

## Strengthening Anti-Sexual Violence Awareness through Public Dialogue with the Young Generation of Lombok

Suci Ramadhani Putri<sup>1</sup>, Raden Sumiadi<sup>2</sup>, Ahmad<sup>3</sup>, Andri Pranata<sup>4</sup>, I Putu Buda Yasa<sup>5</sup>,  
Evi Rosdiyanti<sup>6</sup>

<sup>12345</sup>Akademi Bisnis Lombok

Email : [suciramadhani@bisnislombok.ac.id](mailto:suciramadhani@bisnislombok.ac.id)

### Abstract

*Sexual violence is a systemic problem rooted in patriarchal structures and gender bias in society, including in Lombok. Emerging cases, such as those involving religious education figures, show the need for a preventive approach based on collective awareness. This service activity aims to strengthen anti-sexual violence awareness among the younger generation through participatory public dialogue. Taking place at Kedai It's Milk in Mataram City, this activity involved youth, students, law enforcement officials, child protection agencies, and academics. The fishbowl discussion method was used to encourage equal and open participation. As a result, the dialogue raised critical awareness, formed a community action network, and initiated a digital platform as a safe space for sharing and education. This activity confirms the importance of an inclusive dialogical space to dismantle the culture of silence, and encourage social change through multi-stakeholder collaboration and intersectional approaches that are relevant to local conditions.*

**Keywords:** Public Dialogue, Young Generation, Sexual Violence

### INTRODUCTION

Lombok Island, with its rich ethnic diversity and traditions, is ironically also an arena for the systematic reproduction of gender-based violence. The cases of sexual violence that have surfaced, including those involving influential figures in religious education such as the so-called 'Walid Lombok', are the tip of the iceberg of a much more complex and deep-rooted phenomenon in the social structure of Sasak society. (Gilang Sakti Ramadhan, 2025) Sexual violence in Lombok cannot be understood as an isolated incident, but rather as a manifestation of the patriarchal system that has crystallised in various social institutions, ranging from family, education, to religious institutions.

Understanding sexual violence in Lombok cannot be separated from intersectional analyses that consider the intersections between gender, class, ethnicity and religion. Sasak women, especially those from lower-middle economic families, face multiple forms of marginalisation that place them in a highly vulnerable position to various forms of violence. (Deva Yulinda and Suci Ramadhani Putri, 2023)

In the context of education, especially pesantren and religious education institutions, there are complex power dynamics between ustaz/kiai as spiritual authority figures and santri as subjects who must obey. These unequal power relations, combined with gender-biased

interpretations of religious teachings, create an environment conducive to the abuse of power in the form of sexual violence.

Lombok's young generation is in a unique position as a bridge between tradition and modernity. They have access to global information through digital technology, but at the same time are still bound by traditional values that govern their social lives. This liminal position opens up opportunities for youth to become agents of transformation who can deconstruct patriarchal structures while still respecting positive cultural values.

Several community service activities have also been carried out several times. First, an article by Leyla Khairani and Widya Masitah entitled "Realising Universities Free from Sexual Harassment and Violence". (Khairani and Masitah, 2024) The article found that collaborative strategies, infrastructure improvements such as CCTV and safe reporting systems, as well as educational campaigns to overcome structural barriers such as victim-blaming and stigma are important. Institutions are encouraged to establish gender-responsive study centres to lead prevention efforts. In addition, empowering students as agents of change and integrating gender equity into academic culture is crucial. These measures not only prevent sexual violence but also create an inclusive and sustainable ecosystem for the academic community.

Second, an article by Novi Nitya Santi, et al. entitled "Socialisation of UUTPKS to Prevent All Forms of Violence against Women and Children in the Kediri Region". (Santi et al., 2023) This article argues that community service activities have the hope of preventing all forms of sexual violence. This is done by making and distributing posters through social media so that the entire community of Kediri Regency and City is aware of the dangers of sexual violence. In particular, they also know how to prevent it so that Kediri Regency and City can become a zero TPKS city. Therefore, it is necessary to socialise UUTPKS to the community so that it can be a self-protection for children and women.

