'victim', it still explicitly and implicitly refers to the position of female gender victims.

Of course, the existence of narrative logic contained in several regulations of the Rector's Decree in several campuses that still appear to contain gender bias did not appear suddenly. Apart from the fact that the discourse on sexual violence against men is not as big as the discussion on sexual violence against women, there are many aspects that allow this discourse not to be too strong, one of which is of course the established legal norms that cause this biased understanding to persist. Culturally and psychologically, many still believe that sexual violence against men is something that is difficult to accept, aka it cannot be fully believed as a fact of reality that can truly be accepted as the truth.

The research in this paper specifically wants to explore in depth how the discourse on sexual violence still contains a gender bias view on the placement of the position of victims of sexual violence. The specific material objects to be studied are several regulatory texts that are standard rules in the prevention and handling of sexual violence, especially in the dimension of formulating

texts about what is interpreted as the type of category of 'acts of sexual violence' and what is understood in detail as the position of 'victims'. This research from the beginning did not intend to negate and reject in a binary way the view of the problem of sexual violence against female victims which is increasingly worrying. This research only wants to strengthen the spectrum of dimensions of justice that are more adequate and more purposive towards the issue of discourse on sexual violence that can occur and befall victims of any gender.

Cases of sexual violence against male victims, in the context of Indonesia, in terms of percentage, are certainly not as large as the records of cases against women. However, this reality does not cover up the fact that sexual violence against men does exist and is even growing. The absence of records of cases of violence against men could also be because this problem is still not easily raised publicly for various reasons. In a culture of male superiority and patriarchy, the phenomenon of sexual violence against men is still considered 'odd' and 'impossible'. Therefore, the urgency of this research actually helps to place more fairly and adequately the principles and views regarding the construction of the victim's position and a broader understanding of sexual violence itself.

In the old regulatory norms of the Criminal Code (KUHP) related to sexual violence, especially cases of 'rape', explicitly mentions what is meant by 'victim' is to refer definitively to the female gender. For rape cases involving male victims, they are only charged under the article on 'immoral acts or lewd acts'. Still remember the case in 2013, when a female mother, the wife of the RT Head in Bengkulu, with the initials EM (38) years old, raped dozens of teenage boys. The case was successfully tried, but unfortunately the suspect EM was only charged with the article on 'lewd acts' or molestation. (detikNews, 2014).

In April 2021, there was also a rape case involving a man (16 years old) in Probolinggo which was carried out by an adult woman (38 years old) (Kompas TV Jember, 2021). In 2017, the Ministry of Child Empowerment and Protection in 2017 found interesting data that the prevalence of sexual violence in the age group between 13-17 years was higher in men than in women, namely 8.3% or twice the prevalence of sexual violence in women which reached 4.1% (Ashila & Barus, 2021). From that data alone, the number of cases of sexual violence against men is not small.

In a research result conducted by *Indonesia Judicial Research Society (IJRS)* and *International NGO Forum on Indonesia Development (INFID)* in 2020 found that 33 percent of men and 67 percent of women had experienced sexual violence. The IJRS and INFID records also prove that sexual violence against men is also quite high (Wicaksana et al, 2020). Even earlier in 2018, in the results of research conducted by the Safe Public Space Coalition (KRPA) on almost 62,224 respondents, it was found that 1 in 10 men had experienced sexual violence (Ashila & Barus, 2021)

From the results of the research data and news data above, it at least shows that sexual violence against men has shown serious figures, it's just that the level of case reporting and discussions raised in the public space are still not widespread enough as a problem that needs to be addressed. In the normative realm and case handling, law enforcers are also still referring to standard norm instruments that still contain a tendency for biased views. Law No. 1 of 2023 has been enacted as an amendment to the old Criminal Code. There is a change in perspective on views on sexual violence and also aspects of rape. However, the implementation of this law has only been in effect for three years since it was enacted. This new perspective on legal norms can be capital and a new milestone for resolving cases of sexual violence more broadly.

In the international academic treasury, studies that explore the problem of sexual violence against men have begun to be widely developed. Several important findings will be an interesting basis for analyzing this problem in more depth. Several studies have succeeded in exploring the dimensions of the phenomenological, psychological, and physiological aspects of acts of sexual violence against men (Bullock & Beckson, 2011; Widanaralalage et al., 2022). Several studies have also succeeded in exploring the myths of sexual violence (rape) against men (DeJong et al., 2020; Hammond, et al, 2017; Hine et al., 2021; Walfield, 2021). The research results found, especially studies developed in the US, have helped trend the prevalence of sexual violence in adult men through secondary data analysis studies on international databases (Light & Monk-Turner, 2009; Dierenfeldt & Balemba, 2021; S. G. Smith et al., 2022).

Initially, the research exploration of this topic was mostly developed through secondary data due to limitations in accessing primary data, namely direct access to victims. One of them is because the dimensions are still sensitive to the problem of sexual violence against men (Javaid, 2015). In psychological and cultural aspects, of course, there are specific differences that can be found in the context of cases of sexual violence against men. The experience of male gender and interpreting and overcoming this sexual victimization situation is very different and of course the handling must also be different. There are psychological conditions for men to comply with and accept the hegemonic awareness of masculinity such as resilience, strength, fortitude, numbness and independence (Mahalik et al., 2003; J. A. Smith et al., 2007; Javaid, 2015). In the review of the findings of the research, these three final studies also have the same conclusion regarding the discovery that the self-perception of male survivors is influenced by feelings of failure because they do not act masculinely while they are victims, for example being physically tough and fighting the perpetrators. In fact, several studies have also found that there is reluctance among male victims to admit and dare to report cases that have befallen them because of the 'standard norm' dimension attached to their self-perception of masculinity by refusing to show weakness and the need for communication (Addis & Mahalik 2023; Wong et.al, 2017).

