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# Proceedings Book

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# ONLINE PRESENTATIONS

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**HEAD OF SESSION: Dr. Kanchal Gupta**

AUTHORS	AFFILIATION	TOPIC TITLE
Md.Mizanur Rahman	<i>Bangabandhu Sheikh Mujibur Rahman Science and Technology University (Bangladesh)</i>	ETHICAL DILEMMAS IN GEOPOLITICAL STRATEGIES: BALANCING NATIONAL INTERESTS AND GLOBAL JUSTICE
Nur Asiah Ningsih	<i>State Islamic University KH. (Indonesia)</i>	SHARI'AH ETHICS AND THE FOUNDATIONS OF ONTOLOGY, EPISTEMOLOGY & AXIOLOGY
Lindita LUTAJ	<i>Aleksandër Moisiu University (Albania)</i>	ETHICS IN CONFRONTING BULLYING AND ANTISOCIAL BEHAVIOURS
Desi SIANIPAR	<i>Indonesian Christian University (Indonesian)</i>	WOMEN'S SELF-PROTECTION AGAINST VIOLENCES FROM THE PERSPECTIVE OF CHRISTIAN RELIGIOUS EDUCATION
Bharti Nair Khan	<i>(India)</i>	ETHICAL CHALLENGES IN FORENSIC SCIENCE PRACTICE: ENSURING INTEGRITY AND JUSTICE
Lutfiyatun Nissa	<i>State Islamic University (Indonesia)</i>	THE INFLUENCE OF ISLAMIC EPISTEMOLOGY ON THE DEVELOPMENT OF SHARI'AH ETHICS
Dr. Kanchal Gupta	<i>School of Law, UPES (India)</i>	THE INTERTWINED THREADS: LAW AND ETHICS IN A CHANGING WORLD
LLM. Quách Thị Ngọc Thiện	<i>Saigon University (Vietnam)</i>	INTELLECTUAL PROPERTY RIGHTS OF INVENTIONS RELATED TO ARTIFICIAL INTELLIGENCE (AI), PRODUCT RESPONSIBILITY FROM AI UNDER US LAW - SUGGESTING EXPERIENCE FOR VIETNAM'S LAW
Anita Md. Yasin Wirda Diyana binti Wan Ibrahim Zulkifle bin Mohamad	<i>Keningau Vocational College (Malaysia)</i> <i>SMAN Keningau (Malaysia)</i>	INNOVATIVE APPROACHES IN BAKERY EDUCATION: SOURDOUGH SCORING TOOLS AND AI FOR SUSTAINABLE URBAN FOOD PRACTICES