Third, an article by Irwan and Hardianto Djanggih entitled "Prevention and Handling of Sexual Violence in the Higher Education Environment". (Irwan and Hardianto Djanggih, 2022) This article argues that by conducting learning, strengthening governance and strengthening the culture of the student community with educators and educators, namely by limiting meetings with individual students outside the campus area, outside campus operating hours; and / or for other purposes other than the learning process, without the approval of the head / head of the study programme or head of the department and playing an active role in preventing sexual violence against students.

From the three service activities in the article above, it appears that the similarities between previous service activities and researchers are both trying to prevent sexual violence. As for the difference, the researcher's activities focus on building awareness of anti-sexual violence against the younger generation, especially the younger generation on the island of Lombok.

## IMPLEMENTATION METHOD

Institutional mapping shows that KOPRI PKC PMII Bali Nusra has a strategic position as an organisation that has wide access to various student and youth groups in Bali and Nusa Tenggara. The organisation also has a history of involvement in progressive social issues, making it an ideal partner for this public dialogue activity.

The public dialogue was held on Friday, 31 May 2025 at Kedai It's Milk, Mataram City, by presenting various groups of young people and students on Lombok Island.

This activity presents speakers from various institutional backgrounds that reflect a multi-stakeholder approach in handling sexual violence: 1) Representatives of KOPRI PKC PMII Bali Nusra as a representation of the student movement and progressive youth organisations; 2) NTB POLDA representatives who provided perspectives on law enforcement and the criminal justice system; 3) NTB Child Protection Agency who brings expertise in victim support and child protection; 4) UIN Mataram academics who provide religious studies perspectives and progressive interpretations of religious texts.

The participants consisted of students from various universities in Lombok, youth organisation activists, and other young community representatives, creating a fairly diverse representation of the youth landscape in Lombok.

The dialogue methodology adopted a "fishbowl discussion" format that allowed for dynamic participation and rotational speaking, where participants could take turns entering into the main discussion circle to deliver their perspectives. (Nurhaliza et al., 2025) This format was chosen to overcome the hierarchy and power dynamics that often inhibit equal participation in traditional plenary discussions.

## RESULTS AND DISCUSSION

### A. Multi-Stakeholder Dynamics and Intersection of Perspectives

The presence of the NTB POLDA representative brought a new dimension to the discussion by presenting empirical data on sexual violence cases handled in the last two years. This law enforcement perspective revealed significant gaps between formal regulations and their implementation in the field, especially in terms of victim protection and evidence gathering in sexual violence cases.

Discussions with POLDA representatives also explored challenges in overcoming the "culture of silence" that often inhibits case reporting. They emphasised the importance

of mindset change in a more victim-centred and trauma-informed approach to investigations, which remains a challenge in conventional law enforcement practices.

The NTB Child Protection Agency provided insight into the special vulnerabilities faced by children and adolescents in the context of sexual violence. They highlighted how age, power dynamics, and dependency relationships create different forms of vulnerability from sexual violence against adults.

Their contribution also included a discussion of the victim support services available in NTB and the gaps in these services. This includes the limitations of counselling services, legal aid, and economic support for survivors, which are often factors that hinder recovery and reintegration.

The presence of academics from UIN Mataram brings a theological dimension that is very important in the context of Lombok's religious society. They presented progressive interpretations of religious texts that are often used to justify gender inequality and normalise violence against women.

Representatives of KOPRI PKC PMII Bali Nusra provided a generational perspective on how the issue of sexual violence is understood and responded to by the younger generation. They highlighted how access to global information through digital media has changed the awareness and expectations of the younger generation about gender equality and bodily autonomy.



**Figure 1. All Participants of the Public Dialogue**

The choice of Kedai It's Milk as the venue for the dialogue had a significant impact on the dynamics of the discussion. Unlike formal spaces

such as campus auditoriums or government buildings, the casual and familiar atmosphere of the shop creates psychological safety that allows participants to be more open in sharing their personal experiences and vulnerabilities.

