

VIRTUE EDUCATION IN SUFFERING FROM SEXUAL VIOLENCE

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ABSTRACT

Is education on theological virtues and moral virtues still relevant to help victims of sexual violence? This article was written to see the importance of education on theological and moral virtues to help victims of sexual violence. The method used for research includes descriptive qualitative research, which is carried out by combining field research and literature. Based on the research conducted, it was found that all respondents stated that education on theological virtues and moral virtues was still relevant to helping sufferers because of sexual violence. Therefore, personal theological and moral virtue is needed as a strategy to maintain and develop the integrity of creation and to experience oneself as the image of God.

KEYWORDS:

*Human dignity,
sexual violence,
theological virtues,
cardinal virtues,
virtue education.*

ABSTRAKSI

Apakah pendidikan keutamaan teologis dan keutamaan moral masih relevan untuk membantu para penderita akibat kekerasan seksual? Tulisan ini dibuat untuk melihat pentingnya pendidikan keutamaan teologis dan moral untuk membantu para penderita akibat kekerasan seksual. Metode yang digunakan untuk Penelitian antara lain Penelitian kualitatif deskriptif yang dilakukan dengan cara memadukan Penelitian lapangan dan kepustakaan. Berdasarkan Penelitian yang dilakukan, ditemukan bahwa semua responden mengungkapkan bahwa pendidikan keutamaan teologal dan keutamaan moral masih relevan untuk membantu para penderita akibat kekerasan seksual. Oleh sebab itu, diperlukan suatu konsep mengenai pribadi berkeutamaan teologal dan moral sebagai strategi untuk menjaga dan mengembangkan keutuhan ciptaan dan penghayatan diri sebagai citra Allah.

1. INTRODUCTION

The rise of acts of sexual violence in recent years has increased and has caused concern and suffering for all.¹ This suffering creates a sense of solidarity among people because the suffering of victims is also the suffering of families, communities, and the state. Sexual violence is truly contrary to the nature of education, contrary to the values of Pancasila, destroys human dignity, and can even kill the human character.

Sexual violence shows gender injustice, which is caused by a patriarchal culture.² Patriarchal culture indirectly causes women's subordination and men's domination. The subordination that women experience daily can be in the form of discrimination, control, abuse, exploitation, oppression, and violence both within the family, workplace, school, and society. The social system influenced by gender ideology views that men have superiority, and women's bodies, which are the most private parts, turn into "public property" so that advertisements are dominated by women. Women are subordinated and built by the capitalist system, so women are seen as goods that can be bought, as objects to fulfill men's sexual needs.

It is becoming increasingly clear that

nowadays we are facing an educational crisis, especially in the areas of affectivity and sexuality.³ In the Book of Genesis⁴ it has been said that God created man and woman in "His Image". This shows that sex and sexuality are fundamental elements of humanity, both men and women. Men and women have the same dignity and are equal in the image of God. Sex differences that give rise to physical differences and psychological differences between men and women are complementary. In short, as sexual creatures, humans are expected to complement each other, make them happy and prosper, so that they can live properly as humans.⁵

2. METHOD

This research is descriptive qualitative research conducted by combining field research with literature. Data collection was carried out through questionnaires and in-depth interviews by asking questions about priority education in the context of overcoming suffering from sexual violence. The depth interview was conducted on a limited basis for 10 female and 10 male respondents. The results of the depth-

¹ Henky Fernando and Yuniar Galuh Larasati, "The Urgency of the Law on Sexual Violence Criminal Act in Combating Sexual Violence in Indonesia," *Ius Poenale*, Nr. 3-2 (2022) 28.

² K. Manimekalai and Dr. P Veeramani, "Gender and Patriarchy," *International Journal of Applied Research*, Nr. 4-3 (2018): 85.

³ Rebecca Hodes & Lesley Gittings "'Kasi curriculum': what young men learn and teach about sex in a South African township Sex Education", *Sexuality, Society and Learning* 19, Nr. 4, (2019): 436

⁴ 1:26-27

⁵ Kristoforus Krisna Setiawan, "Seksualitas sebagai Ciri Martabat Manusia dalam Teologi Tubuh", *Lux et Sal* 2, Nr.2 (2022): 118-19.

interview become quite important data because from the depth-interview the essential values needed in the struggle to restore the integrity of human humanity can be explored.

