

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

Anwar¹, Muzakkir², Muh.Akib³

^{1,2,3}Faculty of Tarbiyah, State Islamic Institute (IAIN) of Parepare

ABSTRACT: This study aimed to examine violence against women and the significance of its prevention in realizing moral and gender-civilized behavior. The phenomenon of exploitation and violence against women is a sign that the social system is patterned in the form of gender inequality. This pattern has been observed to be rooted in patriarchal cultural doctrines and religious understanding in the form of gender-biased theology. Based on the stated theology, spaces where women carry out activities become vulnerable to unfriendly treatment, harassment of dignity and status, as well as feudalistic treatment from men. The outlined incidents have been found to often occur in educational and social environments. The issue becomes even more distressing when violence against women occurs in educational environments with a strong and established religious basis. Education is a fundamental aspect in situations where women's existence is constantly made the object of violence. Therefore, the aspect needs to be implemented with an effective strengthening strategy that emphasizes the transfer of gender-based civility values. The main objective of this study is to raise awareness of the importance of (1) equality and respect for gender differences, (2) building critical awareness of gender injustice that still occurs systematically, (3) creating a civilized educational environment ecosystem, as well as (4) eroding patriarchal cultural perspective and gender-biased religious belief theology. Within the environment of this form of educational system, students become invariably motivated to act as agents of social change who can reject all forms of violence and discrimination against women. In order to achieve the stated objectives, a library study method was adopted by reviewing various relevant literature and theories to examine the concept of gender-based civility education as a strategic alternative to prevent violence against women. By instilling civility values from gender perspective, education is expected to be able to create a more unbiased, equal, inclusive, and civilized society.

KEYWORDS: Civility Education, Gender, Violence Against Women

I. INTRODUCTION

Education essentially aims to develop students into perfect individuals (*insan kamil*) who are both physically and spiritually equipped, possessing spiritual strength, intelligence, noble morals, and skills (Soedijarto, 2008). The concept is based on the principle of integralism, implying it is not solely oriented toward materialistic, economic, and technocratic matters but also maintains a balance between spiritual, moral, and civilized aspects, as well as social and humanitarian responsibility. Therefore, focusing solely on physiological and cognitive aspects would have a negative impact on students' dignity, worth, and civility (Anwar, 2024). In such a context, education loses its affective element, which is very important for shaping students' attitudes and fostering a commitment to behavior consistent with civility values.

The logical consequence of physiological and cognitive-based education is a destructive social phenomenon, in the form of ethical and moral deviance toward women. This defiance takes the form of physical, sexual, psychological, and verbal violence. Other forms include discriminatory treatment, harmful cultural practices, and violations of reproductive rights. Violence against women can be categorized as a deeply concerning and complex social phenomenon. A report by the National Commission on Violence Against Women (Komnas Perempuan) shows an annual increase in cases of violence against women and gender-based violence. According to the report, the number of cases of violence against women in 2024 was approximately 445,502, an increase compared to 401,975 in 2023. Particularly, cases of gender-based violence against women in 2024 reached 330,097, a 14.17% increase compared to 2023 (Komnas Perempuan, 2025). The most common cases were reported to be sexual, psychological, physical, and economic violence.

The phenomenon of violence against women has been found to occur in environments that should ideally be safe for women, such as educational institutions. The Indonesian Education Monitoring Network (JPPI) reports data on violence occurring in educational institutions, emphasizing the alarming situation. Furthermore, reports on the subject have doubled compared to the previous year, reaching 573 cases. The most common types of violence reported include sexual violence and bullying, with

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

women accounting for 97% of the victims (Naufal, 2024). Violence against women occurs not only physically but also verbally, psychologically, and even symbolically, perpetuating patriarchal stereotypes and norms that remain embedded in daily educational practices (Fadhilah & Munjin, 2022). Educational environment, which should be a space for implementing norms of gender equality, has instead become an institution that contributes to the neglect of ethical and civilized treatment toward women.

The phenomenon of gender-based violence against women in educational settings invariably shows that (1) the education system is disoriented toward ethical and civilized behavior, particularly in civilized relations with women, and (2) the educational culture is not conducive to creating a climate of equality and humanistic inclusivism for the demographic. According to a previous study, if violence in education persists, the primary goal of educational institutions, which is to create a safe, equal, and educational learning environment, will be undermined (Sa'diyah, 2021). Therefore, women, in particular, require a climate within relationships that prioritizes respect for dignity.

