



ANALYSIS OF DOMESTIC VIOLENCE USING AN ECOFEMINIST PERSPECTIVE

Rizca Yunike Putri¹, Mochamad Fajar Soleh², Suharnanik³

¹Universitas Wijaya Kusuma Surabaya, Surabaya, Indonesia
rizcaputri.fisip@uwks.ac.id

²Universitas Wijaya Kusuma Surabaya, Surabaya, Indonesia
mfs14@mhs.uwks.ac.id

³Universitas Wijaya Kusuma Surabaya, Surabaya, Indonesia
Third author email

ABSTRACT

The problem of domestic violence (KDRT) is not something new to Indonesia. Domestic violence cases that occur in Indonesia generally always involve women as victims of violence. This occurs due to the unequal power relations between men and women in the household. This research uses a qualitative approach through the literature study method, attempting to analyze the phenomenon of domestic violence using an eco-feminism perspective. In an ecofeminist perspective, women and nature have a correlational relationship. Women and nature both experience oppression carried out by a patriarchal society. Ecofeminism is a theory that connects environmental issues and gender issues. In the context of domestic violence, ecofeminism can be used to analyze and understand the impact of such violence on the natural environment, as well as how environmental issues can interact with gender issues in this context. Ecofeminism can provide an in-depth look at how domestic violence and environmental issues are interrelated and can help in designing more holistic solutions to both issues. Based on research results, cases of domestic violence can be minimized if couples apply ecofeminist principles in their married life. The principles of ecofeminism include: responsibility towards nature, cosmic solidarity, harmony with nature, equal relations and caring.

Keywords: Domestic Violence, Ecofeminism, Gender, Women

INTRODUCTION

The ideal household is the most comfortable place for all family members, where they can feel protected, cared for and looked after with great affection. However, the fact is that the household can also be the bleakest place for the family members themselves, which is not free from violence within it. Domestic violence is a violation of human rights

and tarnishes human dignity and is a form of discrimination. Domestic violence can happen to anyone and in any form, for example physical, non-physical, verbal and sexual violence.

Domestic violence (KDRT) is gender-based violence that occurs in the personal realm. This violence often occurs in personal relationships, where the perpetrator is someone the victim knows well and is close to (Komnas Perempuan, 2022). Domestic violence is generally related to gender-based violence. Gender is a concept that examines the differences between men and women which is a form of societal engineering and not something natural. The concept of gender equality that always comes to the fore is the analytical concept used to identify roles, relationships, attributes, rankings, characteristics, and differences between men and women in order to place equal positions between men and women to create a better social order in society, egalitarian (Badruzaman et al., 2020).

Domestic violence is often perpetrated by men, whether husbands against wives or fathers against children. This is based on a sense of domination or complete control over what a man does where he feels that the source of income, work, competition and power is in his hands. Actually, domestic violence is nothing new. However, to this day there are still many perpetrators and victims who both keep these acts a secret from public view and do not report them to the authorities on the grounds that this is an internal family problem.

To this day, domestic violence (KDRT) for Indonesian society is considered a shame that must be hidden. So domestic violence cases have become an iceberg phenomenon, where many cases are not recorded because they are not reported and only part of them are recorded. National data from the National Commission on Violence Against Women states that in 2019 there were 6,555 cases of domestic violence, then in 2020 there were 6,480 cases of domestic violence, while in 2021 the domestic violence data showed a total of 2,547 cases (Yustika et al., 2022).

So far, violence has occurred because of a lack of communication and commitment within a family in dealing with life's problems. So women and children are the victims. Women's psychology, which tends to use feelings, ultimately assumes that after receiving domestic violence from men, things will get better again. There have been regulations and policies for domestic violence, namely Law Number 23 of 2004 concerning the

Elimination of Domestic Violence (Undang-Undang No. 23 Tahun 2004 Tentang Penghapusan Kekerasan Dalam Rumah Tangga, n.d.) since 16 years ago. This law is a guarantee provided by the state to prevent domestic violence, follow up on perpetrators of domestic violence, and protect victims of domestic violence.

Victims and perpetrators of domestic violence are not only committed by uneducated people, because in fact many victims and perpetrators come from various social status groups, levels of education, types of professions, not infrequently even from community leaders, figures. the public, and educated religious leaders of course.

