



# Patriarchy and the cycle of violence: deconstructing the normalization of violence against women and children in Nagekeo

**Petrus Selestinus Mite**

Sociology Department, Faculty of Social and Political Sciences, Nusa Cendana University - Kupang

## ARTICLE INFO

### Article history:

Received Jun 07, 2025  
Revised Jun 19, 2025  
Accepted Jun 30, 2025

### Keywords:

Children;  
Nagekeo;  
Patriarchal Culture;  
Violence;  
Woman.

## ABSTRACT

Cases of violence against children and women are one of the complex and certainly urgent social issues, especially for regions or regions with strong patriarchal social structures. Violence against women and children is not only influenced by patriarchal structures, but is also reinforced by cycles of normalization that perpetuate the practice as part of cultural "normality." This research aims to deconstruct how patriarchal norms work in shaping people's perceptions of violence, analyze the mechanisms of the cycle of violence (reproduction, justification, and impunity), and identify gaps in culture-based interventions to break the chain of violence. A qualitative approach with a content analysis approach through violence case data from the Nagekeo Village Community Empowerment Office (PMD) and content analysis of local media news and previous studies. The things that can be used as novelties in this paper are to provide new knowledge about how patriarchal norms are transforming or persisting in the current era, as well as their implications for violence against women in the local context, especially the Nagekeo-NTT Society. The process and way to find out how patriarchal culture works is to study case data collected by the Village Community Empowerment Office, especially in the field of women and child empowerment. The analysis of the data proves that the number of violence per quarter of the last year tends to be stable and there is a significant increase. These conditions want to strengthen the basic thesis that there is a kind of habit that is considered normal if violence is committed against children and women. Even in terms of awareness, there are people who have dared to report these cases to the relevant agencies or NGOs that handle them.

*This is an open access article under the [CC BY-NC](https://creativecommons.org/licenses/by-nc/4.0/) license.*



### Corresponding Author:

Petrus Selestinus Mite,  
Department of Sociology,  
Nusa Cendana University, Kupang City,  
Jl. Adisucipto Penfui, Kupang, NTT, Indonesia.  
Email: [petrus\\_mite@staf.undana.ac.id](mailto:petrus_mite@staf.undana.ac.id)

## 1. INTRODUCTION

Discussions related to the relevance of patriarchal norms to violence have always been related to the feminist movement towards the pursuit of equality between men and women. The first wave of feminist figures to champion it was Mary Wollstonecraft with her quite famous work "A Vindication of the Rights of Woman". The work contains women's calls for equal rights with men in the aspect of education. Wollstonecraft's critique of patriarchal practices in 1792 was motivated by a general

perspective that placed women as inferior beings with the prospect of tasks that were purely domestic or determined only by physical beauty. Wollstonecraft argues that women fall into inferiority due to the lack of access to education for women and not that women are naturally inferior. (Wollstonecraft, 2011). Kate Millett is a second-wave feminist who also explores the politics of sexuality or power relations between men and women. His work "Sexual Politics" tells a lot about the dominance of men in various aspects of social, cultural and even private life. According to her, patriarchy is a basic and systematic system of power by exploiting women, which is reflected in "Sexual Politics". A system of power that determines that men are in full control of various aspects of women's lives, from personal relationships to positions in society. "Sexual politics" is also not limited to individual interactions, but encompasses broader social structures, such as laws, religions, and cultures that favor male domination. (Millett, 2000). Another explanation of patriarchal culture is studied by Gerda Lerner and Linda Alkana in their work entitled "The Creation of Patriarchy". Lerner and Alkana analyze feminist history and theory by looking specifically at the origins of patriarchy through social systems, in which men are always placed in a dominant position over women. The work traces the development of patriarchy from prehistoric times to early civilizations, as well as examines the extent to which patriarchy becomes a deep-rooted and sustainable social structure. (Alkana and Lerner, 1988). The development of patriarchy is further criticized by Sylvia Walby who offers a logical and systematic way of thinking about how patriarchy works or how patriarchy operates in modern society. His sophisticated analysis confirms that patriarchy is a structured social system, not simply the result of biological differences between men and women. This means that male dominance over women is not something natural or inevitable, but is built through social practices, norms, laws, and institutions that perpetuate inequality. (Walby, 1990). There have been several cases of violence against women in Nagekeo that were exposed on social media. One such case involved a woman who took more than a decade to gather the courage to speak up about the physical abuse inflicted by her own brother. (Pahing, 2023). Another report concerning violence against women was delivered by the Head of the Integrated Service Center for Women's Empowerment and Child Protection (P2TP2A) in Nagekeo Regency, who stated that the issue has seen a significant increase. Data collected by P2TP2A Nagekeo revealed that there were 16 cases of violence against women and children in 2021. (Nulangi, 2022). Furthermore, data from the last four years of reports by the PMD Office (Ministry of Village Development) shows a consistently stable pattern of violence, indicating that the normalization of culturally based violence is occurring in Nagekeo. Several of these cases reinforce the belief that patriarchal norms, cultural practices, and local traditions contribute to the normalization of violence against women.

