

LEGAL PHILOSOPHY REVIEW: THE PARTICIPATORY PARADIGM FOR VIOLENCE AGAINST WOMEN IN CENTRAL JAVA

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Abstract

This article will analyze the participatory paradigm for the empowerment problem of women of the village violence victims in central Java based on three questions in the form of ontology, epistemology, and methodology. Community involvement began when identifying problems to formulate joint actions, while the research results were directly applied to the problems encountered. Victims of violence in women are considered to be very understanding of the problems faced so that they are expected to be found the right solution to be applied in the community and provide results under expectations. In the process of Participatory Action Research (PAR) There is a process of digging, seeking, investigating issues and problems of women in the issue of women's trafficking, sexual exploitation in a collaborative research/ collaboration. Research is done in an equal relationship which then ends up doing the action together. Related to the issue of violence against women raises participation and raises women's power to build a good relationship between victims of violence against women, between women and the wider community, and among women victims of violence with researchers.

I. Introduction

Gender difference is not a problem as long as it does not raise to gender inequality (gender inequalities). But in reality, the gender differences have given rise to various injustices, both male and female. This can be seen from the various forms of injustice that exist such as marginalization (depletion), subordination (the assumption or treatment that women are more vulnerable), stereotype (labeling), violence (violence), discrimination (distinction). This form of gender injustice cannot be separated from each other because of its interrelated and influencing each other.

The real form of these injustices is gender-based violence, domestic violence, sexual abuse, rape, sexual harassment, women's trafficking, forced prostitution, and dangerous acts of women. These forms of violence can cause problems with reproductive health as well as physical, mental, sexual, and other health problems. More than that, his female identity and contact with various other identifying factors such as class, race, ethnicity, religion, age, sexuality, and citizenship status can be something that increases their vulnerability to violence.

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Based on the annual record 2019 published by the National Commission for Anti-Violence against Women (Komnas Perempuan), the number of cases of violence against women in the year 2018 amounted to 406,178 cases or increased 14% from the previous year of 348,446 cases. Meanwhile, the number of violence against the highest female in Central Java province is 2,913 cases (team of Writers Komnas Perempuan, 2019:8-10). This victim of violence was not confined to adult women but also the children.

Victims of violence in Central Java have reached 1,156 people with several cases reaching 1,420 cases. From 35 Regency/city in Central Java, the city of Semarang has become the most number of cases in case of violence, reaching 221 cases. Meanwhile, the type of case of female violence is a lot of blades in Central Java is physical violence that reaches 634 cases, followed by sexual violence 464 cases and psychic violence there are 444 cases (Dhana Kencana, 2019).

LRC KJHAM Central Java Data states that the highest form of violence is the case of rape, then domestic violence, followed by violence in the courtship, violence against sex workers, violence against migrant workers, sexual harassment, and after that human trafficking. Even in policy-related violence against women, victims of women are often not involved and heard by the village apparatus, law enforcement officials even by citizens themselves. The explanation of the victims of violence is not a priority to be observed so that women of violence are only resigned to the incident that befalls them on the accusation that their mistakes are the cause of the accepted violence. As a result, they were sidelined by their communities, their voices and opinions have been eliminated with a view that has been influenced by the Patriarchy culture in society for a long time. Patriarchy culture often makes women victims of violence undo the intention to report the perpetrators because of the case that it is considered a disgrace that must be covered.

Development policies should prioritize marginalized community groups in this regard, including women who are victims of violence. Development, according to Olopoenia (1983) and Pradip (1984), is not an activity that isolates, for which development implies the advancement of a lower state to a higher and more liked. Development is a process in which people are made aware of the opportunities within them to be accomplished. Development begins with people and develops through them (see, 1981; Gwanya, 1989). This is why, according to the author, why should women be involved in ongoing development initiatives, especially those marginalized (M.Kongolo and O.O.Bamgose, 2002: 79-80).