The term domestic violence (KDRT) as stated in Law no. 23 of 2004 concerning the Elimination of Domestic Violence is any act against someone, especially women, which results in physical, sexual, psychological misery or suffering, and/or domestic neglect, including threats to commit acts, coercion, or unlawful deprivation of liberty. in the household sphere.

Referring to this definition, it can be seen that domestic violence (KDRT) is a form of violation of human rights. Based on Law number 39 of 1999 concerning Human Rights, human rights are a set of rights inherent in every individual as a creature of God Almighty and must be upheld, respected and protected by the state, law, government and every person. Therefore, any form of domestic violence for any reason cannot be justified (Undang-Undang Nomer 39 Tahun 1999 Tentang Hak Asasi Manusia, n.d.).

The commitment to protecting human rights has also been mutually agreed upon in the International Human Rights convention "Universal Declaration of Human Rights ("UDHR"), the International Covenant on Civil and Political Rights ("ICCPR"), and the International Covenant on Economic, Social and Cultural Rights ("ICESCR"). The countries involved in this agenda agree that domestic violence (KDRT) is one of the world's problems where every country must have a strong commitment to preventing various potential acts of domestic violence. In this case, anyone who is a victim of domestic violence (KDRT) has the right to file a lawsuit against their respective countries.

There are various forms of domestic violence (KDRT) ranging from physical violence, sexual violence, psychological violence and also including household neglect. Domestic violence (KDRT) can be committed and accepted by anyone, but children and

women are often the victims (Setyaningrum & Arifin, 2019). One of the reasons this can happen is that there are power relations in the household.

Women and nature are closely related to each other. If you reflect further, there are similarities in the pattern of domination that occurs towards women and also towards nature. Domination of women and nature occurs due to a hierarchical way of thinking (Maulana & Supriatna, 2019). Hierarchical thinking places women in a low position while men have a higher position and dominate in various aspects of life. The same thing happens to nature, hierarchical thinking places nature as a resource that can be continuously exploited according to human desires.

The basis of hierarchical thinking arises on the basis of patriarchal ideology. Patriarchy is a system where women are in second place so that women's position is invisible and has no influence (Naguib & Madeeha, 2023). In Indonesian society, patriarchy has become a way of life.

The history of patriarchy first emerged in agricultural societies. Usually, people assume that humans started farming when they found fertile areas suitable for farming. However, archaeological and anthropological data show that humans began farming when they were forced by changes in natural conditions, where the new conditions no longer gave them the possibility to survive solely from hunting and gathering food.

The first agricultural civilizations to emerge were the Sumerian and Egyptian civilizations. Both were born from the pressure of human tribes wandering the grassland plains now known as Afrasia. These ancient grasslands, which are now extinct, stretched from the mountainous regions of East Africa through Arabia to the Ural mountains in Central Asia. Around 8,000 – 11,000 years ago, when the last Ice Age had ended, this grassland became barren due to climate change. This barrenness began in Arabia and spread to the north and south. As the grasslands dry up, game animals will move to look for places that are still fertile. Hunters and gatherers who followed game northward eventually encountered the Euphrates and Tigris river valleys, while those southward met the Nile river valley. At that time, a river valley was terrain that was impenetrable to humans. We can see modern examples of pristine river valleys like this in Papua. Caught between two situations that were dangerous for their survival, these groups of hunters and

gatherers finally decided to move into these river valleys and try to conquer them - at least, in these river valleys there was still water available.

This conquest process must have been very difficult because the equipment they had, at first, was only equipment for hunting. Now they have to improvise their tools so they can be used to clear the land. Because of their primitive equipment, this land clearing process can take hundreds of years. While it is rare for game to follow them into the river valleys. They are faced with having to find other food sources.

And it was at this time, according to archaeological data, that women emerged as saviors. They use their skills to process grain into crops to obtain food for the entire community. What was once just a pastime has now become the main source of livelihood for the entire community. Humans' need to find new ways to survive means that technological development is taking place rapidly in agricultural society, when compared with technological developments in previous periods. With the development of this technology, what previously could only be done together (communally) can now be done alone (individually). The process of producing sources of livelihood is now gradually changing from a communal process to an individual process.

