

# Perpetrators' Resistance, Victims' Defense Mechanisms, and Psychological Consequences of Subjects Victims of Sexual Violence at Schools

Sari<sup>1\*</sup>, Yesyurun Munthe<sup>2</sup>, Maria Veronica<sup>3</sup>, Nova Lady Simanjuntak<sup>4</sup>

<sup>1,3,4</sup>Institut Agama Kristen Negeri Palangka, Indonesia

<sup>2</sup> Universitas Palangka Raya, Indonesia

\* Correspondence e-mail; sari@iaknpky.ac.id

## Article history

Submitted: 2023/07/17; Revised: 2023/08/12; Accepted: 2023/12/29

## Abstract

The goal of this research is that the authors are not in the discussion of catcalling, joking, or compliments that lead to sexual harassment, even though they are all part of sexual harassment. In addition, the authors are also not on a case-by-case exploration of sexual harassment. Researchers rather present the diversity of voices of sexual harassment survivors who are traumatized and then dare to rise with a variety of experiences as resistance to trauma. This qualitative research uses data search and analysis techniques through interviews with three research subjects. The results showed that although the victim limped out of the grip of prolonged trauma, over time, the victim managed to rise through parental support and the diversion of positive and profitable activities for the victim. Support and business opportunities become mental treatment to be brave and resistance tools through oneself to be empowered.

## Keywords

Educational Psychology; Multidisciplinarity of Kindness; Psychological Worries; Self-Empowerment; Sexual Harassment



© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

## INTRODUCTION

According to Mendeley, in 2020, there were 1,539 studies on sexual harassment, 1,591 in 2021, 1,658 in 2022, 1,178 in 2023, and 1 study in 2024. In other words, based on the provisional survey, sexual harassment cases are neither new nor just significant but have reached a crucial stage.

Sexual harassment, according to the thoughts of Kingsley R. Browne, the book published in 2023, informs and is in line with researchers that sexual harassment is a serious problem that occurs anywhere, including in the workplace (Browne, 2023).

Browne added that sexual harassment is not only about sex but also about relationships and power struggles (Browne, 2023). This means that there is an imbalance in the relationship between the perpetrator and the victim in the case of sexual harassment itself. Causality inequality is part of consensus inequality, which means the presence of coercion and the absence of agreement between men and women (Agnihotri, 2021; Stroupe, 2022).

Psychological discomfort is capable of possessing victims of sexual abuse (verbal, visual, and cyber), which is difficult for nurses to deal with regarding the effectiveness and intensive holistic care work as a whole. As Maryam Zeighami points out, reduced work commitment, frequent absenteeism, and the logical consequence of both, namely termination of employment, are present (Zeighami et al., 2023).

Variations in sexual abuse based on Milena Marta Bruschini's examination depend on the country, locality of the case, local culture, place of recovery, and level of education (Bruschini et al., 2023). Bruschini's cross-sectional study showed that students and nurses try to learn about the lives of medical patients in a short period or the range of one year.

Based on Milena Marta Bruschini's research experience, researchers think that there are many ways to explore and investigate in the form of research related to sexual violence besides the medical approach. Cultural, state, and policy approaches are examples. Nonetheless, the researchers are of the view that at the educational level, sexual violence is not absent in the investigation of cases; instead, according to the researchers' survey of the media, sexual harassment is blatantly present and pervasive in the form of responses to cases based on religion, culture, beauty, and clothing size.

Globality of resistance to sexual harassment continues to this day and features a variety of ways. The newest way is the existence of a hashtag on social media as a movement, *#MeToo* (Heymann et al., 2023; Madva, 2019). Movement as a momentum amid the onslaught of social media is currently important in addition to resistance, as well as victim therapy, considering that victims need support from many people (Tedy et al., 2023). Thus, victims do not feel alone in the suffering of prolonged trauma.

## **METHODS**

The present study was qualitative research using interview techniques as researchers' tools to search, sort, serve, and analyze based on real narratives. Narrative as an experience and case systematization is essential in the current silencing of narrative data amid qualitative research. This qualitative research would like to emphasize that narratives, experiences, and perspectives of victims are crucial and not quantifiable with

numbers. Researchers entered into an agreement or consensus with the three research subjects, all of whom were victims of sexual harassment in the world of work. For the research subjects to feel free and free to reveal facts or field realities in the concoction of experiences in the narrative frame. Whether the narratives are painful or entertaining, they strengthen the research subjects.