This researcher chose the object and research location at Atma Jaya University, Yogyakarta, because this research is oriented towards improving the process of living faith and morals, which can support the realization of the nature of education, namely educating a student to become a whole and balanced human being, professional and personality based on the *Ex Corde Ecclesiae* art 23.⁶ Students deserve to be the object of research because they are the younger generation who are expected to be in control and agents of change in creating a just and humane society.⁷ The population of respondents in this study was all interfaith students who took even semester religious education courses at the Faculty of Industrial Technology, 2021/2022 Informatics Engineering Study Program, a total of 215. The data used was primary data obtained through questionnaires and in-depth interviews. and secondary data obtained from literature studies.

The data obtained will be analyzed using a quantitative method, because it focuses on problem analysis and reflection on the

understanding of priority education in the context of overcoming suffering due to sexual violence. This means that in this study it will be shown that theological virtue has tremendous power in overcoming suffering. The data will be analyzed using the critical view of Pope Francis, who emphasizes the "Joy of Love".⁸ From the results of data analysis are expected to reveal the research objectives.

3. RESULTS AND DISCUSSION

3.1 Human Beings are Dignified

Based on the root word 'dignity' comes from the noun in Latin 'dignitas' or the adjective 'dignus' which means something proper, appropriate, or reasonable.⁹ Dignity is a concept of absolute morality that states the level of value or weight of a human being as a human being. That is, dignity is inherent in every human being without exception which makes that human being good, desirable, worthy, useful, beautiful, beneficial, and true regardless of whether other people feel like it or not. The concept of 'dignity' is closely related to 'humanity' and 'self-esteem'. Humans are considered to have a higher degree than other living things, because humans are created with various characteristics that only humans possess, such as reason, conscience, and

⁶ Yohanes Paulus II, *Konstitusi Apostolik tentang Universitas Katolik*, trans. YE. Budiyan (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 1990), no. 23.

⁷ Joko Setyoko and Muhammad Deby Satria, "Gerakan Mahasiswa sebagai Agen Perubahan Sosial di Kabupaten Bungo" dalam *Jurnal Politik dan Pemerintahan Daerah 2.*, Nr 1 (2021): 13.

⁸ Francis, *Amoris Laetitia*, trans. Komisi Keluarga KWI and Couple for Christ Indonesia (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2016) no. 1.

⁹ Lorens Bagus, *Kamus Filsafat* (Jakarta: PT Gramedia Pustaka Utama, 2005), 571.

free will.¹⁰

Based on the Catholic faith, humans have dignity because they were created by God Himself in His image. The Book of Genesis says that man is the image of God, being male and female.¹¹, both were created very well,¹² and woman was created from the rib of a man.¹³ Then the Book of Exodus says: "You shall not commit adultery".¹⁴ And then Jesus makes demands by contradicting the order with His own words:

"You have heard it was said: You shall not commit adultery. But I say to you: Everyone who looks at a woman and desires her has already committed adultery with her in his heart. So, if your right eye leads you astray, gouge it out and throw it away, for it is better for you if one of your members should perish than for your whole body to be thrown into hell. And if your right-hand causes you to stumble, chop it up and throw it away, for it is better for you if one of your members should perish than for your whole body to go to hell"¹⁵

"You have heard it was said: Love your neighbor and hate your enemy. But I say to you: Love your enemies and pray for those who persecute you." For in this way, you become children of your Father who is in heaven, who creates the sun on the evil and the good and sends rain on the just and the unjust. Therefore, you

must be perfect as your Father who is in heaven is perfect"¹⁶

This shows that men and women have the same dignity. Sex and sexuality are needed to appreciate that men and women reflect the basic characteristics of the Divine.¹⁷ So, it is not enough for interpersonal relationships to just be regulated by many rules, because interpersonal relationships are a matter of love and truth, which are strengthened by the values of generosity, justice, and honesty.

