



Representation of Verbal Sexual Violence in Academic Discourse: A Critical Discourse Analysis in Higher Education

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ABSTRACT

This study aims to analyze the representation of verbal sexual violence in academic discourse within higher education institutions using Norman Fairclough's Critical Discourse Analysis (CDA) model. The research focuses on utterances containing elements of objectification, discursive strategies that normalize discrimination, and power relations within lecturer-student interactions. A qualitative approach with a case study design was employed. The research instrument consisted of a stimulus checklist containing 25 sentences representing potential forms of verbal sexual violence. This instrument was tested on 20 student respondents selected through purposive sampling. The validity of the instrument was established through a literature review and a readability test with initial respondents. Data were analyzed using Fairclough's three-dimensional framework, namely text analysis, discourse practice, and social practice, and were triangulated with confirmatory interviews. The in-depth analysis reveals that although such utterances are often framed as humor, they reproduce patriarchal ideologies, reinforce asymmetrical power relations, and expose contradictions between the institution's religious norms and everyday linguistic practices. This study makes a theoretical contribution by demonstrating that Fairclough's CDA is effective in uncovering verbal sexual violence even in the form of subtle harassment or jokes, which have been largely overlooked in religious academic contexts. The novelty of this research lies in the identification of minor yet significant phenomena in religiously affiliated universities, showing that patriarchal power relations can still manifest through language even when the frequency of explicit cases is very low.

Keywords: Verbal Sexual Violence, Critical Discourse Analysis, Academic Discourse

1. Introduction

Sexual violence, whether physical, verbal, or psychological, has become a global issue that demands urgent attention across all layers of society, particularly within higher education. In academic settings, this phenomenon becomes more complex when intertwined with power relations between lecturers and students, where hierarchical structures can reinforce practices of discrimination and objectification. This study is expected to contribute significantly to the understanding and regulation of more inclusive and

empathetic educational practices, with a specific focus on verbal sexual violence, which has often received less attention, especially in campuses grounded in religious values. As an initial step, it is crucial to critically examine forms of speech that may subtly reproduce sexual violence, thereby enabling early detection and prevention of more harmful consequences (Ahyun et al., 2022).

Previous research by Nurmala et al. stated that sexual violence is an ongoing threat, and its impact on victims can be severe, not only physically but also emotionally (Nurmala et al., 2023). With the growing global awareness of sexual violence, new approaches are required to analyze and understand this issue, particularly in academic contexts. In this regard, Critical Discourse Analysis (CDA) developed by Norman Fairclough offers an effective framework for unpacking power relations in academic discourse. This method allows researchers to examine how language is used to enforce, normalize, or even resist discriminatory practices (Musyafaah et al., 2022).

Sexual violence within higher education remains a pressing problem that continues to evolve in its forms and intensity. Despite increasing global awareness, verbal sexual violence is often overlooked compared to physical and psychological forms, making it difficult to detect and address effectively. The hierarchical relationship between lecturers and students exacerbates this issue, as academic authority may legitimize discriminatory speech and normalize practices that objectify and marginalize victims. Such conditions create a vulnerable environment where subtle acts of verbal aggression are tolerated, leaving victims with limited avenues for reporting or seeking justice. The gap in existing research lies in the limited attention given to verbal sexual violence in academic discourse, particularly within institutions that are expected to uphold moral or religious values. This gap has serious implications: victims may experience long-term emotional distress, decreased academic performance, and diminished trust in educational institutions. At the same time, the challenge for researchers and policymakers is to uncover the implicit ways in which language reinforces power relations and discriminatory practices. Developing preventive strategies requires not only legal and institutional frameworks but also critical approaches such as discourse analysis to recognize, challenge, and transform harmful speech patterns within academic environments.