Additionally, researchers provided pause time for the research subjects to express their unexpressed feelings and to give all the subjects' feelings pause during the data collection process through audio recordings. Raw recordings in the form of audio on smartphones were then transferred into interview transcripts. After that, researchers sorted into factual solids, themes, and themes that researchers describe, analyze, sort, and display in the results and discussion section.

Below, researchers displayed the multidisciplinary identities specifically. Still, they gave names that were not the real names of the research subjects to avoid bad names, and researchers focused on themselves and their research on the topics and content of the narratives in the field.

**Table 1.** Interviewee Identity

No	Age	Jobs	Residency
Harckzky	28	Self-employed	Palangka Raya
Cksthath	26	Self-employed	Palangka Raya
Tkctekh	25	Self-employed	Palangka Raya

Source: Interviewee

Based on Table 1, researchers present the three research subjects, Harckzky, Cksthath, and Tkctekh, who are average over twenty years old and located in Palangka Raya. All three research subjects are local employees who have attended school and college.

## **FINDINGS AND DISCUSSION**

### **Findings**

#### **Experience, Adaptation as Learner Subject Matter**

The subjects of Harckzky, Cksthath, and Tkctekh's research subjects who were 20 years old and beyond, or the sense of having gone through school, whether high school or college, also experienced sexual harassment practices that informed the perpetrators not far from the family circle who even knew the victim. In addition to age, occupation is significant to show that self-empowerment for prolonged trauma is necessary when dealing with swirling thoughts about the case without a change of work with diversion of thoughts as well as therapy and resistance to something that appears outside the victim.

Harckzky ([not actual name]) recounted sexual harassment when he was studying outside the city, far from his place of birth. According to researchers, Harckzky moved and settled while continuing his studies, which requires learning space in the experience of communication, assignments, adapting to the surrounding environment, and adjusting income and expenses as a subject who gets the opportunity to pursue further studies.

Harckzky shared,

*".. saat itu saya pindah sekolah dari kampung pindah.. saya pindah dari kampung untuk sekolah di kota dan di situ saya berencana untuk tinggal di kota.."*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky added,

*".. karena saya memiliki keluarga yaitu sepupu dari ayah saya.. waktu itu di hari minggu saya berangkat dari kampung menuju kota untuk melanjutkan mengurus surat-surat dan berkas yang di minta oleh sekolah"*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky, as a scholar, is certainly inseparable from the fulfillment of administrative requirements for the smooth running of the college. Administration is not just about management, education, and Christianity (the subject is a Christian). However, also about responsibility to humanity and God for the sake of ideals, knowledge development, resistance to inability before entering school, and as a crusader for justice (Munte, 2023a; Riska et al., 2023). Victimization experiences are not necessarily from those who did not go to school, as if they did not get an education about sexuality.

Harckzky complained,

*".. ketika semuanya sudah diurus yang di bantu juga oleh Tante saya dan tinggal masuk dan mulai sekolah.. awalnya semuanya baik-baik saja .. ketika hari pertama saya tinggal di rumah tersebut tidak ada yang aneh atau sesuatu yang terjadi karena saya tidak sampai berpikir hal-hal yang aneh dan orang-orang di situ orang yang baik.. lewat 1 bulan saya tinggal disitu dimana saya merasakan hal yang aneh dengan tingkah laku suami tante saya ini bagaimana ketika saya sedang duduk.. dia melihat saya dengan tatapan yang aneh.. dan sikap yang menurut saya kurang sopan dan membuat tidak nyaman.. sehingga ketika melihat itu saya langsung masuk ke dalam kamar"*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky croaked,

*“.. disitu semakin hari sikapnya semakin menjadi-jadi sampai suatu ketika dia menunjukkan sifat aslinya.. tetapi disitu saya takut dan mencoba untuk memberitahukan kepada tante saya.. dengan sikap suaminya yang kurang sopan dan membuat saya tidak nyaman.. tetapi tidak ada kesempatan karena tante sibuk bekerja dan disitu saya mencoba untuk dia dan melihat lagi apakah dia sudah berubah atau tidak namun ternyata masih sama dia selalu melihat saya dengan aneh dan menggoda saya. Setelah beberapa bulan kemudian lamanya Saya tinggal di situ pada suatu ketika saya mencuci piring dan suami tante ini bersikap yang kurang ajar dia menggoda dan memegang tangan dan memeluk dari belakang disitu saya merasa ketakutan dan melepaskan diri dan menangis dan berteriak lalu lari ke kamar”*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky narrated,

