

Gender Mainstreaming in PTNU: The Role of PSGA in the Prevention and Handling of Sexual Violence at UNISNU Jepara

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ABSTRACT

This article aims to examine the strategic role of the Gender and Children Studies Centre (PSGA) in integrating gender perspectives within Nahdlatul Ulama Higher Education Institutions (PTNU), particularly at UNISNU Jepara, as well as efforts to prevent and address sexual violence. This research utilizes a qualitative approach with a case study at PSGA UNISNU Jepara, collecting data through observation, interviews, documentation, and surveys. Based on Judith Butler's theory of gender performativity, the results indicate

that PSGA plays a significant role in promoting gender justice on campus through policy development, advocacy for the formation of the PPKS (Prevention and Handling of Sexual Violence) task force, and the implementation of gender awareness training and assistance for victims. PSGA has become the main driving force in creating a more just and safe campus environment, especially in relation to the prevention and handling of sexual violence. However, PSGA's involvement in policy planning and evaluation is still sporadic and disorganised. Therefore, PSGA's institutional position in the campus decision-making structure needs to be strengthened.

Keywords: Gender mainstreaming, PSGA, sexual violence, UNISNU Jepara, gender performativity.

A. Introduction

There remains a prevailing notion that discussing gender mainstreaming in Islamic higher education institutions equates to focusing solely on women's issues, while the concerns of men are seemingly neglected. This perception is inherently ambivalent. On one hand, it leans toward a biased understanding; on the other, it is not entirely unfounded. It is considered biased because the principle of gender equality does not discriminate based on sex – both women and men are equally susceptible to the impacts of gender bias, including stereotyping and marginalization. However on the other hand, women often encounter more complex and layered challenges than men. Some scholars have illustrated this phenomenon through the metaphor of the “glass ceiling” – an invisible barrier that limits women's access to strategic and leadership positions. Although such opportunities may appear formally available, women's efforts to attain them are frequently hindered by subtle social mechanisms that are not overtly visible (Dzuhayatin, 2020).

As time progresses, gender mainstreaming has become a rising focus of public attention and a global agenda, especially after the concept was included in *the Beijing Platform for Action* in 1995 (Jamil et al., 2020). In Indonesia, this momentum has been implemented by integrating Gender Mainstreaming (PUG) into the country's National Development Plan (Haqia Purnama et al., 2024). One of the strategic achievements in gender mainstreaming efforts in Indonesia was creating an analytical tool called the Gender Analysis Pathway (GAP) in 1998. Since its introduction, this tool has been an initial foundation for integrating gender perspectives into various national development planning documents. This integration has gradually been reflected in several key national policies, starting with the National Guidelines (GBHN) for the 1999–2004 period, the National Development Program for 2000–2004, and extending to the National Medium-Term Development Plan (RPJMN) for the 2010–2014 period, continuing through to the 2020–2024 period (Dwi et al., 2023).

In the higher education environment, the government has issued a legal framework for the prevention and handling of sexual violence (Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan Tinggi, 2021). From a legal perspective, sexual violence is a crime and belongs to the category of a criminal offense (Undang-Undang Republik Indonesia Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual, 2022). Universitas Islam Nahdlatul Ulama, hereafter referred to as UNISNU Jepara, responded promptly to this policy by advocating for the issuance of a Rector's Regulation on gender mainstreaming in 2022 through its Gender and Child Study Center (PSGA) (Peraturan Rektor Universitas Islam Nahdlatul Ulama Jepara Tentang Pengarusutamaan Gender Di UNISNU, 2022). In the same year, guidelines for the prevention and

handling of sexual violence were also issued (Peraturan Rektor Universitas Islam Nahdlatul Ulama Jepara Tentang Pencegahan Dan Penanganan Kekerasan Seksual, 2022). This action was followed by the establishment of a *Satgas* (Task Force) for the prevention and handling of sexual violence in 2023 (Keputusan Rektor Universitas Islam Nahdlatul Ulama Jepara Tentang Susunan Keanggotaan Satuan Tugas Pencegahan Dan Penanganan Kekerasan Seksual Masa Tugas 2023 – 2025, 2023).