<b>Fuat İNCE</b>	OVERVIEW OF THE CONCEPTS OF DEONTOLOGY AND MEDICAL DEONTOLOGY	<b>437</b>
<b>Fuat İNCE</b>	VIOLATIONS IN SCIENCE ETHICS	<b>441</b>
<b>Hasan Tahsin KEÇELİGİL Hülya KEÇELİGİL</b>	DISTRIBUTION OF LIMITED RESOURCES IN THE CONTEXT OF THE BASIC PRINCIPLES OF MEDICAL ETHICS	<b>446</b>
<b>Hülya KEÇELİGİL Hasan Tahsin KEÇELİGİL</b>	INFORMED CONSENT IN THE HISTORICAL PROCESS IN THE CONTEXT OF THE AUTONOMY PRINCIPLE OF MEDICAL ETHICS	<b>448</b>
<b>Handan AKTAŞ</b>	ETHICAL PROBLEMS ENCOUNTERED DURING THE APPLICATION OF TELE HEALTH IN HEALTH SERVICES	<b>450</b>
<b>Kemal Macit HİSAR</b>	PUBLIC HEALTH AND ETHICS	<b>452</b>
<b>Kemal Macit HİSAR</b>	CLINICAL RESEARCH ETHICS COMMITTEE REGULATION AND PUBLIC HEALTH	<b>458</b>
<b>Melike ÖZER KESKİN Esmâ AKSAKAL Nilay KESKİN SAMANCI</b>	EXAMINATION OF TEACHERS' BIOETHICS EDUCATION PRACTICES WITH SWOT ANALYSIS	<b>465</b>
<b>Mizanur Rahman</b>	ETHICAL DILEMMAS IN GEOPOLITICAL STRATEGIES: BALANCING NATIONAL INTERESTS AND GLOBAL JUSTICE	<b>466</b>
<b>Nur Asiah Ningsih</b>	SHARI'AH ETHICS AND THE FOUNDATIONS OF ONTOLOGY, EPISTEMOLOGY & AXIOLOGY	<b>467</b>
<b>Lindita LUTAJ</b>	ETHICS IN CONFRONTING BULLYING AND ANTISOCIAL BEHAVIOURS	<b>468</b>
<b>Desi SIANIPAR</b>	WOMEN'S SELF-PROTECTION AGAINST VIOLENCES FROM THE PERSPECTIVE OF CHRISTIAN RELIGIOUS EDUCATION	<b>475</b>
<b>Bharti Nair Khan</b>	ETHICAL CHALLENGES IN FORENSIC SCIENCE PRACTICE: ENSURING INTEGRITY AND JUSTICE	<b>481</b>
<b>Lutfiyatun Nissa</b>	THE INFLUENCE OF ISLAMIC EPISTEMOLOGY ON THE DEVELOPMENT OF SHARI'AH ETHICS	<b>482</b>
<b>Kanchal Gupta</b>	THE INTERTWINED THREADS: LAW AND ETHICS IN A CHANGING WORLD	<b>483</b>
<b>LLM. Quách Thị Ngọc Thiện</b>	INTELLECTUAL PROPERTY RIGHTS OF INVENTIONS RELATED TO ARTIFICIAL INTELLIGENCE (AI), PRODUCT RESPONSIBILITY FROM AI UNDER US LAW - SUGGESTING EXPERIENCE FOR VIETNAM'S LAW	<b>484</b>
<b>Anita Md. Yasin Wirda Diyana binti Wan Ibrahim Zulkifle bin Mohamad</b>	INNOVATIVE APPROACHES IN BAKERY EDUCATION: SOURDOUGH SCORING TOOLS AND AI FOR SUSTAINABLE URBAN FOOD PRACTICES	<b>485</b>
<b>Aashish Dhiman</b>	ETHICS IN BUSINESS MANAGEMENT RESEARCH: AN ANALYTICAL STUDY	<b>486</b>
<b>Sneha Verma</b>	ETHICAL PRINCIPLES AND MORAL RESPONSIBILITY IN FINANCIAL PRACTICES	<b>487</b>
<b>Megi XHUMARİ Juliana AJDİNİ</b>	ETHICAL DILEMMAS FOR RESPECTING THE BEST INTEREST OF THE CHILD IN PUBLIC SERVICES IN ALBANIA	<b>488</b>
<b>Drita KRASNIQI</b>	ETHICS IN SMALL BUSINESS MANAGEMENT IN KOSOVO: CHALLENGES, OPPORTUNITIES, AND THEIR ROLE IN SUSTAINABLE ECONOMIC DEVELOPMENT	<b>489</b>

## **WOMEN'S SELF-PROTECTION AGAINST VIOLENCES FROM THE PERSPECTIVE OF CHRISTIAN RELIGIOUS EDUCATION**

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### **Abstract**

Violence against women in Indonesia continues to increase. There are many reasons for this, including: patriarchal culture, poverty, infidelity, weak moral values, lack of legal awareness, lack of neighborhood support, and so on. Whatever the situations and the conditions of today's society, women need to be equipped with various literacies so that they are able to actively protect themselves from various acts of violence. Christian religious education should be in charge of protecting Christians, especially women from various acts of violence through education that is intellectuating and liberating. Therefore, the purpose of this research is to produce a concept of Christian religious education that educates and enables women to protect themselves from various acts of violence. The research method used is a qualitative method with a literature study approach. The results of this research are that women must actively protect themselves from various acts of violence; Christian religious education must strengthen women to be able to protect themselves from violence through a reflection on biblical narratives about women's self-protection; women must be sensitive and care for each other to protect one another.