*“.. waktu itu tepatnya tante saya tidak ada di rumah karena dia sedang bekerja jadi di rumah hanya tersisa saya dan suaminya saja yang tinggal karena dia pada hari itu tidak berangkat kerja karena libur.. dan disitu perasaan campur aduk rasa takut saya sangat besar dan menangis.. di situ saya tidak berani keluar dari kamar sampai tante saya kalau pulang kerja dan perasaan saya waktu itu bercampur aduk karena ada rasa takut yang sangat besar dan saya sambil menangis, karena pada waktu itu saya sudah berpikir ke mana-mana tentang perbuatan yang tidak senonoh dan menurut itu hal yang tidak pantas..”*

Harckzky/www/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky followed up the narrative with the lament that,

*“.. setelah dia ngelakuin itu dia langsung pergi dan saya tidak tahu ke mana.. pada waktu itu ketika sore hari tante saya sudah pulang kerja bagaimana di situ tante khawatir dengan saya ketika berada di dalam kamar dan tidak mau keluar di situ tante saya bertanya dan gedor-gedor pintu supaya saya keluar dan menceritakan semuanya.. di situ saya keluar dengan ketakutan dan sambil menangis.. ketika tante melihat itu dia bertanya kepada saya.. tetapi pada waktu itu saya dalam keadaan takut dan disitu juga menangis dan ngga bisa ngomong”*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

*“.. tante menenangkan saya dan membawa saya keluar dari kamar ke ruang tamu lalu mengambil air dan duduk di hadapan saya dengan bingungnya tante bertanya kepada saya apa yang terjadi lalu saya menceritakan apa yang dilakukan suaminya kepada saya.. pada waktu itu dan ketika menceritakan itu tante saya terkejut mendengarnya dan di situ tante sangat marah besar kepada suaminya itu”*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky shared the chronology of his decision-making as a space of resistance to his calamity; Harckzky added,

*".. dan akhirnya saya memutuskan untuk pulang ke kampung dan tidak mau tinggal di tempat tersebut karena rasa trauma dengan kejadian itu.. ketika pulang ke kampung keluarga saya heran kenapa pulang sebelum libur.. padahal belum beberapa bulan sekolah.."*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Despair, disappointment, silence, self-silencing, and avoidance in public spaces, according to researchers, are logical consequences of trauma, especially when trauma is not punctuated by giving time to reflect or providing empowered space for victims to make decisions even though there is no need to rush or need a long time. Harckzky added,

*".. lalu di situ saya langsung masuk ke kamar saya.. tidak mau ngomong apa-apa dengan keluarga saya karena takut dan masih dalam keadaan trauma.. dan pada akhirnya orangtua saya selalu menanyakan kenapa saya pulang.. lalu saya pun menceritakan hal yang terjadi ketika saya di rumah tante dan keluarga saya sangat marah dengan keluarga tante.. karena perbuatan yang sangat di luar di luar batas. . dan disitu keluarga saya sangat marah dan mereka tidak ingin lagi menyuruh saya tinggal dengan Tante saya lagi"*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky countered the narrative by stating that,

*".. pada waktu itu saya tidak mempunyai bukti karena dia melakukannya ketika tidak ada orang dan rumah mereka lumayan gak terlalu banyak orangnya"*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky frankly added that evidence is important as a sign as well as self-reinforcement to provide a report if held accountable for the behavior of the perpetrator of sexual harassment. Evidence is vital as an empowered space and a scholar who has been in and animated the lectures in college. Harckzky continued to say,

*"yang sangat mempengaruhi emosional saya yaitu, fobia, mengalami mimpi buruk, dan memiliki kecurigaan berlebih terhadap orang lain dalam waktu yang cukup lama"*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Familial encouragement is particularly valuable, not only for victims from Christian families but also for other religions and cultures, as well as habits with close friends, and media

participation is important as a space for survival, empowerment, and voice despite silencing here and there (Pradita & Veronica, 2023; Veronica, 2022; Wirawan et al., 2023). Family means a safe space for victims beyond the activities of daily life. Mental formation, attitudes, decisions, and responsibilities begin in the family. Harckzky joked,