This article aims to deeply identify the strategic role of the Gender and Child Study Center (PSGA) in mainstreaming gender perspectives within the Nahdlatul Ulama Higher Education Institutions (PTNU), particularly UNISNU Jepara. The main focus is on PSGA's efforts in preventing and addressing sexual violence through policies, programs, and gender-responsive advocacy activities. Additionally, this study aims to analyze the challenges and strategies encountered by PSGA in integrating gender justice principles into the institutional governance of campus institutions.

This research uses a qualitative approach with a case study design to gain deep understanding of the role of the Gender and Child Study Center (PSGA) in mainstreaming gender, particularly in the context of preventing and addressing sexual violence at UNISNU Jepara, a higher education institution affiliated with Nahdlatul Ulama (PTNU). A case study was chosen as the research design in order to examine a social phenomenon in the complex context of real-life situations in detail (Yin, 2003, 2011). The subject of this research is PSGA UNISNU Jepara, a key role as the leading actor in implementing gender policies on campus.

The data collection techniques in this research included in-depth interviews with the Head of PSGA, the task force for the Prevention and Handling of Sexual Violence (PPKS), students; participatory observation of PSGA's institutional activities; document analysis, such as the Rector's Decree, sexual violence prevention guidelines, and PSGA activity reports.

The researcher also distributed questionnaires to members of the UNISNU academic community regarding their responses to the role of PSGA. A total of 122 informants participated, consisting of university officials, lecturers, administrative staff, and educational personnel. To ensure the credibility of the data, the researcher employed source and method triangulation techniques – comparing information from various data sources and collection methods to strengthen the validity of the findings (Moleong, 2014).

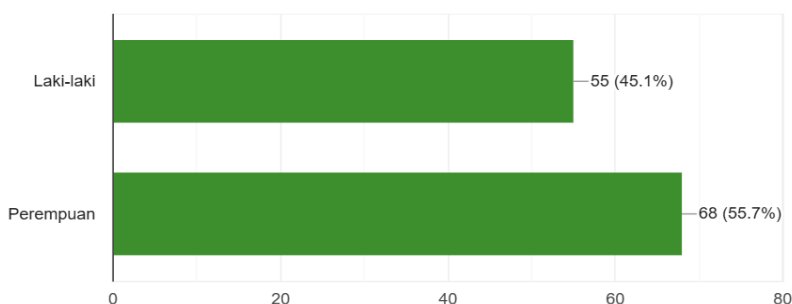


Figure 1: Distribution of Research Respondents by Gender

Based on the survey chart results, 122 respondents provided gender-related data. The majority were women, accounting for 68 individuals or 55.7%. Meanwhile, male respondents totaled 55, or approximately 45.1%.

Regarding the respondents' roles at UNISNU Jepara, the majority were students, with 96 participants (78.7%), indicating that student voices played a significant role in shaping the survey findings. This was followed by 16 lecturers (13.1%), five university/faculty/postgraduate program directors or institutional leaders (4.1%), four administrative staff members (3.3%), and the smallest group was other educational personnel, with only one respondent (0.8%).

As a theoretical framework, the study draws on Judith Butler's concept of gender performativity. This theory explains that male and female roles on campus are socially constructed and therefore subject to change. Through trainings and seminars, PSGA actively works to deconstruct the prevailing narrative that portrays women solely as "victims" and men as absolute "perpetrators." Judith Butler's concept of gender performativity emphasizes that gender identity is not innate or essential but rather a social construct continuously reproduced through actions and norms (Butler, 2004, p. 209).

Recent literature reviews indicate that gender mainstreaming has become a critical agenda in the discourse of development, public policy, and education globally and locally. In Indonesia, studies on gender mainstreaming predominantly focus on national and regional policy levels, highlighting strategies for gender-responsive planning and budgeting. For example, research by Arifah and Rahmad offers a critical analysis of Gender Responsive Planning and Budgeting (PPRG) policies in regional development, emphasizing that although the PPRG instruments are well-designed, their implementation often encounters structural and cultural barriers at the local government level (Arifah & Rahmad, 2022). A similar concern is reflected in the work of Dwi, Nurhaeni, and Putri, who highlight both the strategies and challenges in achieving gender equality in Indonesia, particularly within the realm of government bureaucracy, which remains heavily influenced by patriarchal mindsets (Dwi et al., 2023).

