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Breaking The Silence: Civil society organizations promoting women's personal security against sexual violence in Jombang Islamic boarding schools

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ABSTRACT

The prevalence of sexual violence against women (SVAW) in Indonesian Islamic boarding schools highlights that these institutions have not yet become safe spaces. The physical and psychological harm of sexual violence experienced by women poses a significant threat to their human security, a fundamental right that the state should ideally ensure. However, promoting personal security requires the collective support of society as a whole. This study focuses on Jombang Regency's pesantren (Islamic boarding schools), renowned as a city of Islamic education or "Kota Santri," or the city of Islamic boarding school students. It explores the role of local civil society organizations (CSOs) in promoting personal security against sexual violence in these settings. Through qualitative methods such as in-depth interviews with CSOs' representatives and a comprehensive literature review from 2017 to 2022, the research reveals that CSOs in Jombang Regency engage in prevention, protection, and empowerment. However, the roles are not fully optimized, particularly in terms of protection, due to limited implementation and a focus on case management. The findings highlight the importance of implementing binding policies to govern pesantren management and encourage active participation in preventing and addressing sexual violence within religious educational institutions.

KEYWORDS: *CSOs, islamic boarding school, personal security, pesantren, sexual violence against women*

INTRODUCTION

Sexual violence against women (SVAW) is a pervasive global

phenomenon, affecting a large number of women worldwide. It represents a significant threat to personal security, as it is closely

associated with individuals' profound fears and concerns, particularly the fear of becoming victims of crime (Gierszewski, 2017). Women face the most severe form of personal threats, enduring insecurity and frequently encountering discrimination (UNDP, 1994).

Sexual violence encompasses various acts such as sexual assault, coercion, verbal harassment, and forced sexual exploitation (WHO, 2021). Research by WHO-MCS reveals that a significant percentage of women, ranging from 6% to 59%, have experienced sexual violence perpetrated by intimate or non-intimate partners (Rachel Jewkes et al., 2002).

Indonesia is one of the countries with high rates of sexual violence against women. This is evident from the data compiled by the Ministry of Women's Empowerment and Child Protection (Kementerian PPPA) regarding cases of sexual violence against women and children. In 2017, there were 7,841 reported cases, followed by 7,933 cases in 2018, 7,752 cases in 2019, 8,126 cases in 2020, 10,328 cases in 2021, and 11,686 cases in 2022 (Kementerian PPA, 2022).

Sexual violence within educational settings, particularly in Islamic boarding schools (or *pesantren* in Indonesian), has received public attention. According to the National Commission on Violence Against Women (Komnas Perempuan), *pesantren* accounted

for 16% of reported cases from 2015 to 2021, ranking second after higher education institutions at 35% (KOMNAS PEREMPUAN, 2022).

The chosen research location for this study is Jombang Regency, known as "Kota Santri" or the City for Islamic boarding school students due to its vast number of Islamic boarding schools. In recent years, there have been notable cases of sexual violence against female *santris*—students of Islamic boarding schools—in Jombang, particularly at the Shidiqiyah and Sirojul Ulum Islamic boarding schools, which have garnered significant public attention.

Previous research addressed the prevalence of sexual violence issues in Islamic boarding schools, focusing on the lack of curriculum design, and was conducted by Alfredo, Nugraha, and Putri (2022). It highlighted the need to implement an Islamic Sex Education Program that meets international standards and utilizes modern and engaging teaching methods and the challenges it might bring in *pesantren* settings. Another research employed a feminist perspective to examine the cause of sexual violence against female *santris* by their *kyai* or male religious teachers (Pitriansyah et al., 2022). These acts are prevalent due to patriarchal culture and power imbalance between *kyai* and *santris*, causing the latter to be subjugated and dominated.

This research offers new insight into the issue by looking at it from the perspective of human security. As part of the personal security threat, it is crucial to look at local actors in their efforts to promote women's rights against sexual violence in religious education settings. We focus on the roles played by Civil Society Organizations (CSOs) in Jombang, namely *WCC Jombang*, *GUSDURian Jombang*, *KPI Jombang*, dan *Front Santri Lawan KS*, which directly participate in combating sexual violence in Islamic boarding schools.