From a social perspective, factors that contribute to the persistence of violence against women include social control, as well as a perspective that considers men dominant and marginalizes women's roles in the social order, originating from the family, school, and surrounding environment (Fadhilah & Munjin, 2022). Based on previous investigations, the crystallization of a patriarchal cultural perspective has a significant impact on the typology of behaviors possessed by different individuals in terms of interactions (Lohy & Pribadi, 2021). This implies that such a social environment contributes to maintaining patriarchal mindsets; hence, gender-based violence will continue to grow and recur. The problem of gender-based violence has been found to be driven by two factors that trigger deviations from civility values, including (1) individual human elements are controlled by an aggressive mentality toward women and (2) institutions still perpetuate the practice of gender domination by men over women as the implications of patriarchal culture.

Discriminatory treatment against women can only be prevented and addressed through educational system that functionally transforms feudalistic mentalities, attitudes, and perspectives toward the demographic into a civilized socio-cultural climate. This approach is plausible because education serves as an effective vehicle for transmitting humanistic morals toward the formation of social civility. As stated in a previous exploration, a civilized society should be able to understand, accept, and respect the existence of others as an integral part of the society (Kusnadi, 2022). The next task of education is to shape students as agents of social ethos transformation, with individuals possessing substantial knowledge on how to address gender injustice and having humanistic morals that underpin respective attitudes toward gender relations. Based on these insights, education can be inferred to be very important as a strategic and effective platform for fostering attitudes that respect civility values in students.

In this context, civility education is important in recognizing the perspective of each individual concerning respective roles and responsibilities in social life. Civility education is expected to foster collective awareness to uphold humanitarian values, respect differences, and reject all forms of violence, specifically gender-based violence. More than simply teaching good manners or individual ethics, civility education provides students with the ability to develop significant awareness of social injustice. Responsiveness to gender justice issues can be significantly enhanced by understanding the structural roots of ongoing gender inequality.

II. METHOD

This study adopted a qualitative approach with a library exploration method, which was selected primarily because of its suitability for exploring various sources relevant to the topic under investigation. Accordingly, data were collected through a literature review from reliable sources related to the topic. The obtained data was then analyzed using two different analysis techniques, including (1) descriptive-qualitative text analysis, emphasizing understanding concepts, theories, as well as previous results, and (2) thought synthesis. Data obtained from references were used as a reference point for thought. After a process of comparison, a compromise was made in order to obtain a comprehensive understanding and in-depth conclusions.

III. THEORETICAL STUDY

Basic Concepts: Civility and Gender Awareness in Education

1. Civility in the Context of Education

Civility education is an activity that shapes the character of students by emphasizing moral values, politeness, and respect for humanity. This concept focuses on the moral-humanistic aspects of human relations, particularly in gender relations. Therefore, when associated with gender-based education, a more inclusive educational environment that consistently prioritizes equality, justice, and recognition of the roles, rights, and responsibilities of men and women can be achieved. Similarly, formal and explicit expressions, such as those found in educational interactions within academic settings, reflect this relationship of equality. While the characteristics of men and women are inherent and distinctive, when these characteristics are exploited socio-culturally, they inevitably lead to discriminatory stereotypes, where women are marginalized.

Civility implies noble qualities and virtues, combining both manners or politeness (behavior) and moral principles centered on the importance of dignity and respect for the inherent worth of each individual (Robert J. Connelly, 2009). Civility is essential in

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

society, as it reflects socially beneficial behavior when individuals engage in certain activities, but the truly important aspect within the concept is mutual understanding and respect for other individuals. The underlying motives of civility extend beyond ordinary morality, primarily because each includes the personal interests and reflections of an individual, thereby fostering inner morality. From this aspect, there is a difference between inner morality and ordinary morality. As previously reported, inner morality is driven by motives and character, while ordinary morality is motivated by behavior and consequences (Dewey, 2001).

Megan Laverty explored the philosophical underpinnings of civility and posited that the subject has aesthetic-ethical significance. Civility is not social niceties, but a set of behaviors that facilitate meaningful human interaction and interdependence (Laverty, 2009). Wilkins et al. defined the concept as a form of behavior that showed substantial respect for an individual to maintain social harmony (Wilkins et al., 2010). Meanwhile, Spencer et.al stated that no definition of civility was truly adequate if it excluded minority or marginalized groups, silenced unpopular perspectives, or avoided conflict. Rather, authentic civility should recognize the power imbalances in society and provide space for various forms of protest and freedom of expression^{2025/7/18}. Plante operationally defined civility as the ability to think carefully before speaking, distinguish and explain facts from opinions, focus on the common good, disagree with others respectfully, be open to others without hostility, respect diverse perspectives and groups, possess a spirit of collegiality, provide productive and corrective feedback to those who engage in demeaning, insulting, impolite, and discriminatory behavior, as well as create a welcoming environment for all (Plante, 2017).