This informal space also democratises the dialogue process by reducing the hierarchical dynamics that often arise in formal settings. Participants from various socio-economic backgrounds feel more comfortable to participate equally, creating genuine dialogue rather than monologue from authoritative figures. This is in line with the principle of popular education which emphasises the importance of creating egalitarian learning environments.

The concept of intersectionality introduced in the dialogue created a strong resonance among participants, especially those from middle to lower economic backgrounds. They began to identify how various forms of marginalisation (gender, class, ethnicity) operate simultaneously in their lives and create multiple vulnerabilities to various forms of violence.

## **B. Emergence of Collective Agency and Formation of Action Networks**

One of the unexpected but highly significant outcomes of this dialogue was the spontaneous formation of several working groups committed to continuing sexual violence prevention efforts at the level of their respective communities. These working groups were formed based on ideological affinity and geographical proximity, not based on formal organisational affiliation.

Participants also initiated the formation of a digital platform that can serve as a safe space for sharing experiences and information related to sexual violence. This platform is designed with the principles of anonymity and confidentiality to protect the identity of victims and survivors who want to share their experiences.

This digital initiative demonstrates the adaptive ability of the younger generation in utilising technology for the purpose of social transformation. The digital platform not only serves as a cathartic space for survivors, but also as a repository of knowledge about resources and services available for victims of sexual violence.

### C. Challenges and Limitations

Although the dialogue received a positive response from participants, its implementation faced resistance. This institutional resistance reflects the strong culture of silence and denial in educational institutions. Many institutional leaders still view sexual violence as a "disgrace" that must be hidden rather than a systemic problem that must be addressed transparently and accountably.

One of the limitations of this activity was the limited reach to the segments of society most in need of educational interventions on sexual violence. The majority of dialogue participants are students and activists who already have a high awareness of progressive social issues, thus potentially creating an echo chamber effect.

To reach a wider segment of society, especially rural communities and those with limited formal education, different communication strategies and partnerships with various local stakeholders such as traditional leaders, progressive clerics, and civil society organisations rooted at the grassroots level are needed.

### D. Long-term Impact and Sustainability

The commitment to sustainability is reflected in the series of follow-up activities planned and implemented after the dialogue. KOPRI PKC PMII Bali Nusra initiated a monthly capacity building programme that focuses on developing advocacy and organising skills among its members.



Figure 2. Anti-sexual Violence Commitment

This capacity building programme adopts a training of trainers model that allows participants to become multipliers in their respective communities. The training materials cover not only cognitive aspects of sexual violence, but also communication skills, facilitation, and a trauma-informed approach to assisting survivors.

Some participants who have access to decision-making processes in their respective institutions are committed to advocating for internal policy changes. This included efforts to integrate anti-sexual violence perspectives in organisational codes of conduct, development of complaint handling mechanisms, and establishment of support services.

These advocacy efforts demonstrate the potential for institutional change that starts with individual agency but develops into collective action. Although the process is slow and incremental, small changes at the institutional level can accumulate into more significant transformations in the long run.

### CONCLUSION

The public dialogue held on Friday, 31 May 2025 at Kedai It's Milk in Mataram City has successfully facilitated a transformative learning process among the young generation of Lombok on the issue of sexual violence. The presence of multi-stakeholder speakers from KOPRI PKC PMII Bali Nusra, NTB Police, NTB Child Protection Agency, and UIN Mataram academics created a comprehensive and multi-perspective dialogue.

This activity proves that dialogical and participatory approaches in informal spaces can be an effective medium for deconstructing hegemonic narratives about sexual violence and forming critical awareness among youth.

The collaboration between various stakeholders in this activity also demonstrated the importance of a holistic approach that integrates legal perspectives, social work, religious studies, and youth activism in addressing the complex issue of sexual violence.

### ADVICE

1. Development of trauma-informed training programmes for law enforcement officers,



counsellors, and youth workers who handle sexual violence cases.

2. Integration of gender-sensitive education in informal curricula of youth organisations and community-based programs
3. Involving progressive religious leaders in anti-sexual violence campaigns to address religious-based resistance 3.

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