The problem of violence against women and children is a complex and multidimensional social phenomenon. Based on a sociological perspective, such violence is not only seen as an individual criminal act, but also as a product of unequal social structures, cultural norms, and power relations. B. J. Cling, for example, in his book *Sexualized Violence against Women and Children: A Psychology and Law Perspective* discuss violence against women and children from a psychological and legal perspective. B. J. Cling even went so deeply as to see the violence of rape cases and the psychological impact known as *Rape Trauma Syndrome (RTS)*. According to him, the violence that occurred will result in *Post-Traumatic Stress Disorder (PTSD)* to the victim. Symptoms of the syndrome and disorders in the psyche such as extreme fear, anxiety, shock, and disorientation. (B. J. Cling, PhD, 2004). Societies that still hold patriarchal values, for example, tend to position women and children as a weak group and vulnerable to exploitation. Cultural norms that normalize male dominance over women, as well as stigmatization of victims, often exacerbate the situation and hinder efforts to prevent and handle cases of sexual violence. A study on gender written in the journal "Gender Equality in Vietnam Labour Law: A Critique Toward Sustainable Development" explicitly and implicitly links gender inequality in Vietnamese labor law to patriarchal culture. Journals published in journals *Masculinities & Social Change* (Volume 14, Issue 1, 2025) tells about the existence of a patriarchal culture that is rooted in Vietnam with norms that place men as *breadwinner* (breadwinners) and women as *caregiver* (caregiver). Patriarchal culture not only restricts women in the workforce but also reinforces structural inequalities. Gender stereotypes that place men as *breadwinner* and women as *caregiver* has created a system that marginalizes women

from strategic positions and decision-making. In Vietnam, for example, although women's participation in the labor force is high, they remain concentrated in the informal sector with low wages and minimal social security. This condition is exacerbated by labor policies that indirectly perpetuate inequality, such as long maternity leave without adequate paternity leave, thus further reinforcing domestic responsibilities as a "woman's obligation". (Dang, 2025). In patriarchal societies, "*physical violence*" against women and children is often manifested through beatings, torture, or mistreatment by male husbands or family members, especially as a form of punishment when women are perceived as "breaking norms," such as leaving the home without permission. The occurrence of sexual violence in public transportation such as the commuter line serves as an example of how power and violence are used as tools to subjugate women in public spaces, positioning them as weak and requiring them to submit to male dominance in society. (Toni *et al.*, 2025). This kind of practice is often normalized under the pretext of tradition or cultural demands, making it difficult for victims to obtain protection or justice. In addition, women and children in patriarchal cultures also often experience "*psychological/emotional violence*", such as verbal abuse, insults, or threats aimed at making them submissive and submissive. One form of violence involving social isolation is experienced by women in the context of child marriage in patriarchal areas, where they are prohibited from interacting with outsiders or even their own families, leaving them increasingly isolated and dependent on the perpetrator. (Sudirman *et al.*, 2023). Forms of psychological manipulation such as *gaslighting* are also used as an attempt to manipulate women to doubt their own memory, perception, and even sanity, so that women and children are increasingly difficult to resist and completely depend on men in decision-making and life-saving. This violence is more difficult to detect, but its impact can be very damaging to the mental and emotional toll of the victim in the long run. Deep *International Violence Against Women* asserts that these forms of violence arise as a result of power inequality institutionalized in social and cultural norms. Beatings, torture, or abuse by male husbands or family members are often considered legitimate punishment for violations of gender norms, such as leaving the house without permission. (Luisa Blanchfield, 2009). Likewise, "Sexual violence" Towards women in patriarchal societies is often systemic and wrapped up in cultural norms. One of the most hidden forms is *ismarital rape* (marital rape), where the husband feels entitled to force his wife to have sex without consent. This practice is often not recognized as a crime because it is considered a "wife's obligation." In public spaces, sexual harassment such as catcalling, non-consensual touching, or forced sexual intercourse is often normalized under the pretext that "men do," while the victim is blamed for being perceived as "opening up opportunities." Some traditions actually perpetuate sexual exploitation, such as forced marriage, including child marriage that is carried out on the grounds of maintaining "family honor," the patriarchal system itself becomes, "**economic violence**" as a systematic control tool to maintain male dominance. In the context of economic violence, women are often denied access to work or the ability to earn their own income, resulting in complete financial dependence on their husbands or male family members, which ultimately reinforces male dominance within the patriarchal system. (Amalia, 2023). Discriminatory practices in inheritance, where only boys are entitled to inherit family property, exacerbate long-term economic inequality. In addition, the phenomenon of early marriage in girls not only deprives children of their childhood, but also cuts off access to education, economic opportunities and traps children in the cycle of poverty. The effect is multidimensional, where women lose financial independence, while girls who are required to marry young are often just an "additional burden" for husbands without the ability to develop themselves. The lack of access to economic resources makes it increasingly difficult for victims to get out of oppressive relationships, creating a cycle of violence that continues to repeat between generations.

In the context of regions like Nagekeo, customary law and local traditions often influence community responses to violence against women and children. Although the state has established formal policies such as the Domestic Violence Law (UU PKDRT) and the existence of Integrated Service Centers for the Empowerment of Women and Children (P2TP2A), strong cultural practices including the resolution of violence cases through customary means often do not align with formal protection efforts. This creates a gap between state legal protections and practices on the ground.