John says: "God is love, and whoever remains in love remains in God and God in him".¹⁸ John also said: "God so loved this world, that He gave His only begotten Son, so that everyone who believes in Him may have eternal life".¹⁹ Even though in the Jewish tradition the suffering and death of Jesus on the cross is considered a failure.²⁰ This shows that love rejoices in the truth. While the truth is the light that gives meaning and value to love. Only in the truth does love give light and emits light, and only in the truth can love to be lived authentically.²¹ Then love becomes a force in the fight for justice and humanity. The essence of love is also emphasized by Pope Francis in the apostolic

¹⁰ Dendy Sugono, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), 920.

¹¹ cf. Gen. 1:27

¹² cf. Gen. 1:31

¹³ cf. Gen. 2:22-23

¹⁴ Ex. 20:14

¹⁵ Matt. 5:27-30

¹⁶ Matt. 5:43-45.48

¹⁷ Ririn Valentina Halawa, "Tuhan sebagai Pencipta: Konsep Penciptaan Jagat Raya Berdasarkan Kitab Kejadian Pasal 1-2," *Phronesis* 5, Nr. 1 (2022): 15.

¹⁸ 1 John 4:16.

¹⁹ John 3:16.

²⁰ Taufik Hidayat, "Sejarah Penyaliban Kristus dalam Islam dan Kristen," *Arrabona* 2, Nr. 2 (2020): 144.

²¹ Toni Irawan, "Menyembah Allah Dalam Roh Dan Kebenaran" (Yohanes 4:20-26): sebagai Suatu Landasan Praktek Ibadah Kristen Yang Alkitabiah, *Jurnal Teologi Amreta* 3, Nr. 1 (2021): 78.

exhortation *Amoris Laetitia*.²²

Love filled with truth brings life and makes men and women have respect for one another. Respect between fellow human beings as well as between men and women can grow and develop well when there is love. Therefore, conversations about love and respect between men and women must also be about sex and sexuality.

3.2 Sex and Sexuality

Sex denotes the genitals. While sexuality shows everything related to human personality as male or female. Sex and sexuality are basic characteristics of the human person which also determine healthy relationships between men and women. Lisa Sowle Cahill says that sex primarily has health value, in addition to reproductive value, intimacy, and enjoyment.²³ These values must be seen and placed to build a more just and humane society. These values will deviate if they are turned into a relationship that controls, manipulates, and commits violence. For example, reproduction is institutionalized in marriages that prioritize offspring, enjoyment is institutionalized in marriages that prioritize sexual pleasure, and intimacy is institutionalized in homosexual marriages.

Therefore, when we talk about acts of sexual violence, it is not enough just to

condemn acts of sexual violence and issue laws for the sake of honoring and protecting human beings. It is also not enough just to give an understanding that acts of sexual violence are a grave sin. Before blaming women for seducing men, and before saying that acts of sexual violence occur because of male crimes and the involvement of the social environment with a patriarchal mentality, it is necessary to realize that acts of sexual violence reflect a lack of priority education in personal and social life.²⁴ This is one of the reasons for the emergence of symptoms of demoralization and at the same time raises the question: "How should humans live?"

3.3 A Virtuous Person

Becoming a virtuous person is a continuous process that demands loyalty and obedience to good wishes and deeds. There are four cardinal virtues, namely justice, prudence, courage, and temperance. In his appreciation, these four virtues need to be preceded by the virtue of honesty. Franz Magnis-Suseno explains that without honesty other moral virtues lose their value.²⁵ For example, if someone lives the virtue of goodness without honesty, that person will fall into hypocrisy. Justice regulates that everyone respects the rights of others

²² Francis, *Amoris Laetitia*, trans. Komisi Keluarga KWI and Couple for Christ Indonesia (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2016) no. 53.

²³ Lisa Sowle Cahill, "Sexual Ethics: A Feminist Biblical Perspective", *Interpretation: A Journal of Bible and Theology* 49, Nr. 1 (2016): 5.

²⁴ Afifatun Nahar, Izatun Nisa, and Mala Asfiya, "Penanganan Kekerasan Seksual Terhadap Anak : Perspektif Pendidikan Pancasila Sexual Violence Against Children : Perspective of Pancasila Education" dalam *Jurnal Smart Law* 1, Nr. 1 (2022): 27.