Meanwhile, Dzuhayatin offers a critical perspective by uncovering the theological and sociocultural roots of the persistent gender glass ceiling in Indonesia (Dzuhayatin, 2020). This is further reinforced by the research of Haqia Purnama, which reveals that although national development policies have begun to incorporate a gender perspective, the substance of this integration remains largely symbolic (Haqia Purnama et al., 2024).

More broadly, Jamil's work situates the issue of gender mainstreaming within South Asia, including Indonesia, emphasizing that proper gender integration in politics, administration, and development requires deep institutional reforms and a paradigm shift in governance (Jamil et al., 2020). Meanwhile, Jauhola addresses the normative dynamics of gender mainstreaming in the post-disaster context of Aceh, highlighting how religious values and local customs influence the direction of gender program implementation at the community level (Jauhola, 2013).

In education, Kurdi seeks to integrate gender equality with Islamic education, highlighting its potential to promote gender justice through a contextual and inclusive approach. However, this remains largely theoretical and hasn't significantly influenced practice in religious higher education. Meanwhile, Kuruvilla and George emphasize the need for a multidisciplinary, cross-sectoral approach to achieving sustainable gender equality and women's empowerment globally. (Kuruvilla & Irene George, 2020). Other works, such as those by Lomazzi, Crespi, and Ummah (Lomazzi & Crespi, 2019; Ummah, 2003), place gender mainstreaming within the context of Europe and sustainable development, emphasizing that gender equality should not only be accommodated in policies but must also be embedded in fundamental and measurable institutional frameworks.

This is the gap this article seeks to address. Previous studies have been limited in discussing how gender mainstreaming is implemented within traditional Islamic-based religious institutions, particularly at the higher education level, such as Nahdlatul Ulama Higher Education Institutions (PTNU). There has been little research exploring the role of strategic institutional bodies like the Gender and Child Study Center (PSGA) in implementing gender equality agendas and addressing critical issues such as sexual violence within campus environments. PSGA holds a strategic position as a nexus between national

policies, religious values, and the concrete needs of the academic community (Kurdi, 2023).

This article offers novelty in two key areas. First, it focuses on UNISNU Jepara, a NU-based higher education institution with a unique religious and cultural identity, providing a context to explore how traditional Islamic values interact with gender equality principles through institutional practices. Second, the article uses a qualitative case study approach to examine the dynamics of PSGA's work, its challenges, and the strategies it develops to transform the institution into a gender-just and violence-free campus. The main contribution of this article is its expansion of the gender mainstreaming literature, analyzing gender equality efforts at the institutional level of NU higher education, a largely overlooked domain, and contributing to the development of gender-responsive institutional models within traditional Islamic campus settings.

B. Discussion

1. The Strategic Role of PSGA UNISNU Jepara: Between the Implementation of Gender Mainstreaming and the Response to Sexual Violence in Higher Education

Based on field findings from in-depth interviews with research informants, the Gender and Child Studies Center (PSGA) at UNISNU Jepara plays a vital role in advancing gender mainstreaming and establishing a responsive system to address sexual violence on campus. Through various programs and policies, PSGA works to bridge the structural and cultural gaps that have traditionally sidelined gender equality issues within the institutional framework of religious-based higher education.

"The role of PSGA goes beyond being symbolic; it has become strategic, particularly in developing internal campus policies that promote gender justice. This is evident in the creation

of guidelines for the prevention and handling of sexual violence (PPKS), which serve as a standard reference for the academic community at UNISNU. Additionally, PSGA has played a key role in establishing and mentoring the PPKS Task Force, involving various campus stakeholders in its implementation,” (interview with Santi Andriyani, Head of PSGA UNISNU Jepara, January 2025).

From the perspective of gender performativity theory, PSGA plays a critical role in challenging dominant gender constructs, which are often seen as natural and fixed. PSGA creates awareness that both masculinity and femininity, along with the power dynamics they entail, are social constructs that can be critiqued and reshaped. Butler’s theory, which asserts that gender identity and even “sex” are socially constructed, underpins PSGA’s efforts to deconstruct patriarchal norms on campus. Thus, PSGA’s work extends beyond policy advocacy and addressing sexual violence to dismantling essentialist beliefs about gender roles (Jagger, 2008, p. 2).