METHODS

This study employs a qualitative descriptive approach to delve deeply into and shed light on the underlying meaning of a specific phenomenon (Siyoto & Sodik, 2015). The analysis consists of three essential stages: data reduction based on topic relevance, presentation of the reduced data, and drawing conclusions verified by the conceptual framework (Sugiyono, 2013). During these stages, data interpretation techniques are utilized to fully grasp and give significance to the information obtained from both the author and the informants.

Focusing on the role of local CSOs in promoting personal security regarding sexual violence against women within the Islamic boarding school environment in Jombang Regency, this study uses

interviews to collect primary data. The interview started with the Women Crisis Center or WCC Jombang and was followed by snowball sampling, where the informant recommended other CSOs within their network. Thus, besides WCC Jombang, interviews were conducted with GUSDURian Jombang, KPI Jombang, and *Front Santri Lawan Kekerasan Seksual* (Formujeres). In addition to interviews, data collection also encompasses meticulous documentation involving records, books, transcripts, and other relevant materials (Sugiyono, 2013). Data collection was conducted in January 2023 for one month, with a defined time frame spanning from 2017 to 2022 to comprehensively examine the roles of CSOs in Jombang.

RESULTS AND DISCUSSIONS

Human Security and Violence Against Women

In the 1990s, one of the major accomplishments of feminist scholars was to introduce and integrate the concept of gender into human rights discourse. With the now widely shared concept of "women's rights as human rights" (Bunch, 1990; Cook, 1994; Tripp et al., 2013), governments around the world have adopted the concept of "human security" as a framework for regulations. The human security approach has brought about a shift in the security discussion that

focuses on the threats to both the state and security issues that affect people, thus enriching the human rights discussion that also includes non-state actors such as Non-Governmental Organizations (NGOs), civil society organizations, and other actors both in the developed and developing countries (Christie, 2007).

While there is no exact definition of human security, it generally refers to “freedom from fear” (Tadjbakhsh & Chenoy, 2007). United Nations for Development Projects (UNDP) defines four characteristics of human security: 1) *universal*: threats to human security are universal and relevant in all parts of the world; 2) *interdependent*: there are interdependence and interrelationship between each component of human security; 3) *prevention-oriented*: it focuses in prevention and addressing the root causes of the problem, and 4) *people-centered*: where people are the main focus of the security issue (UNDP, 1994).

Seven elements of human security are categorized as 1) economic security, covering economic issues such as poverty and unemployment; 2) food security, including access and availability of food; 3) health security, which includes issues that affect health, such as pandemics and lack of health services; 4) environmental security that talks about environmental degradation, climate change, and others; 5) personal security, threats

or coercions that cause fear on the individual; 6) community security, including discrimination or oppression toward certain groups; and lastly 7) political security that covers political pressure and abuse (UNDP, 1994).

The element of personal security is the most suitable to discuss sexual violence against women, which cannot be addressed with a state-centric approach to security. Sexual violence against women is part of gender-based violence directed at women that “...results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life” (WHO, n.d.).

Roles of Civil Society Organizations in Human Security

Civil society encompasses various activities initiated by individuals or groups that operate independently of state authorities, which are considered non-responsive to certain issues, by using peaceful and non-violent means (Chandhoke, 2010). Within this framework, a civil society organization represents a structured entity wherein its members, through democratic processes, work towards the common good. Such organizations serve as intermediaries between public authorities and citizens, facilitating communication and engagement

between the two parties (EUR-Lex, n.d.).

Local CSOs play an essential role in human security, especially in maintaining peace and creating a safe environment (Trihartono & Viartasiwi, 2015). Their knowledge of the local social and cultural conditions is instrumental in breaking the cycle of violence. According to Kaldor (2004), CSOs can take various forms, such as social movements driven by activists in the global civil society, neoliberal non-state organizations institutionalized and professionalized through routine collaboration with governments and international organizations, and postmodern ascriptive associations based on ethnic and religious identities (Black, 2014).

Civil society is a crucial factor in strengthening human security at the local level due to its deep understanding of the political and cultural dynamics on the ground. With the field knowledge, civil society organizations (CSOs) possess the potential to make a significant impact. One particular area where CSOs excel in promoting human security is highlighted in Till Kotter's (2007) seminal work, "Fostering Human Security through Active Engagement of Civil Society Actors."

