
CAUSES OF VIOLENCE AGAINST WOMEN AND CHILDREN BASED ON 7 (SEVEN) ROOT CAUSES OF VIOLENCE ACCORDING TO KAUFFMAN, 1999 & NUR IMAN SUBONO, 2018

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ABSTRACT

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Background: Background: The amount of violence against girls in recent years has always been the third highest. In the realm of domestic violence/personal relations, it presents that being a girl in the house is no longer a safe thing. They experience sexual violence. Percentage of Women Victims of Violence in NTT Province comprise of: persecution is 44.03%, humiliation is 65.01%, harassment is 7.12%, neglect is 12.71%, and others 13.02%. As much as 68.85% of perpetrators are parents and victims of violence against girls 1.91% in rural areas and 2.23 in urban areas. Research Objective: Identifying the Causes of Violence against Women and Children based on 7 (seven) Root Causes of Violence according to Kauffman, 1999 & Nur Iman Subono 2018. Research Method: The type of research is mixed method: qualitative and quantitative studies with descriptive research types. Informants are parents of married men and women aged <65 years with the sample criteria still being wife/husband, not widow/widower divorcing alive/dead, living together for more than 1 year. Girls and boys aged 18-25 years and unmarried, living with their parents. Conclusion: Most of the respondents stated that the reason why men commit violence is because of the dominant patriarch culture, masculinity, past experiences of violence and erroneous

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understanding of customs and religion & law enforcement which is not firm or unfair.

KEYWORDS

HeForShe, Violence against women and children, Kupang City & Regency



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INTRODUCTION

The COVID-19 pandemic has had a tremendous impact in aspects of life, where women and children are one of the vulnerable groups affected. It is because they possess specific needs that they must fulfill regarding the nature of women, which are pregnancy, childbirth, and breastfeeding, as well as the existence of a home study policy that requires women as mothers to accompany their children to study at home. The pandemic has increased the risk of gender-based violence (GBV), one of which is domestic violence (DV). It is because many women as mothers are workers, thus, they also have to do waiting office tasks, as well as do household work which is frequently burdened by women. Based on data from Sistem Informasi Online Perlindungan Perempuan dan Anak (SIMFONI PPA) or the Online Information System for the Protection of Women and Children, from March 14 to April 22 2020, there have been 105 cases of violence against women, with 106 victims, 67 of whom experienced domestic violence. Many female workers were dismissed from their workplace due to the pandemic, and women migrant workers who were repatriated from their countries of employment. These various problems commonly lead to acts of violence against women, due to their weak economic level, education, or their psychological condition which is shaken by various problems in the current pandemic (Kementerian Pemberdayaan Perempuan & Anak, 2016). There are four factors that cause domestic violence against women, particularly physically and sexually by partners, which are individuals, partners, socio-cultural, and economic (Pramudya, 2014)

Efforts to involve men in gender equality issues, especially gender-based violence, have been enacted for a long time in the world, even in Indonesia. One program that was quite early in promoting the involvement of men in ending gender-based violence was the MenCare+ program, then followed by another program, which was the Prevention+ program conducted by the Rutgers WPF institution involving men to care more in Prevention+. Prevention+ is the next program of MenCare+ which focuses on preventing gender-based violence by integrating a male-involvement approach. These two programs are specifically focused on involving men in ending gender-based violence. The objective of this program is to realize gender equality as an ideal condition for the fulfillment of sexual and reproductive rights and health and dismantle existing gender norms ((Simabang & Bajari, 2019)(Pramudya, 2014)(Prantiasih, Yuhdi, & Awaliyah, 2016) Yayasan Jurnal Perempuan, 2016). In this condition, there is no longer any incentive to commit acts of violence, especially against women, thereby preventing or reducing the potential dangers of neglecting the principle of gender equality and the dangers which threaten sexual and reproductive health rights; while other programs seek to accelerate the socialization of the importance of the rights of women, mothers and young people, whose rights are already protected by law (Komnas Perempuan & Tahunan, 2020), (Sitawati & Wuryaningsih, n.d.) as well as increasing the role of men as husbands and traditional/cultural leaders in helping women or wives during pregnancy, childbirth and breastfeeding as a way to prevent maternal and child deaths (Awang, 2019).

