

ARTICLE

Cancel Culture as a Sanction for Members of the Academic Community Involved in Sexual Violence

Cancel Culture Sebagai Bahan dari Sanksi Terhadap Civitas Akademika Pelaku Kekerasan Seksual

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Abstract

Imposing sanctions on academics involved in sexual violence on campus is often challenging, mostly because of the significant influence these individuals wield over academic advancement and institutional growth. This influence often leads to disappointment among victims and the campus community, as the sanctions imposed tend to be lenient. Relevant aspects of sexual violence committed by members of the academic community, particularly academic perpetrators, such as his scientific works, programs, and other academic initiatives, often continue to receive special recognition on campus. This is despite their close connection to the acts of sexual violence committed. On the other hand, cancel culture has emerged as a new form of sanction, primarily created through social media, reflecting public disappointment toward individuals who violate societal norms. Cancel culture, as a form of public sanction, has a significant impact on norm violators, resulting in their rejection by the public and the dismissal of their associated works. However, the Indonesian Minister of Education, Culture, Research, and Technology Regulation No. 30 of 2021 on the Prevention and Handling of Sexual Violence in Higher Education Institutions does not specifically include cancel culture as a sanction. The purpose of the research focuses on the extent to which cancel culture can be applied as a sanction for members of the academic community involved in sexual violence. This research uses a normative method with qualitative descriptive data analysis.

Keywords

Cancel Culture; Sanction; Sexual Violence; Academic Community

Abstrak

Sanksi terhadap akademisi pelaku kekerasan seksual di kampus sering dilematis dikenakan, salah satunya karena faktor signifikansi pelaku terhadap perkembangan keilmuan maupun



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kemajuan kelembagaan kampus. Faktor tersebut menimbulkan kekecewaan bagi korban maupun warga kampus bahwa sanksi yang diberikan cenderung akan lemah. Hal-hal relevan lainnya dari tindakan kekerasan seksual yang dilakukan civitas akademika terutama akademisi pelaku kekerasan seksual seperti karya ilmiahnya, program-program, serta hal-hal akademik yang juga diinisiasi pelaku sering tetap mendapat tempat istimewa di kampus. Padahal, hal-hal tersebut terkait erat dengan tindakan kekerasan seksual yang dilakukan pelaku. Di sisi lain terdapat suatu sanksi yakni cancel culture yang merupakan fenomena baru terutama tercipta dari media sosial atas kekecewaan publik terhadap individu yang melanggar suatu norma yang dianut di dalam masyarakat. Cancel culture, sebagai bagian dari sanksi publik ini, berdampak signifikan bagi individu pelanggar norma yakni penolakan publik untuk menerima individu berada di dalam suatu masyarakat dan juga hal-hal melekat lainnya yang di dalamnya terdapat unsur pelanggaran tersebut. Dalam Peraturan Menteri Pendidikan, Kebudayaan, Riset, dan Teknologi Nomor 30 Tahun 2021 tentang Pencegahan dan Penanganan Kekerasan Seksual di Lingkungan Perguruan Tinggi tidak rinci memasukan pemberian sanksi konsep cancel culture tersebut terhadap pelaku. Penelitian ini berfokus kepada sejauh mana cancel culture dapat diberikan sebagai sanksi terhadap civitas akademika pelaku kekerasan seksual. Penelitian ini menggunakan metode normatif dengan analisis data secara deskriptif kualitatif.

Kata Kunci

Cancel culture; Sanksi; Kekerasan Seksual; Civitas Academica.

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Introduction

Sexual violence in higher education in Indonesian over the past decade has garnered serious attention from the public. Sexual violence can occur in both verbal and non-verbal forms, and can be carried out directly or indirectly.¹ The Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), in Ministerial Regulation No. 30 of 2021 (Permendikbudristek No. 30 tahun 2021), defines sexual violence as any act that degrades, insults, harasses, or assaults a person's body and/or reproductive functions due to an imbalance of power and/or gender relations, resulting in or potentially resulting in psychological and/or physical suffering, including disruptions to reproductive health and the loss of the opportunity to pursue higher education safely and optimally.² In this context,

¹ Ilyya Muhsin, Sukron Ma'Mun, and Wardah Nuroniyah, "Sexual Violence in an Islamic Higher Education Institution of Indonesian: A Maqasid Al-Shariah and Foucauldian Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 1 (2021): 127–53, <https://doi.org/10.22373/sjhk.v5i1.9144>.

² Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan Tinggi.

sexual violence is linked to its impact on an individual's right to attend university in a safe and optimal environment. Various research findings indicate that sexual violence in universities is like an iceberg phenomenon, with the actual number of incidents believed to be much higher than what is visible to the public. This phenomenon arises due to several factors, such as limited access to reporting and addressing sexual violence in universities, threats against survivors, pressure on survivors to protect the university's reputation, and the shame survivors feel as victims. We can see some research conducted on sexual violence in universities by several institutions, as Table 1. Below:

Table 1.
Data on the number of sexual violence incidents on university over the past five years by various researcher

No.	Time	Number of Cases	Location of Research
1.	2020	27.5% had experienced verbal and 13.8% for non-verbal sexual violence from 333 respondents (291 students and 42 employees & lecturers).	In an Islamic Higher Education in West Java conducted by Ilyya Muhsin <i>et al.</i>
2.	2021-2024	269 under investigation and 354 cases had been resolved over Satgas PPKS. 76 cases had been handled over Inspektorat Jenderal.	On national scale compiled by Kemendikbudristek.
3.	February- March 2019	174 cases are related to higher education institutions.	Collaborative research on #NamaBaikKampus conducted by Tirto.id, the Jakarta Post, Vice and BBC Indonesia.

Source: Muhsin *et al.*,³ Komnas Perempuan⁴, Wan Ulfa ur Zuhra and Aulia Adam⁵.

The data demonstrates that higher education institutions remain a prevalent setting for sexual violence. Collaborative research in #NamaBaikKampus, for instance, successfully raised public awareness that sexual violence is widespread on campuses but tends to be concealed. However, the presence of Satgas PPKS within higher education institutions has had a significant impact on the handling of sexual violence cases. Universities are no longer at a loss, both normatively and institutionally, in resolving these cases. According to reports from various Satgas PPKS, Kemendikbudristek has recorded that higher education institutions have issued 229 sanctions: 94 categorized as minor, 92 as moderate, and 43 as severe.⁶ On the other hand, the handling of sexual violence in higher education still faces internal obstacles such as normalization, intimidation, unilateral coercion in resolving cases, threats of suspension, ostracism, termination of studies, and accusations of tarnishing the institution's reputation.