The academic community has recognized PSGA’s significant role in mainstreaming gender within the campus environment.

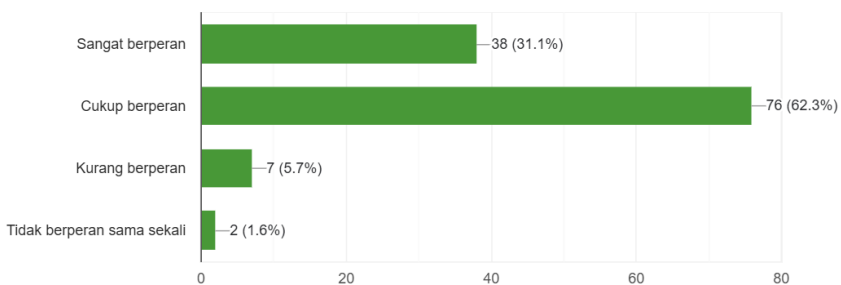


Figure 2: The Role of PSGA in Mainstreaming Gender on Campus

Based on a survey involving 122 respondents, most assessed that the PSGA (Center for Gender and Children Studies) at UNISNU Jepara has actively mainstreamed gender perspectives within the campus environment. Seventy six respondents (62.3%) stated that PSGA has played a significant role, while 38 respondents (31.1%) rated PSGA as highly impactful. Only a small minority held the opposite view, with seven respondents (5.7%) considering PSGA is less influential and two (1.6%) stating that PSGA has no impact. These findings indicate that more than 93% of respondents appreciate the existence and contributions of PSGA in promoting awareness and gender equality practices at UNISNU Jepara.

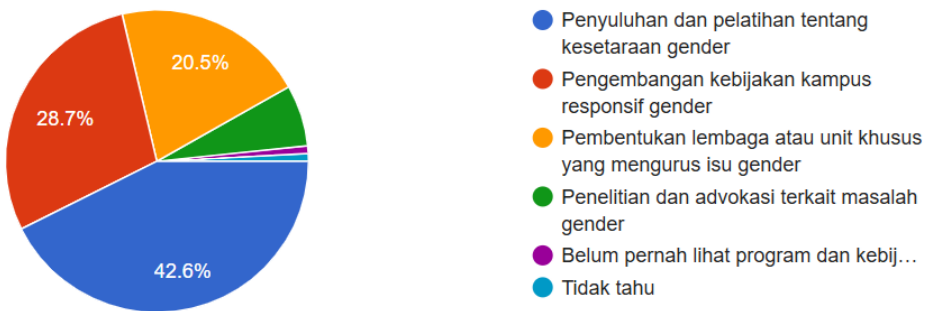


Figure 3: PSGA's Policy on Integrating Gender

Based on data from 122 respondents, the primary forms of policies and programs implemented by PSGA at UNISNU Jepara to integrate gender perspectives on campus were most frequently identified as gender equality outreach and training, as reported by 42.6% of respondents. Following that, 28.7% of respondents acknowledged the development of gender-responsive campus policies, and 20.5% mentioned establishing specific institutions or units addressing gender issues. Meanwhile, only 6.6% of

respondents observed research and advocacy activities related to gender issues. A small proportion of respondents reported never encountered these programs and policies (around 1%), with only 0.8% claiming not to know. These findings suggest that PSGA's efforts are widely recognized, particularly in education and training, although there remains space to expand advocacy and research activities.

The survey data shows that 44.2% of respondents believe that outreach and training activities on gender equality are the most prominent. This indicates that PSGA's efforts have an impact in shaping gender perceptions, which is in line with Butler's argument that gender is produced through actions that are carried out repeatedly (Butler, 2002). These programs aim to foster an understanding that gender identity is not something "innate" within a person but rather constructed through gendered lifestyles and bodily expressions. On the other hand, the development of gender-responsive campus policies (28.3%) and the establishment of gender institutions (20.4%) also reflect efforts to create a social structure that supports fair gender performances. Institutional policies can serve as instruments that reinforce and legitimize gender as a social construct.