Several analyses also link the close relationship between the aspects of 'hegemonic masculinity' and 'male rape myths' which are the biggest challenges in the problem of handling cases of sexual violence against men so far (Connell & Messerschmidt, 2005). The idea of 'hegemonic masculinity' is closely related to the construction of norms and practices that place standard norms for the view of male superiority, as shown in various practices of authority, power, sexual domination and of course anti-feminist views. The hegemonic view also increasingly strengthens the development and persistence of the position of the 'male rape myth'. Then there will grow a kind of rejection of the presence of the fact that men can also be raped, even by female perpetrators. There is a general view that has developed for a long time that 'a man cannot be raped unless he is gay or there is *isconce*nacceptance of rape' (Dejong et al., 2020; Hine et al., 2021; Walfield, 2021).

Traces of the tendency of standard norms caused by the view of the 'myth of sexual violence against men' are also evident in the attitudes and responses that are less than favorable to cases of reporting sexual violence against men. Men are often faced with various negative responses including skepticism, disbelief, and ridicule (Ghost, 2024). This skeptical attitude is also supported by various regulatory normative bases that still reinforce the biased view of this hegemonic masculinity. In the Indonesian context, for example, in the text of existing regulatory norms and laws. One of the most obvious - even though there has been an update - is in the existing Criminal Code. For example, it can be seen in Article 285 of the Criminal Code (Criminal Code) which is still in effect, which states that the requirements for the victim's position must be a 'woman'.

This research paper is actually part of an effort to explore how 'sexual violence' and also 'victim definition construction' are then narrated in the construction of regulatory norm texts that exist so far, especially regulatory norms and codes of ethics that are built in universities. Some of the narratives of campus regulatory texts regarding PPKS do refer to the guidelines of the major rules above them such as laws, ministerial regulations and other existing rules. This research also argues that there needs to be an effort to formulate regulatory norms that can truly reach the problem of sexual violence in universities more adequately and fairly.

This research has two points of novelty: first, on the specific locus of bias in the construction of handling sexual violence in higher education which has not been widely researched before; Second, this research uses a more critical perspective through discourse analysis to uncover the biases of discourse norms that are still developing in handling sexual violence in higher education. The critical discourse analysis approach has not been widely used in research that focuses on norms for handling sexual violence and especially on the rationale of hegemonic

## **METHOD**

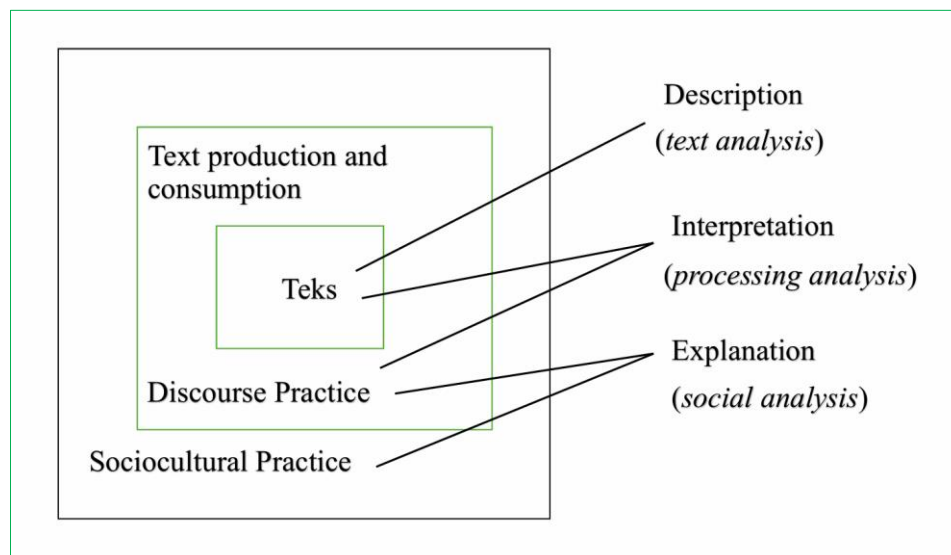
To examine the dimensions of the construction of the PPKS normative narrative, especially related to the construction of views on sexual violence and victims of sexual violence, the researcher uses the 'Critical Discourse Analysis' perspective. Like the critical discourse analysis developed by Norman Fairclough, discourse itself is not understood only as a linguistic sign, but is always related

to the relationship between texts and contexts. Discourse is interpreted as the domain of all statements, all utterances or texts that have meaning and have an effect in the real world (Darma, 2014, p. 3; Praptiningsih & Narwaya, 2023, p. 205). The text contained in the PPKS regulatory norms can be interpreted as a discourse text. In Fairclough's assertion, what is understood and interpreted as 'language' is a form of social practice. Language itself cannot be separated from the conditions of the social community. Language is part of society, linguistic phenomena are specific social phenomena, and social phenomena are (partly) linguistic phenomena (Fairclough, 2003, p. 25).

In Fairclough's (2003, p. 25) view, linguistic phenomena are social in nature, wherever people speak, listen, write or read, they do so in ways that depend on social conditions and have social effects. Simultaneous text analysis is only a part of discourse analysis, which also includes the process of production and interpretative analysis. According to Fairclough, however, no production and interpretation process is complete by ignoring the process of dependence on the social background, which brings us to the third understanding, namely language as a social practice, which is formed outside the linguistic aspect, which is also part of society. Therefore, in seeing the meaning of language as discourse and social practice, researchers will include the process of not only analyzing texts, or analyzing the process of production and interpretation, but also to analyze the relationship between texts, processes and social conditions.