Sexual violence in universities is often driven by power dynamics between faculty, students, and staff. A study conducted by Ainal Fitri *et al.*, found that perpetrators who hold strong positions within the university, such as professors, high-ranking officials, and those benefiting from the dominant male role in social structures, along with the deep-rooted patriarchal culture, present significant challenges in addressing sexual violence in higher education.⁷ Sexual violence frequently occurs during the academic community's engagement in the university's three pillars:⁸ research collaboration, community service, and education—activities commonly undertaken by Civitas Academica. Ironically, it is these very activities that perpetrators exploit to commit sexual violence. In this context, a dilemma arises: scientific works, ideas, or programs resulting from collaborations among civitas academica or initiated by perpetrators may contain elements of sexual violence. On one hand, these scientific works, ideas, or programs contribute significantly to the institution, for instance, aiding in achieving “Unggul” accreditation, improving the institution's Sinta rating, contributing to the accreditation of scientific journals, and so on. Therefore, the first issue is whether the work/idea/program in question should continue to be consumed and utilized by the campus and civitas academica as part of the great body of knowledge. Permendikbudristek PPKS categorizes administrative sanctions into three levels: mild, moderate, and severe, and can even be intensified depending on the

³ Muhsin, Ma'Mun, and Nuronayah, “Sexual Violence in an Islamic Higher Education Institution of Indonesian: A Maqasid Al-Shariah and Foucauldian Perspective.”

⁴ Komnas Perempuan, Catatan Tahunan Kekerasan Terhadap Perempuan Tahun 2023 (Indonesia, issued 2024).

⁵ Wan Ulfa Nur Zuhra and Aulia Adam, “Testimoni Kekerasan Seksual: 174 Penyintas, 79 Kampus, 29 Kota,” *Tirto.Id*, 2019, <https://tirto.id/testimoni-kekerasan-seksual-174-penyintas-79-kampus-29-kota-dmTW>. Accessed on July 15 2024.

⁶ Perempuan, Catatan Tahunan Kekerasan Terhadap Perempuan Tahun 2023.

⁷ Ainal Fitri *et al.*, “Sexual Violence in Indonesian University: On Students' Critical Consciousness and Agency,” *Gender Equality: International Journal of Child and Gender Studies* 7, no. 2 (2021): 153–67.

⁸ Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional.

perpetrator's position,⁹ which is indeed accurate. However, this does not apply to the work/idea/program produced by a perpetrator if it has been proven that sexual violence was involved in its creation. The next question is whether the affiliated work/ideas/programs can be included as part of the sanctions. The sanctions outlined in the Permendikbudristek PPKS are not comprehensive enough to provide various forms of sanctions and do not specifically address imposing sanctions on the work/idea/program of an academic community member who has committed sexual violence.

Recently, sanctions against perpetrators of sexual violence have taken the form of Cancel Culture. According to Jonah E. Bromwich, as cited by Josep Ching Velasco, Cancel Culture is an act of withdrawing support from someone whose expression was once accepted or tolerated, but is no longer welcomed, whether that expression is in the realm of politics, art, or otherwise.¹⁰ Alexander Beiner describes Cancel Culture as a term commonly used to refer to the act of excluding someone from public discourse by publicly shaming them, removing their platform, or demanding their dismissal.¹¹ Same as Jonah and Velasco, Meredith D. Clark uses the term 'cancelling' to describe a deliberate choice to disengage from someone or something whose values, actions, or words are so objectionable they no longer warrant attention or support.¹² The essence of Cancel Culture is the withdrawal of support or boycotting of individuals, organizations, or institutions, including works or expressions linked to sexual violence. The term "Cancel Culture" gained prominence with the rise of the #MeToo¹³ movement on social media following the exposure of sexual harassment cases involving Hollywood producer Harvey Weinstein in 2017.

In the context of works, ideas or programs affiliated with perpetrators of sexual violence, Cancel Culture sanctions were imposed on SM, who was associated as an Adjunct Lecturer at the Faculty of Philosophy, Parahyangan Catholic University (Unpar), and as a writer for several media outlets, in May 2024.¹⁴ Many of SM's writings, including articles and books, were withdrawn by publishers as a form of punishment for SM's acts of sexual

⁹ Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan Tinggi.

¹⁰ Joseph Ching Velasco, "You Are Cancelled: Virtual Collective Consciousness and the Emergence of Cancel Culture as Ideological Purging," *Rupkatha Journal on Interdisciplinary Studies in Humanities* 12, no. 5 (2021): 1–7, <https://doi.org/10.21659/RUPKATHA.V12N5.RIOC1S21N2>.

¹¹ Alexander Beiner, "Sleeping Woke: Cancel Culture and Simulated Religion," Medium, 2020, <https://medium.com/rebel-wisdom/sleeping-woke-cancel-culture-and-simulated-religion-5f96af2cc107>. Accessed 15 July 2024; Also we can look on: Asyifa Amalia Hasna and Grendi Hendrastomo, "Cancel Culture Pelaku Pelecehan Seksual Di Media Sosial," *Dimensia: Jurnal Kajian Sosiologi* 13, no. 1 (2024): 47–58, doi:<http://dx.doi.org/10.21831/dimensia.v13i1.60990>.

¹² Meredith D. Clark, "DRAG THEM: A Brief Etymology of so-Called 'Cancel Culture,'" *Communication and the Public* 5, no. 3–4 (2020): 88–92, <https://doi.org/10.1177/2057047320961562>.

¹³ #MeToo has been used as a global campaign identity, including in Indonesia, to expose instances of sexual violence and to raise public awareness about sexual violence cases. Rifki Elindawati, "Gerakan #MeToo Sebagai Perlawanan Kekerasan Seksual Yang Dialami Perempuan Di Indonesia," *AL-WARDAH: Jurnal Kajian Perempuan, Gender Dan Agama* 15, no. 2 (2021): 181–93, doi:10.46339/al-wardah.xx.xxx.

¹⁴ Rakhmad Hidayatullah Permana, "Penerbit Akhiri Kontrak Dengan Syarif Maulana Butut Dugaan Kekerasan Seksual," *Detiknews*, 2024, <https://news.detik.com/berita/d-7340708/penerbit-akhiri-kontrak-dengan-syarif-maulana-buntut-dugaan-kekerasan-seksual/2>. Accessed on 15 July 2024.

violence.¹⁵ Another example in the film industry is the removal of HP, the co-writer of the film “Penyalin Cahaya”, from the film's credits and expulsion from the project by Rekata Studio and Kaninga Pictures due to allegations of past sexual misconduct.¹⁶ In addition, in 2020, in the academics, the Islamic University of Indonesia (UII) revoked the title of Primary Outstanding Student of UII 2015, which had been awarded to their student, IM.¹⁷ The reason was that IM had committed acts of harassment or sexual violence between 2015 and 2020.¹⁸

There is not much research that discusses the removal of academic affiliations for scholarly works produced by members of Academic Community that involve elements of sexual violence. Kathryn Clancy, an associate professor of Anthropology at the University of Illinois, in her research, identified three obstacles to imposing sanctions on members of the academic community, particularly academics. First, there is the paradigm that male perpetrators possess extraordinary abilities that contribute significantly to knowledge. Second, sanctioning the perpetrator (professor) could also negatively impact their students. Third, the campus's interpretation of sexual violence can hinder the process of addressing it.¹⁹ Research conducted by Asyifa Amalia Hasna *et al*, revealed that Cancel Culture is not only focuses on withdrawing support from the perpetrator but also serves as a form of support and solidarity with the victims of sexual violence.²⁰ Based on those backgrounds, the researcher aims to propose the application of Cancel Culture as a sanction imposed by universities, not only on individuals but also on the academic works, ideas or programs of perpetrators where elements of sexual violence have been proven. Furthermore, to establish clear and legal boundaries that can be applied to perpetrators without violating the human rights of academic community members committed in sexual violence.