Kotter (2007) emphasizes the essential role of active civil society involvement at national and international levels. By addressing human security gaps from a

grassroots or bottom-up approach, CSOs tackle the root causes of problems. Their engagement extends beyond merely identifying issues; they actively participate in finding solutions and empowering communities. However, it is disheartening that their tireless efforts often go unappreciated despite facing numerous challenges along the way (Pandor, 2019).

In summary, CSOs' invaluable contribution to enhancing human security lies in their profound understanding of local dynamics and their ability to initiate change from the grassroots level. By actively engaging with the community and addressing the root causes of issues, CSOs play a pivotal role in promoting personal security, particularly when combating sexual violence against women. These three roles include:

1. Protection

Kotter emphasizes the crucial role of civil society in implementing effective protection measures, which involve early warning, early response, and conflict management. To accomplish this, CSOs need a comprehensive understanding of the existing threats at hand. Furthermore, they must develop specific strategies aimed at addressing these problems. By actively collaborating with other local actors, CSOs can maximize their impact and contribute

significantly to promoting safety and security within the community.

2. Prevention

Prevention is a proactive endeavor that CSOs undertake at the grassroots level through two key approaches. Firstly, CSOs actively share crucial information with other capable actors involved in conflict resolution, ensuring effective handling of conflicts. Secondly, CSOs are crucial in guaranteeing the local community's well-being by providing accurate information about prevailing issues and advising individuals impacted by these challenges (Kötter, 2007). By adopting these proactive measures, CSOs contribute significantly to preventing and addressing problems, ultimately fostering a safer and more secure environment.

3. Empowerment

Empowerment is pivotal in ensuring sustainable individual security, complementing protection and prevention efforts. CSOs are instrumental in fostering this empowerment, providing methods, goals, and resources to empower program beneficiaries and generate positive impacts (Jinia et al., 2021).

CSOs contribute to strengthening human rights by advocating for openness and

creating spaces for their active involvement in promoting human security (Kötter, 2007). These organizations play a crucial role in providing and protecting the necessary platforms that enable CSOs to contribute to the realization of human security objectives actively. By emphasizing the empowerment of individuals, CSOs allow them to take charge of their safety and well-being, leading to a sustainable and inclusive approach to human security.

Thus, contextualizing violence against women as a threat to human security, specifically personal security, this paper looks at the roles of CSOs in sexual violence issues against women in Jombang Islamic boarding schools.

Pesantren in Jombang and Sexual Violence against Women

Besides being called the City of Santri, Jombang is also called the City of Faith. This city has several well-known Islamic boarding schools, such as Tebuireng, Darul Ulum, Tambak Beras, and Denanyar.

According to the interview conducted with KEMENAG Jombang (2023), it was reported that there are a total of 210 Islamic boarding schools in operation, with a recorded santri population of 42,000 individuals as of 2022. The substantial presence of Islamic

boarding schools and the corresponding santri enrollment undoubtedly amplifies the potential for sexual violence threats within these institutions, thereby engendering personal insecurity among the students.

During the period spanning 2017 to 2022, Jombang Regency witnessed two distressing incidents of sexual violence against women within Islamic boarding schools. These cases garnered substantial attention from both the public and national media, shedding light on the gravity of the issue. The first case involved M. Subechi Azal Tsani (MSAT), also known as Bechi, the son of Kiai Muchtar Mu'thi, the founder of the Shidiqiyyah Islamic Boarding School in Ploso District. Notably, Bechi held positions of authority as the Vice Chancellor of the Islamic Boarding School and Head of the Shidiqiyyah Youth (Rizky, 2022). Exploiting religious dogma and misrepresenting factual knowledge, Bechi subjected approximately five of his female santris to sexual violence. These incidents of sexual violence transpired between 2012 and 2017, marking a prolonged period of victimization and harm inflicted upon the affected individuals.

In addition, another distressing case of sexual violence against women unfolded at the Sirojul Ulum Islamic Boarding School in Ngoro District. This reprehensible act was perpetrated by Kiai Subechan, the founder of the aforementioned

boarding school, who subjected approximately six female students to sexual violence between 2019 and 2020 (Budianto, 2021). Similar to the previous case, Subechan exploited religious dogma and his religious knowledge to manipulate and deceive his victims. Notably, both cases share a commonality in terms of the perpetrators' utilization of religious knowledge and their influential positions within the Islamic boarding schools, which were flagrantly abused. Consequently, the female santris, who exhibited unwavering obedience, were rendered powerless to refuse and ended up not reporting such abuse until years later.