In the flow of the Critical Discourse Analysis method, there are actually three analysis steps: (1) The first stage is the 'description' stage, namely the stage of steps in explaining the formal text (2) continued with the second stage, namely 'interpretation', namely the analysis step related to the relationship between interactive texts that see text as a production product process, and as a source in the interpretation process; (3) the next stage is the 'explanation' step, namely an analysis of the relationship between the interaction and social contexts - with the determination of the production and interpretation processes, and their social effects.

Because language is an expression of social practice, language discourse will always touch on aspects of power and ideology. Power is certainly not understood in a narrow instrumentalist aspect alone but is also related to the broader meaning of power. As Foucault's view, power exists in every text of knowledge including discourse (Haryatmoko, 2016, pp. 23-25). In the view of critical discourse analysis, language is not understood as a neutral or natural entity, but always contains various interactions and interests of power and ideology in it. Even Fairclough's point of emphasis is to see language as a practice of power (Eriyanto, 2005, p. 285). Therefore, Fairclough's (1993) analysis of language will always be connected and related to how language is formed and shaped from certain social relations and social contexts. Language in the space of social practice also always contains implications both as an action, or language contains a reciprocal relationship with social structures and also, no less importantly, is connected to specific relations such as systems, law, education and various other social classifications (Fairclough, 1992, pp. 63-64).



**Figure 1.** Three-Dimensional Model Critical Discourse Analysis (CDA) (Fairclough, 1995)

In practice, of course, this research will examine through the initial description stage by tracing the normative texts in the regulatory landscape of the rules on PPKS. The data was collected through documentation techniques, namely collecting various information data about the rules used in the implementation of handling and preventing sexual violence in Higher Education. Various sets of regulatory norm narratives are analyzed through the stages of text analysis, practical discourse and dimensions of their relationship to existing socio-cultural practices, especially their relationship to the perspective of the value of 'hegemonic masculinity' and existing sexual standard norms.

This research does not take all the data from documents and information available in all universities in Indonesia but only takes data from several campus regulatory norms in Yogyakarta and also references/regulations above them such as the Criminal Code Law, the Law on Handling Violence and Sexual Acts and existing Ministerial Regulations. In this qualitative approach, the research does not attempt to generalize the conclusions obtained as conclusions that cover the entire population of universities but rather raises the phenomenon in a specific and in-depth perspective on a topic raised. This research was conducted overall from June to July 2024.

This research will not examine the condition of higher education in Yogyakarta as a whole. Purposively, researchers only took samples from higher education institutions that fall into the category of large and medium universities in Yogyakarta and are divided into state and private universities. The purposive sample was also based on the consideration that PPKS had been established at the university and that the website was a public space that could be accessed by the general public. Many universities have PPKS but are not sufficiently active in implementing the programs supported by the established PPKS.

For important document data that will be collected and analyzed, only document data that has officially become a reference norm in the work of PPKS and also what has become a policy document, discourse and also official narrative content issued by the relevant higher education institution in the implementation of handling sexual violence in higher education. Other important supporting documents come from the entire normative document regarding the policy discourse that has been officially issued by the government in the implementation of the sexual violence handling program in Higher Education.

## **FINDINGS AND DISCUSSION**

In the search for some important data, researchers obtained regulatory norm documents from several campuses, namely from Gadjah Mada University (UGM), National Development University (UPN) Yogyakarta, Islamic University of Indonesia (UII) Yogyakarta, Ahmad Dahlan University (UAD) Yogyakarta, Atma Jaya University Yogyakarta (UJAY) and Mercu Buana University Yogyakarta (UMBY). From several campus documents collected, this focuses more on regulatory norms (regulations) stipulated in the Decree of the Rector of each campus.

The text of important documents that researchers also collected were several important regulations that became the main basis (reference) in the preparation of the rector's decree regarding the PPKS task force, such as the Criminal Code which has not been updated and is still valid until 2026, Law No. 1 of 2023 which has been enacted as an amendment to the old Criminal Code, Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence (TPKS), Regulation of the Minister of Education, Culture, Research and Technology No. 30 of 2021 concerning Prevention and Handling of Sexual Violence in Higher Education Environments (State Gazette of the Republic of Indonesia 2021 Number 1000), Presidential Regulation No. 9 of 2024 concerning the Implementation of Education and Training for the Prevention and Handling of Criminal Acts of Sexual Violence, Regulation of the Secretary General of the Ministry of Education, Culture, Research and Technology of the Republic of Indonesia No. 17 of 2022 concerning Guidelines for the Implementation of the Regulation of the Minister of Education, Culture, Research and Technology No. 30 of 2021 concerning the Prevention and Handling of Sexual Violence in Higher Education Environments, and several other related documents.

Secondary data that we also took to strengthen the validity and authenticity of the information include the results of research by several important institutions both from the government and also the private sector (NGOs) regarding the problem of sexual violence, media news document texts related to the issue of sexual violence in universities, and also other secondary documents taken

from several campus websites related to the topic of sexual violence. Secondary data that is also quite important is taken from several research findings that have been conducted by several researchers as an interest in adding literature studies and sharpening analysis on this topic.

In Fairclough's discourse analysis scheme, there is a need to read discursive practices (*discourse practice*). In this respect, the research practically still does not have enough space and time to explore practical discourse through in-depth interviews with campus officials and especially the parties in the PPKS task force. So as a research step, this research initiation for researchers can be said to be an initial research exploration stage in this topic. This deficiency needs to be conveyed at the beginning in order to be able to present a more honest process of this research position. This note is also to be a space that can be filled in the sharpening of further research. To add to this deficiency, researchers explore secondary documents that can be accessed from media document data such as mass media coverage or literature on previous studies that have been quite developed in the international research environment.