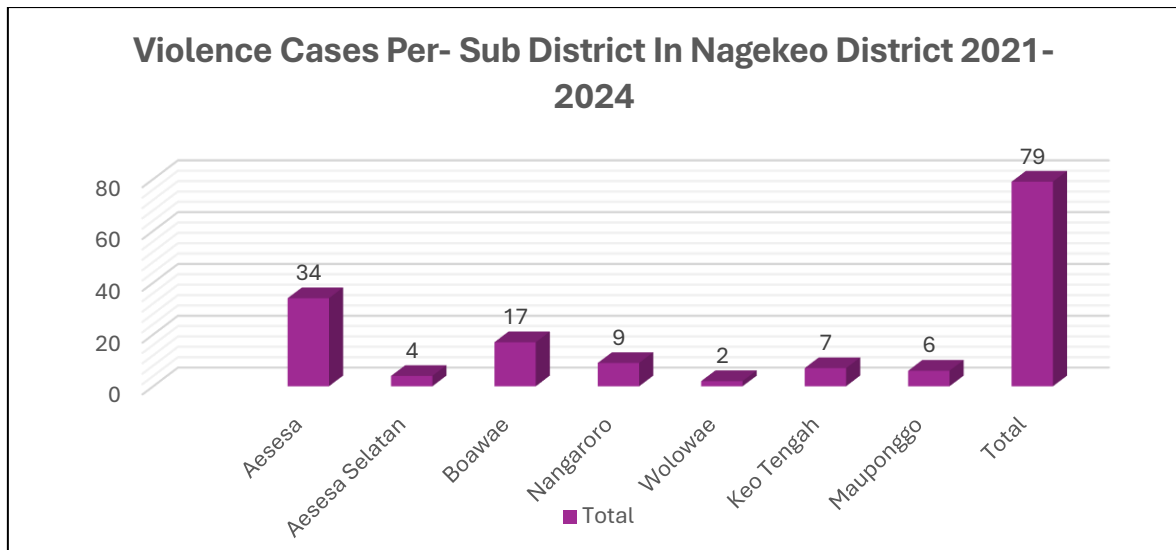
## 2. RESEARCH METHOD

This study uses secondary data from the Nagekeo Regency Community and Village Empowerment Office (DPMD), including reports of violence cases from 2021 to 2024. These data consist of official reports archived by the agency as part of its responsibilities in handling cases occurring in the Nagekeo region. In this context, content analysis refers to the examination of these official documents, which are considered textual content not necessarily limited to news texts or media discourse. The fundamental criteria for selecting these documents as the subject of content analysis are based on several considerations. First, the documents contain official records of violence cases in Nagekeo Regency during the 2021–2024 period, which are directly relevant to the focus of this research. Second, the documents are institutional archives produced by DPMD, a government body with the legal authority to document and report cases at the sub-district and village levels. As such, the data possess institutional legitimacy and a level of validity that can be accounted for. This argument is strengthened in “*Content Analysis: An Introduction to Its Methodology*” by Klaus Krippendorff that *content analysis* as a research technique to produce replicable and valid inferences from texts (or other meaningful materials) into the context of their use. According to him, text is not just a passive symbolic object, but part of a social process that reflects and shapes social reality. Krippendorff calls it *Unobtrusive Method* or an analysis that does not interfere with the object of research and allows analysis of existing material (e.g. news, archives, social media). (Krippendorff, 2022). The data is the main source for analyzing the dynamics of violence that occurred in the Nagekeo area. The selection of secondary data is considered effective because it provides a comprehensive overview of the trends and patterns of violence cases officially recorded by the relevant agencies (DPMD). This approach allows the process of exploring the social context behind cases of violence and finding its relevance to existing cultural structures. In addition, this research also aims to uncover how patriarchal culture works in society through a sociological perspective, especially by using gender theories. This kind of approach is deep “*Qualitative Content Analysis: Theoretical Foundation, Basic Procedures and Software Solution*” Philipp Mayring's work is defined as *Qualitative Content Analysis* (QCA). The content-based Qualitative method is interpreted as a systematic framework of quantitative content analysis, but understands the process of categorization of texts as an interpretive action, based on understanding meaning in a particular communication context, rather than just calculating frequencies. (Mayring, 2014). The sociological analysis in this study seeks to explain the mechanisms of patriarchal culture that perpetuate violence, both directly and indirectly. Gender theory is used to understand power relations, social norms, and cultural values that influence the occurrence of violence. Thus, the findings of this study are expected to contribute to efforts to overcome gender-based violence and continue to strengthen public awareness of the importance of equality in social relations.

## 3. RESULTS AND DISCUSSIONS

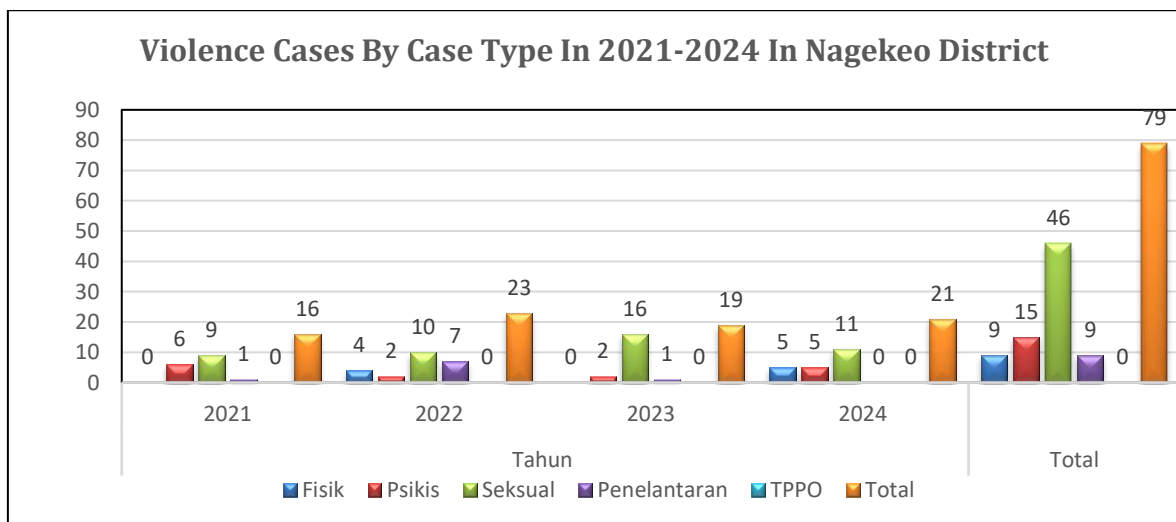
### 3.1 Deconstruction Of The Patriarchal System: A Critical Analysis Of The Normalization Of Violence Against Women And Children