*“Saya mencari dukungan dari keluarga saya untuk keluar dari trauma tersebut dengan perlahan melupakan nya walaupun itu sangat sulit dan bukan hal yang mudah namun keluarga saya selalu mendukung dan memberikan semangat kepada Saya untuk melakukan sesuatu hal agar pikiran saya teralih dan mulai pulih dari trauma.. selain itu.. saya mulai ngobrol dengan orangtua saya.. lalu usahain buat cinta ama diri sendiri dengan makan yang teratur dan merawa diri sendiri”*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

Harckzky offered a way out by narrating that coming out of trauma requires a process that is not only perched within the self and subjective commitment but also the circle of the closest people (Merilyn, 2020; Pradita, 2021). The effort became essential not only as a marker of the presence of time and space but also as an affirmation of existence as a philosophical foundation of self and social community, a space of resistance, empowerment and also as life learning (Hasan et al., 2023; Munte, 2022c, 2022a, 2023a; Munte & Natalia, 2022). Harckzky expanded his narrative by arguing,

*“bukan hal yang mudah untuk keluar dari trauma.. tapi saya terus berusaha dan berusaha untuk keluar dari trauma tersebut”*

Harckzky/wwcr/ExperienceAdaptationasLearnerssubjectmatter/20092023

The second interviewee said,

*“.. ketika melihat suami baru ibu saya orang nya baik dan bisa membahagiakan ibu disitu hati saya pun senang suami baru mamah membawa kedua anaknya nya itu kerumah Untuk tinggal bersama namun mereka memiliki sifat yang sangat berbeda anak ke 1 orang nya suka mabuk minum-minuman keras dan berjudi tetapi anak yang ke 2 orang yang baik dan peduli kepada orang tua. Ternyata saya tidak menyangka bahwa dari situ lah di mulai hal yang baru yang saya alami di mana ternyata kakak saya ini menyukai saya. Kakak tiru saya ini selalu mendekati saya sehingga membuat saya risih dan marah”*

Cksthath/wwcr/20092023

Cksthath spoke of intention, parenthood, and maturity as a Christian capable of empowerment based on biblical reflection and as a worker reflecting on the results of work and the inclusion of a continuous process of work (S. N. Tumbol & Wainarisi, 2023). She added,

*".. saya merantau hanya sendiri karena niat untuk mencari pekerjaan dan membantu orang tua saya mencari uang, karena saya juga melihat keadaan orang tua saya juga sudah tua dan sudah lelah untuk bekerja. jadi, saya berpikir dan memutuskan untuk merantau karena saya sudah dewasa dan saya bisa mencari pekerjaan.. dari situ saya pun memberanikan diri untuk pergi keluar kota dari desa saya untuk ke kota untuk mencari sebuah pekerjaan. Setelah sampai di kota tersebut saya pun mencari pekerjaan dan mencari kos-kosan untuk tempat tinggal.."*

Cksthath expressed the joyful mood of getting a job. He or she will do everything possible as a responsibility to the company and parents for the sake of economic development and survival amidst the onslaught of globalization (Pongoh, 2022b). Cksthath narrated that,

*".. hari pertamanya saya tidak mendapatkan pekerjaan karena tidak ada lowongan pekerjaan. pada suatu hari di dekat tempat kost Saya tinggal di situ ada lowongan pekerjaan jadi saya menggunakan kesempatan itu untuk mengambil pekerjaan tersebut. Di situ Saya merasa senang sekali karena saya mendapatkan pekerjaan dan bisa membantu orang tua saya setelah beberapa bulan.."*

Cksthath/wwcr/20092023

Comfort, according to Cksthath, is rather the absence of intimacy, freedom of expression, and activity. However, sometimes, facts and desires do not match the situation. Suspicion plays an important role when encountering something threatening, such as power relations and the presence of a power greater than oneself. The inequality of relations here becomes critical according to researchers when seeing justice in the shadows of darkness (S. Tumbol, 2020; TUMBOL, 2022; S. et al., 2023). The darkness itself is not necessarily expelled with prayer or religious rituals but with alertness and complete equipment within oneself. Cksthath expressed,