The preliminary findings of this study reveal that although 95% of respondents marked all stimuli as "never experienced," this does not rule out the possibility of more subtle practices that may remain hidden in silence. The presence of a significant case linking academic evaluation to physical attributes indicates that sexual violence discourse in subtle forms, such as humorous remarks, still has the potential to cause harm (Sahentendi et al., 2024). This study is expected to open further discussions on the importance of sensitive sexual education and highlight the crucial role of lecturers as initiators of social change within the context of value-based religious education (Panjaitan et al., 2024).

The proposed solution to addressing verbal sexual violence in academic discourse is to integrate critical discourse awareness into higher education practices through workshops, curriculum development, and lecturer training that emphasize sensitivity toward gendered language and power relations. This approach is particularly important because it not only provides preventive measures but also fosters a culture of empathy, respect, and inclusivity in line

with the values upheld by religiously affiliated institutions. The title of this study is compelling because it highlights a form of violence that is often underestimated, namely verbal sexual violence, while situating it within the academically rich yet complex setting of higher education. By employing Critical Discourse Analysis as a lens, the research offers both theoretical depth and practical relevance, making it a timely and meaningful contribution to ongoing efforts to create safer and more equitable educational environments.

An in-depth analysis conducted by applying Fairclough’s framework, which integrates text analysis, discourse practice, and social practice, enables researchers to further explore the contradictions between institutional norms and everyday language practices (Irdiansyah, 2021). It is expected that the findings of this study will not only enrich academic knowledge regarding verbal sexual violence but also contribute to the formulation of more effective policies and preventive measures within higher education, particularly in universities with religious affiliations. This research represents a crucial step toward creating a safer and more just academic environment, where every individual is respected and protected from discriminatory practices that should not occur.

2. Methods

The researcher focuses on the phenomenon of verbal sexual violence representation in academic discourse within universities that have religious affiliations. This study employs a qualitative approach with the aim of analyzing how verbal sexual violence discourse is manifested in interactions between lecturers and students. The chosen method is a case study, which allows for an in-depth examination of the social context and ongoing interactions. The use of this case study design is intended to reveal the complexity of power relations within academic settings and to understand the substance of verbal sexual violence practices that may be embedded within academic discourse (Rahmawati & Sasmita, 2024; Wibowo & Claretta, 2023). The instrumentation of this study utilizes a stimulus checklist consisting of 25 selected sentences designed to represent various forms of verbal sexual violence. These sentences include utterances that potentially indicate objectification, normalize discrimination, and reflect unequal power relations in lecturer–student interactions. Each sentence in the checklist was tested with 20 student respondents selected through purposive sampling. This approach was chosen to ensure that respondents had sufficient relevance and experience to provide valuable insights into the research theme. The process of selecting respondents was carried out carefully to obtain data that are both representative and contextual (Ate, 2025; Naysila & Purwanto, 2023).