Women and Children is a theoretical approach that aims to dismantle the patriarchal structures that are entrenched in society, focusing on how violence against women and children is normalized through culture, religion, law, and social institutions. Jacques Derrida in his work *Of Grammatology* clearly developed the term deconstruction to challenge traditional concepts of language, writing, and meaning in Western philosophy. (Derrida, 2022). However, in this study and context, Deconstruction means exploring the basic assumptions, biases, and mechanisms of power that underpin the patriarchal system, and then questioning and undermining its legitimacy. The goal is to uncover how physical, psychological, sexual, and symbolic violence is justified or ignored because of patriarchal norms that place men at the center of power. This critical analysis seeks to break the cycle of normalization of violence by challenging dominant narratives, amplifying victims' voices, and driving structural change towards gender equality. Thus, the deconstruction of the patriarchal system is not only an academic study, but also a social movement to create a more just and inclusive social order.



Data on Per-sub-district violence against children and women in 2021-2024 in Negekeo Regency - NTT.

Data on per-district violence cases in Nagekeo Regency in 2021-2024 shows that Aesesa District recorded the highest number of cases with 34 cases, followed by Boawae (17 cases), Nangaroro (9 cases), Central Keo (7 cases), Mauponggo (6 cases), South Aesesa (4 cases), and Wolowae with the lowest cases (2 cases). Based on the overall picture, the total number of cases of violence in all sub-districts in Nagekeo district reached 79 cases in the four-year period. This data indicates significant disparities between sub-districts, with Aesesa being the most vulnerable area to violence compared to other sub-districts. Meanwhile, Wolowae District has the lowest cases of only 2 cases.



Data on Violence Based on the Type of Cases in Children and Women in 2021-2024 in Negekeo Regency - NTT.

Based on updated data, cases of violence against children and girls in Nagekeo Regency from 2021 to 2024 show a trend that tends to be stable without a significant decrease, with the number of cases being 16 cases (2021), 23 cases (2022), 19 cases (2023), and 21 cases (2024), bringing the total to 79 cases in four years. The fluctuation in the annual figure is not very large, indicating that cases of violence remain consistent and there has been no effective effort to drastically reduce

the figure. This underscores the need for more intensive policy evaluations and prevention programs to create a marked reduction in cases of violence against children and women in the region. In 2021, there were 9 cases of sexual violence, followed by 10 cases in 2022, 16 cases in 2023, and 11 cases in 2024, and a total of 46 cases of sexual violence. Although there are slight fluctuations, these figures show worrying consistency, with no significant declines. This stability indicates that sexual violence is still a serious problem that requires more effective interventions, both through prevention, law enforcement, and public education to break the cycle of violence. The second order by type of case is psychological violence (the total number of cases is 15 per cent of the last four years), followed by physical violence and Trafficking in Persons (TPPO), each amounting to 9 cases.

### 3.2 Patriarchy as a Violent Machine: Cultural Mechanisms That Perpetuate Male Dominance

Patriarchal culture and norms are defined as *Hardening Machines*, which is interpreted as a cultural mechanism that perpetuates male dominance over women and children. The phrase "machine of violence," which metaphorically describes patriarchy as a cultural mechanism, may have been inspired by Pierre Bourdieu's thoughts on symbolic violence in his work *Masculine Domination* (Bourdieu, 2001). In the context of local communities, this meaning is interpreted as a patriarchal system that operates as a machine or tool of violence that is manifested in gender inequality, including in cases of violence that occurred in Nagekeo Regency (2021–2024). The data shows significant disparities between sub-districts, with Aesesa District recording 34 cases (quite high) compared to other regions such as Boawae (17 cases), Nangaroro (9 cases), Central Keo (7 cases), Mauponggo (6 cases), South Aesesa (4 cases) and Wolowae which only 2 cases. This reflects how patriarchy is not only abstract, but institutionalized in certain socio-cultural structures, where unequal gender norms and the legitimacy of male dominance are more entrenched in almost all areas of Nagekeo with a fairly high accumulation of violence. Districts such as Aesesa, Boawae, Mauponggo, and Keo Tehgah, may have a stronger patriarchal culture or vice versa, for example through tradition, inequality of economic access, or tolerance for domestic violence that is normalized so that violence becomes a control tool to maintain gender hierarchy. Meanwhile, the low cases in Wolowae and South Aesesa do not indicate different cultural mechanisms, such as better levels of gender awareness or the influence of progressive local policies. This explains that sub-districts with a fairly high number of cases show the courage of the victim or family to report to the Agency or related parties and the awareness to report about the violence that occurred, and vice versa. The total number of reported cases (not counting unreported cases) in the last four years is enough to show how patriarchy works as a system that reproduces violence structurally, where gender inequality maintained by cultural norms leads to violent practices that are often normalized at the regional level. This data also confirms that patriarchy is not a single phenomenon, but varies in intensity depending on the socio-cultural context of each region. Data on violence in Nagekeo Regency (2021–2024) reinforce this thesis, where cases of violence against women and children have remained stable (a total of 79 cases in 4 years) without a significant decrease, even sexual violence dominates with 46 cases (58% of the total). The consistency of these figures shows that patriarchal cultural mechanisms, such as the neglect of domestic violence, the stigmatization of victims, or the lack of gender equality education, are still effective in perpetuating the cycle of violence. The dominance of sexual violence (e.g. 16 cases in 2023) reflects how women's and children's bodies are perceived as objects of male control, while psychological (15 cases) and physical (9 cases) violence confirm that patriarchy also operates through intimidation and coercion of power. Small fluctuations each year indicate that current coping efforts, such as laws or prevention programs, have not touched the root of the problem: cultural structures that view violence as "normal" or "domestic affairs." The fact that trafficking also appears in the data (9 cases) shows how patriarchy intersects with gender-based economic exploitation systems. Without a deconstruction of institutionalized patriarchal norms, (Eleanora and Supriyanto, 2020) policy intervention will only be superficial, while the machinery of violence continues to reproduce.