And, the most natural thing when work has been done individually is that the results then become the property of the individual. Agriculture introduced private property to mankind. Besides, agriculture actually produced more than hunting and gathering. With each harvest, humans produce far more than they can spend. In other words, agriculture introduces more results into human life. However, these extra results do not appear continuously, but in packages. Once harvested, they get a lot of yield, but the yield must be maintained so that it is sufficient until the next harvest. This creates an obligation to maintain and share these surplus results. Through hundreds of years of process, these two imperatives grew armies and bureaucracies. In other words, agriculture introduces the State to human life. Even though they occurred gradually over hundreds of years, at one point these small changes resulted in huge leaps in human life. Moreover, after agriculture was introduced, either through conquest or through the process of inculturation, to other civilizations throughout the world. And one of these important changes occurred in the division of roles between men and women.

First, agriculture initially required a lot of labor to clear land due to the low level of technology. Only from the extensification process (land expansion) can increased yields be obtained. Therefore, the process of human reproduction is an important process to obtain as much labor as possible to cultivate agricultural land. Sexual activity, which was never considered important, even considered a burden, in hunting and gathering societies, has now become an important activity. The Goddess of Fertility is one of the most important goddesses in agricultural communities, not only regarding soil fertility but also the level of female reproductive fertility. And as a logical consequence of this situation, women are increasingly excluded from the productive process in society. Time is increasingly absorbed in reproductive activities. Second, agricultural technology which is advancing more rapidly has actually made production activities in the agricultural sector increasingly closed to women. Archaeological discoveries show that the invention of the plow (luku) has displaced women from the economic field. The plow is a heavy agricultural tool, which is impossible for women to control. Moreover, plows are usually pulled using livestock power, where controlling livestock is the domain of men's skills. The intrusion of livestock into agriculture has made the space for women, whose expertise is only in agriculture, increasingly closed. Because women are increasingly unable to be active in the production field, they are increasingly being shifted to domestic (household) jobs. And when women are increasingly pushed into the domestic field, patriarchy begins to reveal its existence on earth.

The relationship between women and nature is studied further in ecofeminism. Ecofeminism is a branch of science that studies the feminist movement which focuses on women's and environmental issues (Mahadewi, 2019). From an ecofeminist perspective, women have an important role in managing nature. For ecofeminists, the problem is systemic, intertwined through economic, social and political views that rely on discrimination, competition and violence. Ecofeminists want to overhaul the system; how there is no longer a hierarchy between humans and nature, or classes between societies. This change must be pursued politically, fought for through cultural transformation that leads to ecological justice/sustainability, as well as political transformation that abandons old views on politics, especially those that separate humans and nature.

The current disasters, both floods and forest fires, show how serious the climate crisis is. Environmental problems have become a global issue that requires radical

handling. However, there are still many people who deny and ignore this issue. The challenge is how to continue to amplify these voices, and how these demands can be translated into harmony-oriented public policies. The principle of living in balance with nature should prioritize awareness to reduce, reuse and recycle. A way of life that is oriented towards the environment means living a modest life, which takes ethical consideration of the consumption of food and goods that are sensitive to the environment.

RESEARCH METHODOLOGY

This research is qualitative research using literary study methods. Literature study is an activity of collecting library data, reading and recording and managing research materials (Pilendia, 2020). The objects of this research are women who are victims of domestic violence (KDRT). Data was obtained from internet searches using five main keywords including violence, domestic, gender, women and ecofeminism. This research was conducted from January 4 2023 to June 10 2023. Data analysis was carried out by determining the research objectives first. After determining the goal, the researcher collects data supporting the goal. The data obtained is then grouped and sorted according to predetermined keywords. After grouping, the data is analyzed using the perspective determined in this research.

RESULT

Based on the Annual Records (CATAHU) of the National Commission on Violence against Women in 2023, it was recorded that in 2022 there were 15,446 cases of violence, including 3,205 cases of violence against wives (KTI) and 725 cases of violence against girls, where these cases constituted 31% of the 2,527 reported cases. violence in the domestic and personal realm. This annual record is clear evidence that cases of domestic violence (KDRT) are still widespread in Indonesia and that the majority of women are always the main victims in these cases.