Civility education is an activity crafted with the primary aim of cultivating individual spiritual morality, as well as an effort to develop collective awareness and responsibility based on human dignity in social life. This form of education invariably emphasizes aspects of dignity and respect as well as fosters individual abilities, hence students are able to determine constructive and humanizing paths (Lathifah, 2024). Furthermore, civility education is expected to foster conscience and socio-ethical intelligence in students, as well as the ability to identify all forms of inequality embedded within the systems and structures surrounding the demographic. This is in line with the concept of civility as outlined by Spencer et al., who stated that the form of education reflected three general themes namely (a) manners or politeness, (b) awareness, recognition, and respect for others, as well as (c) participation in the democratic process (Spencer et al., 2016).

The primary goal of civility education is to create educational environment imbued with moral qualities and noble character for students, supported by a climate conducive to stimulating intrinsic awareness and motivation. Essentially, this would enable students to take actions and make decisions based on reflection, recognition of goodness, affective awareness, and routine habits, embodying behavior that reflects intrinsic morality. These actions should be free from extrinsic morality, which is dictated or improvised and subject to change, and be characterized by the emergence of conscious goals, conscious desires, and deliberate reflection (Dewey, 2001).

From gender perspective, the values of civility education necessary to maintain the dignity and worth of women include (1) Equality: an attitude of rejecting all forms of discrimination based on gender differences. (2) Empathy and social sensitivity: instilling and helping students to understand and experience the issues faced by certain gender groups (3) Anti-violence: internalizing in students a rejection of gender-based violence, including verbal, physical, and structural violence, as well as (4) Active participation: fostering social awareness and responsibility from all parties, both men and women, to participate in building a civilized society.

Gender Awareness in the Context of Education

The term gender is generally used to show socio-cultural differences between men and women regarding respective roles, functions, and status. This is based on a cultural understanding of the different mental, emotional, and personal characteristics of men and women. Therefore, gender can be inferred to be a concept resulting from human thought, which is applied in society (Cahyawati & Muqowim, 2023). Considering the above insight, gender can be inferred to create a polarized space for behavior that develops in society. The crystallization process results in the creation of a paternalistic ideology. This ideology, which is characterized by the dominance of authority, restrictions on individual autonomy, and hierarchical patterns of relationships, undoubtedly harms women. It is evidenced in the emphasis laid in gender studies, which includes aspects of masculinity and femininity rather than natural and biological aspects. As a result, the subjective identification creates gender stereotypes, and because gender is essentially a cultural issue, it opens up a transformative space oriented toward respecting the dignity and worth of women. A determining factor in this regard is education. This factor plays a strategic role as a means of instilling and strengthening unbiased and equal cultural values. Within this context, educators such as kyais (Islamic religious leaders), educators, lecturers, and others play a very important role in transforming the values of gender equality. With character capital and adequate insight into the importance of building equal relations between men and women, the process of internalizing these values in educational practice will be more effective. Accordingly, a concrete form of gender-sensitive attitudes is to avoid differentiating or discriminating against students based on gender as well as to avoid limiting the demographic's potential to polarized roles. Efforts towards raising gender awareness should prioritize the implementation of equal conditions for men and women to enjoy opportunities and rights as equal human beings, to contribute to all aspects of life. Gender awareness is known as the awareness of equality and liberation from the bonds of biological identity. Equality refers to the perspective that men and women should receive equal treatment without discrimination based on sex. Gender-based civility education fosters substantial awareness of gender inequality, which often underlies violence against women. For example,

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

stereotypes that women are "weak," "submissive," or only suited to the domestic sphere, and other such perspectives often perpetuate violence. By understanding power relations between genders, students can recognize injustice and be better able to resist violence in all forms. Gender roles are basically recognized in relation to the identity and characteristic assumptions formed by society toward men and women, which touch on all socio-cultural values (Sulistiyowati, 2021). Education should play a role in significantly reflecting on novel issues that create domination. It should also be oriented toward the context of social transformation. Educators are tasked with providing an open space for critical thinking about increasingly powerful systems and structures of injustice. Furthermore, deconstructing advocacy is necessary to lead to an unbiased and equitable social system (Suhaeny, 2020). Based on the observations made, critical awareness is needed to foster the ability of students to identify all forms of injustice as an effort toward preventing the perpetuation of gender inequality.