In the process of legal development requires the direct participation of victims of violent groups in women who certainly understand the problem he faced and hopefully can find a solution to the problem. Furthermore, existing solutions can be applied in the community and give results following expectations. Concerning the process of empowering the women of violence involving the participation, the voice of women to analyze what problems are faced, what solutions can be moved together in the practice and how the results obtained in the evaluation process then the authors are interested to reveal further related to the empowerment of village women of PAR-based violence in Central Java. Discussions related to the empowerment of village women The victims of PAR based violence are conducted using the Participatory paradigm. Based on the

background, it is interesting to further describe how the conceptual study relates to the empowerment of village women's *PAR*-based violence victims in central Java based on the paradigm Participatory?

II. Research Methods

The discussion on the empowerment of women group of *PAR*-based violence as a philosophical study of science is certainly not separated from the three fundamental questions related to the paradigms including ontology, epistemology, and methodology. Based on the existing problems, the standpoint or point of view in this study includes qualitative. Qualitative research performs a set of interpretive practices that are interconnected by always hoping to gain a better understanding of the subjects of the studies to be researched (Norman K. Denzin and Yvonna S. Lincoln, 2011:4) This type of research is a descriptive study describing the problem solving that exists based on social reality using data. The research approach chosen in this study is qualitative descriptive research. According to Bogdan and Taylor (Moleong, 2012:4), qualitative research as a research procedure produces descriptive data of written or spoken words of people and behaviors that can be observed. Qualitative research is based on the efforts to build their views that are researched in detail, not confined to numbers, and formed with words. The use of qualitative descriptive research design in this study was intended to explain deeply the use of the participatory paradigm as jurisprudence in seeing violence against women in Central Java.

III. Research Result and Discussion

The paradigm according to Guba and Lincoln as quoted from Erlyn Indarti is a key philosophical system, parent, or 'umbrella' which includes ontology, epistemology, and certain methodologies that cannot be exchanged, presenting a certain belief system that thrusting how the world is seen, understood, and studied, in other words associating its name with a certain worldview (Erlyn Indarti, 2019). The three fundamental questions relating to the paradigm include: (Erlyn Indarti, 2001:146)

A. Ontological Question

What is the form and nature of reality, and thus what can be known about it? If it is believed that the world is real, then only real existence and action are accepted and acknowledged. The nature of science is related to the participatory paradigm as follows: Participatory reality: Subjective reality - The objective created jointly by the existing mind and cosmos. Cosmos, in this case, is the Jagat in which the mind works. The product in the form of more than one person (everyone has a self-thought), the objective is not necessarily the opposite of subjectively, even subjective and subjective to objective (Erlyn Indarti, 2019).

B. Epistemological questions

What is the nature of the relationship between individuals and their environment (including society) or between researchers and those examined, and what can be

known about it? The study and knowledge relations for the participatory paradigm can be explained as follows: critical subjectivity in participatory transactions with Cosmos; Epistemology, propositional, and practical knowledge is expanded; Findings are created together. A critical subjective question what is it like this subjectively? Epistemology discusses the theory and practice of practice (theories and practices are at the same level). The findings were created together as if they were included in the paradigm of constructivism (Erlyn Indarti, 2019).

C. Methodological questions

How is the data collection method? Speaking is related to the way used in the collection of research data. Related to the Participatory paradigm can be explained as follows: political participation in collaborative action inquiry: primary is practical; The use of language that is grounded in the context of expression shared. Political means that there is collaboration, action, participation tends to be movement. Collaborative Action inquiry: Subjective due to experiencing something (experience separated-experience cosmos and individual experience). Primary practical: practical (workable) does not mean simple. In participatory, the cosmos is not the same as the experience (Erlyn Indarti, 2019). The discussion on the empowerment of women groups of the victims of the PAR-based violence certainly is not separated from the three fundamental questions related to the paradigms including ontology, epistemology, and methodology.