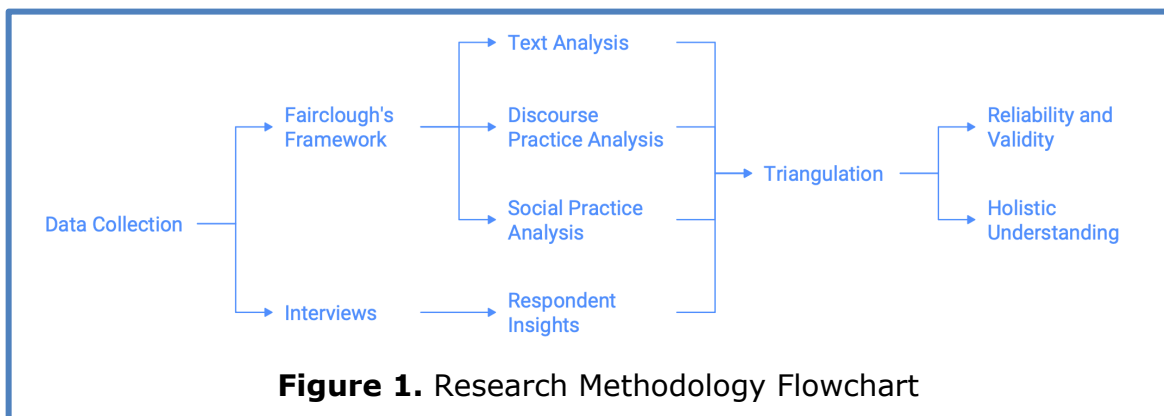


Figure 1. Research Methodology Flowchart

The data obtained from the stimulus checklist were analyzed using Fairclough's three-dimensional framework, which includes text analysis, discourse practice, and social practice. Text analysis focused on the structure and function contained in the sentences, while discourse practice analysis examined how these sentences were articulated in everyday interactions. Finally, social practice analysis enabled the researcher to understand the broader context shaping lecturer–student interactions. This analytical framework was chosen for its ability to uncover deeper dimensions related to power and domination within academic discourse (Tjahyana, 2021; Astuti, 2023). In addition to text and discourse practice analysis, interviews were also applied as a triangulation method to gain a more comprehensive understanding of the respondents and their perspectives on verbal sexual violence. The interviews were conducted with several respondents who provided deeper insights into their experiences with lecturers' utterances, particularly those related to physical attributes or appearance-based evaluations (Kristiyani, 2024). This triangulation process is expected to strengthen the reliability and validity of the research findings as well as provide a more holistic picture of the phenomenon under study.

The results of the analysis are expected to reveal relevant findings regarding objectification and power relations manifested in academic discourse, as well as the normative contributions of religious values that often contradict everyday discursive practices. These contradictions need to be examined more deeply in order to describe the social reality that continues to be influenced by patriarchal power structures within society (Hermawan et al., 2023). This study does not merely focus on the frequency of verbal sexual violence but rather on investigating the long-term impact of such utterances on the academic environment and the relationships between lecturers and students. As part of the analysis of social practices, the researcher will also consider the role of educational policies and how such policies shape students' understanding and responses to sexual violence. This analysis is crucial given that legal and policy frameworks may not always align with the lived experiences of students on campus, particularly in religious cultural contexts (Naysila & Purwanto, 2023; Apriliyadi & Hendrix, 2021). Therefore, this study is expected to encourage broader and more critical dialogue on issues of sexual violence in education and to provide policy recommendations that may be required to improve the situation in higher education institutions.

Through the presentation of a systematic research method, the researcher hopes that the findings will open new perspectives in understanding the dynamics of verbal sexual violence and the potential solutions that can be implemented in universities, while also providing space for victims' voices and promoting policy changes that are more responsive to students' needs. Thus, this research aims not only to enrich academic scholarship but also to advocate for social justice within educational settings (Alamin, 2024; Bareilly et al., 2022).

3. Findings and Discussion

3.1 Findings

In the textual dimension, the utterance was examined through several linguistic aspects that reveal the implicit meaning behind the choice of words and the way they were delivered. Lexically, the use of words such as *face* and *smile* illustrates how physical attributes are linked to academic

performance, thereby shifting the evaluation criteria from intellectual competence to outward appearance. Pragmatically, the utterance conveys an implicit message of symbolic exchange, suggesting that physical attractiveness or expressions of friendliness may influence academic assessment. This reflects a problematic association between non-academic qualities and academic achievement.

Text Analysis

The utterance was expressed in the form of humor, which often leads it to be perceived as harmless or lighthearted. However, this rhetorical strategy masks the ideological implications embedded in the discourse. By framing objectification in a humorous tone, the utterance normalizes discriminatory practices and trivializes their harmful effects. Such rhetoric not only reinforces gender stereotypes but also undermines the credibility of academic processes, which should be based on intellectual merit rather than subjective or physical attributes.