However, the data shows that only 5% of respondents mentioned PSGA's involvement in gender research and advocacy, and less than 2% felt they had not seen PSGA programs or policies, highlights the challenges in expanding gender influence. The internalization of gender in the campus environment appears to be limited.

One member of the PPKS Task Force, Amrina Rosyada, emphasized that her main task is to build trust among students. Hence, they feel empowered to report any violence they have experienced or witnessed.

"We strive to create a safe and inclusive space where students can freely share their experiences without fear or shame.

Gender justice on campus is not just about representation; it's also about building a culture that respects diversity and upholds the rights of every individual. This requires campus governance to ensure an equal, safe, and inclusive environment for all members of the academic community," (interview with Amrina Rosyada, Member of the PPKS Task Force at UNISNU Jepara, January 2025).

This effort aligns with the ideas of Susan M. Shaw and Janet Lee, who argue that change in educational institutions must begin with a commitment to the values of equality and the courage to challenge deeply rooted patriarchal structures (Shaw & Janet Lee, 2020). Gender justice on campus should not be seen simply as the numerical representation of men and women in various roles but as a broader effort to create an equal, safe, and inclusive academic environment. Turchik argues that most sexual violence theories remain gender-biased, focusing on female victims and male perpetrators while neglecting male victims, female perpetrators, and same-sex violence. This approach shows that gender-exclusive systems and policies can foster an unjust campus, susceptible to symbolic and structural violence. Therefore, gender justice in campus governance should not only ensure equal participation but also address the diverse experiences and forms of violence faced by individuals, regardless of gender identity (Turchik et al., 2016).

Despite the increased participation of students in discussions and engagement on gender justice issues, the reality shows that cultural barriers remain deeply rooted, particularly in the form of sexist jokes that continue to be normalized in the campus environment. This phenomenon reflects that a transformation in cultural awareness has not fully accompanied structural change. Rosyada is concerned about the attitudes of some students who frequently make sexist jokes towards women.

"Although students have become more active in discussing and engaging with gender justice issues, the challenge remains,

especially in dismantling old mindsets like the normalization of sexist jokes,” she added.

Kodamaya and Sato argue that a culture that tolerates sexist jokes and dismisses the experiences of male victims contributes to an unjust and exclusive system. Allowing sexist humor is a clear example of how patriarchal social norms persist in daily life, despite the increasing awareness of gender equality (Remi Kodamaya & Fumika Sato, 2022).

Based on a survey of 115 respondents regarding the activities or programs implemented by PSGA (Center for Gender and Child Studies) in the prevention of sexual violence, the majority of respondents (58.3% or 67 people) stated that seminars or workshops on sexual violence prevention are the most dominant programs conducted. Furthermore, 27.8% of respondents (32 people) identified the establishment of a team or task force to handle sexual violence as one of the crucial intervention measures.

Awareness campaigns on women’s rights and sexual violence have also garnered considerable attention, with 24.3% (28 respondents) mentioning this program. This campaign plays a vital role in shaping public opinion and breaking the culture of silence that often surrounds sexual violence cases.

Meanwhile, only 13.9% (16 respondents) mentioned outreach to students and faculty as part of the prevention activities. This percentage indicates that while informal educational efforts are still being carried out, their frequency is not as strong as the other forms of intervention.