Discussion related to the use of the participatory paradigm as a study of science in the view of violence against women in Central Java is certainly a starting point of the philosophy itself. Participatory that is discussed by the author, in this case, is not a model-shaped but rather on the paradigm that is part of the philosophy of science. For example, the FPAR is more Dkhususkan related to the empowerment process of female violence victims, especially in central Java. The policy is related to the preparation of the protection and recognition of the existence of female victims of violence by basing on the potential that they have in the community that certainly for a more concrete form of the points need advanced research with a period that is quite long again.

The purpose of philosophy is to gather human knowledge as much as possible, to propose criticism and assess knowledge, to find its essence, and to publish and organize everything systematically which brings understanding to more worthy actions (Robert Pranata, Erlyn Indarti, and Tri Laksmi Indraswari, 2016:5). Erlyn Indarti in her inaugural speech suggests that in the world of Philosophy of law is designed a new foundation by adopting the idea of a paradigm into the sphere of philosophy that has evolved to make the philosophy and philosophy of law like undergoing a process of rejuvenation or cellular rejuvenation again (Erlyn Indarti, 2010).

This paradigm Participatory is used in Participatory Action Research which is research involving community participation, as well as empowerment where the research is held. Community involvement began when identifying problems to formulate joint actions, while the research results were directly applied to the

problems faced (from community by society and to society). The development of knowledge through PAR is not only utilized by the intellectual circles themselves and is only in the library but is a tool to perform the strengthening, empowerment, female group of victims of violence.

According to Ambar T. Sulistyani in the article titled "Implementation of village funds allocation policy (ADD) in empowering village community in *Cerme Village, Grogol Sub District, Kediri Regency*" (Helen Florensi and Roestoto, 2014:5), the process of community empowerment through the following stages:

1) A phase of awareness and formation of conscious behavior

In this stage, socialization related to violence against women as a form of light that is expected to make the citizens especially women who are victims of violence become aware and concerned about the consequences of violence against women and strive to inspire the victims to rise and increase existing capacity to prevent violence against women back.

The participatory paradigm is more utilized at this stage, victims of violence against women get the stimulus to find themselves the problems they face during this time can then bring out the potential that exists in themselves so that it becomes empowered.

2) Transforming skills in the form of knowledge insight, skill prowess to open insight.

In the process of transformation that is still carried out to the knowledge especially about the law, for the follow-up of the skills delivery skill is restored to the citizens themselves, especially women victims of violence against women to explore their potential and develop it in the form of skill skills so that they can participate in the development of the role.

At this stage, the victim of violence against women is still limited to a small role in the object of development, but it should be placed as the subject of development as intended in the participatory paradigm.

3) The level of enhancement of intellectual abilities, skills that lead to the initiative and innovative capabilities towards self-reliance

This stage requires a long and continuous process, especially in relation to victims of violence against women. In the final stage of policy to be taken as a form of improvement of the policy that has been made by the Government so far, for example in the Domestic Violence Act or can also be the basis of the strengthening of the Sexual Violence Removal Act draft.

The participatory paradigm seeks to unify actions and reflections, theories, and practices in participation with others, in search of solutions to issues of urgent concern for people and the more common development of individuals and their communities (Candy Khan and Donna M. Chovanec, 2010:35). According to Reason and Bradbury, participatory action of research combines theory and practice, action and reflection with the participation of stakeholders who seek practical solutions to problems and problems, enabling the development of their stakeholders and

communities as a result of the research process (Steven Jacob, 2016:49). In essence, PAR is more transformative and not just informative.

Women Empowerment Activities Village violence victims are implemented referring to the development objectives at all levels of development implementation. Therefore, the researcher should understand all the policies and the results of the Community deliberations related to the implementation of the development. Without a thorough understanding of the policies that have been agreed, the facilitator will experience obstacles in the process of empowerment of the community organized together (Totok Mardikanto and Poerwoko Soebiato, 2019:193).