The occurrence of such cases undeniably engenders detrimental effects on the victims and the wider community. Furthermore, it highlights the disconcerting reality that educational institutions, including schools, are not immune to instances of sexual violence. Disturbingly, teachers and peers can assume the role of perpetrators, amplifying the significance of addressing this issue with urgency and comprehensive measures (WHO & PAHO, 2013).

Civil Society Organizations in Jombang Regency on Women's Personal Security

Based on the interviews conducted between January and February 2023, there were four CSOs concerned with the issue of sexual violence in Islamic boarding

schools in Jombang Regency. Those CSOs include the Women Crisis Center or WCC Jombang, KPI (Indonesian Women's Coalition), GUSDURian, and Formujeres (Front Santri Against Sexual Violence).

1. Women Crisis Center (WCC) Jombang

The Women Crisis Center (WCC) is an established non-governmental organization (NGO) in Indonesia since 1993. Its primary objective is to assist women victims of violence and advocate for gender equality by addressing cultural and societal structures that perpetuate gender inequality (Hartian, 2001). WCC operates locally and nationally and collaborates with experts from various fields to fulfill its vision and mission.

At the local level, WCC Jombang is situated at Jalan Pattimura Selatan No. 7 Block B in Jombang Regency. It offers psychological, legal, and community assistance to women victims of violence. WCC Jombang was established on May 23, 1999, by a group of women from Darul Ulum University who received gender-sensitive training from WCC Rifka Annisa in Yogyakarta (WCC Jombang, 2011).

WCC Jombang operates under the umbrella of the Harmoni Foundation, the organization that initiated its establishment. The

organizational structure of the Harmoni Foundation includes a Supervisory Board composed of members from WCC Rifka Annisa Yogyakarta, trustees of the foundation, and the foundation's management. Additionally, WCC Jombang has an organizational structure with an Executive Director who oversees divisions such as assistance, advocacy, internal affairs, and human resource development.

The objectives of WCC Jombang encompass several aspects. Firstly, it aims to provide counseling services to women and children who are victims of violence. Secondly, it seeks to design and implement strategic steps to influence policy changes at the national and regional levels. Thirdly, WCC Jombang strives to mobilize the community, empowering them to address violence against women within their own communities. Furthermore, WCC Jombang aims to strengthen its internal capacity and external cooperation networks, enhance the network of service providers for women and children victims of violence, and facilitate economic empowerment for women who have experienced violence.

2. KPI Jombang

The Indonesian Women's Congress (*Koalisi Perempuan*

Indonesia, KPI) was established on May 18, 1998, following the First Indonesian Women's Congress held in Yogyakarta on December 17, 1998. Initially born out of the opposition movement led by women, students, and pro-democracy groups against the authoritarian "Orde New" regime, KPI emerged as a non-governmental organization operating at national and local levels. The Jombang branch of KPI is one of seven KPI Branch Secretariats in East Java Province.

The establishment of the Jombang KPI Branch was spearheaded by Mrs. Fifi Ekawati Rohmah in 1998. Within its organizational structure, the Jombang KPI branch is headed by a branch secretary who oversees five Interest Group Councils: housewives, women farmers, informal groups, the elderly, and PPM (youth, students, and students) interest groups (Interview with Rohanah, January 6, 2023). Each interest group is led by a board coordinator. Moreover, in order to accommodate aspirations and achieve its goals, KPI has also established women's centers at the village level. In Jombang Regency, several active women's centers are located in Pesantren Village in Tembelang District, Tambak Rejo Village in Tambak Rejo District, Pojok Kulon Village in Kesamben District, and

Ngumpul Village in Jogoroto District.

The primary objective of the Jombang KPI is to advocate for fulfilling women's rights across various domains within the Jombang Regency, including education, politics, economics, socio-culture, sexual and reproductive health, and religion. By pursuing this objective, the Jombang KPI aims to raise awareness among the people of Jombang Regency regarding gender equality and justice, embracing diversity while keeping the local wisdom.