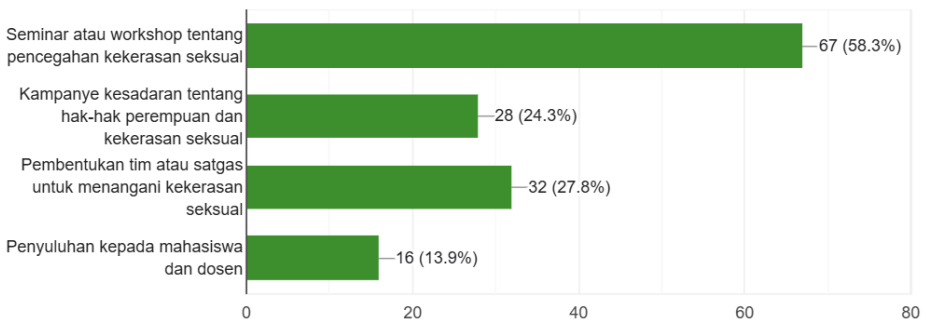


Figure 4: PSGA Programs in Sexual Violence Prevention

PSGA has consistently worked with other campus units, such as LPPI and the PAI program, to integrate gender equality into the curriculum as a core competency for graduates. This collaboration can be seen as an intervention in gender performativity, where gender is shaped through repeated norms in education. The curriculum is not a neutral tool but a means of materializing gender norms that can either reinforce or challenge dominant gender constructions. By making gender equality a core competency, it challenges patriarchal structures, turning theoretical discussions into active contestations (Butler, 1993, p. 12).

In an interview, Naili Rofiqoh, a member of the PPKS Task Force, highlighted PSGA's vital role in supporting sexual violence victims. PSGA provides psychological support and implements preventive measures, such as creating a handbook on sexual violence prevention and handling, accessible via the PPKS Task Force's social media. Additionally, PSGA conducts widespread campaigns with posters to educate the campus on various forms of sexual harassment, aiming to raise awareness and deepen understanding of sexual violence in higher education.

PSGA's preventive and educational efforts show the need for a holistic, shared-awareness approach to preventing sexual

violence. This aligns with Khankhham, Williams, Housman, Odum, and Mary's views on reducing gender-based violence in schools and communities, and underscores the role of educational institutions in ensuring safety and support—especially for victims—by providing accessible information and resources (Khankhham et al., 2020).

2. Challenges and Strategies of PSGA in Achieving Gender Justice-Based Campus Governance at PTNU

The Gender and Child Studies Center (PSGA) at Nahdlatul Ulama Higher Education Institutions (PTNU) plays a crucial role in implementing gender justice principles within the campus environment. However, in carrying out its mission, PSGA faces several challenges that impact the effectiveness of gender justice-based campus governance.

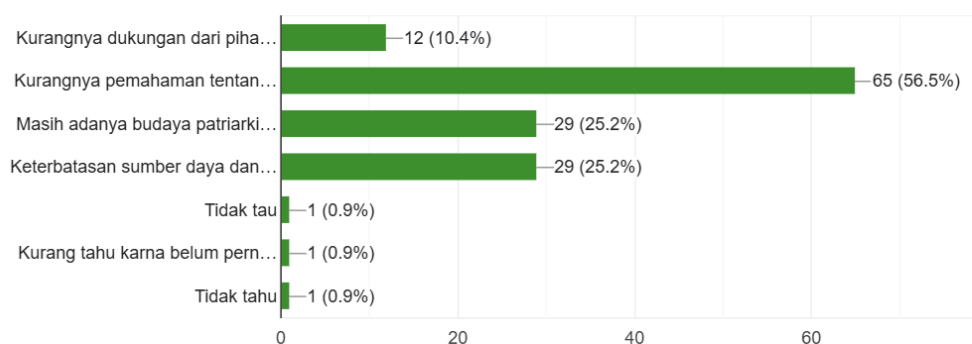


Figure 5: PSGA's Challenges in Gender Justice-Based Campus Governance

Based on a survey of 115 respondents regarding the main challenges faced by the Gender and Child Study Center

(PSGA) in realizing gender justice-based campus governance at UNISNU Jepara, the majority of respondents (56.5%) identified a lack of understanding of gender issues as the primary obstacle. Meanwhile, 25.2% of respondents identified the persistence of patriarchal culture, and limited resources and budgets. Another 10.4% noted a lack of support from leadership or institutional bodies. The remaining respondents, though a small percentage (0.9% each), stated they were either unaware of or had not explored the issue, highlighting the need for further socialization and gender mainstreaming within the campus environment.

Viewed through Judith Butler's performativity, which links gender to the coercive repetition of normative sexual practices, these challenges are not only structural but also epistemological and ideological. Gender is produced by discourses that repeatedly enforce hegemonic heterosexual norms. At UNISNU Jepara, resistance to gender justice reflects not mere ignorance but the materialization of long-legitimized patriarchal norms across social, cultural, and institutional domains (Butler, 1993).

Santi Andriyani, the Head of PSGA, also acknowledged that gender mainstreaming at UNISNU still faces various challenges.