**Keywords:** women, sexual violence, Christian religious education

### **Introduction**

The issue of violence against women is the most prevalent form of human rights violation globally, with a profound and far-reaching impact. The phenomenon of violence against women has resulted in a multitude of adverse consequences, including disruption and impairment of physical health, deterioration of mental and spiritual well-being, undermining of women's strength and potential, erosion of self-esteem, and disruption of social and economic stability. The risks can be long-lasting and take many forms, including chronic pain, physical disability, drug and alcohol abuse, and depression. Sexual violence and harassment also place women at high risk of unwanted pregnancy, sexually transmitted infections (STIs), and other harmful outcomes (Purwanti, 2020). This has a significant impact not only on women themselves but also on the next generation, as women play a pivotal role in the preservation of generations and sustainable life.

Violence against women is of great concern when considering the available data. The World Health Organization (WHO) has stated that approximately one-third of women globally, or 30% of women, have experienced physical and sexual violence from their intimate partners and from other individuals outside of their intimate relationships, including both forms of violence. One in four women between the ages of 15 and 49 have experienced physical and/or sexual violence from their partners at least once during their lifetime. A global WHO study revealed that 38% of female homicides were perpetrated by the victim's intimate partner. In addition, 6% of women globally reported being sexually assaulted by someone other than their husband or partner (Sulaeman, 2023). In the Indonesian context, as recorded by the

National Commission on Women's Rights in 2023, all data on gender-based violence originate from three institutions. The National Commission on Women's Rights (Komnas Perempuan) documented 3 cases. A total of 303 cases were reported by the service provider institutions, while the National Commission on Women's Rights (Komnas Perempuan) documented 6,305 cases. The Higher Religious Court (Badilag) reported a significantly higher number, with 279,503 cases. The majority of cases of violence occur in the personal sphere, specifically within the context of family relationships. The data indicate a 44% increase in legal cases of gender-based violence in 2023, while there was a significant 176% increase in cases within the state apparatus. As documented by the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia and the Komnas Perempuan (National Commission on Violence Against Women) report, the predominant forms of violence are sexual violence (34.80%), psychological violence (28.50%), physical violence (27.20%), and economic violence (9.50%). The occurrence of violence against women in the context of personal relationships can be attributed to a number of factors, including marital discord, toxic dating relationships, sexual exploitation, and other forms of abuse. In the legal domain, the underlying cause is sexual violence perpetrated through electronic means (Komnas Perempuan, 2023). The Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia reports that in January 2024, 79.7% of women experienced violence, with 88.7% of perpetrators being male. With regard to the location of the violence, the majority of cases (61.2%) occurred within the family or household. The most prevalent forms of violence are sexual violence (34.7%), physical violence (26.3%), and psychological violence (22.6%) (Kemenpppa, 2024). The aforementioned data illustrate a persistent increase in violence that necessitates serious attention and effort to address it. All stakeholders must be involved, including women themselves, who are the victims of violence. Women must take action to resist violence in ways that are permitted by religion and law.

In numerous academic texts, it has been posited that there are numerous sources or causes of gender-based violence, particularly in Indonesia. These include the patriarchal ideology (the domination of men over women) which ultimately gives rise to gender bias, manifested in the form of discrimination, marginalisation and exploitation of women. Such attitudes are even regarded as integral to the local culture (Dahuri, 2021). Another cause is the lack of legal awareness among the general public, which is caused by a lack of knowledge, understanding, and behavior regarding the law. This results in a lack of tolerance and respect for the rights of others. In the context of gender-based violence, a lack of legal awareness is frequently observed within households. This manifests as a lack of awareness among husbands of their legal obligations towards their wives and other family members, which can lead to economic deprivation. In the context of employment, employers have been observed to neglect their legal obligations towards female employees (Sulaeman et al., 2022; Razzak et al., 2024). Power relations can also give rise to violence against women, with men exploiting their power over women who are perceived as weak (Aryana, 2022). This is further reinforced by the fact that a significant proportion of women are also unaware of their rights within a legal framework and lack the capacity to assert their rights. Economic deprivation can precipitate emotional instability among family members, which may in turn give rise to violence against women, perpetrated by either the husband or the children. Adultery can result from a variety of sources of dissatisfaction within the marital home. Similarly, early marriages may indicate a lack of maturity or stability in the individual concerned, whether physical, mental, spiritual or emotional (Sulaeman et al., 2022); a lack of religious understanding, particularly with regard to the relationship between men and women (Farid, et al., 2019).