*".. saya bekerja di situ saya merasa nyaman dan baik-baik saja sampai pada suatu hari ketika saya pulang kerja menuju kos ada seseorang yang gerak gerik nya mencurigakan dan orang tersebut mengikuti saya dari belakang.."*

Cksthath/wwcr/20092023

Based on Cksthath's numerous narratives, researchers consider it necessary that voices need to be displayed, projected and become a sustainable action to fight forms of oppression (Munte, 2022b; M. et al.; S. Sarmauli, 2016; S. et al., 2022). Both by power relations, self-recovery tools, psychological, spiritual, and cultural tools, and a tool for evidence in policymaking. Cksthath added,

*".. pada saat itu saya merasa takut dan gugup sekali ketika melihat gerak-gerik nya dan saya berjalan dengan cepat-cepat tetap orang tersebut tetap mengikuti saya dan.. untung nya ada seorang ibu lewat jalan tersebut ketika itu pun saya berlari menuju ibu-ibu itu untuk berjalan bersama nya.. ketika saya melihat ke belakang ternyata orang tersebut sudah tidak ada lagi"*



Cksthath/wwcr/20092023

Cksthath narrated an incident of sexual harassment that she experienced. Cksthath complained,

*".. lewat beberapa hari setelah itu saya pulang lagi melewati jalan tersebut yang sepi.. tapi waktu itu aman dan tidak ada orang itu.. ketika saya melihat itu saya pun tidak berpikir ke hal yang negatif dan saya ketika pulang kerja selalu melewati jalan itu.."*

Cksthath/wwcr/20092023

Cksthath elaborated on her experience by saying that loneliness becomes a lesson to display all strength to resist power relations (Sriwijayanti, 2020b, 2020a). Not only did it come at an educational level, it also came naturally and was constructed. Cksthath shared further,

*".. sampai pada suatu hari ketika saya sudah tinggal disitu beberapa bulan waktu itu saya pulang kerja sudah malam dan saya pun melewati jalan jalan.. bisa dibilang sepi dan tidak ada orang yang lewat pada waktu itu saya melihat ada orang yang mengikuti saya dari belakang saya pun merasa ketakutan.."*

Cksthath/wwcr/20092023

Cksthath recounted the details of the sexual harassment incident while signaling that although she was a woman, she was able to fight back in action, avoiding fear and sharpening suspicion in crucial moments and crucial phenomena that were different from everyday activities. Cksthath narrated,

*".. lalu saya jalan dengan cepat-cepat sambil berlari-lari tetapi orang tersebut selalu mengikuti saya dari belakang dan sampai akhirnya dia mengejar saya sampai saya tertangkap oleh dia dan di situ dia mencoba untuk melecehkan saya tetapi di situ saya melawan dan untungnya di situ saya berteriak sangat kencang dan ada seorang yang lewat di jalan.. di situ pun orang tersebut menolong saya dan orang yang mencurigakan tadi dia langsung pergi dan melepaskan saya di situ di situ saya merasakan sangat takut dan merasa trauma seluruh tubuh saya bergetar karena ketakutan. bapak tersebut yang lewat tadi menolong saya dan membantu saya.."*

Cksthath/wwcr/20092023

Cksthath added,

*".. tetapi di situ saya menangis karena merasakan takut dan trauma dan bapak tersebut menolong saya dan mengantar saya pulang sampai ke kos saya dan di situ Saya sangat sedih dan sangat marah ketakutan dan perasaan saya sangat campur aduk pada waktu itu ketika bapak itu pulang saya pun langsung mengunci kos saya dan wanginya Saya memutuskan untuk pulang ke kampung dan keluar dari tempat kerja saya dan tidak mau balik lagi ke kota"*

Cksthath/wwcr/20092023

Cksthath found solutions while engaging many mixed feelings within as part of the psychological tension and self-counseling to get out of the prolonged guard of fear. Sharing friends is essential, not only with peers and workmates but also with parents who need physical and psychological protection (Apri, 2022; Munte, 2018).

### **Educational Psychology: Self-Empowerment and Multidisciplinarity of Kindness**

Protection is needed when they are needed and even when they are not needed as part of maintaining communication relationships and psychological cords.