### **Text Dimensions: Traces of Bias in the Construction of Sexual Norms**

In the search for text narratives on the norms of regulatory materials in several universities, in terms of format, almost all of them have the same similarities. To follow up on the existence of Ministerial Regulation No. 30 of 2021 concerning the Handling and Prevention of Sexual Violence in Higher Education, several campuses have followed up by issuing a Chancellor's Decree, especially in the interests of answering obligations in the legality of the formation of the PPKS Task Force that will work. UGM has issued Chancellor's Decree No. 1 of 2023, UPN Veteran Yogyakarta has issued Chancellor's Decree No. 5 of 2023, UMBY has also issued Chancellor's Decree No. 28 of 2024, UII has had regulations with University Regulation No. 1 of 2020 concerning the Prevention and Handling of Sexual Violence and Acts of Sexual Violence.

Regarding construction and definition, most of them refer to the applicable rules as in the definition of Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence and Regulation of the Minister of Education, Culture, Research and Technology No. 30 of 2021 and added with the creation of the development of more specific code of ethics rules for each campus. In the consideration clause (considering and remembering) several decisions do not place references to Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence and also Law No. 1 of 2023 concerning the Criminal Code (KUHP) which has been passed and will only come into effect in 2026. In general construction according to the views of the laws and ministerial regulations above, the definition of sexual violence is defined as follows

“Sexual violence is any act that degrades, insults, harasses, and/or attacks a person's body and/or reproductive function, due to unequal power relations and/or gender, which results in or can result in psychological and/or physical suffering including those that disrupt a person's reproductive health and the loss of the opportunity to undertake higher education safely and optimally. Sexual violence includes acts carried out verbally, non-physically, physically, and/or through information and communication technology.”

If we read the construction of the text formulation on 'sexual violence', then the formulation of the text proposition has been read as having aspects of fulfilling the principles of justice and equality in defining the act of 'sexual violence'. The position of the subject and object of the action is not explicitly mentioned; thus this proposition applies to any type of subject, both in terms of age identity and gender identity. This formulation is different from the text in previous normative narratives, especially those that are still explicitly contained in the contents of the old Criminal Code and also several texts on the development of the proposed Criminal Code Bill that were offered previously.

In the old Criminal Code text, several specific types of sexual violence cases have not been formulated more clearly. Several forms of sexual violence are categorized as acts that violate morality and obscene acts. Even in normative texts concerning 'rape', there is a narrative content that is still very gender biased. For example, what is understood as the 'crime of rape' is a definition that refers to acts of sexual violence committed by men against female victims. If a fact of a rape case is committed by a woman against a male victim, whether a child or an adult, then it is still

positioned as not included in the crime section of the rape article, but rather included in the type of crime of cases of immoral acts or obscene acts.

The formulation of the definition of the rape article in the old Criminal Code is regulated in Article 285 which explicitly reads "Anyone who uses violence or the threat of violence to force a woman who is not his wife to have sexual intercourse with him, shall be punished, for rape, with a maximum imprisonment of twelve years.". Reading from the text of this article it is very clear that the position of the perpetrator in every act of rape must be a man, it does not apply to women. The text 'forcing a woman who is not his wife' clearly still clearly defines the target subject as a man.

Before finally being enacted as a law regarding the new Criminal Code, the negotiation process for the formulation of the problem of sexual violence and the articles that need to be changed has indeed been very dynamic. Even previously in the draft of the Criminal Code Bill in 2010, several formulations of the construction of sexual violence and especially the idea of rape still left traces of gender bias. The formulation of the 2010 Criminal Code Bill, Part Five, Rape and Indecent Acts, Paragraph 1 Rape, Article 490 states firmly that the victim of rape must be a woman and the perpetrator must be a man. Article 490 of the Draft Criminal Code Law (RUU KUHP) Paragraph 1 concerning Rape is as follows:

- (1) Convicted of committing the crime of rape, with a prison sentence of at least 3 (three) years and a maximum of 12 (twelve) years:
  - a. a man who has intercourse with a woman outside of marriage, against the will of the woman.
  - b. a man who has sexual intercourse with a woman outside of marriage, without the woman's consent.
  - c. a man who has sexual intercourse with a woman, with the woman's consent, but this consent is achieved through threats to kill or injure her.
  - d. a man who has sexual intercourse with a woman, with the woman's consent because the woman believes that the man is her legal husband.
  - e. a man who has sexual intercourse with a woman under 14 (fourteen) years of age, with her consent; or
  - f. a man who has sexual intercourse with a woman, even though it is known that the woman is unconscious or helpless.

The enactment of Law No. 1 of 2023 concerning the Criminal Code has given new hope for changes in perspective and construction of views on the concept of sexual violence and all its implications. It can be said that the construction of the discourse on sexual violence no longer has the burden of gender-biased views and of course violates the principle of justice. However, does this change significantly change the mainstream perspective of the construction of ways of thinking in the discourse of views on handling sexual violence in cases of Higher Education? To see this, of course we must read this discourse, especially the traces of discourse, one of which is contained in the text of regulatory norms on handling and preventing sexual violence in Higher Education.

In the consideration clause, several Rector's Decrees do not refer to the legal norms of the Criminal Code and some also do not refer to Law No. 1 of 2023 concerning Handling and Prevention of Sexual Violence. Most of the Rector's Decrees regarding handling and prevention are based on considerations of norms to implement the policy obligations of the Regulation of the Minister of Education, Culture, Research and Technology No. 30 of 2021. The construction of what is defined as sexual violence refers to the same definition as in the existing ministerial regulations. The only difference that researchers capture is regarding the definition of 'victim'. In Permendikbudristek No. 30 of 2021, the definition of a victim reads "The victims are students, educators, education personnel, campus residents, and the general public who experience sexual violence."