### 3.3 The Multidimensional Impact of Patriarchy: From Domestic Space to the Structural Marginalization of Women and Children in Nagekeo

Patriarchy not only creates inequality in gender relations, but also produces multidimensional impacts that seep from the domestic space to the structural marginalization of women and children in Nagekeo Regency. Reviews in *"Restorative Justice and Violence Against Women"* (Ptacek, 2010) Even more radically, he stated that the state's failure to deal with gender-based violence is systemic. For example: The legal system is criticized for claiming to be neutral, even though in practice, such as bias against men, especially if the perpetrator is a powerful figure, or ignoring the context of patriarchal power and a history of oppression against women and indigenous communities. Violence data for 2021–2024 (a total of 79 cases, with a dominance of sexual violence as many as 46 cases) shows how this system works in a complex way. At the domestic level, physical (9 cases) and psychological (15 cases) violence reflect male control over women/children's bodies and minds, which are often hidden behind the norms of "family affairs". Meanwhile, the high level of sexual violence, including cases of trafficking (9 cases) shows exploitation legitimized by a culture that views women and children as sexual objects or economic commodities. At the structural level, the lack of year-on-year decline in cases proves that prevention policies and programs have not touched the root of the problem: institutionalized patriarchy. For example, low case reporting in some sub-districts (such as Wolowae, only 2 cases) can indicate a culture of silence due to stigma or distrust in the legal system. Meanwhile, the concentration of cases in Aesesa (34 cases) may be related to economic and educational factors that strengthen women's dependence on men, making it difficult for victims to break out of the cycle of violence. The impact of violence against women and children is not only individual but also reinforces structural marginalization, where victims often lose access to education, reproductive health services, and economic opportunities, ultimately pushing them further to the margins of development. (Kurniawan, Tiaharyadini and Wibowo, 2025). Nagekeo's data shows that as long as patriarchy is not destroyed to the cultural and structural level, efforts to deal with violence will only be reactive, not transformative. A holistic approach is needed, ranging from early gender equality education, pro-victim legal reform, to women's economic empowerment to break centuries-old chains of patriarchal domination.

### 3.4 Between Silence and Resistance: Community and State Responses in the Face of the Epidemic of Gender-Based Violence

In this context, local factors play a crucial role in perpetuating gender-based violence. Patriarchal cultural norms, societal stigma, and weak law enforcement at the community level often create an environment that is tolerant of violence. Events that have been revealed in the book *Violence Against Women: The Health Sector Responds*, (Ellsberg, Marijke Velzeboer and Carmen Clavel, Arcas Claudia, 2003) Violence against women is an extreme manifestation of gender inequality that is rooted in social and cultural structures. The "Critical Path" study presented in the paper shows that women often face systemic barriers when seeking help, such as degrading treatment from health care providers, unresponsive law enforcement officials, and social pressure to maintain a household despite violence. This can be shown by data from Nagekeo Regency (2021–2024) which sufficiently shows that local factors play a major role in perpetuating gender-based violence. Based on a total of 79 cases of violence against women and children in four years without a significant decrease, it is a fact that sufficiently clarifies the condition. Small fluctuations from year to year prove that prevention efforts have not been effective in breaking the cycle of violence rooted in gender inequality and the culture of silence of victims. In addition, the community has not fully understood or rejected these forms of violence, and there are indications of the normalization of patriarchal practices in the Nagekeo region. Limited economic access and protection services also exacerbate the situation, especially in areas such as Nagekeo where cases of trafficking (9 cases) and physical violence (9 cases) contribute to the stable figures. The lack of access to safe houses and legal assistance, along with victims' financial dependence, are key factors contributing to the high number of unreported or recurring cases of violence against women and children. (Yantie, Arisanti and Susiarno, 2022). These data sufficiently confirm that solutions must be multidimensional: in addition to strengthening the law, massive education is

needed to change public perception, as well as women's economic empowerment programs so that women and children are not trapped in *abusive relationships*. This problem will be difficult to minimize, if there is no structured intervention that targets the root of the problem, the trend of violence will remain consistent as seen in the last four years.

