

## Internalization Of Gender Equality Values In Family Law As An Effort To Prevent Violence Against Women

<sup>1</sup>Ayang Afira Anugerahayu, <sup>2</sup>Nathania Permata S, <sup>3</sup>Ika Yuliana Susilawati, <sup>4</sup>Ade Sultan Muhammad, <sup>5</sup>I Gusti Bagus Sakah Sumaragatha, <sup>6</sup>Lalu Panca Tresna, <sup>7</sup>Ahwan  
<sup>123456</sup>Universitas Mataram

---

### Article Info

#### Article history:

Accepted: 05 Juni 2026

Publish: 27 Juni 2026

---

#### Keywords:

legal education;

family law;

gender equality;

violence against women;

community.

---

### Abstract

*Violence against women within the family remains a complex social issue in Indonesia, influenced by patriarchal culture and limited public understanding of gender equality in family law. This community service aims to internalize gender equality values through legal education in family law as a preventive effort against violence toward women. The methods used include legal counseling, participatory discussions, and community assistance in Penujak Village, Central Lombok Regency. The results indicate an increased public understanding of equal rights and obligations between spouses and greater legal awareness regarding women's protection. The implication of this activity is the formation of a more inclusive and gender-just mindset in family life. Therefore, the internalization of gender equality values can serve as a preventive strategy to reduce violence against women in society. The main output of this activity focuses on strengthening public legal literacy and establishing a collective awareness among villagers to independently prevent gender-based violence*

---

*This is an open access article under the [Lisensi Creative Commons Atribusi-BerbagiSerupa 4.0 Internasional](https://creativecommons.org/licenses/by-sa/4.0/)*



---

### Corresponding Author:

Ayang Afira Anugerahayu

Universitas Mataram

Email : [ayangafira@staff.unram.ac.id](mailto:ayangafira@staff.unram.ac.id)

---

## 1. INTRODUCTION

Violence against women, particularly within the domestic sphere, remains a worrying phenomenon in Indonesia. This high rate of violence is not solely caused by economic and social factors but is also heavily influenced by patriarchal cultural constructs that place women in a subordinate position within the family (Kurniawan, 2022). In practice, unequal gender relations often give rise to injustice that leads to violence, whether physical, psychological, sexual, or economic. A culture that still tolerates the dominance of one party over another in the household often disguises acts of violence as a form of discipline or the prerogative of the head of the family. (Dewi, 2022) This is exacerbated by the sociological situation in rural areas, where access to legal information remains limited and gender-biased customary norms are still rigidly upheld.

Family law, as part of civil law, plays a strategic role in regulating relationships between family members, including the balanced rights and obligations of husband and wife. (Nurdiansyah & Izzuddin, 2024) The concept of marriage, as regulated in Law Number 1 of 1974, which was

amended by Law Number 16 of 2019 concerning Marriage, emphasizes the principles of partnership and balance. However, public understanding of the principle of gender equality in family law remains very low (Puspitawati, 2020). Many members of society still view the husband-wife relationship as hierarchical and authoritarian, rather than as an equal and just partnership. This misconception directly impacts the vulnerability of women when internal conflict occurs within the household.

The sociological situation in rural areas often exacerbates this situation, as observed in Penujak Village, Central Lombok Regency. As a region steeped in local cultural values, the transmission of modern positive legal information is often hampered by geographic isolation and limited access to literacy. (Rakia & Hidayat, 2022) Local culture, which still tolerates the dominance of one party over another within the household, often disguises acts of violence as a form of "discipline" or a manifestation of the head of the family's prerogative. As a result, women's defenses against violence become extremely fragile, as when internal conflicts arise, they lack adequate legal knowledge to defend their civil rights (Suryokumoro, 2023).

The main problems faced by the target community in Penujak Village, Central Lombok Regency, encompass three crucial aspects. First, there is vulnerability due to low legal literacy regarding gender equality within the family institution, where most residents do not yet understand that Indonesian positive law guarantees equal rights for women in marriage. Second, the strong shackles of local patriarchal culture that relegate women to the domestic sphere without decision-making authority remain. (Susanty & Julqurniati, 2019). Third, there are obstacles in the form of a lack of public understanding regarding legal protection mechanisms for women who are victims of violence, as well as the social stigma that considers domestic violence a disgrace that must be covered up and prohibited from being reported (Srimulyani, 2021).