Methods

This research employs a normative qualitative method with a legal approach, connected to relevant cases, particularly involving members of academic community who

¹⁵ IndoPROGRESS, “IndoProgress Menarik Secara Tidak Hormat Tulisan-Tulisan Syarif Maulana, Pelaku Kekerasan Seksual (KS), Dari Situs Kami,” *X.Com*, 2024, <https://x.com/indoprogress/status/1789138950541775202>; Cantrik Pustaka, “Pernyataan Sikap Cantrik Pustaka Atas Kasus Kekerasan Seksual Syarif Maulana,” *Cantrik Pustaka*, 2024, <https://x.com/cantrikpustaka/status/1788927174122319979>; Buruan & Co, “Pernyataan Sikap Penerbit Buruan & Co. Atas Kasus Kekerasan Seksual Syarif Maulana,” *Buruan & Co*, 2024, <https://x.com/buruandanco/status/1788824483891142885>; Footnote Press, “Pernyataan Footnote Press Atas Kasus Pelecehan Seksual Syarif Maulana,” *Footnotepress*, 2024, <https://www.instagram.com/p/C6yD1Seys3Z/?hl=en>. Accessed on 15 July 2024.

¹⁶ Nigel Giovano Teguh, “Pengaruh Alegasi Kasus Kekerasan Seksual Oleh Penulis Hp Terhadap Performa Film Penyalin Cahaya (2022),” *Jurnal of Art, Television, Animation, Games and Technology* 2, no. 1 (2023): 1–11; as we can also see on: Rekata Studio, “Surat Pernyataan Sikap Rekata Studio & Kaninga Pictures,” 2020.

¹⁷ Surat Keputusan Rektor Universitas Islam Indonesia No. 327/SK-REK/DPK/V/2020, Tertanggal 12 Mei 2020.

¹⁸ Direktoori Putusan Mahkamah Agung Republik Indonesia, “Putusan Perkara Nomor : 17/G/2020/PTUN.YK” (2020).

¹⁹ Kathryn Clancy, “Have the Sciences Had a #MeToo Moment? Not So Much,” *National Geographic*, 2018, <https://www.nationalgeographic.com/magazine/article/sexual-harassment-science-me-too-essay>. Accessed on 15 July 2024.

²⁰ Hasna and Hendrastomo, “Cancel Culture Pelaku Pelecehan Seksual Di Media Sosial.”

have committed acts of sexual violence linked to higher education institutions. The data we use is not limited to the results of literature study; we also incorporate quantitative data from surveys conducted via Google Forms. Data collection was carried out using random sampling, targeting respondents from the academic communities within the Serang Raya area from July 3 to July 15, 2024. The collected respondent data consists of 37 individuals, including four lecturers, five staff members, and 28 students, with a total of 15 female and 22 male respondents. Additionally, the respondents come from five different universities. A qualitative approach was chosen to analyze respondents²¹ perceptions of the potential application of Cancel Culture as a sanction.

Analysis and Results

A. Cancel Culture as Form of Severing Affiliation

The #NamaBaikKampus journalistic collaboration by four Indonesian media outlets in 2019 brought public awareness to the iceberg phenomenon of sexual violence on campuses. The public easily rallied massive support, not only through the media but also in real life, to impose Cancel Culture sanctions on members of the academic community who committed acts of sexual violence. This also prompted the government to issue the 2021 Regulation on the Prevention and Handling of Sexual Violence (Permendikbudristek PPKS). As a result, sanctions against academic community members who commit sexual violence have become clearer. However, specific sanctions against works, ideas, programs, or awards are not detailed explicitly.

The withdrawal of works, ideas, programs, or achievements of individuals who have committed sexual violence has indeed been carried out by various institutions, agencies, or organizations as a form of Cancel Culture sanctions. Some of the cases are as follows:

1. The case of IM, a student at UII who graduated in 2015, came to light through a press release by LBH Yogyakarta dated May 4, 2024.²² The incident of sexual violence was revealed following a report by a survivor on April 17, 2020, which was also handled by LBH Yogyakarta. A total of 30 survivors had come forward to report to LBH Yogyakarta by May 4, 2020. The forms of sexual violence perpetrated by IM varied, including sending sensual written communications via WhatsApp, forcibly exposing genitalia during video calls, manipulating situations to lead to sexual violence, and committing physical violence. IM exploited his significant and unequal power dynamics over the survivors. Additionally, he took advantage of his popularity as UII's Outstanding Student of 2015 to assist survivors with their academic abilities, leading the survivors to initially place great trust in IM.

²¹ Sharada Prasad Wasti et al., "The Growing Importance of Mixed-Methods Research in Health," *Nepal Journal of Epidemiology* 12, no. 1 (2022): 1175–78, <https://doi.org/10.3126/nje.v12i1.43633>.

²² Lembaga Bantuan Hukum Yogyakarta, "Siaran Pers Update Penanganan Kasus Kekerasan Seksual Yang Dilakukan Oleh Ibrahim Malik" (Yogyakarta, 2020).

Based on the Rector's Decree of UII Number 327/SK-REK/DPK/V/2020 regarding the Revocation of the Outstanding Student Award at the Islamic University of Indonesia for 2015, IM's status as an outstanding student was revoked. The main reasons for UII's decision to revoke this status are as follows: a) There were acts of harassment or sexual violence committed by IM against several survivors between 2015 and 2020; b) IM received the outstanding student award in 2015; c) As an outstanding student at UII, IM was expected to uphold ethics, morality, and religious as well as societal norms in all activities; d) Information from survivors indicated that IM had violated ethics, morality, and religious as well as societal norms.²³

The impact of these sanctions on IM, according to IM's statements, includes:²⁴ 1) Obstacles in obtaining a passport; 2) Failure in the initial administrative stage of the Bank Indonesia employee registration process; 3) Failure in the initial administrative stage of the TUM Seed Program scholarship application; 4) IM's movements being closely monitored by both national and Australian media regarding questions about sexual violence.

2. The case of SM, a lecturer involved in sexual violence who previously held the status of DLB at the Faculty of Philosophy at Unpar and was a popular writer for several media outlets such as IndoPROGRESS, Penerbit Buruan & Co, Footnote Press, and Penerbit Cantrik Pustaka. The case began with a tweet posted by the account @irwndfry on the social media platform X.com on May 9, 2024, whose main substance was frustration over the occurrence of sexual violence committed by SM, who is also the director and founder of Kelas Isolasi. SM then apologized and admitted to engaging in flirtatious behavior, flirting, sending lewd messages, and making sexual advances through a written statement posted on his own X.com account, named @syarafmaulini. The survivors have been supported by the PPKS Task Force at Unpar and the Berani Hadapi Legal Aid Institute (LBH Berani Hadapi).