In the face of an epidemic of gender-based violence, the response of local communities, victims and local communities is often polarized between silence and resistance. On the one hand, many victims and vulnerable groups choose to remain silent due to social pressure, fear of stigmatization, or lack of systemic support. Just as Nadera Shalhoub-Kevorkian explains in her study of Palestinian women in conflict areas, this silence is often not just a passive choice, but a survival strategy in the midst of repressive and militaristic power structures. (Shalhoub-Kevorkian, 2009). On the other hand, a number of communities, victims and communities have shown resistance through social movements, public education, and victim assistance, demanding structural changes. Civil society organizations, for example, are often at the forefront of providing protection and advocacy, even with limited resources. However, without state support, these community and victim efforts are often hampered by systemic challenges such as a sluggish bureaucracy or a deep-rooted patriarchal culture. The story of female frontliners such as Um Riad (*Militarization and Violence Against Women in Conflict Zones in the Middle East: A Palestinian Case-Study*) can be an example, in the midst of these limitations, the seeds of resistance continue to grow through small but meaningful actions: keeping land documents as a symbol of denied rights, continuing to take care of children in bombed homes, and voicing suffering through personal narratives. (Shalhoub-Kevorkian, 2009). Although there are other films that depict the collapse of masculinity or the failure of men in their roles as family providers and productive workers. (Çınar, 2025). Meanwhile, the state as a holder of policy authority has a crucial role to play in addressing gender-based violence, but its response is often inadequate or reactive. Although the state through the relevant agencies has adopted victim protection laws, its implementation is often weak due to a lack of budget allocation, training of officials, or political commitment. In addition, the state can also become a repressive actor by ignoring the voices of victims or criminalizing protest efforts. Collaboration between the state and communities, NGOs, and local communities is key to creating sustainable solutions, but this requires transparency, accountability, and awareness of the urgency of the issue of gender-based violence as a public issue, not just a private one.

### **3.5 Efforts to Overcome Violence Against Women in Nagekeo Regency**

The process of overcoming this problem requires fundamental changes in the existing perspective and policies. Report *"Ending Violence Against Women: From Words to Action"*. (Nations, 2006) Violence against women does not occur randomly, but is rooted in structural inequality, patriarchal culture, and discrimination that is deeply rooted in social relations. Comprehensive education on gender equality and human rights should be a priority, along with strengthening a legal system that protects victims and cracks down on perpetrators of violence decisively. Support from various sectors, including governments, non-governmental organizations, and local communities, is essential to build a more equitable and equitable society. Only by changing the social structures underlying this violence can we hope to create a safe and supportive environment for all women. Nagekeo Regency has not continuously implemented a number of violence against women prevention programs, focusing on indigenous community-based approaches and education. This program may have been carried out, but in the last four years there have been no activities related to this problem. One of the agencies that has responded enough to this problem is the PMD (Child and Women's Protection Division) Office. The presence of these services often facilitates victims to get a safe place as well as legal protection. Learning from the experience in Timor Leste, the existence of the Safe House System (SHS), developed through collaboration between the state and the community, serves as a relevant approach. In this context, a Safe House is not merely seen as a temporary shelter for women survivors of violence, but also as a bridge between state law and local socio-cultural structures. (Wicaksono and Nurtjahyo, 2019). However, there is no kind of special program that is sustainable, for example: Sustainable and routine programs, such as socialization and training on gender equality and prevention of domestic violence, which are carried out in collaboration with customary institutions,

religious leaders, and women's organizations. The program aims to change social norms that normalize violence, while empowering women to understand the rights of women and children. In addition, assistance groups were also formed at the village level that acted as *first responders* for cases of violence, providing initial assistance before being referred to the authorities.

These sustainable programs help the Nagekeo Community and Government to strengthen prevention efforts by integrating gender issues in regional development planning, including the allocation of special budgets for victim services such as safe houses and counseling. The "Women and Children's Friendly Villages" program is also encouraged, encouraging women's active participation in decision-making at the village level. To support this, cooperation with non-governmental organizations and academics is built in research and monitoring of violence cases. However, challenges such as limited resources and a still strong understanding of patriarchal culture require more intensive efforts, including local media campaigns and the involvement of men as partners in violence prevention. These are recommendations to help the community and local governments in overcoming this problem. In Nagekeo Regency, the handling of violence against women and children was previously carried out by the Integrated Service Center Team for the Protection of Women and Children (P2TP2A) (Donofan, 2018), but this institution has been transferred by the Regional Technical Implementation Unit (UPTD). However, until now, the UPTD has not operated optimally due to budget constraints, lack of human resources, and the unavailability of buildings and supporting facilities such as safe houses. This condition creates a gap in victim protection services, so good collaboration is needed between local governments, NGOs such as PLAN International and WVI, as well as donor institutions to accelerate the establishment of infrastructure and operational support so that the UPTD can function effectively.

Non-governmental organizations (NGOs) play a crucial role in addressing violence against women by providing direct services that are often unaffordable by government programs. These institutions usually establish safe houses (*shelters*), psychological counseling services, and free legal aid for victims, as well as establish community-based mentoring networks. In addition, NGOs actively advocate for policies by encouraging legal reform and ensuring the implementation of women's protection at the local and national levels. Through public awareness campaigns, they seek to change societal stigma and educate women about their rights, while engaging men and youth in anti-violence movements. Nagekeo Regency also has several NGOs, such as PLAN International and Wahana Visi Indonesia (WVI) which currently focus on educational programs for children from poor families and all children in general, but have not specifically addressed the issue of violence against women and children. To broaden their impact, these two institutions can integrate child protection and gender issues into their programs (not only in some assisted areas, but must touch all areas in Nagekeo), for example by adding violence prevention modules to the educational curriculum, training teachers and parents as agents of change, and building partnerships with local governments and child protection organizations to create reporting mechanisms and Victim Assistance. By leveraging existing networks and resources, PLAN and WVI can strengthen child and women's protection efforts in Nagekeo without having to build programs from scratch.