Cooperation from all elements of society is also tremendously important. Society as a layer at the grassroots, becomes the most important group in efforts to protect women. Through these efforts, definitely, it will make women's position stronger and in a safe and prosperous condition. If women are protected and prosperous, it will influence on the quality improvement of care for children and strengthening family resilience at all levels of society. It is expected to give birth to quality children as the nation's next generation. The most fundamental problem in efforts to enhance the quality of life for women and children is the development approach that has not accommodated the importance of equality between women and men, girls and boys in gaining access, participation, control, and development benefits. For this reason, gender mainstreaming is required as one of the strategies to realize development that can be enjoyed in a fair, effective and accountable manner by the entire population, including women, men, girls and boys. National development aims to improve the quality of human resources and realize people's welfare. Improving the quality of human resources as one of the keys to successful development is adjusted to the diversity of aspirations and obstacles to the progress of male and female community groups. This process requires a strategy that places the people in an active position as development actors. Playing people as actors means playing women and men as actors. This philosophy is then applied in development programs through gender mainstreaming strategies in development (Sakina, n.d.).

RESEARCH METHOD

The type of research used in this study is the mixed method, which is a type of qualitative research with the phenomenological method that will explore data to identify the meaning of the basic and essential things of the phenomenon, reality, or experience encountered by the object of research. Quantitative research with descriptive method is a method in examining the status of a group of people, an object, a set of conditions, a system of thought or a class of events in the present with the aim of making a systematic, factual and accurate description, picture, or illustration of the fact, the properties and relationships between the investigated phenomena (Dr, 2008). The population in the study were respondents consisting of married men and women aged <65 years with the sample criteria being wife/husband, not widow/widower divorcing alive/dead, living together for more than 2 years. Girls and boys aged 18-25 years and not yet married, living with their parents.

RESULT AND DISCUSSION

A. The results achieved in the study can be described as follows:

1. Characteristics of respondents

Table 1. Frequency distribution of respondents' age, gender, length of marriage

Age (years)		Gender		Length of marriage (years)	
Parents					
21 – 35	36 - 65	L	P	< 5	10 (20)
22 (44)	28 (56)	29(58)	21 (42)	5 – 10	15(30)
				> 10	25 (50)
Children					
18 - 21	22 - 25	L	P		
24 (48)	26 (52)	20 (40)	30(60)		

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The data above shows 56 percent of the responses of parents aged more than 35 years and 50 percent of them have lived together for more than 10 years, while 52 percent of child respondents are aged 22-25 years and 60 percent are women.

Table 2. Data on the frequency distribution of Respondents' Education, Occupation and Religion

EDUCATION		OCCUPATION		RELIGION	
Parents					
Primary – Junior High	Senior High – University	Working	Not working	Christian	Islam
18 (36)	32 (64)	29 (58)	21 (42)	33 (66)	17 (24)
Children					
Senior High	University			Christian	Islam
10 (20)	40 (80)			35 (70)	25 (30)

The data above presents that the education level of the respondent's parents is 64 percent of Senior High School – University while 80 percent of children are college, 58 percent of parents work either as ASN (Civil Servant), Polri (Indonesian Policemen), laborers, traders, private sector and the majority of respondents are Christian, 66-70 percent.

Table 3. The dominant power of the father (Patriarch)

Dominant power to the father (Patriarch)	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
Originally a type of family dominated by men	85	85	15	15	100	100
Past; The patriarch's large household consisting of women, young men, children, slaves, and domestic servants who are all under the rule of the male ruler	85	85	15	15	100	100
Today: men's power is the relationship that causes men to dominate women	85	85	15	15	100	100
A system that keeps women under control in various ways	85	85	15	15	100	100
Average	85	85	15	15		

The table above displays 85 percent of Power On The Father (PATRIACHI). This is in accordance with the results of the LRC - KJHAM, 2016 research which asserts that violence against women is due to a patriarchal culture that is difficult to abolish, which is rooted in placing women in the lowest position and men as superior. Women are only

likened to *konco wingking* in Javanese which means “a complementary partner” or the terms *Macak* (making up), *Manak* (giving birth) and *Masak* (cooking) (3 M) which causes women to be limited in the public sphere. In other words, they are considered incompetent in terms of knowledge and skills ((*Sebab dan Akar Kekerasan Terhadap Perempuan – LRC-KJHAM*, n.d.)