Unpar, as the campus affiliated with SM, imposed a sanction prohibiting SM from engaging in any activities, whether academic or non-academic, within the Unpar environment. This sanction was announced through an official press release from Unpar on May 13, 2024. In addition to the sanction from Unpar, Kelas Isolasi, the community founded by SM, also imposed a sanction by suspending SM from participating in any activities or programs of Kelas Isolasi.²⁵ Penerbit Buruan & Co, the publisher of SM's books *Demotivasi I* (2020) and *Demotivasi II* (2021), imposed a sanction by terminating their collaboration and deciding not to reprint those books. Another publisher, Footnote Press, which published SM's book

²³ Indonesia, Putusan Perkara Nomor : 17/G/2020/PTUN.YK.

²⁴ Indonesia.

²⁵ Kelas Isolasi, "Pernyataan Sikap Kelas Isolasi Berkaitan Dengan Laporan Kekerasan Seksual Yang Melibatkan Direktur Dan Founder Kelas Isolasi" (Bandung & Jakarta, 20214).

“Charles Handoyo” in collaboration with illustrator Eko Priyanto, announced the cessation of both online and offline sales, and has withdrawn all consignment copies of the book from its various partners.²⁶ Cantrik Pustaka also imposed the same sanction on SM, effective from the moment the case became public, by canceling all forms of collaboration, both now and in the future. Additionally, Cantrik Pustaka has halted all promotions and sales, and has withdrawn all remaining copies of the book *Seni Berfilsafat Bersama Anak*, published in 2023.²⁷

3. The case of MSH, a student at the University of Indonesia and also an activist. MSH served as the President of the Student Executive Board at the University of Indonesia from January 21, 2023, to December 18, 2023. According to the University of Indonesia Rector's Decision No. 49/SK/R/UI/2024 concerning the Imposition of Administrative Sanctions against the Perpetrator of Sexual Violence under the name MSH, it was proven that MSH committed sexual violence in the form of touching, groping, holding, hugging, kissing, and/or rubbing his body against the victim's body without the victim's consent.²⁸ UI, as the campus affiliated with MSH, imposed administrative sanctions in the form of an academic suspension for one semester and prohibited MSH from contacting or approaching the victim. MSH was also banned from participating, both formally and informally, in student organizations and activities at the program, faculty, and university levels. Additionally, MSH was prohibited from being on the University of Indonesia campus.

B. Direct Imposition of Severe Sanctions

We conducted a survey by distributing a questionnaire online using Google Forms to gather data on the academic community's perception of the concept of Cancel Culture sanctions. The questionnaire was constructed with clear and direct questions, and the answer format used a linear scale ranging from 1 to 5. The higher the number selected, the stronger the respondent's agreement with the application of Cancel Culture. The respondents included lecturers, students, and administrative staff from four universities in the Serang Raya area, although not all respondents represented each university. A total of 37 respondents participated in the survey, consisting of four lecturers, five administrative staff, and 28 students with 22 male and 15 female respondents.

Cancel Culture is often associated with the imposition of sanctions such as dismissal, termination, or, in other words, the removal of the perpetrator's affiliation with an institution where they work or create. These sanctions are explicitly listed under the category of severe sanctions in the Permendikbudristek PPKS. Therefore, in our survey,

²⁶ Press, “Pernyataan Footnote Press Atas Kasus Pelecehan Seksual Syarif Maulana.”

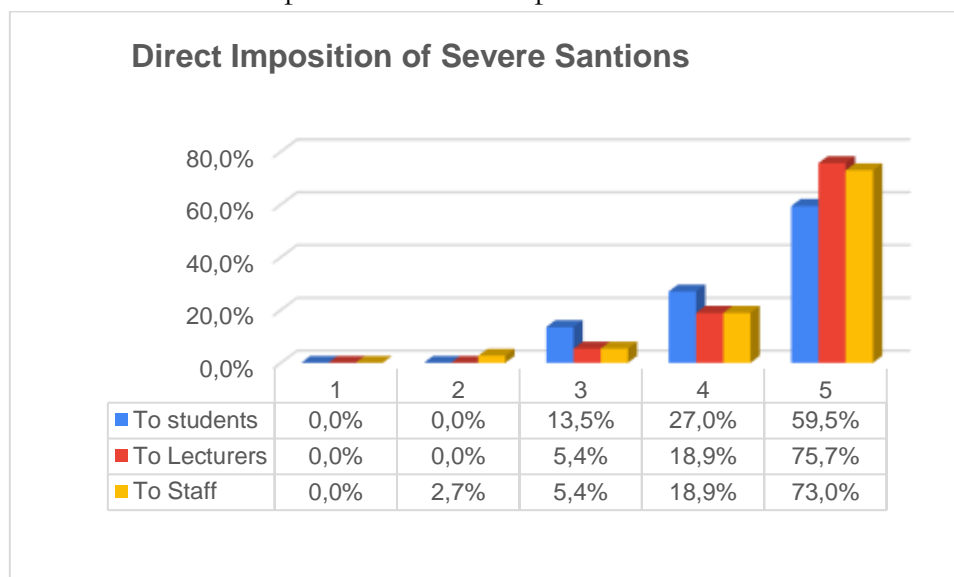
²⁷ Pustaka, “Pernyataan Sikap Cantrik Pustaka Atas Kasus Kekerasan Seksual Syarif Maulana.”

²⁸ Rektor Universitas Indonesia, “Keputusan Rektor Universitas Indonesia Nomor 49/SK/R/UI/2024 Tentang Penetapan Sanksi Administrasi Terhadap Pelaku Kekerasan Seksual,” Pub. L. No. Nomor 49/SK/R/UI/2024 (2024).

we included a question about whether members of the academic community who commit sexual violence should immediately receive severe sanctions. The results can be seen in Figure 1. Below:

Figure 1.

Data on Perception of Direct Imposition of Severe Sanctions



Source: Research Team Survey, July 3-15, 2024.

Based on the survey results shown in the Figure 1. above, we observed a tendency for the academic community to largely agree with the immediate imposition of severe sanctions on members of the academic community who commit sexual violence. The percentage of respondents who chose the highest level of agreement, a score of 5, for imposing severe sanctions on perpetrators within the academic community, was over 50% in each category. The percentage was 59.5% for student perpetrators, 75.7% for faculty members—the highest percentage—and 73.0% for administrative staff.