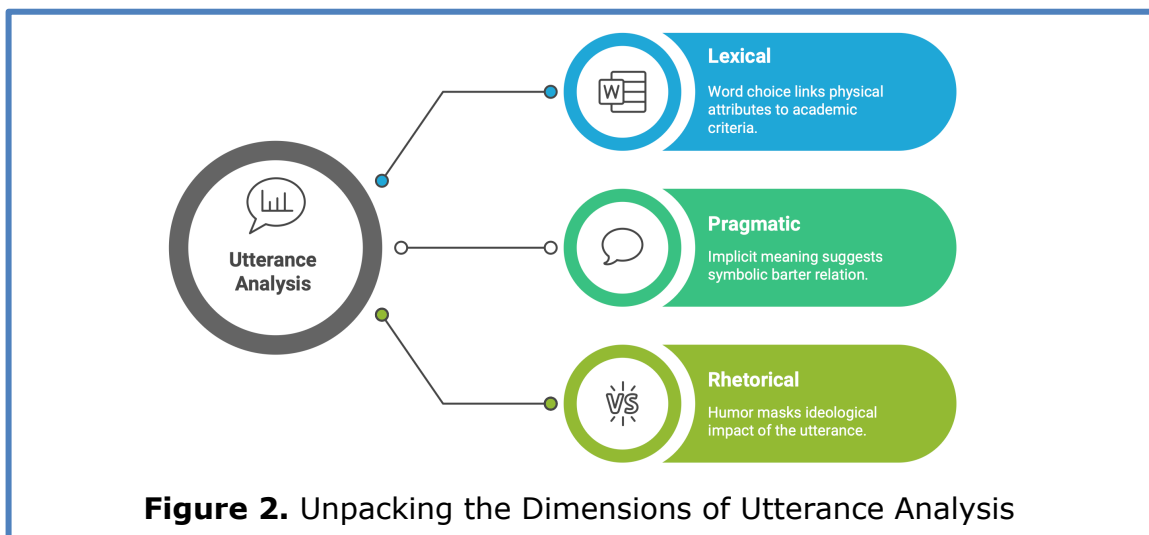


Figure 2. Unpacking the Dimensions of Utterance Analysis

This analysis confirms that the utterance contains elements of student objectification, particularly of female students, and has the potential to undermine the credibility of academic processes that should be grounded in intellectual achievement. The analysis of the lexical dimension demonstrates that word choice plays a crucial role in shaping the hidden meanings embedded in an utterance. The use of words referring to physical attributes, such as *face* or *smile*, implicitly links outward appearance to academic criteria. This connection is problematic because it shifts the standard of evaluation from intellectual competence to physical traits, creating bias and the potential for objectification of students, particularly female students. In the pragmatic dimension, the utterance is understood as a communicative act that conveys implicit meaning. In this case, the meaning suggests a symbolic barter relation, in which physical performance or attractiveness appears to function as an exchange value that can influence academic assessment. The pragmatic implications of this situation highlight that power in academic interactions is not only derived from formal structures but also from non-verbal symbols attached to individuals.

The rhetorical dimension reveals that delivering the utterance in the form of humor functions as a strategy to conceal its ideological impact. By framing

objectification in a humorous way, utterances that actually contain discriminatory elements are trivialized and perceived as harmless. This rhetorical strategy is dangerous because it normalizes discrimination and makes unjust practices appear acceptable in daily interactions. In other words, humor operates as a mechanism to disguise unequal power relations. Taken together, the analysis of these three dimensions confirms that an utterance that seems simple in form can in fact carry complex layers of meaning. Lexical choices, pragmatic implications, and rhetorical strategies intersect to construct discourse that reinforces objectification while perpetuating inequality within academic settings. This demonstrates that language is not merely a tool of communication but also an ideological instrument that can sustain and reproduce existing power relations.

Discourse Practice Analysis

At the level of discourse practice, the utterance arises within the framework of lecturer–student communication, which is inherently hierarchical. This hierarchy places lecturers in a position of authority not only over academic evaluation but also over the norms of acceptable interaction. As a result, the discourse reflects the unequal distribution of power and the ways in which this power imbalance is reproduced in everyday academic exchanges. In terms of discourse production, the lecturer employs humor as a strategic device to present objectifying remarks in a lighthearted manner. By framing the utterance as a joke, the lecturer reduces the likelihood of resistance from students, as humor tends to neutralize potential objections. This strategy demonstrates how language can disguise discriminatory intentions and transform them into socially acceptable comments, even when they carry underlying ideological meanings.