²⁵ Franz Magnis-Suseno, *Etika Dasar* (Yogyakarta: Kanisius, 1987), 142.

and forms harmonious relationships with others that promote honesty and mutual prosperity. Wisdom by Thomas Aquinas is defined as “right reason as a basis for action.”²⁶ Courage by Aristotle is defined as a state between cowardice and carelessness or overconfidence. As the virtue of truth, it shows more loyalty to conscience, which tends to side with good and prioritizes those who are weak, so that it can overcome the fear and shame that often grips it. Meanwhile, temperance or self-control is an attitude of self-limitation towards the tendency to attract pleasure and instinct which are needed in forming human beings with good personalities.²⁷

In addition to the moral virtues above, there are three theological virtues, namely faith, hope, and love, which originate from the writings of the Apostle Paul to the people in Corinth: “Thus these three things remain, namely, faith, hope, and love, and the greatest of these is love.”²⁸ These three theological virtues form the basis of moral virtues. Faith is the virtue that enables man to “believe in God and in all that he communicated and revealed to us and that which the holy Church invites us to believe.”²⁹ Faith is a firm reasoning agreement with the truth that comes from God’s revelation. Hope is “the divine virtue by which we long for the Kingdom of heaven and eternal life as our

happiness by trusting in the promises of Christ and not relying on our strength”.³⁰ Hope enables a believer to endure all difficulties and suffering by sticking to the faith that he lives. Meanwhile, love is a divine virtue, with which we love God above all things for himself and out of love for God we love our neighbor as ourselves”.³¹

Why is love the greatest theological virtue? The Apostle Paul explained that faith without love for God will end in dead faith while hope without love will end in vain.³² Love is eternal whereas faith and hope will vanish. Faith and hope will end when the person gets answers, and all his desires are fulfilled in heaven while love will continue to exist eternally and culminate in eternal union with God in heaven.³³

3.4 Research Results and Discussion

The research was carried out by distributing questionnaires to 315 interfaith students and in-depth interviews with 20 randomly selected Catholic students. The respondents were students at Atma Jaya Yogyakarta University (UAJY) in the even semester of the 2021/2022 Academic Year who took religious and moral education courses taught by Chatarina Suryanti. Students who answered the questionnaire totaled 286 students from several classes.³⁴

²⁶ *Katekismus Gereja Katolik*, trans. P. Herman Embuiru (Ende: Nusa Indah, 2007), no. 1806.

²⁷ *Katekismus Gereja Katolik*, no. 383.

²⁸ 1 Cor. 13:13.

²⁹ *Katekismus Gereja Katolik*, no. 1814.

³⁰ *Katekismus Gereja Katolik*, no. 1817.

³¹ *Katekismus Gereja Katolik*, trans. P. Herman Embuiru (Ende: Nusa Indah, 2007), no. 1822.

³² cf. 1 Cor. 13:3.

³³ cf. 1 Cor. 13:8-12.

³⁴ Details of the number of students who answered the

There are four problems explored in this research. First, what are the causes of sexual violence? From the results of research conducted with dept interviews, it was found that 14 respondents (70%) stated that the causes for the emergence of acts of sexual violence were due to the narrow understanding of human dignity and sex, 3 respondents (15%) stated the causes for the emergence of acts of sexual violence due to social media, and what is interesting is 3 respondents stated that the cause of sexual violence was because their faith was not strong and they were not smart. This is also supported by the results of research conducted with a questionnaire. The majority, namely 269 respondents (94%) believed that low knowledge of human dignity and sex was the main cause of sexual violence; 9 respondents (3%) thought social media was the main cause of sexual violence, and 8 respondents (3%) looked more at internal factors such as the perpetrator's lust as the cause. These findings show the importance of understanding human dignity, sex, social media, and faith intelligence. Humans are sexual beings who are male or female and have the same dignity, so sex is an integral part of the human person. Sex is a characteristic of human nobility, so the opposite sex is not an object for humans, but another subject or self, meaning that sexual activity cannot be

separated from the attitude of "respect and loyalty" in the relationship between men and women. Sex is a gift from God, so sex demands social responsibility. Respecting sex means respecting human dignity, and that means respecting God the Creator of human beings. Therefore, the opinion of the respondent who stated that the cause of sexual violence was because their faith was weak and unintelligent was correct. Thus, the understanding of sex cannot be separated from theological virtues.