1. The Reasons of Respondent for Lecturers

Various reasons provided by respondents for why lecturers who commit sexual violence should be subjected to severe sanctions reveal tendencies such as: a lecturer should set an example and uphold the reputation of the university, the need to prevent recurrence, to create a deterrent effect, and the violation of the survivor's human rights. A respondent gave a big reason that a Lecturer is assumed to have sufficient knowledge about the nature of sexual violence, as follows: *"Kita mengenal asas fiksi hukum (presumptio iures de iure) asas ini menganggap semua orang tahu hukum lapisan masyarakat manapun. Apalagi seorang dosen yang terpelajar. Jangankan hukum yang jelas sudah tertulis yang tidak tertulis atau berbentuk norma dan kaidah sekalipun idealnya sudah mampu dipahami dan direalisasikan dalam kehidupan sehari-hari. Sehingga dalam status quo yang menjadi pelaku adalah dosen / orang terdidik maka sudah layak mendapat hukuman yang sangat berat."* Another respondent gave testimonial: *"Dosen merupakan sosok yang menjadi contoh/cerminan daripada mahasiswa, jika dosen melakukan kekerasan seksual sudah sepantasnya mereka mendapatkan sanksi yang berat, terlebih hal tersebut sudah melanggar kode etik sebagai akademisi, terlebih Karena pada dasarnya, korban pelecehan seksual tidak hanya*

mendapatkan kekerasan secara fisik akan tetapi secara mental mereka akan sangat down” and also: “Karena untuk memberikan perlindungan dan keadilan bagi korban, juga sebagai pencegahan agar tidak terjadi hal serupa dimasa yang akan datang”.

2. The Reasons of Respondent for Students

In terms of why student perpetrators of sexual violence should face severe sanctions, respondents provided various reasons, including: to prevent the normalization of sexual violence, to create a deterrent effect, to avoid double standards, and to ensure justice for the survivors. The reasons respondents gave for choosing severe sanctions against student perpetrators as follows: *“mahasiswa sekalipun tetap harus dikenakan sanksi berat, pelaku tetaplah pelaku”, “Tidak menormalisasikan tindakan seksual dalam bentuk apapun”, “Iya sama saja, baik dosen dan mahasiswa saya setuju jika dikenakan sanksi karena menurut saya tidak ada kata toleransi untuk kekerasan seksual, langsung diberi sanksi setegas-tegasnya! Seorang mahasiswa yang terpandang sebagai seorang yang terdidik dan terhormat harusnya malu melakukan hal tersebut”, “Karena untuk memberikan perlindungan dan keadilan bagi korban, juga sebagai pencegahan agar tidak terjadi hal serupa dimasa yang akan datang. Alasan yang sama karena tidak ada perbedaan antara mahasiswa atau dosen jika pelaku kekerasan seksual.” “Sangat setuju karena jika tidak dikenakan sanksi berat akan makin marak kekerasan seksual”.* Respondents considered the categorization of the forms of sexual violence, while also taking into account the impact on the survivors, such as: *“menurut saya tergantung dari jenis kekerasan seksual yang lakukan dan seberapa besar dampak kerugian terhadap korbannya serta dampak bagi terselenggaranya pendidikan itu sendiri. namun kekerasan seksual tetap harus ditindak dengan tegas, karena mahasiswa harusnya bisa punya wawasan dan intelektual yang tinggi”.*

3. The Reasons of Respondents for Staff

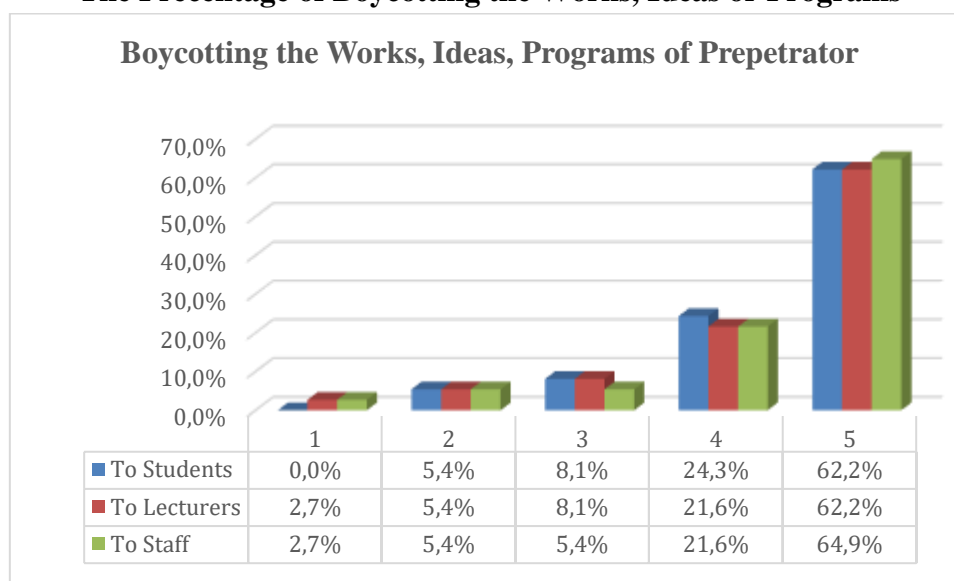
Perception in terms of Staff who commit sexual violence reveals similar reasoning to that for faculty members and students, such as: tarnishing the institution's reputation, creating a deterrent effect, preventing the normalization of sexual violence, and preserving the institution's reputation. Here are some of the respondents' reasons: *“Ya, pelaku kekerasan seksual yang berprofesi sebagai tenaga kependidikan harus segera dikenakan sanksi berat. Tenaga kependidikan mempunyai peranan penting dalam membangun karakter dan memberikan rasa perlindungan dan rasa aman kepada peserta didik. Kekerasan seksual tidak hanya melanggar hukum, tetapi juga menghancurkan kepercayaan siswa, orang tua, dan masyarakat terhadap lembaga pendidikan. Sanksi yang kuat diperlukan untuk memberikan efek jera, menunjukkan bahwa perilaku tersebut tidak dapat diterima, melindungi korban dan mencegah kejadian serupa di masa depan. Selain itu, sanksi yang ketat sangat penting untuk menjaga integritas dan reputasi institusi serta memastikan lingkungan belajar yang aman dan bermanfaat bagi semua siswa”.* Another respondent's reason such as: *“Baik dosen, mahasiswa, ataupun tenaga kependidikan saya setuju jika dikenakan sanksi setegas-tegasnya! Karena tidak ada kata toleransi bagi siapapun ketika melakukan pelecehan dan kekerasan seksual” and “Universitas adalah ruang akademik yang harus terbebas dari tindakan kekerasan seksual dalam bentuk siapapun dan dilakukan oleh siapapun”.* Another one is: *“tidak boleh standar ganda dalam menegakkan hukum”.*

C. The Boycott of Works, Ideas or Programs

Cancel Culture, as previously described by Jonah E. Bromwich²⁹, Alexander Beiner³⁰, and Meredith D. Clark³¹, is associated with the act of boycotting not only the individual but also anything related to them. Therefore, the question posed was about respondents' agreement with the boycott of works, ideas, or programs initiated by members of the academic community who perpetrators are. As shown in Figure 2., most respondents selected a score of 5, indicating a strong level of agreement with the boycott.

Figure 2.

The Percentage of Boycotting the Works, Ideas or Programs



Source: Research Team Survey, July 3 to 15 July 2024.