In the text of UGM's regulatory norms, it is stated that 'victims' are 'UGM community who experienced sexual violence'. While the 'UGM Community' itself is mentioned as "Academic community, education personnel, and/or members of the community who are active and/or work in the UGM environment." There is a slight difference with, for example, what is formulated in the Chancellor's Decree at UPN or UMBY. In the UPN campus policy decision, the formulation is written the same as what is in the formulation of the Decree of the Minister of Education, Culture, Research and Technology No. 30 of 2021 which states that "The victims are students, educators, education personnel, campus residents and/or the general public who experience sexual violence.". In the policy formulation of

the UMBY Chancellor's Decree No. 28 of 2024, the 'victim' is formulated exactly the same as the formulation in the regulation of the Minister of Education, Culture, Research and Technology No. 30 of 2021.

If we only look at the definition of what is 'sexual violence' and what is a 'victim', of course we still can't read the traces of gender bias that we can find. In terms of normative construction text, this formulation is sufficient. However, if we read the types that can be categorized as 'sexual violence', then at least we can question it. There are several definitions of the types of sexual violence categories, including (1) attempting rape, but penetration does not occur; (2) forcing or deceiving the victim to have an abortion and (3) forcing and deceiving the victim to become pregnant.

Not to reject the narrative, but the narrative about the type of action that will specifically impact male victims has not been sufficiently elaborated in several normative rules on campus. At least in the text dimension, efforts to comprehensively begin to touch on aspects of the dimensions of sexual violence that impact male victims have not received enough attention. This fact is not to negate and deny the serious facts about cases of sexual violence against female victims, which are still quite numerous. The absence of reported facts about cases of sexual violence against male victims in higher education does not state the fact that such cases could exist and could possibly exist, considering that the various research facts written in this background really emerged and occurred.

In the focus of text analysis, it is seen that the regulatory norms of texts regarding views on sexual violence still refer to biased norms of views, especially norms of views that still do not sufficiently look at the types of cases of sexual violence against men. In terms of norms, of course, this will have quite an impact on the way people view sexual violence as a whole. Even though the number of cases is still dominated by sexual violence against women, the fact that sexual violence against men is also growing should also be taken into account. Regulatory norms from the perspective of Foucaultian analysis are of course a very strong dimension in influencing the dominant narratives that develop

### **Dimensions of Discursive Practice: Recognition and Regulatory Instrumentalism**

Several cases that emerged in the phenomenon of sexual violence news coverage on campus also became one of the drivers of the increasing importance of the need to create clear regulatory rules and more concrete and adequate handling practices. However, the factors and roles of mandatory policy instructions from the government that order each university to work quickly to form a task force or team for handling and preventing sexual violence in the university environment.

As a concern, the discourse on sexual violence that is increasingly widespread in educational environments and especially in higher education environments has become a concern for the government. The step to encourage the obligation to form a task force or PPKS team is one form of good response. Even the government and especially the Ministry of Education, Culture, Research and Technology are also actively developing several other forms of response such as encouraging the development of research, training, discussions and also dissemination on this topic, developing partnerships with other stakeholders. One thing that is also important to see is the existence of 'recognition' or acknowledgement that this problem is indeed serious and there is a record of problems that must be addressed.

It is just that what is also interesting to find is that the implementation of policies at the University level still feels instrumentalistic. Because of the status of mandatory instructions that must be implemented, the formation of the PPKS team is still seen as a demand for recognition and at the same time a kind of instrumentalistic answer that is still formal rather than the development of an adequate and systematic work system. The progress is still just to show that in terms of recognition and instrumentalism the campus has implemented the formation of the PPKS Team. UGM is one of the campuses that seems to be preparing better rules, concepts and work implementation. For other campuses, they are still in the formal formation stage of the PPKS team. For concrete work to encourage seriously and concretely, it is still not clearly visible. After the formation of the Task Force team, more systematic work has not been formed clearly.

### **Dimensions of Socio-Cultural Practices: Hegemonic Masculinity and the Myth of Sexual Violence against Male Survivors (Victims)**

It does not mean to say that there is none, but it is a fact that the discourse of discussion about 'sexual violence with male victims' is not as strong and as lively as the discourse of sexual violence against women. In some data on regulatory norm narratives, activity themes or secondary data on event agendas on each campus, no one has raised this as a topic that is interesting to study and discuss. In the discourse of public media, data and documents that discuss this problem are still rare.

Some notes of the findings of this research elaboration show some interesting facts that the phenomenon of sexual violence against men is no longer just a myth but shows important information that is quite disturbing as the author explained in the background of this research problem. That the discourse on this topic is not big enough is not because of the minimal and small number of case data compared to those that befell women, but because there are indeed several overlapping dimensions that have implications for how this discourse is not strong enough to be addressed.

Referring to the normative situation of the development of today's legal system, it must be said that the situation is relatively better than before, where there is a change in perspective and at the same time the construction of the face of the image of sexual violence. For example, in Law No. 12 of 2022 concerning the Crime of Sexual Violence or the formation of Law No. 1 of 2023 concerning the new Criminal Code, a fluid and fair construction regarding the view of sexual violence. These two legal umbrellas must be welcomed as a step forward in the Indonesian legal system and provide a broader spectrum in understanding the discourse on sexual violence.