Table 1. cases of domestic violence according to the annual records of the *Komisi Nasional Anti Kekerasan terhadap Perempuan*

Types of Domestic Violence	Number of Cases
Physical Abuse	6,784

Sexual Abuse	2,228
Psychological Abuse	2.083
Economic Abuse	1,277

Sources: Catatan Tahunan Komnas Perempuan, 2021

Based on this table, it can be seen that there are several forms of domestic violence (KDRT), including: physical violence, sexual violence, psychological violence and economic violence. The occurrence of domestic violence (KDRT) has had a negative impact on women. The physical impact of domestic violence (KDRT) can be felt and seen by the people around you. Physical violence is carried out by kicking, pushing, slapping, punching and other similar activities. This kind of violence can leave scars on the victim's body such as bruises, bleeding, broken bones, and other manifestations that can be more severe (Amin et al., 2022).

Furthermore, the impact of sexual violence can cause reproductive health problems in women. Women who experience sexual domestic violence (KDRT) have the potential to experience menstrual disorders and early menopause. Not only that, domestic violence (KDRT) can cause a decrease in libido and the inability to have an orgasm (Kubelaborbir et al., 2022).

On the other hand, psychologically, women who experience domestic violence (KDRT) will experience anxiety which can lead to depression (Putri & Musrifah, 2022). To overcome this anxiety, quite a few women consume alcohol and illegal drugs. Even worse, anxiety that leads to depression can have a fatal impact on the urge to commit suicide.

Meanwhile, economically, women who experience domestic violence (KDRT) do not receive a living from men as heads of the household (Utami & Priyana, 2022). As a result of not earning a living, women cannot meet the family's needs. Apart from that, another economic impact of domestic violence is that wives are restricted from carrying out economic activities so that men have control over everything.

DISCUSSION

Ecofeminism is an ideology that holds the perspective that women and nature have a correlational relationship (Fiter, 2020). Ecofeminism examines the relationship between women and nature who both experience oppression. One thing that is highlighted is that this oppression is carried out by a patriarchal society.

A patriarchal society is a society that adheres to patriarchal ideology. Patriarchy is an ideology that believes that men have a higher position than women (Arifin et al., 2022). Therefore, men always have an important role and dominate various aspects of life.

Ecofeminism is here to break down patriarchal thinking. Apart from oppression, ecofeminist thinking also describes other similarities between women and nature. Women are intrinsically linked to nature because women give birth; women give life as well as nature.

Ecofeminism itself emerged around 1974 in a book by Francoise *d'Eaubonne* entitled *Le Feminisme ou la Mori*. In the book it is recommended that feminist theory and practice must include the practice of ecology and ecological solutions and must include a feminist perspective. Ecofeminism combines ecological criticism with gender criticism aimed at Western science which is dualistic, tends to be dominated by technology, and is gender blind. Ecofeminists state that domination of nature is directly related to economic, cultural and psychological factors that create hierarchies, and in practice oppress women and exploit nature. Characteristics of masculine ideas such as war and violence, discrimination, ethnocentric views, facilitated by technology and Western science are seen by ecofeminists as a major threat to the sustainability of nature and the environment.

A scientist, physicist, feminist and with a background in the ecological movement from India named Vandana Shiva seeks to deconstruct the domination of masculinity principles and offers alternative thinking, namely a combination of ecological and feminist thinking called ecofeminism. Through the thoughts of the ecofeminist movement, Shiva offers a holistic approach in relation to the principles of femininity and ecology. According to Shiva, the destruction of nature means the destruction of the principle of femininity. Shiva's analysis of feminism and the environment still inherits patriarchal ideology, namely the dominance of male culture which prioritizes men over women.

Women are always associated with nature, therefore this view argues that there is a relationship between conceptual, symbolic and feminist linguistics on ecological issues. Karen J. Warren in *Feminist Thought* says that the western world's basic beliefs, values, attitudes and assumptions about itself and its people are shaped by an oppressive patriarchal conceptual frame of mind, which aims to explain, justify and maintain the relationship between domination and subordination in general, as well as male dominance over women in particular.

The connection between the current ecological destruction of the world and the strong domination of women as a result of androcentric practices and views. The link between feminism and the environment is causal historical. Ecofeminist philosophers argue that the basic concepts of twin domination of nature and women are value dualism and value hierarchy. The concept of gender, which is essentially the result of societal construction, is used to weaken women's position by interpreting it as a given nature or natural condition. The differences formed by patriarchal power based on gender in society present new consequences, namely the emergence of injustice, where this injustice arises from stigma in social life which is strongly influenced by the power of the more dominant masculine group.