Based on the research team's survey, the percentage of respondents strongly agreeing to boycott the works, ideas, or programs of both lecturers and students was the same, at 62.2%. For the staff, the percentage was 64.9%, the highest of all. The percentage of respondents who chose a score of 4 was 24.5% for the works, ideas, or programs of students, 21.6% for those of faculty members, and 21.6% for those of administrative staff. However, in this perception, there were respondents who chose a score of 1, meaning 2.7% were strongly against boycotting the works, ideas, or programs of lecturers and administrative staff. Compared to the survey results on the imposition of severe sanctions in the previous subsection, the boycott of works, ideas, or programs related to the perpetrator shows a slight difference in perception.

1. The Reasons of Respondents for Lecturers

Several reasons were provided by respondents on why it is necessary to boycott works, ideas, or programs that have been proven to involve elements of sexual violence in their creation process. Respondents who strongly agreed tended to justify their stance by

²⁹ Velasco, "You Are Cancelled: Virtual Collective Consciousness and the Emergence of Cancel Culture as Ideological Purging."

³⁰ Beiner, "Sleeping Woke: Cancel Culture and Simulated Religion."

³¹ D. Clark, "DRAG THEM: A Brief Etymology of so-Called 'Cancel Culture.'"

emphasizing the need to create a deterrent effect, asserting that works should not be produced through processes involving sexual violence, and upholding the university's commitment to integrity, ethics, and morality. Some of the specific reasons include: *"Saya sangat mendukung pemboikotan gagasan, makalah akademis, dan program yang digagas oleh dosen yang terbukti melakukan kekerasan seksual. Tindakan ini penting untuk menunjukkan bahwa pelanggaran etika dan hukum, seperti kekerasan seksual, tidak dapat diterima di dunia akademis. Memboikot penelitian pelaku dapat memberikan sinyal kuat bahwa integritas dan moralitas adalah dasar pendidikan dan penelitian. Lebih jauh lagi, dengan mengakui dan menanggapi penderitaan para korban, saya mendukung para korban dan mencegah kekerasan seksual agar tidak dinormalisasi atau diabaikan dalam lingkungan akademis. Boikot juga dapat mendorong universitas akademis untuk menanggapi insiden kekerasan seksual dengan lebih serius, sehingga menciptakan lingkungan yang lebih aman dan adil bagi seluruh anggota komunitas akademis"*. This opinion reflects a strong stance in favor of the survivors. Other respondents expressed similar sentiments, namely: *"Kekerasan seksual melanggar prinsip-prinsip dasar etika akademik yang menjunjung tinggi integritas, kejujuran, dan rasa hormat. Memboikot karya yang terkait dengan tindakan tidak etis membantu menjaga standar etika akademik"*. Alasan lain responden yakni *"Pelaku tidak pantas mendapatkan eksistensi apapun, karena korban saja bisa merasakan lukanya seumur hidupnya dan jelas sangat menyiksa"*.

However, there were also respondents who tended to disagree with boycotting the works of lecturer who committed sexual violence. Their reasoning emphasized that a person's work is unrelated to their character, as reflected in one respondent's statement: *"Buah karya pemikiran seseorang dengan pribadinya merupakan hal terpisah. Jika hasil karyanya merupakan hal yang berguna tapi kepribadiannya tidak baik maka gunakan hasil karyanya tapi tahan orangnya"*. Another Respondent shows same perspective for instance: *"Prilaku pelaku tidak ada hubungannya dengan karya pelaku"*.

2. The Reasons of Respondents for Students

The reasons provided by respondents for boycotting the works, ideas, or programs of students who committed sexual violence are similar to those given for lecturers. The main reasons include creating a deterrent effect, protecting the university's reputation, ensuring justice for the survivors, and not allowing the perpetrator to benefit from their actions. Specific reasons cited by respondents include: *"Korban sudah sangat terpuruk dengan keadaanya. Sednagkan pelaku dapat tetap berkarya. Sangat tidak adil"* *"Apabila terbukti ada unsur kekerasannya juga agar juga di boikot ide dan karyanya"* and *"Memboikot karya akademis mahasiswa yang terbukti melakukan kekerasan seksual, institusi dan komunitas akademis menunjukkan komitmen mereka terhadap etika, keadilan, dan perlindungan terhadap korban, serta membantu mencegah terjadinya kekerasan seksual di masa depan"*. Respondents who were not strongly in favor of boycotting the works, ideas, or programs of students who committed sexual violence shared similar views to those expressed regarding the boycott of lecturers's work.

3. The Reasons of Respondents for Staff

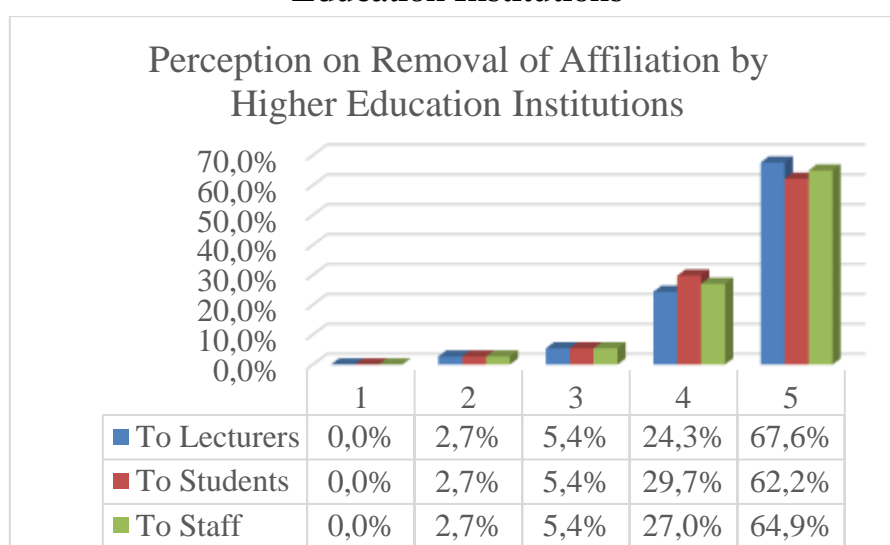
The reasons given by respondents for boycotting the works, ideas, or programs created by administrative staff who committed sexual violence are not significantly different from those concerning lecturers and students. Respondents who strongly agreed with the boycott tended to cite reasons such as creating a deterrent effect, serving as a social sanction, preventing tolerance of violations, and ensuring justice for the victims. Those who disagreed with the boycott shared similar reasoning to those who opposed boycotting the works of lecturers and students.

D. Removal of Affiliation by Higher Education Institutions

In some cases, sanctions have been applied, such as the revocation/removal/termination of affiliation by institutions against perpetrators of sexual violence who are their employees or who were previously connected to the perpetrators, regarding to the perpetrators's works, ideas, or programs. A concrete example includes publishers withdrawing all the perpetrator's works from the public or retracting journal articles that have been found to contain elements of sexual violence. However, the latter has not yet been observed, as once an article is published, it is quite difficult to request its retraction. The sanction of terminating a perpetrator's employment can also be considered a form of removing affiliation, although it pertains to the individual's position. Therefore, the research survey also addressed the issue of removing affiliation from ideas, works, or programs initiated by members of the academic community if it is proven that they involve elements of sexual violence during their development.

Figure 3.