Policies become a means of achieving objectives and objectives that have been planned and must pass through several phases that include the process of identification of policy problems (identification of policy), drafting agenda (agenda settings), formulation of policies (policy formulation), the legality of policies (legitimizing of policies), implementation of policies (policy implementation) and evaluation policy (policy evaluation) (Helen Florence 2014 and Related to the discussion on the empowerment of female victims of violence, the policy to be taken with the appropriate handling process to prevent violence against women (preventive efforts) and the steps that can be taken as a form of treatment in case of violence against women (repressive attempts). The policy is taken based on the identification of problems acquired directly by involving the whole community (Tejomurti, K. 2018: 272), especially in this case women victims of violence against women acquired using the participatory paradigm. The identification of the problem is done by the women victims of violence and related communities, based on the solution and the results are made basic in the next policy-making process.

The study focuses on the position of the village woman's violent victim in a community related to the role and power to make decisions, access to the resources, feelings, and experiences of women as a source of knowledge for its analysis and choice of actions, including the instrument of inquiry-based on the values of unbiased gender. In *PAR* there is the process of digging, seeking, investigating issues and problems of women in the issue of women's trafficking, sexual exploitation in a jointly researched/collaborative. Research is done in an equal relationship which then ends up doing the action together. The method of empowerment is done by the process of building participation, the process of establishing a more equal power relationship between men and women, the process of building a piece of shared knowledge, even the overall reflection process can be done during the data collection process with a variety of methods that adapt women, situations and other contexts. Participatory view of the emphasis on individuals as subjects with individual experience and knowledge; His statements are related in the existing cosmos; and emphasize it on the integration of action with a more fulfilling knowledge (Heron, J., & Reason, P, 1997:274-294).

Violence against women

The results of the study of women of violent victims showed that women still have a lot of gender-based violence in both psychic, physical, sexual, and economic

abandonment in households both occurring in the domestic area as well as in the public. Some of the reasons for violence in women include:

1. Forced marriage and child marriage

Forced marriages and female marriages at the age of children increasingly perpetuate discrimination against women, impeding women's empowerment, and thwarting the embodiment of gender equality. Child marriages have serious implications for girls including health hazards, dropouts, limited economic opportunities, personal developmental disruptions, and often, early divorce. Girls who are legally divorced are considered as adults and vulnerable to trafficking caused by economic fragility

As experienced by Mawar who had experienced rape from her male friend who put her heart. Then she was crowned and married to another man. His marriage did not go harmoniously. Then Mawar decides to work. Dahlia a friend offered him to work as a karaoke guide in Jepara. The agreement is only as a karaoke guide Mawar has lied, she was told to be a PSK and get sexually violent.

2. School dropouts

The limited skills/skills and employment opportunities make women migrate to jobs that do not need skills and are vulnerable to getting stuck in sexual violence.

3. Absence of land ownership rights and household property

The marriage puts the husband as the holder of ownership rights to the land and the entire household wealth so that in practice the possession of such land and home is still in the name of the husband although the money is sourced or acquired by the wife. For women who become TKW, remittances to husbands are often used to buy things that do not affect women's welfare, such as being used to buy motorcycles, TV, and to remarry (polygamy).

Based on the results of FGD "map of the law of violence against women in Central Java" with BP3AKB Jateng in 2019, obtained information related to the case in the district of Kendal:

"A wife working in Arabia and always sending money every month but her husband remarried. When he returned to the village, the wife was even persecuted by the husband on the grounds not according to what the husband said (the slaughter) when it was done because the wife had felt betrayed by her husband. Violence against women committed by a husband to the wife is often regarded as a consequence as a result of the disobedience of the wife to the husband who is socially average the wife's higher economic as usual to be women labor (TKW) abroad. Stereotypes or public assumptions are the more fertile violence against women because it is justified that the husband well educates his wife but because it could not be obedient then forced to do violence to give a good education to the wife. Subconsciously, this is a small part of the patriarchal culture. " Thus, the sending of money is not able to change the

situation of discrimination that exists in the society between men and women, precisely the reason that turned to women to be victims of domestic violence