#### 4. CONCLUSION

Efforts that can be made to overcome violence against women and children in Nagekeo Regency are: an approach that prioritizes the challenge of cultural transformation based on the deconstruction of patriarchal norms that have been normalizing violence. As emphasized by Rahmatika (Rahmatika, 2021), violence against women and children arises from the interaction of various factors such as economic conditions, cultural norms, social structures, and the weakness of legal and social control mechanisms that are inadequate in preventing and addressing violence in a systemic manner. Public education programs must be designed in a sustainable manner and involve local actors such as indigenous leaders, religious leaders, and youth so that changes in perceptions can occur from the roots of society. The educational material must also target critical public awareness related to gender equality, women's rights, and the importance of reporting violence. In addition, the establishment of "Women and Children-Friendly Villages" throughout the

Nagekeo region is an important strategy that can expand women's participation in community decision-making, as well as encourage early detection of gender-based violence. On the institutional side, local governments need to strengthen the institution of the Women's and Children's Protection UPTD with budget support, human resources, and physical facilities such as safe houses and counseling facilities. In addition, synergy between the government, NGOs, and educational institutions must be optimized through training programs, legal assistance, and data-based evaluation monitoring. Institutions such as PLAN International and WVI can expand the reach of their interventions to all sub-districts by integrating equality and protection modules into the community curriculum. Given the consistent number of violence in the past four years, this intervention must be designed not only to address the impact of violence, but also to dismantle the social systems that have underpinned and legitimized violence against women and children.

This research makes an important contribution to understanding violence against women in Nagekeo Regency as a phenomenon that does not stand alone, but is a product of an institutionalized patriarchal social system. The main social implication is the need for a paradigm shift in viewing gender-based violence, from what has been considered a domestic problem to a public and structural problem. This is in line with the findings in the book *Domestic Violence against Women in Indonesia* by Mahfud and Rizanizarli, which highlights that although Law No. 23 of 2004 on the Elimination of Domestic Violence recognizes physical, sexual, psychological, and neglectful abuse as punishable forms of violence, its implementation remains hindered by patriarchal norms that perceive domestic matters as private affairs. (Mahfud and Rizanizarli, 2021). By looking at how patriarchal norms work through customs, laws, and religion in the daily lives of the Nagekeo people, this study opens up space for a critical analysis of the unequal gender power relations and the urgency of forming a more just and equal social system. The results of this study also show that violence against women not only impacts individual victims, but also contributes to the structural marginalization of women's groups more broadly. Women who are victims of violence often lose access to education, health services, and economic opportunities, which in turn exacerbates poverty and gender inequality in society. Thus, this study underlines that efforts to eliminate gender-based violence cannot only be reactive, but must be designed as part of a long-term social development strategy that places gender equality as one of its foundations. The deconstruction of patriarchal norms in public policy is not merely about promoting gender equality rhetorically, but about redesigning institutions, laws, and services to distribute power fairly, challenge stereotypes, and create real conditions for equality. Its success depends on cross-sectoral collaboration, political will, and sustained engagement with marginalized communities.

## REFERENCES

- Alkana, L. and Lerner, G. (1988) *The Creation of Patriarchy, The History Teacher*. Available at: <https://doi.org/10.2307/493602>.
- Amalia, D.O. (2023) 'Determinants of Violence Against Children in Indonesia: A Literature Review', *Jurnal Aisyah : Jurnal Ilmu Kesehatan*, 8(2), pp. 613–620. Available at: <https://doi.org/10.30604/jika.v8i2.1951>.
- B. J. Cling, PhD, J. (2004) *Sexualized Violence: Against Women And Children A Psychology And Law Perspective*. Edited by B.J. CLING. New York-London: The Guilford Press.
- Bourdieu, P. (2001) *Masculine Domination, Stanford University Press*. Stanford, California, Amerika Serikat. Available at: <https://doi.org/10.1097/00000446-200009000-00030>.
- Çınar, S. (2025) 'A Worker ' s Suicide as the Collapse of Masculinity : The Analysis of The Movie " My Father ' s Wings " El Suicidio de un Obrero como Colapso de la Masculinidad : El Análisis de la Película " My Father ' s Wings "', *Masculinities and Social Change*, 14(1), pp. 27–48.
- Dang, M.H. (2025) 'Gender Equality in Vietnam Labour Law : A Critique Toward Sustainable Development', *Masculinity & Social Change*, 14(1), pp. 1–26.
- Derrida, J. (2022) *Of Grammatology, Of Grammatology*. London: The Johns Hopkins University Press Baltimore and London. Available at: <https://doi.org/10.56021/9781421419954>.
- Donofan, G. (2018) 'P2TP2A Nagekeo Bentuk Kelompok Perlindungan Perempuan dan Anak', *Pos Kupang*, 20 September, pp. 1–5. Available at: [https://kupang.tribunnews.com/2018/09/20/p2tp2a-nagekeo-bentuk-kelompok-perlindungan-perempuan-dan-anak#google\\_vignette](https://kupang.tribunnews.com/2018/09/20/p2tp2a-nagekeo-bentuk-kelompok-perlindungan-perempuan-dan-anak#google_vignette).
- Eleanora, F.N. and Supriyanto, E. (2020) 'Violence against Women and Patriarki Culture in Indonesia', *International Journal of Multicultural and Multireligious Understanding*, 7(9), p. 44. Available at: <https://doi.org/10.18415/ijmmu.v7i9.1912>.