Table 4. Privileges

Privilege	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
The experience of a man who commits violence does not have to revolve around his desire to maintain his power.	80	80	20	20	100	100
Generally, violence is considered as a logical result of a man's feeling or understanding that he has certain privileges in his life.	90	90	10	10	100	100
It is not always inequalities of power that lead to violence, but awareness, or often ignorance, of the understanding that one has certain privileges is the cause.	90	90	10	10	100	100
Average	86.7		13.3			

Based on the table above, 85% of men's experiences of violence do not have to revolve around their desire to maintain their power. Generally, violence is considered a logical result of men's feelings/understandings that he has certain privileges in his life such as assuming that women are individuals whom he must educate. If the woman makes a mistake, it is the right of a man as a leader over women to teach a lesson in the form of violence against women (([Subono, 2018](#)) ([Chandra-Mouli et al., 2017](#)). According to Sylvia Walby, 2018 that men who frequently commit violence are those who historically grew up in problematic families ([Mauer, 2018](#))([Bowo, 2010](#))

Table 5. Permission

Permission	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
Men's violence against women, whatever the cause, can actually not continue if there are no permissive conditions, whether open or hidden, from customs, law enforcement, regulations, or religious teachings.	78	78	22	22	100	100
Male acts of violence are frequently celebrated as in sports and in the media.	85	85	15	15	100	100
The historical roots of patriarchal society: the use of violence as the main means of resolving disputes and differences, whether between individuals, groups of men, and nations.	78	78	22	22	100	100
Average	80,3		19.7			

Around 80.3 percent violence against women, regardless of the cause, can actually not continue if there are no permissive conditions, whether open or hidden, from customs, law enforcement, regulations, or religious teachings. It is in accordance with the case findings, which is 90% of cases of gender-based violence stagnate in efforts to handle cases

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and victims do not get the proper response, Komnas Perempuan (National Female Department) urges the state to immediately revise the Marriage Law related to the minimum age limit for marriage and regarding polygamy, revoke without delay all discriminatory local regulations and perform restoration of past human rights victims. The number of discriminatory local regulations in various regions, the failure of the Judicial Review of the Marriage Law and the weak handling of cases at the Integrated Service Center for the Empowerment of Women and Children (P2TP2A) have made the situation of fulfilling women's human rights in Indonesia not yet moving forward. The state is not here to provide maximum protection for women (Masduqi, Bahrul Fuad ; Komardjaja, Inge ; Thohari, Slamet ; Lusli, V.L Mimi Mariani ; Adinda, Titiana ; Kristiyanti, Emilia ; Harahap, Rachmita Maun ; Riyadi, Edisius ; Wijaya, 2010)

Violence arises from religious teachings or erroneous religious understandings, interpretations and thoughts where women are only considered as commodities or goods that can be inherited. Gender biased religious understanding which is the root of violence is the result of interpretation not from religious teachings (Nur Khoiriyah, 2018) (Huriani, n.d.)

Table 6. *The Paradox of Men's Power*

<i>The Paradox of Men's Power</i>	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
Men are also referred to as “Men's contradictory experience of power.”	60	60	40	40	100	100
The ways in which men construct their individual and social power are paradoxically a source of fear, isolation, insecurity, and pain for the men themselves.	60	60	40	40	100	100
Average	60		40			

It is almost certain that all religions on this earth teach in their doctrine the goodness and peace of human life. Islam teaches compassion (mercy) for all nature, Christianity teaches love, Buddhism teaches simplicity, and Confucianism teaches wisdom (Wibisono, Truna, & Ziaulhaq, 2020). In essence, on the one hand, the noble goal of every human being and all religions is to uphold the values of peace and a commitment to non-violence, but on the other hand, why does violence in the name of religion always occur at the expense of many of its people? It seems paradoxical, because on the one hand, religion teaches noble values about peace, but on the other hand, religion is also responsible for the bloodshed of fellow human beings.