Based on this situational analysis, this community service program prioritizes gender equality-based family law education as a systematic preventive measure against violence against women. Theoretically, this activity is based on the concept of gender equality, the theory of distributive justice and corrective justice, and the principle of progressive legal protection for vulnerable groups. The main objectives of this activity are to increase the community's holistic understanding of gender equality within the corridor of family law, build collective legal awareness to detect and prevent violence against women, and encourage the creation of just, equal, and harmonious family relations. The practical benefits of this community service activity are expected to make a real contribution to reducing the amount of violence against women at the village level through a sustainable educational, humanistic, and preventive approach.

## **2. METHOD**

This community service activity was implemented using a participatory approach that inclusively involved community elements, such as housewives, young married couples, religious leaders, and local traditional leaders. The active involvement of these various elements is crucial for the internalization of legal values to occur naturally within existing social structures. The primary solution offered to address the partners' challenges is to provide comprehensive gender-equality-based family law education, designed as a community-based preventive measure to counter all forms of violence against women.

The implementation method for this activity is divided into three main intervention stages. The first stage is face-to-face legal counseling on balanced rights and obligations in family law according to civil law and women's protection laws. The second stage is interactive discussions combined with contextual case studies to examine everyday problems that often trigger family conflict. The third stage is ongoing support for the community to recognize their legal rights and provide an understanding of the steps to take if violence occurs in their environment.

Chronologically, the implementation procedure for this community service activity begins with the identification and mapping of sociological and legal problems faced by the community in the target location. After the initial data is obtained, the community service team prepares counseling materials packaged in simple language so that they are easily understood by the

general public. The next stage is the implementation of intensive education and focus group discussions involving a two-way dialogue process. This procedure concludes with an evaluation stage using oral assessment instruments and in-depth interviews after the activity to measure the level of understanding and changes in the thinking paradigm of the participants. The entire series of community service activities was carried out in April 2026 at the Penujak Village Office Hall, West Praya District, Central Lombok Regency, West Nusa Tenggara Province.

### **3. RESULTS AND DISCUSSION**

Initial observations and analysis in the field indicate that prior to the legal counseling, the majority of Penujak Village residents did not yet understand the essential concept of gender equality within the framework of family law. Many participants still believed that husbands held absolute, dominant power in controlling the family, while wives were obligated to submit without a say in important decisions. This traditional view often serves as a covert justification for acts of psychological violence in the form of economic restraint or physical violence during disagreements within the household (Nasir, 2023). The community's ignorance of the legal boundaries stipulated in Law Number 23 of 2004 concerning the Elimination of Domestic Violence often leads to cases of low-level violence being ignored and considered normal.

Following the legal education program, participants experienced a paradigm shift and a significant increase in understanding. Through the application of civil law, participants now clearly understand that husbands and wives have equal legal standing in managing a household and raising children. The community is also beginning to independently identify various forms of domestic violence that have often gone unnoticed, such as psychological violence in the form of degrading insults and economic neglect. Another positive impact is the increased collective awareness among residents to resolve any internal family conflicts through healthy, non-violent communication methods, as well as the growing courage to utilize the complaint center for violations of women's rights.

Throughout the activity, community participation was highly active and enthusiastic, as evidenced by the numerous critical questions raised during the interactive discussion session regarding the division of domestic roles and the management of joint assets in marriage. This demonstrates that a communicative-participatory approach is far more effective in improving legal understanding among rural communities than a rigid, one-way lecture method. Through interactive dialogue, communities feel their views are valued, allowing the internalization of gender justice values to proceed without significant cultural resistance.

The output of this community service activity is focused entirely on strengthening the community's legal literacy and educational capacity, rather than on creating a physical product. These outcomes are realized through the establishment of an inclusive legal understanding system within the family environment, an increase in family legal literacy that is evenly distributed among housewives and village officials, and the formation of collective awareness among residents as agents of violence prevention at the neighborhood level. The long-term implications of this program show great potential for sustainable development through formal collaboration with local village governments, women's non-governmental organizations, and higher education institutions. This gender equality-based legal education model can be widely replicated as an applicable preventive strategy to reduce the amount of violence against women in Central Lombok Regency.