- Ellsberg, Marijke Velzeboer, M. and Carmen Clavel, Arcas Claudia, G.-M. (2003) *Violence against women: The Health Sector Responds*. Pan American Health Organization. Available at: <https://doi.org/10.48029/nji.2003.lxxxxiv703>.
- Krippendorff, K. (2022) 'Content Analysis: An Introduction to Its Methodology', *SAGE Publications, Inc.*, pp. 1–77. Available at: <https://methods.sagepub.com/book/mono/content-analysis-4e/toc>.
- Kurniawan, Z., Tiaharyadini, R. and Wibowo, A. (2025) 'Trend Analysis and Prediction of Violence Against Women and Children Cases in Jakarta Based on the Victim ' s Education Level Using ARIMA and SARIMA Method', *Sisfokom*, 14, pp. 250–259.
- Luisa Blanchfield, D. (2009) *International Violence Against Women*, *Nova Science Publishers*. New York: Nova Science Publishers. Available at: [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_Sistem\\_Pembetulan\\_Terpusat\\_Strategi\\_Melestari](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_Sistem_Pembetulan_Terpusat_Strategi_Melestari).
- Mahfud, M. and Rizanizarli, R. (2021) 'Domestic Violence against Women in Indonesia: The Recent Domestic Violence Elimination Law Analysis', *Fiat Justisia: Jurnal Ilmu Hukum*, 15(4), pp. 385–398. Available at: <https://doi.org/10.25041/fiatjustisia.v15no4.2276>.
- Mayring, P. (2014) *Qualitative Content Analysis Theoretical Foundation, Basic Procedures and Software Solution*. Klagenfurt, Austria dan Thousand Oaks (Los Angeles area), California, USA: PsychOpen dan SAGE Publications Ltd. Available at: <https://qualitative-content-analysis.org/wp-content/uploads/Mayring2014QualitativeContentAnalysis.pdf>.
- Millett, K. (2000) *The theory of sexual politics*, *University of Illinois Press*. Available at: <https://doi.org/10.4324/9781315840154-30>.
- Nations, S. of the secretary-general U. (2006) *Ending violence against women: from word to action*. United Nation: United Nations Publication.
- Nulangi, T.M. (2022) 'Trend Kasus Kekerasan Terhadap Perempuan dan Anak di Nagekeo Meningkatkan Artikel ini telah tayang di Pos-Kupang.com dengan judul Trend Kasus Kekerasan Terhadap Perempuan dan Anak di Nagekeo Meningkatkan', <https://kupang.tribunnews.com/2022/02/16/trend-kasus-kek>, *Pos Kupang*, pp. 3–7. Available at: <https://kupang.tribunnews.com/2022/02/16/trend-kasus-kekerasan-terhadap-perempuan-dan-anak-di-nagekeo-meningkat?page=all>.
- Pahing, F. (2023) *Belasan Tahun Jadi Korban Kekerasan, Perempuan di Nagekeo, Flores Laporkan Kakak Kandung ke Polisi, Flores*. Available at: <https://flores.co/reportase/mendalam/57346/2023/10/31/belasan-tahun-jadi-korban-kekerasan-perempuan-di-nagekeo-flores-laporkan-kakak-kandung-ke-polisi> (Accessed: 10 August 2024).
- Ptacek, J. (2010) *Restorative Justice and Violence Against Women*, *Oxford University Press*. Edited by J. Ptacek. New York: Oxford University Press. Available at: <http://scioteca.caf>.
- Rahmatika, A.V. (2021) 'Violence on Women and Children: Background, Effects, and Solutions', *Semarang State University Undergraduate Law and Society Review*, 1(1), pp. 69–86. Available at: <https://doi.org/10.15294/lsr.v1i1.49840>.
- Shalhoub-Kevorkian, N. (2009) *Militarization And Violence Against Women In Conflict Zones In The Middle East*, *Cambridge University Press*. Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São. Available at: [http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484\\_Sistem\\_Pembetulan\\_Terpusat\\_Strategi\\_Melestari](http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_Sistem_Pembetulan_Terpusat_Strategi_Melestari).
- Sudirman *et al.* (2023) 'Examining the Complexity of Child Marriage as Sexual Violence in the Digital Era', *Legality: Jurnal Ilmiah Hukum*, 31(2), pp. 310–328. Available at: <https://doi.org/10.22219/ljih.v31i2.28881>.
- Toni, A. *et al.* (2025) 'Sexual violence among female commuter line passengers in Jakarta Kekerasan seksual pada penumpang perempuan commuter line di Jakarta', *Sosiologi Dialektika*, 20(1), pp. 29–42.
- Wicaksono, M.A. and Nurtjahyo, L.I. (2019) 'Women in Betwixt: Safe House, State, And Community in the Gender-Based Violence Judicial Process in East Timor', *2nd International Conference on Strategic and Global Studies*, pp. 122–130. Available at: <https://doi.org/10.2991/icsgs-18.2019.17>.
- Yantie, L., Arisanti, N. and Susiarno, H. (2022) 'Efforts To Prevent Violence Against Children Through the Development of Module for Midwife Profession', *Jurnal Pendidikan Kedokteran Indonesia: The Indonesian Journal of Medical Education*, 11(4), p. 400. Available at: <https://doi.org/10.22146/jpki.69998>.