*".. sampai di rumah saya orang tua saya heran dengan sikap saya yang murung dan suka menyendiri, lebih memilih di kamar disitupun orang tua saya curiga dan bertanya dan memaksa saya untuk menceritakan apa yang terjadi kepada saya disitupun saya menangis dan memeluk mamah saya dan menceritakannya kepada mamah saya dan mamah saya menangis mendengar apa yang terjadi kepada saya disitu orangtua saya sangat marah dan merasa bersalah karna membiarkan saya bekerja di luar kota dan saya melewati hari-hari dengan trauma.. yang saya dapat tetapi disitu keluarga saya selalu memberikan support kepada saya untuk pulih dari rasa trauma yang saya alami"*

Tkctekh/wwcr/20092023

Tkctekh added

*"Respon saya waktu itu saya sangat ketakutan dan pikiran saya campur aduk ketika tersebut terjadi kepada saya sampai tangan dan kaki semuanya gemetar ketika itu terjadi.. Saya mencari dukungan dari orang tua saya untuk melewati hal yang saya lewati.. cara saya merencanakan masa depan mengalami tamu tersebut saya mulai mencari pekerjaan dan di situ saya mencoba membuat bisnis yang sehingga itu membuat saya sibuk.. bisnis yang saya mulai awalnya tidak berjalan dengan lancar karena terkendala dalam keuangan tetapi pada akhirnya mulai menghasilkan dan saya mendapatkan keuntungan dari bisnis yang saya buat ini.. saya mulai banyak pesanan dari situ saya karena sibuk mulai tidak ingat lagi dengan trauma yang saya rasakan"*

Tkctekh/wwcr/20092023

For Tkctekh, survival, time, and opportunity were essential not only as an act of survival and economic development in the future but also for self-recovery, the negative psychological impact of the self and seeking experience and learning as part of the process (Lumbanraja, 2021; Natalia, 2020; Nugrahhu et al., 2023). Although the research subjects did not directly deal with the law, at least, according to the researcher, the research subjects have been able to speak out as an integral part of qualitative research. In addition, the voices that come out are a resistance to silencing, which is not only at the level of power relations but also in the flow of information that should receive multi-party attention as a shared responsibility.

## CONCLUSION

Based on the three research subjects, the researchers concluded that sexual harassment in public spaces (work and school), which is an important locality for research subjects, indicates that public spaces are not only not safe spaces but also a sign of the need for self-resistance and social participation. Social participation is through narratives or advice from the closest people and direct action as first aid for victims by neighbors, parents, and colleagues. The multiplicity of kindness allows time and space not only for victims but also for social stimulus in the public sphere to be mutually aware and maintain public safety in response to the presence of sexual harassment, which has a long-lasting impact on mental health, trauma, and confinement.

## REFERENCES

- Agnihotri, N. (2021). Women Empowerment and Their Decision-Making Supremacy : A Literature Review Approach. *International Journal of Entrepreneurship, Business, and Creative Economy*, 1(1). <https://doi.org/10.31098/ijebce.v1i1.446>
- Apandie, C., & Rahmelia, S. (2022). Lessons for Citizens Regarding Government Efforts to Promote Covid-19 Vaccines: Responses and Challenges to Post-Pandemic Citizenship Education. *Annual Civic Education Conference (ACEC 2021)*, 56–64.
- Apandie, C., Rahmelia, S., Risvan, L., & Kodun, N. (2022). Interrelated values between Bhineka Tunggal Ika and religious moderation to strengthen pluralism in Indonesia. *Jurnal Civics: Media Kajian Kewarganegaraan*, 19(1), 154–164.
- Apri, Y. (2022). The Contribution of PAK Teachers in Instilling Christian Ethical Values for Students Age 7-12 Years at Public Elementary School 4 Palangka Raya. *Indonesian Journal of Christian Education and Theology*, 1(2), 60–69.
- Browne, K. R. (2023). Sexual Harassment. In *The Oxford Handbook of Human Mating*. <https://doi.org/10.1093/oxfordhb/9780197536438.013.34>
- Bruschini, M. M., Hediger, H., & Busch, A. K. (2023). Patients' sexual harassment of nurses and nursing students: A cross-sectional study. *International Journal of Nursing Studies Advances*, 5. <https://doi.org/10.1016/j.ijnsa.2023.100121>
- Dandi, D., & Veronica, M. (2023). Educational Psychology, Subjective Narratives of Consequences of Games Performance. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 138–144.
- Heymann, J., Moreno, G., Raub, A., & Sprague, A. (2023). Progress Towards Ending Sexual Harassment at Work? A Comparison of Sexual Harassment Policy in 192 Countries. *Journal of Comparative Policy Analysis: Research and Practice*, 25(2).