### **4. CONCLUSION**

Internalizing gender equality values in family law has been empirically proven to improve the community's holistic understanding and foster strong legal awareness in preventing violence against women in Penujak Village. Through an educational approach based on participatory discussions, rural communities have been able to gradually shift traditional, unequal mindsets toward more just, equal, and respectful domestic relations. This community service program has successfully provided a new understanding that household harmony can only be achieved through

a balanced partnership between husband and wife. Therefore, similar legal education activities are essential on a regular and ongoing basis, involving broader social networks, to create a gender-just society free from all forms of violence.

## 5. ACKNOWLEDGEMENT

The author expresses his deepest gratitude to the Community Service Team of the Faculty of Social and Political Sciences, University of Mataram, for their assistance in implementing this community service activity. He also extends his deepest appreciation to the Village Head and all members of the Penujak Village Government, Central Lombok Regency, as well as to the community leaders and all participating residents who provided full support, space, and active participation, ensuring the smooth running of this legal education program and the achievement of its intended objectives.

## 6. BIBLIOGRAPHY

- Committee on the Elimination of Discrimination against Women (CEDAW). (2019). *General Recommendation No. 35 on Gender-Based Violence Against Women*. Geneva: United Nations.
- Dewi, A. (2022). PERLINDUNGAN HAM TERHADAP KEKERASAN FISIK DALAM RUMAH TANGGA. *Juris Humanity*, 1(2), 119–131. <https://doi.org/10.37631/jrkhm.v1i2.11>
- Kurniawan, H. (2022). *Budaya Patriarki dan Tantangan Penegakan Hukum Kekerasan terhadap Perempuan di Indonesia*. *Jurnal Hukum Perdata dan Sosial*, 8(2), 145-158.
- Nasir, M. (2023). *Sosiologi Hukum Keluarga: Dinamika Gender di Masyarakat Pedesaan Nusa Tenggara Barat*. Mataram: Unram Press.
- Nurdiansyah, P. P. D., & Izzuddin, A. (2024). EQUALITY OF RIGHTS AND OBLIGATIONS OF HUSBAND AND WIFE IN THE KINSHIP SYSTEM: AN INDONESIAN POSITIVE LAW PERSPECTIVE. *Hukum Islam*, 24(1), 52–52. <https://doi.org/10.24014/hi.v24i1.30980>
- Puspitawati, H. (2020). *Gender dan Keluarga: Konsep dan Aplikasi di Indonesia*. Bogor: IPB Press.
- Rakia, A. S. R. S., & Hidayat, W. A. (2022). Aspek Feminist Legal Theory dalam Peraturan Perundang-undangan di Indonesia. *Amsir Law Journal*, 4(1), 69–88. <https://doi.org/10.36746/alj.v4i1.104>
- Republik Indonesia. (1974). *Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan*. Lembaran Negara RI Tahun 1974 Nomor 1. Jakarta.
- Republik Indonesia. (2004). *Undang-Undang Nomor 23 Tahun 2004 tentang Penghapusan Kekerasan dalam Rumah Tangga*. Lembaran Negara RI Tahun 2004 Nomor 95. Jakarta.
- Republik Indonesia. (2019). *Undang-Undang Nomor 16 Tahun 2019 tentang Perubahan atas Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan*. Lembaran Negara RI Tahun 2019 Nomor 186. Jakarta.
- Srimulyani, E. (2021). *Literasi Hukum dan Pemberdayaan Perempuan di Tingkat Komunitas Desa*. *Jurnal Pengabdian Hukum Masyarakat*, 4(1), 34-47.
- Susanty, D. I., & Julqurniati, N. (2019). KEKERASAN TERHADAP PEREMPUAN DALAM RUMAH TANGGA DI FLORES TIMUR. *Sosio Konsepsia*, 8(2). <https://doi.org/10.33007/ska.v8i2.1661>
- United Nations Development Programme (UNDP). (2022). *Gender Equality Strategy 2022–2025*. New York: UNDP.
- United Nations Population Fund (UNFPA). (2021). *Essential Services Package for Women and Girls Subject to Violence*. New York: UNFPA.
- United Nations Women (UN Women). (2023). *Progress on the Sustainable Development Goals: The Gender Snapshot 2023*. New York: UN Women.

World Health Organization. (2021). *Violence Against Women Prevalence Estimates, 2018*. Geneva: World Health Organization.