A. Against Women The Reality of Violence

Violence against women remains a serious problem, occurring not only in physical forms but also in verbal, psychological, economic, as well as cultural and socially structured forms. The persistence of violence against this demographic has been observed to be a problem rooted in patriarchal norms that are unconsciously passed down through various aspects of life. For instance, gender stereotype perspective that influences education typically begins in the family environment. Parents have cultivated gender-stereotypical education, where boys and girls are given different parenting styles. As stated in a previous study, the prohibitions taught by parents to boys and girls often form new stereotypes that will determine behavioral patterns indicative of gender inequality as they grow older (Sulistiyowati, 2021). Therefore, it can be explained that gender-biased violence is motivated by theological understandings based on gender stereotypes and socio-cultural constructs perpetuated within the family environment, thereby impacting children's perspectives on women, particularly in terms of social sensitivity. This causes children to become less sensitive to social issues related to gender equality. Consequently, a misconception arises in society that men are always strong and women are always weak. This mindset has the potential to reinforce practices of discrimination and intimidation by men against women (Sulistiyowati, 2021).

The issue of gender-based violence is not solely driven by economic problems or poverty but also by unequal power relations (Fendrita & Pawitan, 2021). These power relations are characterized by perpetrators using respective dominant positions to exploit the vulnerabilities of victims. Women, as victims of violence, usually experience moral, psychological, social, and legal pressure, and in some cases, the experience can turn out to be a traumatic event. Morally, what women experience could constitute a family disgrace and a moral defect; a flaw in respective dignity and worth, if exposed publicly. Psychologically, the demographic often experiences mental health disorders, such as depression and anxiety, excessive fear, social isolation or withdrawal from the immediate environment, as well as psychological trauma. Socially, women victims of violence have been reported to experience stigma and discrimination from society, loss of support from family or close relatives, defamation of reputation, difficulty establishing new social relationships, and exclusion from respective communities or neighborhoods. Regarding the legal and human rights impacts, women experience a lack of justice due to legal barriers or patriarchal culture. Victims are often reluctant to report due to fear, shame, or distrust of the legal system as well as a lack of adequate legal protection. Therefore, female victims of violence experience complex negative impacts comprising several aspects, including moral, psychological, social, legal, and human rights.

In many cases, perpetrators use threats to maintain control over victims, thereby increasing pressure and intimidation. Ironically, many educational institutions still do not provide adequate access to justice or adequate recovery support for victims of these circumstances, as evidenced by the fact that the demographics are often pressured to resolve cases peacefully (Safitri & Wijayanti, 2024). Even more ironic is the fact that the surrounding society puts the blame on the victim. This situation creates an unsafe environment and makes victims feel betrayed by the very person who should provide protection.

Gender inequality can persist due to social and cultural constructs. It is important to comprehend that in the midst of rapid modernization, societal perspectives still strongly adhere to old myths where men are placed in a dominant position and women in a subordinate position. The society still adheres to deeply ingrained beliefs and cultures that girls should give way to boys (Natasha, 2013). This gender-biased perspective appears to remain deeply rooted in society, perpetuating gender inequality.

The negative stigma that persists against women often leads to the demographic being blamed for violence experienced. Women are often labeled as weak in self-care, incompetent in family management, emotional, wasteful, seductive, and stubborn. This perspective is not only incorrect but also detrimental, as women and men fundamentally have equal rights and roles in social life. Typically, the more deeply rooted this stigma is in society, the greater gender inequality and the more marginalized women become in the pursuit of equality and justice (Suherman, 2024).

B. Gender-Based Civility Education: Strengthening and Significance

The formation of civilized behavior is a fundamental aspect of education. Therefore, moral-ethical constitute the substance of education, namely the formation of individuals with moral-ethical behavior (Muhmidayeli, 2017). According to a prior investigation, the orientation of education should emphasize civility of students, with the primary goal being the development of

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

ethical-humanistic individuals (Hamdanah Said, 2024). Essentially, education is tasked with realizing meaningfulness for both the individual and society. This means that the basic nature of education is to provide benefits toward the realization of individuals with character, as well as civilized and ethical behavior.

Gender-based civility education is educational alternative that has the capability to dismantle patriarchal norms and serve as an alternative to prevent violence against women. With civility education, rights and obligations are upheld on the basis of equality, not on the basis of position obtained through patriarchal culture. According to Soeaidy, rights mean securing survival, growth, and development, as well as protection from all forms of deprivation, exploitation, and neglect, including economic, social, and cultural rights (Soeaidy, 2001). Civility is not simply understood as empty adherence to social norms, but rather as an active awareness to strive for unbiased, equal, and violence-free social relations.

Civility education is related to spiritual principles because every moral-civilized behavior is a movement of intrinsic awareness. Based on this understanding, an inference can be made that the manifestation of behavior has beneficial value without gender discrimination, as well as background differences in religion and culture. Carter described civility as a shared moral good, where civility arises not only from concern for consequences but also reflects the intrinsic moral obligation of an individual to respect others in general (Carter, 1998). Through civility education, norms of mutual respect can be implemented by emphasizing both inappropriate and appropriate behavior, thereby showing the value of civility and respect, and serving as a guide for navigating interpersonal interactions (Walsh & Magley, 2019). Based on this understanding, it is very important for students to continually improve respective abilities to successfully manage destructive impulses and conflicts with others in a civilized and respectful manner.