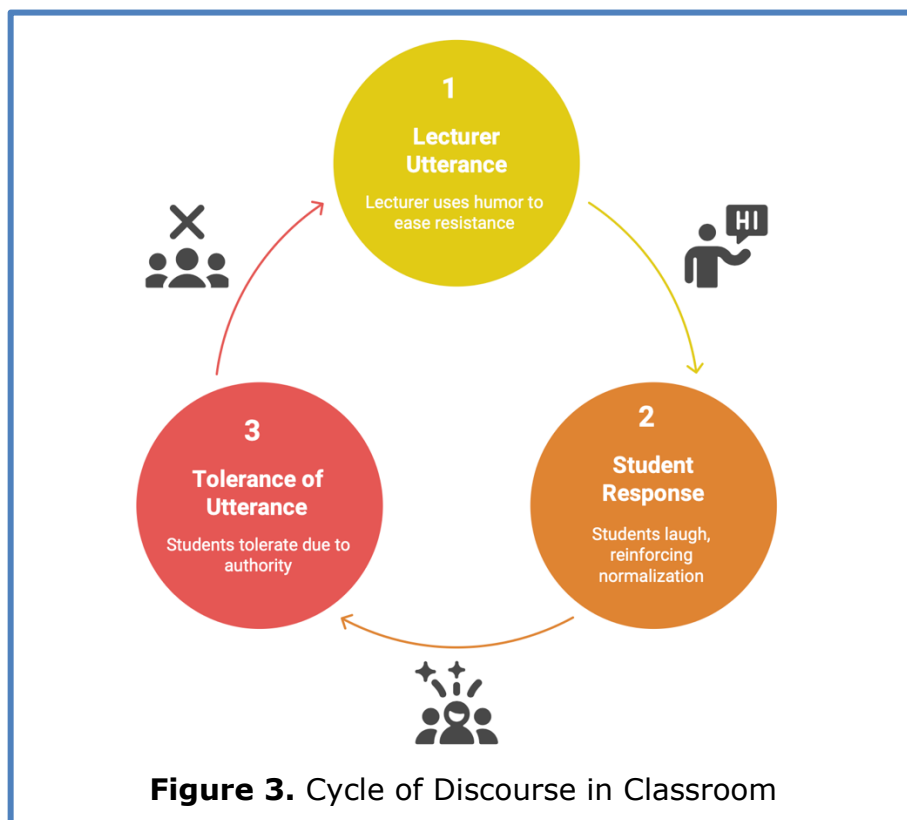


Figure 3. Cycle of Discourse in Classroom

When considering discourse distribution, students respond to the lecturer’s remarks not with rejection but with laughter. Laughter in this context serves as

more than a spontaneous reaction; it functions as a social signal of conformity. By laughing, students inadvertently validate the utterance and contribute to the perpetuation of discriminatory practices. This illustrates how discourse circulates within a community and gains reinforcement through collective responses, even if those responses are uncritical. In terms of discourse consumption, students demonstrate a tendency to tolerate such utterances due to their subordinate status in relation to academic authority. Their limited capacity to challenge the lecturer's authority compels them to accept, or at least not openly resist, discriminatory humor. This form of consumption underscores the constraining role of institutional hierarchies, where the asymmetry of power restricts opportunities for open resistance and silences alternative voices.