The discourse of anxiety over the problem of 'sexual violence against men' when viewed through secondary data from existing literature is indeed not a new symptom that has only emerged today. Although in Indonesia it has not become a major topic that is interesting to discuss, at least in the international research environment, the discourse on this issue has been widely raised and discussed. At least the discourse on this issue is one of the things that concerns the fact that there is still a lack of and no specific and adequate legal service process and handling of this case. One thing that is often considered to be the root of the problem is the mainstream view that has long been attached to the essentialist construction of the myth that 'men cannot be raped and if there is, it will only happen to abnormal men (Donnelly & Kenyon, 1996). This myth has long been associated with a problem about the still strong 'hegemony of masculinity' in the culture of society.

The hegemony of masculinity has two major aspects of consequences: first, it can be part of the manifestation of male superiority and also male patriarchal domination over women. Cases of sexual violence are partly driven by the construction of this ideological belief, even cases of sexual violence themselves can be read as expressions and manifestations of the strength of this hegemony of masculinity. However, the second side of the consequences of this 'hegemony of masculinity' is that it will cause problems if faced with a different reality, such as cases of sexual violence against men. The continued strength of 'hegemony of masculinity' will actually close off and hinder efforts to solve problems in the context of handling cases of sexual violence against male victims.

Agreeing with Cohen's critical view that this problem has not received enough attention from various critical feminist perspectives. Most feminist views that have developed in the field of sexual violence have ignored rape against male victims. According to Cohen (2014), ignoring this issue can only further maintain and strengthen patriarchal relations and of course 'hegemonic masculinity'. The facts found in many studies on the problem of sexual violence that also affects men are a challenging reality from the assumption of dominant beliefs about the myth of women who are 'weak' and 'passive'. Likewise, the myth that men cannot be victims of sexual violence committed by women is something that is commonly believed in many societies, but this kind of view covers up and is not in line with the social reality that is lived (Graham, 2006).

In another slice, the ideological consequences of 'hegemonic masculinity' also actually contribute to developing the stereotype that women are weak and vulnerable figures continuously. This essentialist bias will reduce the reality of the conceptualization of the idea of sexual violence. This view ultimately also strengthens the next myth that men should essentially be strong, sturdy and not easily defeated, which means they will not be a vulnerable group that will be targeted by victims of sexual violence. In terms of dominant construction, men will continue to be forced to

play a role according to the essential character of masculinity and avoid behavior associated with femininity. Therefore, male victims of sexual violence or rape are considered to have failed as men because they do not fight back against perpetrators of sexual violence (Lees, 1997).

This problem, according to some, will develop gender victimization where a victim will be considered to have failed to meet his ideal expectations as 'masculine'. In many views of the general public, cases of sexual violence against men are often responded to as a form of failure to meet the expectations of 'hegemonic masculinity' (Connell, 2005). The use of this label will further lock and close efforts for transparency and disclosure of cases of sexual violence that occur. In another sense, cases of men who become victims of sexual violence will weaken the construction of social ideals about 'male masculinity' which is sexually considered dominant, strong, powerful and as a controller (Weis, 2010). Victims of sexual violence will be considered not as 'real men'.

The hegemony of masculinity also plays an important role in building and contributing to the construction of an essentialist view of 'real men' who are labeled as strong, active and heterosexually only wanting women (Connell, 2005). Thus, in a view of superiority where there is male power and control, subordination or powerlessness will not or is difficult to accept. On the contrary, in cases where men dare to reveal and report cases of sexual violence that have befallen them, it can be considered a form of affirmation and recognition of them as part of society that can be powerless, and thus at the same time in this case has challenged the standard norms and also the myths of male sexuality (Weiss, 2010).

The fact that the hegemony of masculinity and the construction of an essentialist perspective on the binary heterosexual gender position of men and women influences a biased perspective in defining the construction of sexual violence with all its implications. Stereotypical and erroneous views of the myth of sexual violence against men as victims have become important factors in contributing to the neglect of the problem of cases of sexual violence against men. Once again, the lack of data on reports or disclosures of cases of sexual violence does not mean that sexual violence against men is considered non-existent. The difficulty in trying to reveal this case is partly due to the psychological burden of the whole intertwined with the still strong construction of views on the myth of the hegemony of masculinity itself.

In the dominant patriarchal culture, which is still quite strong in Indonesian culture, the narrative of hegemonic masculinity often hinders the open resolution of sexual violence against men. This patriarchal culture ultimately also influences the perspective reflected in several existing regulatory norms. If a case of sexual violence happens to a man, it is easier to disbelieve it than if a case of sexual violence happens to a woman. Sexual violence that occurs against men is considered a form of expression of immoral acts rather than a form of sexual violence.

## CONCLUSION

From the data findings, information searches and sharpening of critical discourse analysis, this research found several important conclusions, including: First, the implementation steps for handling and preventing sexual violence in higher education are carried out with several almost similar steps. Most campuses follow up by forming a PPKS task force. The normative basis generally refers to the same main rule, namely following up on the Decree of the Minister of Education, Culture, Research and Technology No. 30 of 2021. Strengthening the implementation of further work has not been carried out massively enough. The development steps still seem limited to formal steps of obligation and tend to fulfill the presence of institutional obligations instrumentally.

The second interesting finding is that the construction of regulatory norms is very closely related to various aspects including the situation and conditions of sexual standard norms that develop in the dominant cultural views in society. Several definitions of explanations regarding acts of sexual violence, types of sexual violence and general constructions regarding the definition of victims still contain traces of gender position bias where the position of the victim tends to be understood in the identification of female victims. The third interesting finding is that there is still a lack of public discourse and efforts to raise the idea of the problem of sexual violence issues that befall men in several discourse spaces in universities. These specific themes are even still quiet in discussions, seminars or other education to expand views on sexual violence.