Another aspect of gender-based civility education is moral-cognitive. This form of civility education includes developing significant awareness of the importance of gender justice and respect for human dignity. The understanding of civility is not merely a concept to be understood but also a practice that should be implemented daily, both within the school environment and in society. This will create harmonious relationships as well as a balance of rights and obligations between all individuals, including women, based on an awareness of actualizing equality and equity, not on the basis of domination and exploitation of the demographic.

Well-structured educational institutions have the advantage of providing opportunities to address the negative impacts of gender bias and stereotypes in the campus environment and wider society (Palfrey, 2017). On campus, educators can help provide spaces where students interact with others from diverse backgrounds without gender barriers and can share ideas to create values of diversity. Furthermore, as a formal forum, educational institutions can be used to socialize and transfer prevailing values and norms in society, including gender-based ones. It is also important to state that these institutions can serve to actualize the value of gender equality in the teaching and learning process. If the learning process is optimized in terms of its functional strategies, it will no longer be limited to a medium for transferring knowledge and values of equality. More importantly, it is used as a platform for fostering the mental and behavioral development of students through constructive elements such as empathy, gender sensitivity, and social interaction etiquette.

Educators who merely "fill students' brains" about contextual realities using verbalistic, monotonous, passive, and static methods, without creative approaches that foster critical awareness, or who explain topics foreign to the existential experiences of students, will consequently erode the demographic's critical awareness. This awareness can be achieved if students are actively included in correcting and changing erroneous understandings. The more each individual accepts the passive role imposed upon them, the reater the tendency to adapt to the world as it is and accept a fragmented perspective of reality (Freire, 1970).

Gender-based civility education requires a constructive and highly effective reinforcement strategy. This reinforcement comprises the following aspects:

- a. Curriculum integration, where curriculum design is a reflection of material rich in civility. In its integrated implementation, civility and gender equality are emphasized in subjects such as Religious Education, Civics, and Indonesian.
- b. Development of educational ecosystem characterized by a culture of equality and free from discriminatory practices. In this aspect, every activity, socialization, interaction, and educational environment effectively transfers values that respect the dignity of students regardless of gender or socio-cultural background.
- c. Strengthening an inclusive approach to learning, an approach whose activity orientation is based on acceptance, recognition, and appreciation of diversity in educational environment. This diversity is based on differences in social, cultural, religious, gender, and intellectual capacity of students without discrimination. Furthermore, the approach is implemented collaboratively, promoting cooperation between students from diverse backgrounds, including gender differences.
- d. Training for educators, including strengthening understanding of gender-sensitive education, gender sensitivity, and awareness, as well as social responsibility. This includes developing competency in learning methodologies that cultivate empathy, solidarity, and gender morality in students.

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

- e. Contextual learning, an approach that incorporates real-life examples reflecting gender challenges and civility values. In educational context, this approach is adopted with the aim of actively integrating all students in the learning process while addressing gender issues and challenges.

A fundamental aspect of civility education is that the curriculum and subject matter constitute a holistic whole, incorporating civility, moral, and social responsibility. Educational management should consistently adhere to the principles of gender equality and justice. If this is reduced, it will cause women to remain without the mentality of being productive citizens and vulnerable to violence. Accordingly, the values of gender equality integrated through civility education can be in the form of equal rights for men and women, physical differences between men and women, participation of men and women, justice for men and women, cooperation, equality, respect for diversity, and democracy (Mursidah, 2014). This implies that educational system is needed where humane values for women are emphasized. The main goal is to shape the character of students into civilized individuals by instilling social concern for others and the environment without being hindered by gender differences (Damanik, 2019). Gender-based civility education toward the required target is determined by two main metrics, namely (1) educational subjects that fulfill the competency requirements, and (2) the creation of civility ecosystem in educational environment.

First, educators, as driving forces and facilitators, should possess strategic skills and expertise to transfer civility values through a contextual and inclusive approach. The effective implementation of civility education is determined by educators. Therefore, the scientific competence of educators should fulfill two main requirements in teaching, namely (1) strategic learning skills as well as (2) the ability to improvise methods and approaches in response to the backgrounds and transformative situations of students. Educators should understand the concrete world in which respective students live, the demographic's culture, as well as the language and customs that shape their lives. This is very important because the values, beliefs, desires, and habits of students may differ from the experiences faced by educators (Freire et al., 2018). As a result, educators should be intelligent in understanding the contextual realities and typological conditions of students. Throughout the learning process, educators should always be open to the realities of students' lives in order to gain a proper understanding of the demographic and implement more effective learning models (Freire et al., 2018). Educators also need to be prepared to build real relationships, namely relationships based on a willingness to interact humanely and civilly with others to fulfill shared needs (As'ad, 2016).