3. GUSDURian Jombang

The GUSDURian network, comprising institutions, communities, and individuals, is inspired by the thoughts, values, and struggles of Gus Dur, a former Indonesian president known for his progressive ideas. Founded in 2010 following Gus Dur's passing, the network is rooted in nine core values: humanity, liberation, monotheism, equality, simplicity, traditional wisdom, brotherhood, and chivalrous attitude (Gusdurian, 2022). While addressing religious matters, the GUSDURian movement also engages in discussions encompassing nationality, education, and the people's economy.

At the local level, the Jombang GUSDURian network,

established on March 23, 2011, operates to foster peace and tolerance among religions, races, and groups in Jombang Regency. Through various initiatives, including training, outreach, and collaborative activities, the Jombang GUSDURian network actively contributes to promoting religious harmony in the region.

4. Front Santri Against Sexual Violence (Formujeres)

Formujeres (*Front Santri Melawan Kekerasan Seksual*, or the Santri Front Against Sexual Violence) was established on March 8, 2018, in Jombang, East Java. Comprised mainly of santris who have experienced sexual violence within their educational institutions, Formujeres emerged as a response to a series of sexual violence cases that occurred in a specific Islamic boarding school located in Ploso District. Notably, the perpetrator in these cases held a position of authority within the pondok, which posed significant challenges to resolving these incidents (Formujeres, 2018).

Through their endeavors, the Santri Front Against Sexual Violence has brought to light the vulnerability of female santris to sexual violence within the pesantren environment, characterized by deeply entrenched feudalistic and

conservative cultural hegemony (Formujer, 2019). The primary objective of Formujeres is to foster the strength and organization of santris to combat and eradicate sexual violence and harassment, particularly within Islamic boarding schools. Furthermore, the front aspires to engender a transformative societal paradigm that eliminates all forms of sexual violence while dismantling the prevailing structures of female and marginalized group subjugation. To achieve these objectives, Formujeres aims to raise awareness about the perils of sexual violence, mobilize and empower young women and santris to actively confront and resist such acts, cultivate supportive networks and communities that provide safe spaces for women's self-expression, and challenge prevailing gender and sexuality stigma and discrimination. In doing so, Formujeres seeks to dismantle conservative, misogynistic, and heteronormative ideologies that persist within the Islamic boarding school context, ultimately striving to establish educational environments free from the threat of sexual violence (Formujeres, 2019).

Roles of Civil Society Organizations in Promoting Women's Personal Security

*against Sexual Violence in Jombang
Pesantren*

While the main CSOs include Women Crisis Centre or WCC Jombang, KPI, GUSDURian, and Formujeres, as a network, they also work with other actors, including student associations, youth groups, as well as individual actors. Applying the concept by Kotter (2007), the roles of CSOs in the SVAW issue in Jombang Islamic boarding schools include:

1. Protection

The formation of the *Aliansi Kota Santri Lawan Kekerasan Seksual* (City Alliance of Santris Against Sexual Violence) in 2019 demonstrates a collective response to unresolved cases of sexual violence at the Shidiqiyyah Islamic Boarding School. Comprising local CSOs such as WCC Jombang, KPI, GUSDURian, Fatayat, the student movement, and concerned individuals, the alliance aims to facilitate victim access to justice. Its multifaceted approach encompasses counseling for victims, advocating for government protection of witnesses and victims, petitioning high-level state institutions (such as the president and the National Police chief), and organizing demonstrations to demand a neutral and expeditious response.

Additionally, Formujeres, which includes female santris who have experienced sexual violence, plays a supportive role by assisting the victims. They share information and engage in discussions with leaders and experts on the issue. Formujeres actively disseminates information about the trial process through its website and social media platforms.

These efforts reflect protective measures in the form of problem-solving. CSOs engage in advocacy, provide safe spaces for victims, encourage law enforcement and case management, and communicate with relevant authorities, ultimately fostering conflict resolution. The formation of alliances and partnerships with local actors aligns with Kotter's assertion that such collaborations are crucial for early warning, early response, and conflict management (Kötter, 2007), tailoring their strategies to address local threats and conflicts.

However, it is important to note that the current focus appears to be on post-incident handling rather than on early protection or preventive measures to mitigate the possibility of future sexual violence against women in Islamic boarding schools. It highlights the need to enhance early warning efforts to ensure a

more proactive approach to prevention.