According to (Amin, n.d.), it is stated that certain individuals/groups who commit violence are frequently caused by unfavorable situations for them. The situation in question is the occurrence of injustice, continuous oppression, so that it provides rise to anger in order to respond to the source of the cause of the anger. Reality does not in the least prove that social conflicts are more due to the issue of uneven sharing of authority or unfair. It is corroborated by the modern conflict theorist, Ralf Dahrendorf, quoted by George Ritzer & Douglas JG (2005), who elaborates that the emergence of systematic social conflict in all associations is caused by differences in the distribution of authority. The meaning of the word, authority or power has been the main determinant of individual or group conflict. Those who occupy certain positions of authority, automatically control their subordinates and position themselves as superordinates who have power over the subordinates (which are controlled), from a sociological perspective, those who are in power because of the

product of the expectations of the people around them, and not because of their own psychological characteristics, but it is because of position that makes a person full of authority. As a result, because authority is legitimate, various punishments can be imposed on opposing parties, encompassing the legitimacy of violent practices. It applies to anyone who is positioned as a holder of authority or power (Juneman Abraham, 2015).

Table 7. *The Psychic Armor of Manhood*

<i>The Psychic Armor of Manhood</i>	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
Male violence is also the result of a character structure that stems from emotional distancing from others.	41	41	49	49	100	100
The socialization of children in the family is frequently marked by the absence of fathers or adult men, or at least, the emotional distance of men.	41	41	49	49	100	100
There is a kind of 'armor' as a stiff ego shield.	41	41	49	49	100	100
Average	41	49				

When a child feels neglected by his father because he is not involved in his life, he tends to grow up to be a person who has difficulty managing emotions and feels less confident as well as difficulties in social interaction, hence, not a few withdraw from the environment. Behavioral problems of fatherless children have difficulty adjusting to social environments and are frequently involved in problems related to friendship. It can take many forms, but many become arrogant and intimidate others to cover up their fear, hatred, anxiety, and unhappiness. Low academic achievement at school can be caused by many factors, the absence of a father in a child's life is one of them. According to psychologytoday.com, 71 percent of high school students who were expelled were fatherless children. Fatherless children tend to have problems when growing up, especially girls whose fathers are not present are vulnerable to exploitation by adult men. Likewise with drug abuse, fatherless children have a 5 times higher risk of experiencing physical, emotional, and sexual violence than children whose fathers play an active role. Research revealed that children under school age who do not live with their biological parents are 40 times more likely to experience sexual violence. Mental health problems, such as anxiety, depression, and even suicide, are more likely to be experienced by fatherless children. Not only affecting mental health, fatherless children are reported to be more at risk of experiencing health problems, such as acute and chronic pain, asthma, headaches, and stomachaches (Kurniasari, Widodo, Susantyo, & Wismayanti dan Irmayani, 2017)(Girirajan, Campbell, & Eichler, 2011)(Allgood, Beckett, & Peterson, 2012)

A father figure as a role model for children is required, particularly when children are in the golden period, that is the ages of 7-14 years and 8-15 years. It is not discussing about cases where the absence of a father figure for the child is caused by uncontrollable factors, such as passing away when the child is still small. Strengthening the father's role can be performed by being present and providing time for the child, as well as showing affection. Parenting is the responsibility of both parents, so that children grow and develop optimally. "As a result, men tend to be reactive when stressed, such as bad moods and higher levels of psychological stress. They had a bad relationship with their father as a child," says psychologist Melanie Mallers, a stress health researcher at California State

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University Fullerton. Furthermore, the attitude of the father in front of his son will also affect the character of the child as an adult particularly the attitude of the father towards their mothers. If fathers treat their wives with respect and affection in front of their sons, they will learn how to respect and interact well with the opposite sex, especially their mothers. When they see their fathers interacting with other men, they will learn how to talk, socialize and solve problems masculine or gentleman (Leidy, Schofi, & Parke, 2020)(Lamb & Lewis, 2010)(Sarkadi, Kristiansson, Oberklaid, & Bremberg, 2008).