Second, the development of civility ecosystem in educational environment. Matters related to interaction, socialization, communication, situations, and value systems should always support civilized treatment and prioritize equality. The social reality, namely diversity, is full of differences in religious backgrounds, cultures, and personal capacities. Within this context, educators should observe, understand, and construct these aspects into the treasure trove of educational environments. Educators should also be tasked with teaching students the skills necessary to understand social realities. It is important to build a learning environment that is open to the diversity of students' life experiences, hence the demographic can develop empathy and interact humanely with others. These relationships are based on a willingness to understand each other and fulfill shared needs. According to Calhoun, civility is an important communicative form of moral behavior (Calhoun, 2000). This ecosystem, imbued with civility, will help individuals defuse social tensions as well as facilitate social interaction and collaboration regardless of the presence of differences and disagreements (Lægaard, 2010).

Qvarnstrom pointed out that students needed the support and inclusiveness of adults or educators to create a civilized and productive environment (Qvarnstrom, 2020). Therefore, greater dialogue between educators and students is needed to design meaningful opportunities for civilized human interaction and interdependence within the school and society. As stated in a previous exploration, civility is essential in the development of a healthy society (Qvarnstrom, 2020). Students should receive equal support in respective learning and growth, regardless of perspective or background, including both men and women.

Freire stated that education should abandon its goal of "filling" with knowledge and replace the goal with education that addresses human issues in relation to the world at large. This is a plausible approach because problem-based education, in line with the nature of consciousness, would reject one-way communication and instead foster genuine communication. The goal is to become aware not only of objects but also of oneself (Freire, 1970).

It is important to recognize that the experiences of men and women often differ due to existing inequality. Therefore, education should promote freedom of thought, be open to differing opinions, and create spaces for dialogue that value diverse perspectives. Freedom of expression and respect for gender diversity should go hand in hand, both in the campus environment and wider society, to enrich the experiences of every individual. Civility can facilitate social interactions and minimize violent conflict by uniting individuals around issues of common concern through mutual respect (Laverty, 2009). In educational process, attention needs to be focused on long-term impacts by including every student in activities designed towards solving shared problems and establishing fair rules, as this would make all society members feel valued and allowed to participate equally. Learning should include taking action to support vulnerable students and instilling into the demographic the skills, knowledge, and strategies necessary to prevent or respond to bullying or violence.

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

If strategies to strengthen civility education are implemented effectively and constructively, factors that contribute to the persistence of discrimination and violence against women can be changed significantly. This significant change can be positively influential in the following areas: (1) the formation of students' character based on moral and human values; (2) the urgency of minimizing religious beliefs based on patriarchal culture and maximizing the instillation of religious beliefs based on gender equality. This positive impact can reduce gender bias in the form of violence against women, (3) foster the ability of students to recognize and respond to forms of gender injustice in respective environments (4) the opening of a space for gender relations that is no longer controlled by patriarchal culture but a culture that promotes gender equality and justice, (5) the change can form behavioral patterns that reflect an attitude of hospitality, thereby preventing violence against women.

Gender-based civility education, when viewed from its substantial meaning, is (1) the transfer of morality and civility in gender relations, (2) strengthening and protecting human dignity, specifically for women, (3) creating a civilized climate, (4) fostering tolerance and empathy in students, as well as (5) fostering critical and corrective awareness of gender injustice in students. Based on this understanding, an inference can be made that the true direction of gender-based civility education is to develop students with a conscience and the quality to consistently behave morally, grounded in human dignity and civility. Therefore, the values of this civility education should be transferred through effective educational strategies, integrated with the character possessed by students.

Educators and students should create a space for educational communication to listen to each other, learn about each other's backgrounds, and find common ground amid differences. Understanding gender can lead to friendships and relationships that can be invaluable at the interpersonal level. Based on previous observation, the benefits of education in understanding the different people within educational environment cannot be consistently realized without diverse educators and students (Palfrey, 2017). Therefore, the implementation of civility values should be applied equally, without the burden of masculine and feminine stereotypes. Cultivating empathy can offer the promise of providing every individual with the opportunity to enjoy equal rights.