The government has employed a variety of strategies to address gender-based violence, including: a) The 1945 Constitution, Article 28, paragraph 1, asserts that every individual is

entitled to personal, family, and honor protection. Furthermore, the individual in question has the right to the respect and protection of their dignity and property, as well as the right to security and protection from threats that could result in the infringement of their fundamental rights. b) Law No. 99/1999 on Human Rights; c) Act No. The 1984 Act concerning the ratification of the Convention on the Elimination of All Forms of Discrimination against Women; d) the 1974 Act concerning marriage; e) the Code of Criminal Procedure; f) the Act 23 of 2004 on the Elimination of Domestic Violence; g) the Act of the Republic of Indonesia Number 12 of 2022 on Sexual Violence; h) the Regulation of the Minister of Women Empowerment and Child Protection of the Republic of Indonesia Number 1 of 2023 on the Provision of Protection of Women Workers in the Workplace. In each region of Indonesia, the governor and bupati issue regional regulations that protect women from violence. However, the results thus far have not demonstrated a significant advancement, and in fact, there has been an increase in the number of cases of gender-based violence.

To effectively address gender-based violence, it is essential to foster a collaborative approach involving all relevant stakeholders, with a commitment to sustained and active engagement. It is imperative that women, who are frequently the victims of violence, take measures to safeguard their own well-being. In this study, Christian religious education must also be actively involved in the intellectual development of women in their communities in order to empower them to protect themselves. As a case study in Christian religious education, women are furnished with cognitive, affective, and psychomotor knowledge constructed from the teachings of the Bible (Old and New Testaments), which are internalized through systematic and continuous education. The objective of this study is to develop a conceptual framework for Christian religious education that empowers women to protect themselves from various forms of violence.

## Research Methods

In achieving the purpose of this research, the problem to be solved in this study is how Christian religious education as an effort to educate and teach Christian women to be able to protect themselves from violence. The method used is a descriptive qualitative method through a literature study approach. The author collects various data and information related to violence against women from reliable and up-to-date sources, which are then presented and analyzed using the Miles and Huberman technique, which includes: data collection, data reduction, data presentation and conclusion drawing (Rijali, 2018).

## Result and Discussion

### A. Women Must Understand Their Equal and Noble Position to Men

The Bible contains many narratives about the role of women who are equal to men. Even the Old Testament begins with the story of the creation of the world and everything in it, and states that God created women equal to men in the image of God (Latin, *imago Dei*) in Genesis 1:27, “So God created man in His own image, in the image of God He created him; male and female He created them.” The phrase “in the image of God” is understood to mean that man and woman have the likeness of God. The Hebrew term used is *בְּצַלְמוֹ* (*betzalmov*) which is repeated with *בְּצֵלֶם* (*betzelem*) to emphasize the nature of man as a very noble creation of God because man is a representation or reflection of the attributes of God, albeit limited (<https://biblehub.com/hebrew/6754.htm>). This likeness to the image of God is characterized by humans as moral, rational, and volitional beings. Based on this, God wants humans to live according to His noble and holy morals, thoughts and will. God wants men

and women to love and honor each other, not persecute and kill each other. Because of man's fall into sin, man's tendency is to do things that violate God's will. Therefore, to harmonize life with God's will, man must obey His Word and the guidance of His Holy Spirit. So, to protect themselves, women must understand and realize their equal and noble position to men. They must defend and fight for what is their right and dignity as a very noble creation of God.