<https://doi.org/10.1080/13876988.2022.2100698>

- Keristina, A., Ariyani, A., Nisapingka, D., Alvin, J. T., Ningsih, J., Natalia, K., Monica, L., Wandik, M., Garuda, N., & Sayori, S. Y. (2023). Understanding as a Way of Attitude According to Rudolf Bultmann and Demythologizing. *Asian Journal of Philosophy and Religion*, 2(1), 173–187.
- Lumbanraja, D. T. S. (2021). The Mindset of Christ As The Foundation of The Church in Building Religious Harmony: An Interpretation of Philippians 2: 5. *Dialog*, 44(1), 67–74.
- Madva, A. (2019). The Inevitability of Aiming for Virtue. *Overcoming Epistemic Injustice*.
- Manik, W., Wulandari, W., Fera, F., Agustin, H., Moyau, D., & Munte, A. (2023). Ethical Reflections On Immanuel Kant's Moral Philosophy And "[Adolescent] Delinquency". *JOLALI (Journal of Applied Language and Literacy Studies)*, 2(2).
- Manuputty, R. J., Penti, P., Agustina, M., Anjelia, N., & Rinie, R. (2023). Availability of Facilities Supports Education Across All School Levels: Case Study of SDN 1 Sabaru. *Journal of Instructional and Development Researches*, 3(3), 86–100.
- Meilan, L., & Mariani, E. (2023). Confidence and Students' Access to Part-Time Labor in Kalimantan Tengah. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 152–159.
- Merilyn, M. (2020). The Implication of the Scripture Genesis 11: 1-9 in Multicultural Context of Indonesia. *Satya Widya: Jurnal Studi Agama*, 3(2), 20–35.
- Munte, A. (2022a). Contemporary Ecopedagogical-Political Dialectics Based on Paulo Freire's Philosophy in Palangka Raya, Indonesia. *Journal of Education for Sustainability and Diversity*, 1(1), 1–17.
- Munte, A. (2022b). Human Rights, Vocational High School, Christian Education-Homo Hortensis and Political Philosophy. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 14(2), 907–926.
- Munte, A. (2022c). Philosophy of Giorgio Agamben-Homo Sacer's on the Independent Curriculum for Learning in Indonesia: Critical Reflection. *International Seminar Commemorating the 100th Anniversary of Tamansiswa*, 1(1), 464–468.
- Munte, A., & Korsina, R. E. (2022). Martha Nussbaum's Feminist Philosophy on Body Autonomy and Its Relationship to the Experiences of Women Survivors of Child Marriage: A Case Study in Sukamara, Central Kalimantan. *Jurnal SUARGA: Studi Keberagamaan Dan Keberagaman*, 1(1), 27–34.
- Munte, A., & Natalia, D. (2022). Contribution of Obedience According to Hannah Arendt Philosophy towards Terrorist Women in Indonesia. *Al Huwiyah: Journal of Woman and Children Studies*, 2(1).
- Munte, A., Natalia, D., Magdalena, E., Wijaya, N. J., & Malau, R. (2023). Aesthetic