2. Prevention

Prevention strategies are implemented through proactive measures, focusing on addressing the root causes of sexual violence at the grassroots level. This involves two key approaches: firstly, disseminating information to relevant actors who possess the capacity to handle conflicts, and secondly, providing accurate information and guidance to local communities affected by these issues (Kötter, 2007).

The interview findings highlight the implementation of various preventive measures. One notable initiative is the Pesantren Care program, established in 2017 as a community-based service in collaboration with WCC Jombang, Islamic boarding schools, and local CSOs such as KPI and GUSDURian. This program aims to reduce violence against women in Islamic boarding schools.

Under the leadership of Mrs. Nyai Umdatul Khairat, the Pesantren Care Program, affiliated with Assaidiyah Islamic Boarding School and the Bahrul Ulum Foundation in Tambak Beras Jombang, has undertaken several efforts. These include involving all Islamic boarding

schools in the Pesantren Care Program, promoting a curriculum that emphasizes humanistic, egalitarian teachings from a women's perspective, engaging students and administrators in assisting victims of violence, and conducting discussions with Assaidiyah Islamic Boarding School to review regulations for preventing sexual violence in Islamic boarding schools (WCC Jombang, n.d.).

In addition, Jombang CSOs engage in outreach activities targeting students, caregivers, and staff members. They provide educational assistance on topics such as youth dynamics in relation to Islamic boarding schools, teachings of peace, gender equality, sexual and reproductive health and rights (SRHR), empowering individuals to speak out, and information on various types of violence. Communication with Islamic boarding schools occurs through formal channels, as well as through non-formal discussions conducted on social media platforms, including Instagram Live and others.

Another noteworthy effort is carried out by Formujeres, which focuses on establishing child and women-friendly Islamic boarding schools. They also plan to produce a documentary film addressing sexual violence in Islamic

boarding schools, publish a book titled "On behalf of the Good Islamic Boarding School: Sexual Violence and Upholding Justice," and share articles on social media platforms discussing the dangers of sexual violence in Islamic boarding schools and providing prevention tips.

While these steps may not exclusively target sexual violence, they indirectly contribute to prevention efforts since sexual violence is a form of violence. These initiatives demonstrate the role of CSOs in addressing the underlying causes of the crisis at the grassroots level, recognizing Islamic boarding schools as crucial actors capable of handling conflicts and providing guarantees within their communities.

These preventive measures align with the role of CSOs in minimizing the impact of threats, generating sustainable solutions, and enhancing the resilience and capacities of individuals to prevent and respond to potential threats (United Nations Trust Fund for Human Security, 2016). In this context, the focus is on the early prevention of threats related to sexual violence against women that may occur in Islamic boarding schools in the future.

3. Empowerment

In addition to protection and prevention, the next crucial step

is empowerment, which focuses on promoting sustainable individual security. This step involves empowering individuals to find solutions for their safety as well as for others. Empowerment encompasses methods, objectives, and means that aim to benefit the recipients of the programs (Jinia et al., 2021). Empowerment is realized by strengthening human rights and creating an environment that fosters civil society's active involvement in pursuing human security (Kötter, 2007).

Jombang CSOs have implemented various empowerment measures, such as the Pesantren Care Program. Besides serving as a preventive measure, Pesantren Care also serves as an empowerment initiative. The program was established to empower the pesantren community and support women victims of violence within the pesantren environment, fostering their empowerment (WCC Jombang, n.d.). The formation of the Pesantren Care program aligns with the functions and roles of Islamic boarding schools, which are actively involved in community empowerment.

The empowerment efforts within the Pesantren Care program can be observed through training provided to teachers, caregivers, students, and courtiers. These training

sessions focus on equipping participants with knowledge, awareness, and skills to prevent and address sexual violence. The problem-solving process is facilitated with an approach sensitive to the experiences, social dynamics, and cultural aspects within the pesantren context. The existence of the Pesantren Care program encourages active participation, enhancing the community's capacity to take autonomous action and effectively manage future challenges or threats.

The second empowerment step is the establishment of the Inclusion Alliance. Although it does not specifically target sexual violence in Islamic boarding schools, the alliance includes a Pesantren Care's member as a participating entity. Formed in August 2022 upon the initiative of WCC Jombang (WCC Jombang, n.d.), the Inclusion Alliance serves as a network comprising civil society organizations and youth groups in Jombang Regency. Alongside the Pesantren Care and WCC Jombang, other members involved in the alliance include Jombang KPI, GUSDURian, Jombang Genre People, Children's Forum, Independent Disabled Voices, Disabled Volunteer Class, HMI, Fatayyat NU, Indonesian Green Studio, IPNU, PPNU, Peer Shack, IPM, PMI, PKBI, Health Ambassadors,

KDS JCC Plus, Youth Posyandu, LBK, PMII, media networks addressing various issues including child protection, and Church Youth, among others.