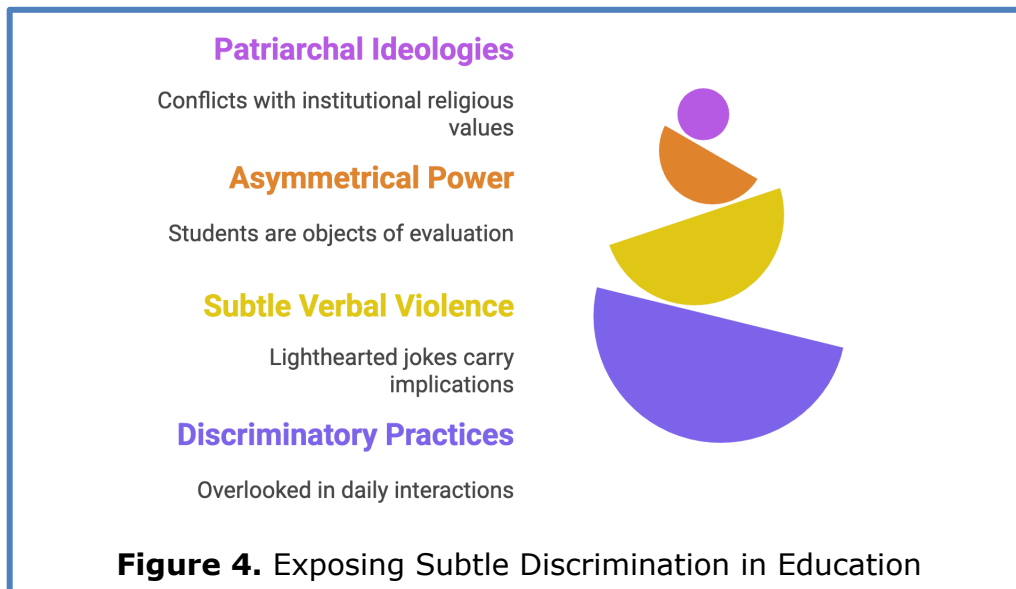
The interaction between production, distribution, and consumption reveals how discriminatory discourse is normalized in academic settings. The lecturer's strategic use of humor, the students' reinforcing laughter, and their subsequent tolerance create a cyclical process that embeds such utterances into the fabric of everyday academic life. This cycle demonstrates how subtle forms of verbal sexual violence can become part of institutional culture, sustained by unchallenged repetition and passive acceptance. These findings align with Lazar's (2005) theory on sexist humor as a strategy for sustaining male dominance in public spaces. By trivializing objectification and framing it as entertainment, sexist humor operates as a powerful discursive mechanism that both conceals and legitimizes inequality. Within the academic context, this suggests that discriminatory utterances are not isolated incidents but are part of broader discursive practices that reproduce patriarchal structures.

Social Practice Analysis

The analysis of social practice shows that there is a profound and persistent tension between the values formally upheld by academic institutions and the reality of everyday communication that occurs within them. Universities that are affiliated with religious traditions frequently promote ideals such as morality, justice, and educational ethics as central to their mission. These ideals are expressed in official documents, policies, and discourses that emphasize the protection of students and the creation of an inclusive learning environment. Yet in daily interactions, subtle expressions of patriarchal ideology continue to circulate through language in ways that undermine these commitments. This contradiction illustrates how institutional values can often exist only at a normative or symbolic level, while the actual communicative practices that shape academic life reveal significant gaps. Such disconnection between what is promised institutionally and what is practiced discursively creates an academic culture where the official ideals of equality and moral responsibility are weakened by linguistic habits that continue to normalize discrimination.

Patriarchal ideologies are reproduced in subtle and indirect ways through language and communication. They are not always expressed in open or aggressive forms but instead operate in humor, jokes, and casual remarks that appear to be harmless but carry deeper meanings. These forms of expression reinforce unequal gender relations even in contexts where ethical standards are supposed to prevail. The consequence is that students, and particularly female students, are not recognized first and foremost as intellectual participants but are treated as objects of evaluation on the basis of their physical appearance. This normalization of objectification shows that patriarchal discourse remains

firmly embedded in academic settings, despite the existence of religious or moral frameworks that should ideally challenge inequality and discrimination. The endurance of these patterns suggests that ideological structures are deeply rooted and continue to shape academic culture in ways that are difficult to confront without sustained critical reflection and institutional reform.