The first critical reflection note that can be raised is that a serious struggle to respond to and answer the problem of sexual violence in the university environment is not only interpreted as an instrumentalist step to resolve the facts of the case or even an answer to formal (administrative) obligations that are instrumentalist mandated by law or government regulations, but also becomes a serious work answer to develop a fairer and more adequate perspective in formulating a rational construction of sexual violence itself. Norms and constructions of sexuality that are still essentialist and instrumentalist will often become an inhibiting construction of the work of handling and preventing sexual violence.

The second interesting and specific reflection in the results of this research is that the challenge that is quite important to be developed as a more just and equal construction in the context of the issue of the phenomenon of sexual violence is also part of the serious work to clarify and straighten out various biases and myths on the paradigm of views on the grand narrative of sexual violence, especially the still strong essentialist and binary construction of this problem. A strong essentialist view of the hegemony of masculinity can actually be one of the biggest obstacles to the still minimal efforts to open public discourse on critical responses to sexual violence that befalls male gender cases and will ultimately also provide bias distortion, both at the level of construction, conceptualization and the paradigm of practical implementation of handling and preventing sexual violence that is comprehensive and just. It is important to open this critical effort as a step of emancipation and education towards strengthening a more critical and just perspective for the defense of human dignity in general against the threat of sexual violence in any form, type and gender target.

This research still has limitations in the data collected from in-depth interview exploration with perpetrators and implementers of higher education, especially those who are actively involved in policies for handling acts of sexual violence in higher education. It is also recommended that future research develop studies that focus more on exploring the experiences of male victims of sexual violence to gain a more in-depth perspective. Suggestions for future research can also be developed by exploring comparative studies in the context of higher education environments in Yogyakarta and outside Yogyakarta as well as the handling of cases of sexual violence in higher education abroad which are interesting to develop.

## References

- Addis, M. E., & Mahalik, J. R. (2003). Men, masculinity, and the contexts of help seeking. *The American Psychologist*, 58(1), 5–14. <https://doi.org/10.1037/0003-066x.58.1.5>
- Ahdiat, A. (2023, December 20). *Kampus, lingkungan pendidikan dengan kekerasan seksual terbanyak*. Databoks. <https://databoks.katadata.co.id/datapublish/2023/12/20/kampus-lingkungan-pendidikan-dengan-kekerasan-seksual-terbanyak>
- Ashila, B. I., & Barus, N. R. (2021, September 27). *Kekerasan seksual pada laki-laki: Diabaikan dan belum ditangani serius*. HukumOnline. <https://www.hukumonline.com/berita/a/kekerasan-seksual-pada-laki-laki--diabaikan-dan-belum-ditangani-serius-1t6151421019441>
- Bullock, C. M., & Beckson, M. (2011). Male victims of sexual assault: Phenomenology, psychology, physiology. *The Journal of the American Academy of Psychiatry and the Law*, 39(2), 197–205. <https://www.ncbi.nlm.nih.gov/pubmed/21653264>
- Cohen, C. (2014). *Male rape is a feminist issue: Feminism, governmentality and male rape*. Palgrave Macmillan.
- Connell, R. (2005). *Masculinities* (2nd ed.). University of California Press.
- Connell, R. W., & Messerschmidt, J. W. (2005). Hegemonic masculinity: Rethinking the concept. *Gender & Society*, 19(6), 829–859. <https://doi.org/10.1177/0891243205278639>
- Darma, Y. A. (2014). *Analisis wacana kritis dalam multi perspektif*. Refika Aditama.
- DeJong, C., Morgan, S. J., & Cox, A. (2020). Male rape in context: Measures of intolerance and support for male rape myths (MRMs). *Criminal Justice Studies*, 33(3), 195–212. <https://doi.org/10.1080/1478601x.2020.1786278>
- detikNews. (2014, March 26). *Ibu RT perkosa 6 anak lelaki, ada korban yang dicabuli hingga 30 kali*. <https://news.detik.com/berita/d-2537651/ibu-rt-perkosa-6-anak-lelaki-ada-korban-yang-dicabuli-hingga-30-kali>