- Musicality of Arthur Schopenhauer and New Testament Throughout the Ages: Musikalitas Estetis Arthur Schopenhauer dan Perjanjian Baru Sepanjang Zaman. *Journal of Social and Humanities*, 1(1).
- Netanyahu, K., & Susanto, D. (2022). The Sustainability of Interreligious Dialogue in Indonesia under the Phenomenon of Intolerance by Islamic Populists. *Dialog*, 45(2), 248–257.
- Nindi, K., Veronika, G., & Makalelu, J. (2022). Philosopher-Theologian Miroslav Volf's Thoughts on the Theology of Remembering. *Indonesian Journal of Christian Education and Theology*, 1(2), 82–89.
- Nugrahhu, P. A., Sulistyowati, R., Utami, N. N. A., & Ernest, J. (2023). Striving for musical excellence: a study on the development of music players' skills for church worship accompaniment through ensemble training. *Dewa Ruci: Jurnal Pengkajian Dan Penciptaan Seni*, 18(1).
- Pongoh, F. D. (2022b). Characteristics of Education in Central Kalimantan Using Biplot Analysis. *Proceeding of The International Conference on Natural Sciences, Mathematics, Applications, Research, and Technology*, 2, 18–22.
- Putri, Y., Suriani, R. G. M., Sefle, Y., & Munte, A. (2023). Miroslav Volf's Theosophy and Charitable Social Living. *Athena: Journal of Social, Culture and Society*, 1(4), 219–231.
- Rahmelia, S., Haloho, O., Pongoh, F. D., & Purwantoro, B. (2022). Building an Environment That Motivates Education Sustainability in Tumbang Habaon Village, Gunung Mas, Central Kalimantan Province, During Pandemic through Participatory Action Research between Parents, Schools and Church. *Engagement: Jurnal Pengabdian Kepada Masyarakat*, 6(1), 204–220.
- Reggina, F., & Indriani, E. (2023). Psychological Education in Overcoming Trauma Due to Natural Disasters. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 160–165.
- Saputra, E. J., Fransiska, F., Dina, L. K., Sihombing, O. M., & Eric, M. (2023). Educational Music and Sounds Through the Lens of Theodor Adorno and Immanuel Kant. *Journal Neosantara Hybrid Learning*, 1(2), 154–172.
- Sarmauli, M. T. (n.d.). Preaching and Tolerance Amongst Religion: an Analyses From Homiletic Perspective. *International Journal on Integrated Education*, 1(1), 1–9.
- Sriwijayanti, I. (2020a). *Christian Education in the Information Era with a Faith of Community Approach*. <https://doi.org/10.4108/eai.11-12-2019.2302084>
- Sriwijayanti, I. (2020b). Christian Education in the Information of Era Openness with a Faith of Community Approach. *ICCIRS 2019: Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*, 435.

- Stroupe, D. (2022). Naming and disrupting epistemic injustice across curated sites of learning. *Journal of the Learning Sciences*, 31(2). <https://doi.org/10.1080/10508406.2021.1977647>
- Sulistiyowati, R., Munte, A., Silipta, S., & Rudie, R. (2022). Strengthening Music Learning at SMKN. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 22(2).
- Suriani, R. G. M., & Betaubun, C. A. (2022). The Connection between the Cosmostheandric Philosopher Raimundo Panikkar and Interreligious Relations in Indonesia. *Indonesian Journal of Christian Education and Theology*, 1(2), 70–81.
- Susanto, D., Natalia, D., Jeniva, I., & Veronica, M. (2022). Brand Knowledge Training Through Packaging Materials And The Use Of Social Media In Hurung Bunut Village, Gunung Mas District. *AMALA Jurnal Pengabdian Kepada Masyarakat*, 1(2), 81–89.
- Susila, T. (2022c). Sacrifice And Tribute In Hosea 6:6: The Implication Of Contextual Worshipping. *Interdisciplinary Social Studies*, 1(5). <https://doi.org/10.55324/iss.v1i5.129>
- Susila, T., & Risvan, L. (2022). Reconstructing the Formation of Israel's Religion in the context of Old Testament Biblical Text. *Khazanah Theologia*, 4(2). <https://doi.org/10.15575/kt.v4i2.17024>
- Tamara, Ramada R, Y., Saras, Ronaldo, & Abidondifu, Y. C. (2022). Praxis of Teachers' Power Relations on Students Discipline in Elementary School. *Formosa Journal of Science and Technology*, 1(8). <https://doi.org/10.55927/fjst.v1i8.2098>
- Tumbol, S. (2020). Preaching Great Commission of the Book of Matthew 28: 18-20 in the Context of Indonesian Pluralism in Palangka Raya. *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*.
- Wirawan, A., Maling, A., Malau, R., & Ullo, P. (2023). Social Action Youth Church of Central Kalimantan through Churches, Educational institutions and Civil Societies. *Athena: Journal of Social, Culture and Society*, 1(4), 206–218.
- Zeighami, M., Mangolian Shahrabaki, P., & Dehghan, M. (2023). Iranian Nurses' Experiences with Sexual Harassment in Workplace: a Qualitative Study. *Sexuality Research and Social Policy*, 20(2). <https://doi.org/10.1007/s13178-022-00688-w>