Ecofeminist thinking has advantages, namely that it can help make people aware that the roots of oppression against nature and women originate from patriarchal culture. The patriarchal structure destroys the environment because it does not give women a humane role and does not think about environmental sustainability. Ecofeminism has succeeded in deconstructing the patriarchal mindset that oppresses women and nature. Apart from that, the study of ecofeminist ethics is more contextual and grounded so that the results can be easily understood.

The weakness of the ecofeminist view is that placing too high a value on women's qualities and being a priori negative towards masculine qualities can give rise to new hierarchies. Apart from that, ecofeminism generalizes and universalizes the values of femininity which are uniformly attached to all women. In reality, value growth is more influenced by education and life experience.

The Ecofeminist movement at the practical level is relatively widespread in the Western world, especially related to a mindset based on attention to nature. However,

ecofeminists agree that the focus of environmental and women's discourse is not on the closeness between women/nature as a better model than men/environmental culture. This means that women's traditions and values are considered to have added value so that an environmental model that adopts feminist values will be better for the environmental system as a general system.

The basic principle of ecofeminism is priority in living life. The principles of ecofeminism include responsibility for nature, cosmic solidarity, harmony with nature, equal relations and caring (Rohmi, 2022). The first principle is responsibility for nature where humans must have responsibility for managing and maintaining nature for the survival of nature in the future. The second principle is cosmic solidarity where humans are encouraged to take sides with nature. The third principle is maintaining natural harmony where humans must put aside their egos in managing and preserving nature. The fourth principle is establishing equal relations where in making decisions humans must also take nature into consideration. The final principle is caring where all members of the ecological community have concern for each other.

When associated with the phenomenon of domestic violence (KDRT). The application of ecofeminist principles can be applied in everyday life. First, men have responsibilities in carrying out married life. So far, everything including domestic matters has always been the responsibility of women. Women are required to do household work such as sweeping, washing clothes and cooking. In fact, these jobs are basic things in life that anyone should be able to do, regardless of gender. Second, men and women work together in the household to save the environment. Simple things that can be done are waste management. Men and women can work together to classify waste and then recycle the waste so that it can have value again. Third, men must be able to put aside their egos. Men must have the awareness that running a household cannot only be done by prioritizing one's ego but must be able to understand each other's feelings. Fourth, in a household, when making a decision, both parties must consider it. Don't let decisions be taken unilaterally and harm other parties. Lastly, men and women must care for each other. A sense of caring can be built if men and women are open to each other.

CONCLUSION

Women and nature are closely related to each other. This is in line with the ideology of ecofeminists. In the phenomenon of domestic violence (KDRT), women are always the victims. Domestic violence (KDRT) occurs due to unequal power relations between men and women in the household. To handle cases of domestic violence (KDRT), an ecofeminist perspective can be applied in everyday life.

First, men must have an awareness of their responsibilities in carrying out married life not only non-domestic but also domestically. Second, men and women work together in the household to be active in efforts to save and preserve the environment. Third, men and women must be able to put aside their egos. Fourth, in the household any decisions are taken on the basis of mutual knowledge and agreement. Lastly, men and women must care for each other.

Based on the results of this research, researchers provide suggestions for married couples to apply the principles of ecofeminism in the household. If the couple can apply the principles of ecofeminism, cases of domestic violence (KDRT) can be minimized. Apart from that, the government also has a role in this by providing education to married couples.

REFERENCES

- Amin, I., Razak, D. A., Efendi, F., & Sulastrri, W. (2022). Kekerasan Fisik dalam Rumah Tangga Perspektif Hukum Islam. *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum*, 20(1), 97–110. <https://doi.org/10.32694/qst.v20i1.1688>
- Arifin, I., Yudani, A. P., & Aziza, F. M. (2022). Patriarki Sebagai Pemicu Kekerasan Pada Wanita Dalam Rumah Tangga Menurut Perspektif Al-Qur'an Dan Kemasyarakatan. *ISTIGHNA: Jurnal Pendidikan Dan Pemikiran Islam*, 5(1), 18–31.
- Badruzaman, D., Hermansyah, Y., & Helmi, I. (2020). KESETARAAN GENDER UNTUK PEREMPUAN KORBAN KEKERASAN DALAM RUMAH TANGGA. *Justitia et Pax*, 36(1). <https://doi.org/10.24002/jep.v36i1.2475>
- Fiter, E. (2020). *Ekofeminisme Dalam Novel Tentang Kamu Karya Tere Liye* [Doctoral dissertation]. Universitas Islam Riau.
- Komnas Perempuan. (2022). *Perempuan Dalam Himpitan Pandemi: Lonjakan Kekerasan Seksual, Kekerasan Siber, Perkawinan Anak Dan Keterbatasan Penanganan*

Di Tengah Covid-19.” CATAHU 2021: Catatan Tahunan Kekerasan terhadap Perempuan 2020. Komnas Perempuan.