Second, why do women who are victims of sexual violence tend to remain silent and not report it to the authorities? Almost all respondents believed that victims of sexual violence, which is usually experienced by women, tend to remain silent and do not report it because of the patriarchal culture. From the results of research conducted with dept interviews, it was found that 17 respondents (85%) thought that women who were victims of sexual violence tended to be silent because of patriarchal culture: women were considered seducers and reporting was considered wrong because it brought disgrace to the family, and 3 respondents (15%) answered because family problems are personal problems that are not appropriate for other people to know, family problems are considered taboo to discuss. The findings from the questionnaire were not much different, most respondents believed that victims of sexual violence tended to remain silent and did not report it because

questionnaire are as follows.

FBE Class E Moral Education 46 students

FBE Class F Moral Education 53 students

FBE Class G Moral Education 50 students

FTI Class A Religious Education 46 students

FTI Class B Religious Education 48 students

FTI Class D Religious Education 43 students

of the patriarchal culture: 142 respondents (50%) because of the patriarchal culture; 81 respondents (28%) because society tends to perceive victims of sexual violence as the guilty party, as seducers of men; and 63 respondents (22%) believed that women who were victims of sexual violence felt afraid and ashamed themselves. These findings indicate that victims do not question sexual violence as “wrong” or “harmful” to women, because they see it as “good” and “right” according to the traditions of their parents and predecessors. Gender ideology is still strong, thus affecting them in understanding their nature as dignified beings who have the same natural values between men and women. Gender ideology shows favoritism: generally demeaning women and prioritizing men to rule women. Realizing whether gender is not only a matter of patriarchal culture but primarily a matter of faith. In the book of Genesis, it is emphasized that God created man in His image, in the image of God He created him: male and female He created them.³⁵ However, the reality is that these words are not understood according to their context, causing gender injustice, and it is women who suffer a lot because of this injustice. This situation is a challenge for the pastoral work of the Church because the joys and hopes, sorrows and anxieties of people today, especially the poor and those who suffer are the joys and hopes, sorrows and anxieties of the Church.³⁶ Therefore

Familiaris Concortio emphasizes that “the role of the Christian family is to form a community of individuals who love one another.”³⁷

Third, what are the strategies for developing personality to accelerate recovery from suffering caused by sexual violence? From the results of research conducted with dept interviews, it was found that most respondents stated that priority education was the most effective strategy for accelerating recovery from suffering because of sexual violence. Fourteen respondents (70%) stated that priority education is the most effective strategy to accelerate recovery from suffering because of sexual violence. Three respondents (15%) revealed that priority education is the most effective strategy for accelerating recovery from suffering because of sexual violence, if it is accompanied by ongoing assistance and involves a professional companion, for example, a psychologist. What’s interesting is that 3 respondents (15%) stated that faith education is the most effective strategy to accelerate recovery from suffering caused by sexual violence. These 3 respondents believe that if their faith is strong, God’s miracles are revealed, and suffering will not exceed human capabilities and will instead be turned into blessings. This finding is supported by the results of research conducted with a questionnaire. One hundred and eighty-five respondents (65%) thought that priority

³⁵ Genesis 1: 27.

³⁶ *Gaudium Et Spes*, trans. R. Hardawiryana (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2021), no. 1.

³⁷ *Gaudium Et Spes*, no. 17-64.

education was the right strategy in dealing with suffering; 73 respondents (26%) agreed with a more clinical solution, namely consulting a psychologist or psychiatrist; and 28 respondents (10%) thought that both were necessary. The results of these findings are certainly interesting for researchers because priority education is the basis for the formation of a personality with character, the basis for the formation of actions that lead to the integrity of human humanity as the image of God. Virtue is an inner strength that encourages a person not to focus on suffering, but to make suffering a space and opportunity to discover human values. Thus, when suffering occurs a person does not remain silent and allow suffering but instead transforms suffering into strength to fight for human values and justice, because the suffering of victims is also suffering together.