Essentially, every student develops with sociocultural biases. This is inseparable from race or ethnicity, including gender differences. These biases originate from various sources, including how students are raised and the stereotypes each experiences in respective daily lives, including family and social environments, as well as at school. The fundamental goal of educational process is to end stereotypes, which harm various parties, including women. Considering the fact that stereotypes limit the holistic understanding of students regarding equality, the demographic cannot appreciate the true humanity in others and can erode the morality of diversity with those who are perceived as different. This makes students lose the benefits of mutual understanding derived from diverse religious, cultural, ethnic, and gender backgrounds. From this perspective, civility education is very important for transmitting noble values amid existing diversity, including gender differences. Through educational process, students develop a sense of social responsibility, collective awareness, and critical thinking regarding all forms of gender injustice that can trigger violence against women.

CONCLUSIONS

In conclusion, gender-based civility education was observed to be a strategic and innovative approach to preventing violence against women. By instilling civility values prioritizing respect, justice, and gender equality, this form of education was found to possess the capability to build critical awareness in students regarding the roots of gender-based injustice and violence that have been hidden in social and cultural norms. Based on the observations made, a true educational orientation emphasizes not only polite behavior and etiquette but also develops the abilities of students to identify and reject gender injustice while simultaneously shaping the demographic as agents of anti-violence social change. Considering these insights, an inference was made that gender-based civility education can be used as an effective and sustainable alternative to addressing and preventing violence against women as well as fostering an unbiased and civilized society.

REFERENCES

- 1) Anwar. (2024). Filsafat Pendidikan Penjelajahan Fikiran Manusia pada Realitas Esensial Menyingkap Tabir Ketihanan. Cet. I; Yogyakarta: Deepublish, 294-295.
- 2) As'ad, M. (2016). Agama Dan Keadaban Publik. *Millah*, XI(2). <https://doi.org/10.20885/millah.volxi.iss2.art10>
- 3) Cahyawati, I., & Muqowim, M. (2023). Kesetaraan Gender Dalam Pendidikan Menurut Pemikiran M. Quraish Shihab. *Al-Hikmah: Jurnal Agama Dan Ilmu Pengetahuan*, 19(2). [https://doi.org/10.25299/al-hikmah:jaip.2022.vol19\(2\).8338](https://doi.org/10.25299/al-hikmah:jaip.2022.vol19(2).8338)
- 4) Houn, C. (2000). The virtue of civility. *Philosophy and Public Affairs*, 29(3). <https://doi.org/10.1111/j.1088-4963.2000.00251.x>
- 5) Carter, S. L. (1998). Civility: Manners, Morals, and the Etiquette of Democracy. In *CI, New York: Basic Books*, 1998. xiv+338 pp.
- 6) Damanik, D. A. (2019). Kekerasan dalam Dunia Pendidikan: Tinjauan Sosiologi Pendidikan. *Jurnal Sosiologi Nusantara*, 5(1). <https://doi.org/10.33369/jsn.5.1.77-90>