## **B. Women Must be Brave To Speak Out Against Violence**

To address the violence that man often commits as a result of sin tempting man, many exhortations and teachings are emphasized in the Holy Scriptures by His prophets and apostles. The Bible tells us that perpetrators of violence are not only men, but also women. In the context of gender-based violence, when family life, society, politics, culture, economy, and religion are dominated by men, there are more opportunities for violence committed by men against women, and vice versa. Therefore, efforts are needed to prevent and overcome ongoing violence. In the context of the Old Testament, it is stated that God actively opposes various violence committed by humans, ranging from giving advice, rebuke, teaching, regulations, and punishments in the form of diseases, disasters, wars, and so on. Specifically regarding violence against women perpetrated by both men and women, the Bible gives many examples such as: the story of the Levite's concubine who was sexually assaulted by the Gibeonites until she died (Judges 19: 22-30); the murder of previously married women (Judges 21:10-12); the kidnapping of young women as wives for the Benjamites (Judges 21:20-23); the scribes and Pharisees who tempted Jesus to stone a woman caught in adultery (John 8:1-11). These texts tell of a society that supports and legalizes violence against women due to religious, social and cultural factors. In today's context, violence against women can also be supported or ignored by society. Women do not get defense and protection. In such a situation, women should not remain silent and allow themselves to be constantly subjected to violence. Women must fight to protect themselves.

In the Bible, there are several texts that can be used as references to protect themselves from violence. *First*, Deuteronomy 22:23-24, "If there is a virgin and a betrothed girl, if a man meets her in the city and sleeps with her, ... the girl, because she is in the city, does not cry out, and the man, because he has raped his neighbor's wife. So you shall put away the evil from among you." This text implies an act of self-protection on the part of women when they are sexually assaulted in the city, where help is readily available, which is to cry out (צִעֲקָה ,tza'akah, to cry out for help in a loud voice). The word is used in the context of expressing distress, seeking help, or making a public statement; conveying a sense of urgency and desperation, often associated with prayer or a plea for divine intervention. In communal societies, such exclamations often prompt immediate action from those around, reflecting the interconnectedness of the community (<https://biblehub.com/hebrew/6817.htm>). Crimes often thrive because victims of violence cover up and hide them out of fear, distress and shame. In fact, women must be brave and have self-confidence because women have the same human rights as men. Women should not allow themselves to be victims of violence. To protect themselves, women must always be ready and brave to speak out against violence.

## **C. Women protect themselves by Living Morally**

The story of the scribes and Pharisees who tempted Jesus to stone a woman caught in adultery (John 8:1-11). The woman was already aware of the prevailing law or societal norm, which is that if a person is caught in adultery, then according to the law, they should be stoned. The structured law in Judaism brought from the time of Moses emphasized equal punishment for

adulterous couples, but the actions of the scribes and Pharisees showed their partiality towards men, as they only brought the woman to Jesus and not the man who committed adultery with the woman. They seemed to be protecting the man at the expense of the woman because men are considered holy, while women are seen as lesser human beings. Jesus' response to the scribes and Pharisees was to say "If any of you is without sin, let him throw a stone at her first". This statement was to emphasize to them that each person should consider his own sin first before judging others. Whether any of them were without sin. Jesus' statement made them come to their senses and leave the woman. Jesus' statement was an expression of resistance and protection of the woman. Jesus did not judge the woman, but He told her to go and sin no more. It was a moral affirmation that would liberate and protect her forever, a call to take moral responsibility for her life (Baloyi, 2010). From this story, one can derive a principle to protect oneself by living morally so as not to bring or invite violence to oneself. Attitudes and behaviors that are not ethical and moral in women can lead to acts of violence against women.

## Conclusion

Christian religious education (CRE) must be actively involved in liberating women from any violence. Not just women, but anyone. In the context of women's self-protection, CRE can provide a good understanding of the position of women who are equal to men, and must coexist well as the image of God. CRE must convey and explore the exact meaning of the narratives of violence against women in the Bible so that there is no misunderstanding that makes women less courageous or less confident in maintaining their rights as *imago Dei*. CRE must guide women to live in good behavior in accordance with religious character and in accordance with the noble norms and ethics prevailing in society.

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