Tabel 8. *Past Experience*

<i>Past Experience</i>	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
Based on various research results, male perpetrators of violence mostly come from families where violence occurs in their lives.	80	80	20	20	100	100
They grow up witnessing or experiencing violent behavior as a daily norm.	85	85	15	15	100	100
The culture of violence that grew in their past lives was in turn carried over to the adults they are today.	90	90	10	10	100	100
Average	85		15			

Children who witness repeated incidents of violence in their homes, and witness their mothers (girls) being victims, can develop the same pattern of relationships in adulthood. Quite a lot of male perpetrators of violence against their partners came from abusive families in their childhood, used to witness the violence perpetrated by their fathers on their mothers, not infrequently he himself was also a victim of father's violence. Meanwhile, women who in their childhood are in a family atmosphere will also see and learn to believe that men are creatures who must win, stubborn and selfish, must be served, while women are creatures who must serve, adapt, and try to please men in various ways (Lia Sitawati, 2019)(Jovanoski, Kire, & Ph, 2021)(Swan, Gambone, Caldwell, Sullivan, & Snow, 2008)(Adebayo, 2014)

Tabel 9. *Masculinity as a Psychic Pressure Cooker*

<i>Masculinity as a Psychic Pressure Cooker</i>	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
Masculinity (muscle) is a social definition given by society to men which directs how men should behave, dress and look and what attitudes and qualities a man should possess.	96	96	4	4	100	100

An in-depth understanding of the gendered nature of men's social relationships and the ways in which masculinity and men's social relationships interact can affect men's mental health. Findings from interviews with 15 men provide rich insight into men's diversity, practice patterns in seeking or mobilizing social support. Meanwhile, some men differentiate between their social relationships with men and women, others have difficulty mobilizing support from existing connections. Some men maintain a desire to be independent, denying the need for social support, whereas others build support networks from which they can actively seek support (Pasalbessy, 2010). Masculinity (also called masculinity or virility) is a set of attributes, behaviors, and roles associated with men and boys. Masculinity can be understood as a social construct, and there is also evidence that some behaviors that are considered masculine are influenced by cultural and biological factors. The extent to which masculinity is biologically or socially influenced is debatable. It differs from the definition of the biological male sex because anyone can show masculine

traits. Standards of masculinity vary across cultures and historical periods. Men question their dominance as men and the rights granted to men solely on the basis of gender following the feminist movement. John Beynon argued that masculinity and men are used to be combined and it is not clear whether masculinity, men or both are in crisis. He writes that the "crisis" is not a recent phenomenon, describing several periods of masculine crises throughout history (some predating the women's movement and post-industrial society), pointing out that because of the fluid nature of masculinity that "crises are constitutive of masculinity itself." (McKenzie, Collings, Jenkin, & River, 2018)(Luis & Moncayo, 2007)

Table 10 Summary of Identification of 7 Root Causes of Violence against Women and Children

7 Root Causes of Violence against Women and Children	YES		NO		TOTAL	
	Σ	%	Σ	%	Σ	%
Dominant power to the father (Patriarch)	85	85	15	15	100	100
The experience of a man who commits violence does not have to revolve around his desire to maintain his power.	85	85	15	15	100	100
Men's violence against women, whatever the cause, can actually not continue if there are no permissive conditions, whether open or hidden, from customs, law enforcement, regulations, or religious teachings.	78	78	22	22	100	100
Men are also referred to as "men's contradictory experience of power."	60	60	40	40	100	100
Male violence is also the result of a character structure that stems from emotional distancing from others.	41	41	49	49	100	100
Based on various research results, male perpetrators of violence mostly come from families where violence occurs in their lives.	80	80	20	20	100	100
Masculinity (muscle) is a social definition given by society to men which directs how men should behave, dress and look and what attitudes and qualities a man should have.	96	96	4	4	100	100

CONCLUSION

Men play a significant role in helping the mother or wife during pregnancy, childbirth and breastfeeding, which is: the role of men when the wife is pregnant is preparing himself as a prospective father by following the development of the wife's pregnancy and supporting preparation for childbirth; the role of men when the wife gives birth is accompanying the wife before and at during childbirth by providing motivation to encounter pain and struggle to give birth; the role of men when the wife is breastfeeding is supporting the success of breastfeeding, particularly exclusive breastfeeding.

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