The dimension of asymmetrical power further illustrates how hierarchical relationships sustain discriminatory practices. Lecturers, positioned as figures of authority, hold not only academic power but also symbolic influence in shaping discourse norms. Students, on the other hand, are situated as passive recipients of evaluation, which prevents them from challenging discriminatory utterances. This asymmetry reproduces systemic inequality within the educational setting. One significant aspect of this analysis is the recognition of subtle verbal violence. Unlike explicit forms of harassment, subtle forms such as “lighthearted jokes” are often trivialized or dismissed as harmless. However, these utterances carry significant implications, as they normalize discriminatory attitudes and perpetuate a culture of objectification. By disguising harmful content in humor, subtle violence becomes harder to challenge and more easily accepted.

The normalization of such humor demonstrates how discriminatory practices are overlooked in daily interactions. When students respond with laughter instead of resistance, they inadvertently reinforce the lecturer’s authority and the discriminatory message embedded in the utterance. This everyday complicity reflects how social practices reproduce inequality through silence and compliance, rather than overt conflict. These dynamics highlight the importance of analyzing discourse within its broader social context. Language is not merely a reflection of individual attitudes but a tool through which institutional norms and ideologies are sustained. The subtle presence of patriarchal discourse demonstrates how academic environments can unintentionally perpetuate structures of domination, even while promoting values of morality and justice.

By applying Fairclough’s Critical Discourse Analysis, this study demonstrates the capacity of linguistic practices to reveal underlying power structures. The framework shows that discriminatory utterances are not isolated incidents but integral components of larger social practices. This analysis also

emphasizes that combating verbal sexual violence requires addressing both institutional policies and the subtle discursive mechanisms that sustain inequality. Ultimately, the findings from Figure 4 expose how subtle forms of discrimination remain embedded within educational contexts. They call for a more critical engagement with academic culture, urging institutions to align their religious and moral values with actual communicative practices. Only by acknowledging and addressing these contradictions can universities foster safer, more equitable environments where students are valued as intellectual subjects rather than objects of evaluation.

Barriers

One of the main challenges identified in this research is the issue of limited data availability. Most respondents reported that they had never directly experienced verbal sexual violence in the academic setting. As a result, the number of empirical cases that could be examined was relatively small. Although this limitation restricted the scope of analysis, it also shows how subtle and hidden discriminatory practices often remain invisible within formal reporting mechanisms. The scarcity of data also illustrates the difficulty of capturing sensitive issues in empirical research. Unlike topics that can be measured quantitatively with large samples, the study of verbal sexual violence depends heavily on the willingness of participants to disclose their experiences. The small number of reported cases suggests that incidents may not always appear in explicit forms but are often embedded in everyday discourse, requiring careful interpretation.



Another important challenge was the hesitancy of students to share their information openly. Even though anonymity and confidentiality were guaranteed, several students expressed discomfort when asked to discuss their personal experiences. This reluctance is understandable given the sensitivity of the topic and the fear of potential consequences such as being judged, stigmatized, or indirectly recognized by peers or lecturers. The hesitancy of students reflects the broader problem of trust between researchers and participants. Even when ethical guidelines are followed, the perceived risks of disclosure can prevent students from giving candid responses. This condition demonstrates the need for long term efforts to build trust as well as the creation of safe spaces where students can share their perspectives without fear of negative repercussions. The research also encountered social resistance. Some members of the academic community perceived the topic of sexual violence,

even in verbal forms, as inappropriate for discussion in a religious campus context. Such perceptions created implicit pressure for both participants and researchers, influencing the extent to which the issue could be addressed and analyzed openly.