The percentage of Perception on Removal of Affiliation by Higher Education Institutions



Source: Research team survey, July 3-15, 2024.

Similar with the survey questions about the imposition of severe sanctions and the boycott of works, ideas, or programs in the previous subsection, the percentage of approval for the removal of affiliation by higher education institutions from works, ideas, or programs of academic community members who commit sexual violence is also high. The survey results, as shown in Figure 3 above, indicate that more than half of the respondents selected a score of 5, strongly agreeing that institutions should remove affiliation from the works, ideas, or programs of academic community members involved in sexual violence. Specifically, the percentage of strong agreement was 67.5% for Lecturers, 62.2% for Students, and 64.5% for administrative Staff. Additionally, there were respondents who chose a score of 2, indicating disagreement with the removal of affiliation, with a percentage of 2.7% for the works, ideas, or programs of faculty members, students, and administrative staff involved in sexual violence.

There is a pattern in the reasons given by respondents regarding the discourse on the removal of affiliation by higher education institutions from works, ideas, or programs of academic community members where elements of sexual violence are proven to be involved in the process. This pattern applies to faculty members, students, and administrative staff alike. For respondents who make up the largest percentage for the entire academic community, the reasons include: *“Karena karya pelaku akan membuat korban trauma dan melanggar nilai-nilai akademik”*, or *“menghapus afiliasi artinya sama dengan menolak adanya ksyg semakin marak”*. The other respondents show same perspective such as: *“Jangan berikan eksistensi apalagi terikat afiliasi dengan pelaku kekerasan seksual.”* The reasons of respondents also such as: *“Saya mendukung langkah universitas untuk menghilangkan segala kaitan dengan ide, karya ilmiah, atau program yang diprakarsai oleh dosen yang terbukti melakukan kekerasan seksual. Hal ini penting untuk menjaga integritas dan reputasi akademik serta memberikan dukungan yang jelas kepada korban kekerasan seksual. Dosen merupakan individu yang harus menjadi teladan etika dan moral dalam pendidikan tinggi, dan perilakunya harus mencerminkan nilai-nilai tersebut. Dengan memisahkan penelitian mereka, universitas-universitas menunjukkan bahwa mereka menganggap serius insiden kekerasan seksual dan tidak akan menoleransi pelanggaran hak asasi manusia di dunia akademis. Langkah ini juga akan membantu mencegah insiden serupa lebih lanjut dan memastikan lingkungan pendidikan menjadi tempat yang aman dan inklusif bagi semua anggota.”* *“Supaya memberikan efek jera dan peringatan untuk calon pelaku yang lain”* and: *“Menghapus afiliasi menunjukkan dukungan dan solidaritas terhadap korban kekerasan seksual. Hal ini memberikan pesan bahwa institusi tidak mentoleransi kekerasan seksual dan berkomitmen untuk melindungi serta mendukung korban.”* Serta *“Dengan demikian, tindakan menghapus afiliasi terkait ide, karya ilmiah, atau program yang diinisiasi oleh akademisi pelaku kekerasan seksual adalah langkah penting dalam menjaga integritas, etika, dan keamanan di lingkungan akademis”*. If we examine these reasons, it becomes apparent that there is a paradigm that favors the victims.

For respondents who chose a score of 2, indicating disagreement with the removal of affiliation by higher education institutions from works, ideas, or programs of academic community members, the reasons are similar to their responses regarding severe sanctions and boycotting. The reason provided is that there is no connection between the

perpetrator's character and the work produced, with its testimony: “*Boikot orangnya, blacklist orangnya bukan buah karyanya*”.

E. Cancel Culture as Social and Administrative Sanctions

The scope of sexual violence behavior has now become a legal norm, as evidenced by various regulations in Indonesia, such as the Permendikbudristek PPKS. Despite the different terminologies used, such as Sexual Harassment, Sexual Violence, Lewd Acts, and Crimes Against Decency, any violation of the prohibition against sexual violence is subject to sanctions. We found that the characteristics of cancel culture today function as both a social norm and a legal norm. As a social norm, cancel culture has existed for a long time, even before the advent of the internet, but has become more widely known through digital communities.³² This can also be said to have increased public awareness of sexual violence. The association of cancel culture as a social norm does not negate its power to impose sanctions. Satjipto Rahardjo has stated that imposing sanctions for a norm violation is an effort to restore a state to what it was before the violation occurred, thereby maintaining and upholding societal norms. Furthermore, sanctions are positioned as a mechanism for social control to ensure that members of society adhere to agreed-upon social norms.³³ Thus, cancel culture gains its legitimacy as a form of social sanction against sexual violence.

The imposition of cancel culture in the form of boycotting or removing affiliation from the works, ideas, or programs of academic community members, as part of both social and administrative sanctions, is indeed applied to members of the academic community. For example, in the case of SM, when the case first became public, various publishers associated with SM's works quickly withdrew SM's books and writings. This action was taken by several book publishers and media outlets. Unpar, as SM's affiliated campus, also responded by dismissing SM from his role as DLB at Unpar, although it is not clear whether SM's works, ideas, or programs remain affiliated with Unpar. In another case, UII removed IM's status as a 2015 Outstanding Student. Additionally, there is a petition with over 32,000 signatures on change.org calling for the revocation of IM's 2018 scholarship.³⁴ In contrast, there was no removal of specific works, ideas, or programs associated with MSH. However, UI imposed a one-semester suspension and deactivated MSH's participation in formal and informal student organizations and activities at UI.³⁵ This sanction can be interpreted as UI temporarily halting MSH's involvement in creating works, ideas, or programs as a student within the campus.

³² D. Clark.

³³ Satjipto Rahardjo, *Ilmu Hukum*, ed. Awaludin Marwan, Cetakan VI (Bandung: PT Citra Aditya Bakti, 2012).

³⁴ Komunitas Peduli Perempuan, “Cabut Beasiswa Australia Ibrahim Malik, Terduga Pelaku Pelecehan Seksual Puluhan Perempuan,” *Change.Org*, 2020, <https://www.change.org/p/direktur-australiaawards-indonesia-cabut-beasiswa-australia-ibrahim-malik-terduga-pelaku-pelecehan-seksual-puluhan-perempuan-cabutbeasiswanya>. Accessed on July 17 2024.

³⁵ Indonesia, Keputusan Rektor Universitas Indonesia Nomor 49/SK/R/UI/2024 tentang Penetapan Sanksi Administrasi terhadap Pelaku Kekerasan Seksual.

Philipus M. Hadjon, as cited by Sri Nur Hari Susanto³⁶, explains that administrative sanctions target the actions rather than the individual, and are reparative in nature, meaning they aim to restore the previous state. The process of administering administrative sanctions typically does not involve judicial proceedings. Cancel culture sanctions, such as boycotting or removing the works, ideas, or programs of academic community members, are not specifically detailed as administrative sanctions in the Permendikbudristek PPKS.