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

- 7) Dewey, J. (2001). *Democracy and Education*. The Pennsylvania State University.
- 8) Fadhillah, A. N., & Munjin. (2022). Kekerasan dalam Pendidikan di Sekolah: Bentuk, Sebab, Dampak, dan Solusi. *Jurnal Kependidikan*, 10(2).
<https://doi.org/10.24090/jk.v10i2.8209>
- 9) Fendrita, Y., & Pawitan, G. (2021). Persepsi Masyarakat Terkait Kekerasan terhadap Perempuan di Indonesia. *Jurnal PKS*, 20(2).
- 10) Freire, P. (1970). *Pedagogy of the Oppressed: 30th Anniversary Edition* - Paulo Freire. In *The Continuum International Publishing Group Inc.*
- 11) Freire, P., Macedo, D., & Araújo Freire, A. M. (2018). Teachers as Cultural Workers. In *Teachers as Cultural Workers*.
<https://doi.org/10.4324/9780429496974>
- 12) Kusnadi, K. (2022). Pengembangan kecerdasan kewargaan berbasis literasi humanitas: Suatu alternatif membangun keadaban publik. *Jurnal Citizenship: Media Publikasi Pendidikan Pancasila Dan Kewarganegaraan*, 5(1).
<https://doi.org/10.12928/citizenship.v5i1.23346>
- 13) Lægaard, S. (2010). A Multicultural Social Ethos: Tolerance, Respect or Civility? In *Diversity in Europe: Dilemmas of differential Treatment in Theory and Practice*.
- 14) Lathifah, M. & Y. N. (2024). Peran Pendidikan dalam Membangun Kemanusiaan yang Beradab. *Lencana: Jurnal Inovasi Ilmu Pendidikan*, 2(3), 184–193.
- 15) Laverty, M. (2009). Civility, Tact, and the Joy of Communication. *Philosophy of Education*, 65, 228–237.
<https://doi.org/10.47925/2009.228>
- 16) Lohy, M. Helena, & Pribadi, F. (2021). Kekerasan dalam Senioritas di Lingkungan Pendidikan. *Jurnal Ilmiah Dinamika Sosial*, 5(1). <https://doi.org/10.38043/jids.v5i1.2938>
- 17) Mursidah, M. (2014). Pendidikan Berbasis Kesetaraan dan Keadilan Gender. *Muwazah*, 5(2).
<https://doi.org/10.28918/muwazah.v5i2.350>
- 18) Mumidayeli. (2010). *Filsafat Pendidikan*. Cet. III; Bandung: Refika Aditama, vii-viii
- 19) Natasha, H. (2013). Ketidaksetaraan Gender Bidang Pendidikan: Faktor Penyebab, Dampak, dan Solusi. *Marwah: Jurnal Perempuan, Agama Dan Jender*, 12(1). <https://doi.org/10.24014/marwah.v12i1.513>
- 20) Naufal, I. (2024). *Dosa Besar Sekolah, Kekerasan Seksual dan Perundungan Tanpa Akhir*. Inilah.Com.
- 21) Palfrey, J. (2017). *Safe Spaces, Brave Spaces: Diversity and Free Expression in Education*. MIT Press.
<https://muse.jhu.edu/book/60818>
- 22) Perempuan, K. (2025). *Catatan Tahunan Kekerasan Terhadap Perempuan Tahun 2024*.
- 23) Plante, T. G. (2017). Making APA Civil Again: The Efforts and Outcomes of the Civility Working Group. *Professional Psychology: Research and Practice*, 48(6). <https://doi.org/10.1037/pro0000163>
- 24) Qvarnstrom, J. (2020). A focus on Civility with Public School Educators and Students. *Critical Questions in Education*, 11(2).
- 25) Soedijarto. (2008). *Landasan dan Arah Pendidikan Nasional Kita*. Cet.I; Jakarta. PT. Kompas Media Nusantara, xvii
- 26) Said, Hamdanah. (2024). Pendidikan: Pencerahan dan Menumbuhkembangkan Perilaku Keadaban Berbasis Nilai-Nilai Teosentris, Pengantar dalam Buku Anwar, *Filsafat Pendidikan*. Cet. I; Yogyakarta: Deepublish, 7-9
- 27) Robert J. Connelly. (2009). Introducing a Culture of Civility in First-Year College Classes. *The Journal of General Education*, 58(1). <https://doi.org/10.1353/jge.0.0029>
- 28) Sa'diyah, H. (2021). Kekerasan dalam Pendidikan; Sejarah, Perkembangan dan Solusi. *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 11(1). <https://doi.org/10.54180/elbanat.2021.11.1.70-86>
- 29) Safitri, S., & Wijayanti, A. T. (2024). Pendidikan Karakter sebagai Solusi untuk Mencegah Kekerasan Berbasis Gender di Lingkungan Pendidikan: Studi Literatur. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, 8(6), 2049–2058.
- 30) Soeaidy, S. (2001). *Dasar Hukum Perlindungan Anak: Anak Cacat, Anak Terlantar, Anak Kurang Mampu, Pengangkatan Anak, Pengadilan Anak, Pekerja Anak*. CV. Novindo Pustaka Mandiri.
- 31) Spencer, L., Tyahur, P., & Jackson, J. (2016). Civility and Academic Freedom: Extending the Conversation. *Journal of Contemporary Rhetoric*, 6(3/4), 50–61.
- 32) Suhaeny, S. (2020). Ketimpangan Gender dan Pendidikan (Sebuah Tinjauan Sosiologis). *ISLAMIKA*, 12(2).
<https://doi.org/10.33592/islamika.v12i2.412>
- 33) Suherman, A. (2024). Telaah Faktor Kekerasan Terhadap Perempuan dan Solusi Penyelesaian Akar Permasalahan. *Jurnal Ilmiah Kutei*, 23(1), 137–149.
- 34) Sulistyowati, Y. (2021). Kesetaraan Gender dalam Lingkup Pendidikan dan Tata Sosial. *IJouGS: Indonesian Journal of Gender Studies*, 1(2). <https://doi.org/10.21154/ijougs.v1i2.2317>

Strengthening Gender-Based Civil Education in the Education System and its Significance in Preventing Violence Against Women

- 35) Walsh, B. M., & Magley, V. J. (2019). Don't forget the role of civility interventions in workplace sexual harassment. In *Industrial and Organizational Psychology* (Vol. 12, Issue 1). <https://doi.org/10.1017/iop.2019.5>
- 36) Wilkins, K., Caldarella, P., Crook-Lyon, R. E., & Young, K. R. (2010). The Civil Behavior of Students: A Survey of School Professionals. *Education*, 130(4).



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.