4. Lack of Knowledge and Awareness about Violence Against Women

Based on the results of the research on “mentoring legal aid for victims of violence against women in Semarang District” was held in 2019 revealed how the knowledge and awareness about violence against women who are still very weak compared to men, as complained by parents of victims of rape and sexual harassment in Semarang district, as follows:

- a) This incident occurred in Semarang Regency that happened to the victim of a 7-year-old girl and still sit in elementary school (SD). On 8 February 2019, the neighboring victims knew the victims slipped in play with his friends. Then the victim was helped and when the victim cleared it turned out the victim’s butt took blood. According to the victim’s confession on 6 February 2019 when going home, he was escorted by his father. After the transfer, alleged perpetrators came to the victim’s house and rape against the victim. After the event of rape, the victims with their parents never conducted a hospital examination because they were unaware of the violence against their daughters. The victim came from a less capable family with less habitable home conditions. The condition of the victim’s family is also less harmonious because the victim’s mother often travels outside the city to work so that the victims lack supervision and attention, while the victim’s biological father works until the afternoon. The victim’s family assumed that when reporting legally it would require a lot of money when economically they had no money.
- b) This case took place in Ambarawa subdistrict, Semarang regency that struck the victim of 13 years old and still sitting in elementary school. On 15 January 2019, the victim was known to go to care for the victim’s grandmother who was in Bandung. While at the same time the victim’s father was working in Kalimantan. As long as the victim’s parents are outside the city, the victim lives in the house with his two older brothers, each of which is still a JUNIOR and high school student, and a brother of the victim who is still aged 5 (five) years. Around January to February, the victim was summoned by the perpetrator and asked to play the perpetrator’s genitals as well as the hands of perpetrators groped to include his finger on the victim’s genitals. But the neighbor and the victim’s mother did not report the incident to the law enforcement authorities by taking it as something that has happened.

5. Women Migration and Trafficking

The role of women in the family: Although cultural norms emphasize that the woman’s place is home as a wife and mother, it is also acknowledged that women are often an auxiliary breadwinner for family needs. The sense of responsibility and obligation makes many women migrate to work to help their families. One of the driving factors of migration is the patriarchal culture that

develops in the community. Many women are mobilized out of his village by Diiming-mining jobs in the city, both in the industrial sector, the informal sector such as households, even karaoke guides at entertainment venues.

Based on data on the results of “criminal trafficking (Human Trafficking) especially for women and children: a Permalsahan and his handling in the city of Semarang” obtained as follows: (Cahya Wulandari, et.al. 2012)

- a) The factors that cause the case of women trading for sexual exploitation are the economic condition of the victim as was experienced by Sri Sugiyarti who was told by Eko Yuni to serve Abdul Aziz (the husband of Eko Yuni) with the promise to be given money Rp. 100.000,-. Eko Yuni witnessed the sexual relations of Abdul Azis and Sri. The next day Eko Yuni offers will borrow Sri money Rp. 6.000.000,-if Sri wants to serve her husband again.
- b) The underlying cause of the female trade case is an economic condition that requires children to work until the child is deceived by the pretext of promising work as experienced:
 - Ika April Lianty promised Teguh to work in Semarang District as a waitress in the café Puspita. However, Ika is employed as a karaoke guide where you have the risk of drinking alcohol and getting banged by guests.
 - Rosilah who came to the café bald belongs to Slamet to find work. Slamet who knows Rosilah is still not 18 years old but still works as a karaoke guide with the risk of drinking alcohol and getting banged by guests.
- c) The causal factor in the case of women’s and child’s trafficking is a scam made by the victim’s schoolmates, who are the victims of Desi Anggraini, who is a schoolmate. Desy was invited to a person named Yahya and Yahya and he had a dissimilar Desy.