The inclusion alliance encompasses a wide range of issues, with a particular focus on sexual equality and reproductive rights. The establishment of these networks and alliances reflects a concerted effort to empower the community and address various topics, especially those related to women and children. Consequently, the presence of the Pesantren Care catalyzes discussions on sexual violence within Islamic boarding schools in Jombang Regency. These discussions and potential collaborations within the Inclusion Alliance can yield significant benefits for the security of Islamic boarding schools against the threat of sexual violence.

The local CSOs in Jombang Regency, who are members of these networks and alliances, have demonstrated their deep understanding of the field conditions, prevailing issues, community needs, and existing vulnerabilities. Their commitment to empowering individuals enables them to take control of their own lives.

Furthermore, the efforts undertaken by Formujeres illustrate a distinct approach to

empowerment. In contrast to other CSOs that focus on forming alliances to empower communities for future challenges, Formujeres prioritizes self-empowerment. Recognizing the need for empowerment among the victims of sexual violence in Islamic boarding schools, Formujeres provides mutual support and utilizes donor funds from Frida Young Feminist to address the economic disruptions caused by the challenges they have faced. These funds are intended to help the victims manage their finances and serve as capital for their entrepreneurial endeavors.

The actions taken by Formujeres underscore their commitment to self-empowerment, particularly for individuals who have experienced sexual violence. They aim to reclaim their power and rebuild their lives. As noted by the Human Security Report Now, achieving personal security entails not only protection efforts but also empowering individuals to take care of themselves (Faddy, 2005).

Therefore, it is evident that empowerment efforts are pursued by creating networks that foster discussions on pertinent issues. These efforts seek to cultivate the capacity of women and relevant stakeholders to realize their

potential and support others in overcoming the threat of sexual violence that may arise in future boarding school settings. Simultaneously, these initiatives aim to uphold their human rights, encompassing economic and social dimensions (Kötter, 2007).

These initiatives highlight the commitment of Jombang CSOs to empower individuals and communities, enabling them to actively contribute to their personal security. By emphasizing human rights, fostering inclusive participation, and providing tailored training, these efforts support the overall goal of creating a society where individuals are empowered to address and mitigate threats, including sexual violence in Islamic boarding schools.

CONCLUSION

To sum up, the prevalence of sexual violence against women within the Islamic boarding school setting, particularly in Islamic boarding schools in Jombang, poses a significant threat to personal security. This is further exemplified by reported cases of sexual violence against women in Islamic boarding schools that happened in recent years. Thus, the involvement of local Jombang CSOs becomes imperative in promoting personal security within these Islamic educational institutions. Four main actors are

identified in this study, including WCC Jombang, KPI Jombang, GUSDURian Jombang, and Formujeres.

The first role that CSOs undertake is preventive action. It involves establishing Pesantren Care, a program that engages in communication and discussions with CSOs and Jombang Islamic boarding schools to prevent and address sexual violence, and disseminating written works and social media posts as early warnings regarding potential threats of sexual violence. The second role involves providing legal and psychological assistance to female victims of sexual violence and establishing the Aliansi Kota Santri Lawan Kekerasan Seksual. Lastly, CSOs empower individuals through collaborations with other CSOs and neighboring Islamic boarding schools, encompassing participation in Islamic Boarding School Care and inclusive alliances.

However, among these roles, the protective role appears to be suboptimal, as it primarily focuses on post-incident interventions rather than proactively addressing potential cases in the future. Protection efforts have yet to advocate for policymakers to introduce and implement Standard Operating Procedures for addressing sexual violence crimes in Islamic boarding schools. Therefore, there is a pressing need for CSOs to intensify collaboration with other CSOs and Jombang Islamic boarding schools as a whole, aiming to promote the formulation of regulations specific to Islamic boarding schools in Jombang Regency. This endeavor will facilitate the optimal execution of protection measures against these pervasive issues.

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ABOUT

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SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

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