Fourth, is education on theological and moral virtues still relevant to helping victims of sexual violence? The results of research conducted with dept interviews found that all respondents stated that education on theological and moral virtues was still relevant to helping victims of sexual violence. They also revealed that theological virtues and moral virtues are one unit, and the two need each other because faith without deeds is dead and useless for human humanity. What's interesting is that 10 respondents (50%) revealed that theological virtues are the virtues most

needed, because these virtues make victims not dissolve in suffering, but instead lead victims to strengthen their faith, surrender, and rely on God's strength. They explained that suffering is not beyond human strength and that God will certainly help His suffering people if they have total faith in Him. Five respondents (25%) indicated that Jesus' presence in the middle of the world emphasized the fellowship and participation of God in human life,³⁸ Jesus' partiality and involvement embraced all human beings without distinguishing between men and women, and Jesus' partiality especially for marginalized women to heal and give life.³⁹ Research conducted using questionnaires found the same opinion, namely that education on theological virtues and moral virtues is still relevant to helping victims of sexual violence.

3.5 Analysis and Suggestions

So far, we have heard and witnessed that sexual violence has not been properly resolved. Sexual violence destroys human dignity, especially those who are victims of the violence.⁴⁰ Sexual violence is a never-ending crime, because there are still many victims of violence who tend to remain silent because they feel ashamed and taboo, afraid because they are being threatened or for other reasons. Many factors cause sexual

³⁸ cf. John 1: 1 & 14,

³⁹ cf. Mt 9: 22.

⁴⁰ Ernawati Suwarno "Problematika Hak dan Martabat Perempuan antara Regulasi dan Peristiwa," *Journal of Law* 5. Nr. 1 (2022): 96.

violence to occur, one of which is the view of sex and sexuality. The results of the study found that students' views regarding sex and sexuality were still low, so they tended to equate sex with sexual relations. There are still many students who understand that the first and foremost sexual value is enjoyment and reproduction.

An interesting result of the research is that most of the respondents stated that faith can be the most effective virtue in assisting victims of sexual violence, because faith does not dissolve victims in suffering, but instead leads victims to surrender and rely on God's strength. They explained that suffering is not beyond human strength and that God will certainly help His suffering people if they have total faith in Him. What is concerning are the respondents who explained that faith does not require human effort. It is worrying because this understanding shows an inauthentic living of faith. Faith is a gift from God that occurs because of God's revelation. With faith, God is recognized and believed to be the origin, organizer, and purpose of life. To God, humans express obedience, submission, and obedience to His commands and prohibitions, so faith requires human effort. Man must know to whom he surrenders, why he surrenders himself, and how he is accountable for his faith. Faith requires consideration of reason, not because it is proven but because it is accounted for. Faith concerns and has an impact on the

entire human personality: creativity, taste, intention, work, and life.

Humans are multi-faceted creatures, one of which is sexual beings. Sex is an integral part of the human body and personality. By nature, sex is a gift from the Creator, because no one can choose to be born as a woman or a man. Therefore, sex cannot be degraded for any purpose.

The first and foremost value of sex is healthy, both physically, mentally, spiritually, and socially. Physical health is related to the function of excreting urine and the reproductive organs whose job is to determine a person's physical characteristics and play a role in the process of presenting a new human being through the process of natural sexual intercourse. Mental health is related to the appreciation of one's personality as a woman or a man and the various tendencies one has. Health spiritually means how a person lives his role in the world based on the meaning of his own life and his relationship with the Creator. In the social realm, sex today does not determine professions and roles in society, but that does not rule out differences in appreciation of these roles or functions.

Today's social media is influential in shaping one's character. The unfavorable impacts of social media on the character of today's society include the following.⁴¹

⁴¹ Imam Tabroni et al., "Impact of Social Media Use: Analysis of Character Change in Islam," *Jurnal Riset Rumpun Agama Dan Filsafat* 1, Nr. 1 (2022): 22.