"There are certainly many challenges because the academic community's perception is still unclear about what gender justice is and how responsive gender works. It is still fundamental and still very partial, in my opinion."

Gender mainstreaming is not only about adding gender issues to institutional agendas; it requires transforming the campus community's mindset. Limited understanding of gender justice signals epistemic structural violence. Narrow ways of seeing gender that hinder its place within a broader culture of peace. (Shapiro, 2010).

“...so when PSGA conducts activities, it is often seen as just fulfilling what is already outlined in the RKA (Annual Budget Plan), so that’s the challenge.”

The informant’s statement suggests PSGA’s work is often seen as administrative rather than transformative. Drawing on Shapiro, education should disrupt, not serve, bureaucratic logics that entrench an oppressive status quo; peace education “interrupts dominant narratives,” challenging the reduction of gender equality to mere procedures. Thus, PSGA must act as a cultural transformation agent on campus, not a technocratic implementer. (Shapiro, 2010).

Santi Andriyani added, “Another challenge is that many cases of online gender-based violence are happening. Students experience this. Then, there is also what we call KDP, or violence in dating relationships.”

These forms of gender-based violence on campus are not only happening in physical spaces. Still, they are also increasingly prevalent in digital (online) spaces and non-marital intimate relationships, such as dating.

PSGA UNISNU Jepara faces two tasks: educating the campus that violence includes social performances reproduced in relationships and digital culture, and dismantling norms that normalize dating violence and online privacy violations. Gender mainstreaming must treat gender-based violence as structural and cultural—part of repeated, “normal” gendered performances. PSGA should intervene in these spaces through critical education, awareness campaigns, and victim, centered policies that also challenge dominance, justifying norms.

A member of the PPKS Task Force at UNISNU Jepara, Naili Rofiqoh, stated that the understanding of gender justice principles within the campus context is still in its early stages and has not yet been fully comprehended by the entire academic community.

“Many still think that gender justice is synonymous with radical feminism or merely advocating for women’s rights. Gender justice refers to equal treatment that considers the specific needs of both men and women within the structural and cultural context of the campus.”

What Naili conveys reveals a conceptual bias in the campus community’s understanding of gender justice. The misunderstanding that gender justice is synonymous with “radical feminism” or merely fighting for women’s rights highlights how the dominant patriarchal narrative still has hegemonic power in determining what discourse is considered legitimate. From Butler’s perspective, this reflects the dominance of binary gender norms that place men as the center and women as the “Other.” When someone challenges these norms, for example by advocating for gender justice, it is seen as a disturbance to society’s “natural” order.

However, Naili emphasizes that gender justice is not just about women but involves equal treatment that considers the specific needs of both men and women, including those outside the conventional gender dichotomy. This emphasis aligns with Butler’s idea that the struggle for gender justice must begin with deconstructing the binary structure and opening up space for recognizing diverse gender performances.

Furthermore, Butler stresses the importance of deconstructing language and representation in unraveling gender dominance. The narrative that gender justice is “only for women” is a form of performativity that repetitively reinforces subordinating symbols toward women and other gender minorities. Therefore, the role of PSGA and the PPKS Task Force is to rectify administrative policies and design discourse interventions, shifting biased narratives into inclusive, critical, and liberating ones.

Naili's point underscores that campuses aren't neutral spaces; they embed patriarchal legacies in rules, curricula, work relations, and moral standards. Advancing gender justice therefore requires more than training or seminars, it demands systemic reconstruction: revising policy language, broadening who participates in decisions, and rethinking how gender is represented across campus (Jagger, 2008).

The PPKS Task Force has been actively involved in several key stages of campus policies that support gender, such as the development of Standard Operating Procedures (SOP) for handling cases of sexual violence, gender awareness training, and advocacy to faculty leadership. However, this involvement remains incidental and has not yet been systematically integrated into the campus's planning and evaluation cycles.

"Sometimes, we are only involved when a specific case or event occurs. It hasn't become part of the overall strategic process of the campus," the statement highlights.