This economic factor is certainly a common reason for Indonesia. In addition to economic factors as a cause of sexual exploitation by becoming a commercial sex worker, this factor also raises human trafficking in the form of migrant workers who are not uncommon to have sexual violence and are placed in a position that is blamed both in the legal system and in the process of reintegration to society. Besides the rape problem causes unwanted pregnancy and mental disorders. The victim’s family was then assigned the responsibility to resolve the problem (Arimbi Heroepoetri, 2012:21). The creation of a banned deed in addition to the detriment of the interests of individuals and society is also based on the collective consciousness of society as opposed to the basic moral embraced and considered sacred by society. In the context of criminal law, prohibited acts called crimes (Umi Rozah dan Erlyn Indarti, 2019: 367).

Based on the results of research with the Ministry of Justice and Human rights team of Central Java Region (Cahya Wulandari and the Ministry of Justice and Human rights team of Central Java Region, 2019), the cause of violence against women is the view that violence is not a crime but a private affair that does not need to be processed legally. Besides, the absence of adequate

information related to violence in women. Cross-sectoral rights issues occur due to the inequality between women and men as a result of strong patriarchal cultural practice in society and the notion that violence is a disgrace that should not be opened as well as a lack of legal awareness either on the victim or in society itself. Women experience various forms of discrimination in social, political, economic, and cultural areas.

The economic independence of women in groups will increase self-esteem and restore the female self-esteem of violence victims. Women will increasingly have the confidence to be bold even in the space of a rembug filled by men. The unspoken and voiceless woman has made women a very vulnerable group over various sexual violence and becomes more prone because women's group voices are ignored. People or organizations that have a gender perspective must be in it to ensure that gender issues are integrated into all programs. Gender-responsive programs need to be continuously excavated and developed so that the gap between men and women remains a concern. Lastly, strengthen the capacity of NGOs or other local organizations to return to a community base and work with victims of violence against women

PAR's practice rejects the assumption that women are weak beings who are always under men or subordinated and marginalized as they have been circulating in the community as a result of the centrality of the Patriarchate culture. PAR's struggle with raising participation and raising women's power to build a good relationship between victims of violence against women, between women and the wider community, and among women victims of violence with researchers. In this case, researchers act as facilitators who pay attention to the things that can impede women's participation

Relations between the study and science, between researchers as facilitators with communities of victims of violence that exist in the community and also with various local organizations that are in the community, can not be removed from the existence of values in the Patriarchy culture in a society that affects the empowerment of victims of violence against women. The difference between men and women has discussed by 2 (two) theories as follows (Erlyn Indarti, 1980:19):

- 1) The theory of Nurture, this theory assumes the difference between men and women in the essence is the result of cultural construction resulting in a different role and task. This distinction has caused women to remain behind and neglected roles and contributions in family life, society, nationality, and state.
- 2) Nature theory, this theory accepts biological differences between men and women, the difference indicates that between the two types are given different roles and assignments, there is a role that can be exchanged, but there is also a role that is not redeemable to place because it is quite different.

In the discussion related to women empowerment, the victims of PAR-based violence can also use conflict theory. As in his book Eko Digdoyo (2015:46), the

conflict theorists said that strength is a tool that can make a group dominate the other group, which is based on it basing his views on the opposition between classes in society. According to this theory, gender relations are entirely determined by the cultural environment. The inequality between men and women is a form of oppression. The theory also firmly rejects all the assumptions that differences in functions and roles of men and women are determined by biological factors (Tejomurti, K. 2017: 42-52). The above differences are discussed by Talcott and Parson & Balles with structural understanding functional which accept the difference of the role of origin is democratically committed and based on the agreement between husband and wife in the family or between men and women in the Life of society (Nurrachmad, 2013: 99).

Furthermore the participation of women victims of violence awakened from how researchers entered the women's community, raising trust with the victim's family, raising the confidence of the women's community including building trust with the victim's family-with village devices, establishing dialogue and continuing respect for women to produce empowerment and collective participation as the prefix of the awareness of women group in the community to generate change. This *PAR* is not just an ordinary study, but a rich value, ethics, a view embodied in the attitude (practice), opening opportunities that are widest for women to speak for their interests.