- Dierenfeldt, R., & Balemba, S. (2021). Male sexual victimization: Examining variation in the probability of weapon use and victim injury. *Journal of Interpersonal Violence, 36*(11–12), NP5892–NP5920. <https://doi.org/10.1177/0886260518811437>
- Donnelly, D. A., & Kenyon, S. (1996). “Honey, we don’t do men”: Gender stereotypes and the provision of services to sexually assaulted males. *Journal of Interpersonal Violence, 11*(3), 441–448. <https://doi.org/10.1177/088626096011003009>
- Eriyanto. (2005). *Analisis wacana: Pengantar analisis teks media*. LKIS Pelangi Aksara.
- Fairclough, N. (1992). *Discourse and social change*. Polity Press.
- Fairclough, N. (1993). Critical discourse analysis and the marketization of public discourse: The universities. *Discourse & Society, 4*(2), 133–168. <https://doi.org/10.1177/0957926593004002002>
- Fairclough, N. (1995). *Critical discourse analysis: The critical study of language*. Longman.
- Fairclough, N. (2003). *Language & power: Relasi bahasa, kekuasaan dan ideologi* (R. N. Indah, Trans.). Boyan Publishing.
- Ghost, A., & Kumar, A. (2024). Cruelty Against Men: Neglected Narrative from a Male’s Perspective, *Journal of Psychosexual Health, 6*(2), 117-129, <https://doi.org/10.1177/26318318241256448>
- Graham, R. (2006). Male rape and the careful construction of the male victim. *Social & Legal Studies, 15*(2), 187–208. <https://doi.org/10.1177/0964663906063571>
- Hakim, L. (2022, December 14). UPN “Veteran” Yogyakarta bentuk Satgas PPKS cegah kekerasan seksual. ANTARA. <https://www.antaraneews.com/berita/3304087/upn-veteran-yogyakarta-bentuk-satgas-ppks-cegah-kekerasan-seksual>
- Hammond, L., Ioannou, M., & Fewster, M. (2017). Perceptions of male rape and sexual assault in a male sample from the United Kingdom: Barriers to reporting and the impacts of victimization: Perceptions of male rape and sexual assault. *Journal of Investigative Psychology and Offender Profiling, 14*(2), 133–149. <https://doi.org/10.1002/jip.1462>
- Haryatmoko. (2016). *Membongkar rezim kepastian: Pemikiran kritis post-strukturalis*. Kanisius.
- Hine, B. A., Murphy, A. D., & Churchyard, J. S. (2021). Development and validation of the Male Rape Myth Acceptance Scale (MRMAS). *Heliyon, 7*(6), e07421. <https://doi.org/10.1016/j.heliyon.2021.e07421>
- Javaid, A. (2015). The Dark Side of Man: The Nature of Masculinity and Its Uneasy Relationship with Male Rape, *The Journal of Man’s Studies 23*(3), 271-292, <https://doi.org/10.1177/1060826515600656>
- Kompas TV Jember. (2021, April 24). Seorang Remaja Pria Diduga Diperkosa Biduan Dangdut. <https://www.kompas.tv/regional/167783/seorang-remaja-pria-diduga-diperkosa-biduan-dangdut>
- Lees, S. (1997). *Ruling passions: Sexual violence, reputation, and the law*. Open University Press.
- Light, D., & Monk-Turner, E. (2009). Circumstances surrounding male sexual assault and rape: Findings from the national violence against women survey. *Journal of Interpersonal Violence, 24*(11), 1849–1858. <https://doi.org/10.1177/0886260508325488>
- Mahalik, J. R., Good, G. E., & Englar-Carlson, M. (2003). Masculinity scripts, presenting concerns, and help seeking: Implications for practice and training. *Professional Psychology, Research and Practice, 34*(2), 123–131. <https://doi.org/10.1037/0735-7028.34.2.123>
- Pradinantia, I. (2023, October 24). Kemendikbud: Kekerasan seksual paling banyak di Perguruan Tinggi. Tirto.id. <https://tirto.id/kemendikbud-kekerasan-seksual-paling-banyak-di-perguruan-tinggi-gRqT>
- Praptiningsih, W., & Narwaya, S. T. G. (2023). *Dokter, kami ingin lekas sembuh: Nalar klinis, kuasa pengetahuan, dan kritik wacana kesehatan*. BASABASI.
- Romanti. (2023, February 3). Seluruh PTN Bentuk Satgas PPKS, Bukti Komitmen Kampus Merdeka dari Kekerasan Seksual. *Inspektorat Jenderal Kemendikbudristek*. <https://dev-itjen.kemdiktisaintek.go.id/seluruh-ptn-bentuk-satgas-ppks-bukti-komitmen-kampus-merdeka-dari-kekerasan-seksual>
- Satuan Tugas Pencegahan & Penanganan Kekerasan Seksual. (2023, January 30). *Surat Keputusan & Kebijakan UGM*. Universitas Gadjah Mada. <https://satgasppks.ugm.ac.id/file/surat-keputusan-kebijakan-ugm>
- Smith, J. A., Braunack-Mayer, A., Wittert, G., & Warin, M. (2007). “I’ve been independent for so damn long!”: Independence, masculinity and aging in a help seeking context. *Journal of Aging Studies, 21*(4), 325–335. <https://doi.org/10.1016/j.jaging.2007.05.004>

- Smith, S. G., Chen, J., Lowe, A. N., & Basile, K. C. (2022). Sexual violence victimization of U.S. males: Negative health conditions associated with rape and being made to penetrate. *Journal of Interpersonal Violence*, 37(21–22), NP20953–NP20971. <https://doi.org/10.1177/08862605211055151>
- Walfield, S. M. (2021). “Men cannot be raped”: Correlates of male rape myth acceptance. *Journal of Interpersonal Violence*, 36(13–14), 6391–6417. <https://doi.org/10.1177/0886260518817777>
- Weiss, K. G. (2010). Male sexual victimization: Examining men’s experiences of rape and sexual assault. *Men and Masculinities*, 12(3), 275–298. <https://doi.org/10.1177/1097184x08322632>
- Wicaksana, D. A., Ashila, B. I., Budiarti, A. I., Tatat, Megawati, & Antika, R. (2020). *Laporan studi kuantitatif barometer kesetaraan gender: Respons dan sikap masyarakat terhadap Rancangan Undang-Undang Penghapusan Kekerasan Seksual (RUU P-KS) dan Undang-Undang Nomor 16 Tahun 2019 tentang Perubahan Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan*. INFID.
- Widanaralalage, B. K., Hine, B. A., Murphy, A. D., & Murji, K. (2022). “I didn’t feel I was a victim”: A phenomenological analysis of the experiences of male-on-male survivors of rape and sexual abuse. *Victims & Offenders*, 17(8), 1147–1172. <https://doi.org/10.1080/15564886.2022.2069898>
- Wong, Y. J., Ho, M.-H. R., Wang, S.-Y., & Miller, I. S. K. (2017). Meta-analyses of the relationship between conformity to masculine norms and mental health-related outcomes. *Journal of Counseling Psychology*, 64(1), 80–93. <https://doi.org/10.1037/cou0000176>