In Judith Butler's framework of thought, the PPKS Task Force's involvement in advocacy and gender training is a performative act that can disrupt the patriarchal norms within the campus. However, the incidental nature of this involvement reflects that gender issues have not yet become an integral part of the institutional governance system. Butler emphasizes that gender transformation cannot simply be procedural; it must address the power relations that shape identities and experiences. This statement implies that for real change to take place, gender issues must be embedded within the institutional structures, influencing policies and procedures, and the broader cultural and relational dynamics that govern the campus environment (Butler, 2004). When the campus only involves the PPKS Task Force when a case happens, the potential for transformation becomes limited. In order to truly "undo" gender inequality, the presence of the task force must be institutionalized systemically

and integrated into the campus's planning, policy, and evaluation cycles.

One of the significant challenges in gender mainstreaming is structural and cultural barriers. The hierarchical campus bureaucracy, which is not yet gender-sensitive, often delays the response to sexual violence cases. On the other hand, the strong patriarchal culture makes issues of sexual violence and gender inequality taboo for discussion.

"Many still think that discussing sexual violence opens up a shameful issue or puts men in a corner. There is no collective courage to state that this is a systemic problem, not a personal one."

This condition reflects how gender norms are structurally reproduced through institutions and culture. When the campus fails to respond to sexual violence issues openly and fairly, it strengthens social norms that stabilize gender inequality. Butler refers to this as a form of regulatory performativity, where norms are repeated until they are perceived as natural (Butler, 2002).

The response from the academic community to gender justice-based campus policies is highly varied. Most female students welcome the existence of the PPKS Task Force because they feel they have a safe space to voice their experiences and fears. However, many are still hesitant, viewing the reporting procedures as too formal and not ensuring protection.

"Many come just to share their thoughts, but don't want to fill out the complaint form because they're afraid their identity will be exposed," said Amrina Rosyada, a member of the PPKS Task Force. Meanwhile, some male lecturers still regard this issue as an "external agenda" that is not relevant to Islamic values.

As revealed by members of the PPKS Task Force, this shows the tension between the need for safe spaces and resistance to

the formal reporting structure. From Judith Butler's perspective, this phenomenon exposes how the body, in this case, the female body, only gains meaning within certain discursive boundaries set by social and institutional norms (Butler, 1993).

Students' reluctance to file formal reports is not just administrative; it reflects fears about how their bodies are positioned within a symbolic order that fails to ensure safety. Women who experience violence are often cast ambiguously, needing protection yet seen as sources of shame or norm-defiance. As Butler notes, what can be spoken and advocated is shaped by dominant discourses that frequently render women's experiences politically "immaterial."

Some male lecturers' claims that these issues are irrelevant to Islamic values reflect discursive limits that deny vulnerable bodies a legitimate place in Islamic and academic discourse. Thus, gender mainstreaming must go beyond policy advocacy to dismantle the boundaries that decide who may speak, who merits protection, and who remains unseen.

C. Conclusion

This research concludes that the Gender and Child Study Center (PSGA) at UNISNU Jepara plays a crucial and strategic role in promoting gender mainstreaming within the Nahdlatul Ulama Higher Education Institutions (PTNU). Through its involvement in policy development, advocacy for the establishment of the PPKS Task Force, and the implementation of various gender awareness training and victim support programs, PSGA has become a key driver in creating a more equitable and safe campus environment, especially concerning the prevention and handling of sexual violence.

However, the research also reveals several challenges that remain, such as the resistance of patriarchal culture, low gender literacy among academic staff, and limitations in both

structural and financial resources. PSGA's involvement in the planning and policy evaluation is still not systematic. It tends to be incidental, indicating the need to strengthen the institutional position of PSGA within the campus decision-making structure. These obstacles show that the struggle for gender justice is not only about policy but also about continuous discursive work to deconstruct the social structures that normalize inequality.

The limitations of this study lie in its scope, which is confined to a single campus and does not extend to other PTNU dynamics in different regions. The qualitative approach with limited informants makes it impossible to generalize the findings. Therefore, future researchers are advised to broaden the research scope and explore the intersectionality dimensions in the experiences of victims and policy implementers. In-depth studies on the effectiveness of PPKS SOPs and their evaluation practices across various faculties could further enrich the discourse on gender mainstreaming within the context of religious higher education in Indonesia.

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