Textually, the provisions in the Permendikbudristek PPKS that can be used as a legal basis are found in Article 14, paragraph (3), letter b, number 3, which describes the category of moderate administrative sanctions as the reduction of other rights.³⁷ In the case of IM, the sanction was imposed not based on the Permendikbudristek PPKS, as the sanction was given in 2020 before the Permendikbudristek PPKS enacted. Examining the considerations for the sanction against IM, it appears that the reasons for the sanction are more contextually interpreted, as evidenced by IM's lawsuit against UII filed with the State Administrative High Court.³⁸ On the other hand, from the perspective of administrative sanctions, the revocation of IM's Outstanding Student status represents a form of mixed sanction, combining both reparative/recovery and condemnatory/punitive elements.³⁹

In the case of MSH, the sanction imposed is classified as a moderate sanction based on the provisions of the PPKS Regulation. This differs from the actions taken by non-academic institutions, such as book publishers and media in the SM case. Publisher Cantrik Pustaka's written statement indicates a clear agreement between SM and Cantrik Pustaka, as outlined in Article 8, paragraph 3, to terminate their collaboration.⁴⁰

F. The Limitation in the Imposition of Cancel Culture

Kathryn Clancy's research on the obstacles to imposing sanctions on academics, among other things, the myth that perpetrators hold a high bargaining position with universities.⁴¹ However, based on the result of this study, sexual violence perpetrators who have significant influence in social or universities do not enjoy impunity. As seen in the cases of SM, IM, and MSH, universities have decisively imposed sanctions on academic members involved in sexual violence, even when they have made significant contributions to knowledge and the institution. As Kathryn Clancy argues that removing perpetrators from projects or cutting funding will create a positive milieu.

³⁶ Sri Nur Hari Susanto, "Karakter Yuridis Sanksi Hukum Administrasi: Suatu Pendekatan Komparasi," *Administrative Law and Governance Journal* 2, no. 1 (2019): 126–42, <https://doi.org/10.14710/alj.v2i1.126-142>.

³⁷ Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 30 Tahun 2021 Tentang Pencegahan Dan Penanganan Kekerasan Seksual Di Lingkungan Perguruan Tinggi.

³⁸ UII stated that IM had engaged in actions contrary to ethical standards, morals, and decency and religious norms. Putusan Perkara Nomor : 17/G/2020/PTUN.YK.

³⁹ Susanto, "Karakter Yuridis Sanksi Hukum Administrasi: Suatu Pendekatan Komparasi."

⁴⁰ Pustaka, "Pernyataan Sikap Cantrik Pustaka Atas Kasus Kekerasan Seksual Syarif Maulana."

⁴¹ Clancy, "Have the Sciences Had a #MeToo Moment? Not So Much."

The imposition of cancel culture sanctions, such as boycotts, including the removal of academic affiliations from works/ideas/programs, needs to go through a legitimate proof process. The SM case demonstrates the repercussions he faced from cancel culture sanctions. According to SM's statement in the right of reply to column in BBC Indonesia,⁴² he experienced significant boycotts, such as losing his job as a lecturer, defamation, and being shut out from activities in education and philosophy. These consequences were caused by one-sided reporting by BBC News Indonesia on the SM case.⁴³

The imposition of sanctions, including the removal of works/ideas/programs, must be carried out in accordance with the applicable procedures and legal framework. Regarding the handling of sexual violence by universities, there is the Secretary General Regulation Number 17 of 2022 on the Guidelines for Implementing Permendikbudristek PPKS. This regulation specifies that administrative sanctions should be applied: 1) proportionately and fairly, and 2) according to the recommendations of the Satgas PPKS. In terms of proportionality and fairness, the paradigm focuses on the best interests of the victim, considering the impact of the actions on the victim's condition, the educational institution, and the country, rather than the likelihood of the perpetrator repeating the sexual violence. On the other hand, the National Commission on Human Rights (Komnas HAM) emphasizes that cancel culture should not be applied if it infringes upon an individual's human rights.⁴⁴ Similarly, survey results reveal that some respondents believe that only the perpetrator, not their works/ideas/programs, should be boycotted, although the majority of the survey results indicate that cancel culture should be strongly applied to both the works and the perpetrators of sexual violence.

Conclusion

The imposition of cancel culture as social sanctions as, including boycotts against perpetrators of sexual violence and their works, can easily occur, especially through social media. This research indicates a strong perception that cancel culture sanctions can be applied to academic community members who are perpetrators of sexual violence. In the context of administrative sanctions, cancel culture has been adopted in legal products of higher education institutions, such as the imposition of sanctions on academic community members who commit sexual violence. Universities have begun to apply these sanctions firmly, regardless of the significance of the perpetrator to the field of knowledge or the institution. Support for victims has become apparent in the imposition of sanctions on perpetrators of sexual violence following the establishment of the Satgas PPKS. However,

⁴² Syarif Maulana, "Hak Jawab Syarif Maulana Atas Pemberitaan BBC News Indonesia," *BBC News Indonesia*, 2024, <https://www.bbc.com/indonesia/articles/cv2gnkdy5l2o>. Accessed on July 17 2024.

⁴³ The Press Council has determined that this article violates the Journalistic Code of Ethics and the Guidelines for Cyber Media Reporting. Ibid.

⁴⁴ Rebeca Amelia Susanto, "Budi Pekerti Dan Realita Pahit Cancel Culture," 2023, <https://www.komnasham.go.id/index.php/news/2023/11/21/2466/budi-pekerti-dan-realita-pahit-cancel-culture.html>. Accessed on July 19 2024.

it is essential to consider the implementation of cancel culture as part of administrative sanctions in a way that does not violate human rights.

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Kiki Rizki Islamiah sebagai penulis 2, merupakan mahasiswi Jurusan Hukum Semester 8 pada Fakultas Hukum Universitas Sultan Ageng Tirtayasa. Kiki Rizki Islamiah sampai saat ini masih aktif berkegiatan organisasi diantaranya anggota Dewan Perwakilan Mahasiswa (DPM) FH Untirta 2020-2023 dan Himpunan Mahasiswa Bidang (HMB) Hukum Pidana. Saat ini tergabung sebagai anggota Satuan Tugas Pencegahan dan Penanganan Kekerasan Seksual Universitas Sultan Ageng Tirtayasa, sub divisi pendampingan. Kiki Rizki Islamiah memiliki perhatian khusus terkait isu perempuan dan anak, gender serta kekerasan seksual, hal ini seperti terlihat pada tugas akhir yang sedang dibuatnya yakni terkait perlindungan korban kekerasan seksual pelaku pencemaran nama baik.

Afriman Oktavianus sebagai penulis 3, merupakan pengajar tetap bidang Hukum Tata Negara di Fakultas Hukum Universitas Sultan Ageng Tirtayasa. Selain menjadi dosen juga bergabung dalam Satuan Pemeriksa Internal (SPI) Universitas Sultan Ageng Tirtayasa. Kemudian terlibat aktif dalam pembentukan produk hukum dan kajian, salah satu nya “Penyusun Naskah Akademik Rancangan Perda Kabupaten Lebak Tentang Pencegahan dan Pemberantasan Penyalahgunaan dan Peredaran Gelap Narkotika dan Prekursor Narkotika”.