First, social media can result in users being so focused on cyberspace that they become oblivious to real life and the environment around it. *Second*, people tend to feel reluctant to hold face-to-face meetings without going through the mediation of social media. *Third*, dependence on the use of social media is facilitated by sophisticated devices and systems so it is difficult to live without all of them. *Fourth*, the vulnerability of a person's privacy because of the convenience of sharing data through social media so that it can be accessed by irresponsible parties. *Fifth*, it is vulnerable to the unfavorable influences brought by social media due to the minimal censorship applied. *Sixth*, it is easy for polarization to arise in society because everyone has the right to express their opinion through social media which can be responded to inadequately by those who disagree with them. In short, social media is one of the factors that facilitates the spread of various values that conflict with one another. This difference in values can cause polarization as well as confusion, especially for young people who still need a process to learn and internalize values for their future lives. Some values are contrary to the concept of man as the image of God and his call to protect the integrity of creation, for example, the values brought by capitalism such as the value of absolute freedom. Therefore, humans need a concept of a person who has theological and moral virtues as a strategy to maintain and develop the integrity of creation and to

experience himself as the image of God. The results of the study show that students see the need for theological and moral priority as a strategy to help recover the health of victims from experiences of sexual violence that have injured them.

Based on the research conducted, several suggestions can be formulated as follows. *First*, the need to see fellow human beings, including those of the opposite sex, as an "other of me" (alter ego), namely as a subject and part of his life and not as an object to satisfy desires solely. Concretely, this is done by criticizing opinions that tend to objectify other people, especially women, as mere parties who may be exploited for the satisfaction of the perpetrators. *Second*, for any purpose sex cannot be degraded because it is a part or even a characteristic of the nobility of human dignity. Thus, the view that sex is something that is 'disgusting', 'taboo', or "not worth talking about" also needs to be criticized. Sex that is not internalized with awareness and acceptance has the potential to cause divisions in one's personality. *Third*, regarding human freedom, if humans are given the freedom to choose, that does not mean that humans are free from regulations and do whatever they like, rather than humans are given the freedom to do what they should, namely fighting for human values as the embodiment of civilization. love. Humans are given the freedom to live their humanity by respecting existing boundaries to respect the humanity of their

fellow humans. Through mutual respect for humanity, an attitude of mutual love arises and overcomes selfishness because it puts the interests of others before oneself. *Fourth*, the need to have the awareness that men and women are created equal in God's image.⁴² Men and women are equal and not distinguished. servant or free person, there is no male and female because you are all one in Jesus Christ".⁴³ It should be realized that in various traditional cultures, there has been a tendency to regard women as not being equal to men, there is even the view that women belong to men who can be treated as they, please. The awareness that all human beings are the same image of God, both men, and women, is the basis of mutual respect among fellow human beings. *Fifth*, have the awareness that "all believers in any condition and status are also called by God to go to perfect holiness just like the Father himself is perfect, each one goes his way".⁴⁴ Therefore, chastity needs to be pursued by both men and women through a proper appreciation of theological and cardinal virtues in everyday life. This practice is not exclusively carried out by clergy, or monks/nuns, who choose to live it through celibacy or not being married. Believers who choose to live the sanctity of life through marriage need to live it more with mutual respect between husband and wife.

4. CONCLUSION

Humans are sexual creatures, male or female. Talking about sex means talking about human life which cannot be separated from the attitude of "respect and loyalty" in the relationship between men and women, because sex demands social responsibility. The existence of two genders: male and female originate from God so that humans participate in God's work of creation and work of salvation. If we understand humans as sexual beings comprehensively, sexual values still need to be fought for and developed for our health, reproduction, intimacy, and pleasure. These values must be seen and placed in the context of realizing a more just and humane society and Church.

Actions of gender-based violence are still ongoing and have yet to be resolved. Sexual violence in any form destroys human dignity and kills the character of human humanity because sexual violence goes beyond the physical and long-term impact even though it is not visible to others. But if the victim of sexual violence just keeps quiet, then this can become an endless crime. Therefore, awareness must be continuously developed that sexual violence cannot be justified for any reason and the law must be enforced to create a deterrent effect for perpetrators of sexual violence. The roots of sexual violence arise because, citing Mahatma Gandhi's teachings, wealth without work, pleasure without conscience, knowledge without character, commerce

⁴² cf. Gen 1: 26-27.

⁴³ Gal 3:28, *Lumen Gentium*, no. 32.

⁴⁴ *Lumen Gentium*, no. 11.

without morality, science without humanity, worship without sacrifice, and politics without principles.⁴⁵ Therefore, humans need a concept of a person who has theological and moral virtues as a strategy to maintain and develop his identity as the image of God and the guardian of the integrity of His creation.

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