Kubelaborbir, T. M., Sawen, K., Niu, F., & Sampebua, M. R. (2022). PENGENALAN KEKERASAN DALAM RUMAH TANGGA BAGI JEMAAT GKI LEMBAH YORDAN EMEREUW JAYAPURA. *Community Development Journal : Jurnal Pengabdian Masyarakat*, 3(3), 1930–1933. <https://doi.org/10.31004/cdj.v3i3.9397>

Mahadewi, N. M. A. S. (2019). PEREMPUAN PECINTA ALAM SEBAGAI WUJUD EKOFEMINISME. *Jurnal Ilmiah Widya Sosiopolitika*, 1(1), 36. <https://doi.org/10.24843/JIWSP.2019.v01.i01.p02>

Maulana, R., & Supriatna, N. (2019). Ekofeminisme: Perempuan, Alam, Perlawanan atas Kuasa Patriarki dan Pembangunan Dunia (Wangari Maathai dan Green Belt Movement 1990-2004). *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah*, 8(2), 261–276. <https://doi.org/10.17509/factum.v8i2.22156>

Pilendia, D. (2020). PEMANFAATAN ADOBE FLASH SEBAGAI DASAR PENGEMBANGAN BAHAN AJAR FISIKA: STUDI LITERATUR. *Jurnal Tunas Pendidikan*, 2(2), 1–10. <https://doi.org/10.52060/pgsd.v2i2.255>

Putri, R. Y., & Musrifah, S. (2022). ASSESSMENT OF CHILD VIOLENCE: PROTECTION POLICIES AND THE IMPACT OF VIOLENCE ON CHILDREN. *MIKIA: Mimbar Ilmiah Kesehatan Ibu Dan Anak (Maternal and Neonatal Health Journal)*, 53–63. <https://doi.org/10.36696/mikia.v6i2.109>

Undang-Undang No. 23 Tahun 2004 Tentang Penghapusan Kekerasan dalam Rumah Tangga, Pub. L. No. 23, 2004.

Undang-Undang nomer 39 tahun 1999 tentang Hak Asasi Manusia, Pub. L. No. 39, 1999.

Setyaningrum, A., & Arifin, R. (2019). Analisis Upaya Perlindungan dan Pemulihan Terhadap Korban Kekerasan dalam Rumah Tangga (KDRT) Khususnya Anak-Anak dan Perempuan. *JURNAL MUQODDIMAH : Jurnal Ilmu Sosial, Politik Dan Humaniora*, 3(1), 9. <https://doi.org/10.31604/jim.v3i1.2019.9-19>

Utami, N. M. A. J. P., & Priyana, I. P. O. (2022). KESADARAN MASYARAKAT TERHADAP PERAN ISTRI DALAM UPAYA PENGHAPUSAN KEKERASAN DALAM RUMAH TANGGA. *Pariksa: Jurnal Hukum Agama Hindu*, 6(1), 34. <https://doi.org/10.55115/pariksa.v6i1.2237>

Yustika, N., Yuhastina, Y., & Rahman, A. (2022). ANALISIS GENDER TERHADAP KDRT: STUDI KASUS PEREMPUAN PENYINTAS KDRT YAYASAN SPEK-HAM SURAKARTA. *SOSIOLOGI: Jurnal Ilmiah Kajian Ilmu Sosial Dan Budaya*, 24(2), 237–269. <https://doi.org/10.23960/sosiologi.v24i2.356>

ABOUT THE AUTHORS

Rizca Yunike Putri, Mochamad Fajar Soleh, and Suharnanik are from Wijaya Kusuma University Surabaya, specifically the Bachelor of Political Science and Bachelor of Sociology study programs. Rizca Yunike Putri focuses on studying the Politics of Welfare and Health and Public Policy. Mochamad Fajar Soleh focuses on Gender and Politics studies. And Dr. Suharnanik focuses on the study of the sociology of health and family sociology.