Exploring The Knowledge of Women Through *PAR*

PAR will do an affirmation of attitudes that appreciate women, manifested through a variety of methods that realize that everyone has the knowledge, ability, strength, and experience to fight violence and how then it is collected. The knowledge, ability, strength, and experience of victims of violence in vulnerable women is precisely the central point in making changes to existing conditions, deeper excavated to increase the participation of women victims of violence

Driving Participation and Balancing Power Relationships

The process of empowerment in the village women groups that are victims of violence is done by giving a large space over the voices and experiences of women. Participation has been conducted since the planning of conducting a joint discussion about the purpose of researching because the input and opinions of the community are very important, determining the place and time to meet the meeting. Some forms of participation that arise do not necessarily process, especially this community victim of violence against women. Adaptation is required in the face of challenges to build participation and solidarity in women. Village women communities who are victims of violence in women need comfort, security, and a guarantee of confidentiality, especially in the environment of the patriarchal cultural structure that weakens their position.

The methods used in *PAR* adjust the condition, the situation of the woman, and the context. The methods used include *FGD*, semi-structural interviews are more personal and profound, observation, storytelling, live in, researcher diaries,

and so on. *FGD* is also held while maintaining the confidentiality and comfort of the victims of violence in women so as not to eliminate the sense of trust that has been built. In every *PAR*-based empowerment activity, as a facilitator should be able to choose methods that can develop the power of reason and creativity of people beneficiaries (Totok Mardikanto dan Poerwoko Soebiato, 2019: 206).

According to Andik Hardiyanto on his research "*FPAR* (Feminist Participatory Action Research), to enforce participation, the *PAR* process should put forward the principles on knowledge is not derived from researchers but rather emerge by itself from women, have a focus on women, the knowledge that appears to be accessible everyone, pay homage to the differences. These principles can be done in practice by treating victims of violent groups in women as a group of individuals who have the ability, can find solutions and perform actions based on experience to improve things better

Empowering women's victims of violence through the elimination of discrimination to women. The movement of a small community of religious and moral communities seeks to control women's privacy rights (Dewi Nova Wahyuni, 2012:39). Justice to be realized is participatory justice. Participatory justice can also refer to the rights of individuals and groups to actively participate in policymaking and engage in debates on social justice. In participatory justice models, rule-makers rely on the participation of impacted interests rather than administrators, politicians, and the general population (https://en.wikipedia.org/wiki/Participatory_justice).

IV. Conclusion

Based on the descriptions that have been submitted earlier, it can be concluded as follows:

Women's empowerment of *PAR*-based violent victims in Central Java using the Participatory paradigm is not detached from the three fundamental questions related to the paradigms covering ontology, epistemology, and methodology. Community involvement began when identifying problems to formulate joint actions, while the research results were directly applied to the problems faced (from community by society and to society). In the *PAR* process, there is a process of digging, seeking, investigating issues, and problems of women in the issue of women's trafficking, sexual exploitation in research together/collaboration. Research is done in an equal relationship which then ends up doing the action together. The method of empowerment is done by the process of building participation, the process of establishing a more equal power relationship between men and women, the process of building a piece of shared knowledge, even the overall reflection process can be implemented during the data collection process with a variety of methods that adapt women, situations and other contexts.

Related to the issue of violence against women raises participation and raises women's power to build a good relationship between victims of violence against women, between women and the wider community, and among women victims of violence with researchers. In this case, researchers act as facilitators who pay attention to the things

that can impede women's participation. People or organizations that have a gender perspective must be in it to ensure that gender issues are integrated into all programs. Gender-responsive programs need to be continuously excavated and developed so that the gap between men and women remains a concern. Lastly, strengthen the capacity of NGOs or other local organizations to return to a community base and work with victims of violence against women.

V. Recommendation

- 1) The Government must remove all forms of discrimination and stereotype against women especially victims of violence against women
- 2) Prevention of violence and trafficking in women, as well as reducing and removing all factors causing violence in women and the trafficking of people.
- 3) Expanding women's participation in access to education, infrastructure, technology, skills programs, and everything related to women's capacity building.

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