Social resistance highlights the strong influence of institutional culture on research practices. When a topic is regarded as being inconsistent with the moral image of the institution, it is often approached with skepticism or even opposition. This situation creates barriers to dialogue and hinders the acknowledgement and systematic handling of problems that are in fact significant for the academic environment. In spite of these barriers, the study was still able to identify minor but meaningful findings. Even a single case that connected academic evaluation to physical attributes was enough to demonstrate the presence of subtle discriminatory practices. These findings confirm that the absence of frequent or explicit cases does not reduce the importance of the issue, since subtle practices can still have a strong impact on academic credibility and gender equality. Taken together, these challenges reflect the complexity of researching sensitive issues in higher education. Limited data, student hesitation, and social resistance are all obstacles that must be addressed carefully. At the same time, overcoming these barriers provides an opportunity to strengthen methodology and contributes to the creation of more inclusive and critical academic cultures.

3.2 Discussion

This research analyzes the representation of verbal sexual violence in academic discourse within religiously affiliated universities by employing Norman Fairclough's Critical Discourse Analysis (CDA) approach. The framework of CDA makes it possible to connect the textual, discursive, and social dimensions of utterances, thereby revealing how language not only communicates meaning but also sustains power relations and ideological positions. By focusing on academic interactions, the study sheds light on how subtle forms of discriminatory discourse are reproduced in higher education settings that claim to uphold moral and religious values.

The findings reveal that verbal sexual violence does not always appear in explicit or overt forms. Instead, it often takes the form of humor or lighthearted jokes that may seem harmless on the surface. However, these subtle utterances reproduce patriarchal ideologies and reinforce the hierarchical relationship between lecturers and students. The use of humor masks the discriminatory implications, allowing objectification and gender bias to be normalized in everyday academic interactions. Another key result highlights the contradiction between institutional values and actual communicative practices. Universities that are grounded in religious principles, particularly Islamic ethics, formally commit to protecting students from discrimination. Yet, in practice, the daily use of language still reflects gendered and sexual biases. This contradiction underscores the tension between normative ideals and the lived reality of academic life, pointing to a gap between institutional policies and the discourse practices of lecturers and students.

The analysis also demonstrates how these contradictions are not merely linguistic phenomena but social practices that influence the culture of higher education. When patriarchal language is tolerated or trivialized, it weakens the credibility of academic evaluation and undermines the principles of equality and

justice that religious values are supposed to uphold. This finding suggests that discriminatory discourse in academic settings is deeply embedded in broader cultural and ideological structures that extend beyond the classroom. From a theoretical perspective, the study confirms the relevance of Fairclough's Critical Discourse Analysis as an analytical tool for investigating latent forms of verbal sexual violence in academic contexts. CDA provides a systematic framework for uncovering the hidden dimensions of power, ideology, and inequality that are embedded in seemingly ordinary utterances. The research therefore contributes to the broader field of discourse studies by showing how CDA can be effectively applied in contexts where religion and education intersect.

Finally, the study offers a significant contribution to the understanding of verbal sexual violence in Indonesian higher education, particularly in institutions with strong religious affiliations. By extending the application of CDA to this context, the research provides new insights into how discriminatory practices are maintained through language and highlights the urgent need for critical awareness in academic environments. This contribution is both theoretical and practical, as it not only enriches academic scholarship but also informs policy and pedagogical strategies aimed at fostering safer and more inclusive universities.

4. Conclusion

This study concludes that verbal sexual violence within religiously affiliated universities is often manifested in subtle and implicit forms, particularly through humor and lighthearted remarks. Although these utterances may appear harmless, they reproduce patriarchal ideologies and reinforce asymmetrical power relations between lecturers and students. Such practices create tensions within academic environments, as they stand in contrast to the institutional commitment to uphold religious values of morality, equality, and protection from discrimination. The contradiction between normative ideals and everyday linguistic practices reveals the persistent influence of gender bias and objectification in academic discourse. By employing Fairclough's Critical Discourse Analysis, the research provides strong evidence that language functions not only as a tool of communication but also as a medium of power and ideology. The study expands the application of CDA in the context of religious higher education in Indonesia, offering new insights into the ways discriminatory practices are embedded in discourse. These findings contribute both theoretically, by strengthening the role of CDA in uncovering hidden dimensions of power, and practically, by encouraging the development of inclusive policies and pedagogical approaches that foster safer and more equitable academic environments.

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