

Original Research Article

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Dynamics of the Emergence of Upstander Behavior in the Posttraumatic Growth (PTG) Process in Survivors of Sexual Violence

[Dinamika Timbulnya Perilaku *Upstander* Dalam Proses *Posttraumatic Growth* (PTG) Pada Penyintas Kekerasan Seksual]

Chika Aslia Yorza & Theresia Indira Shanti

Fakultas Psikologi

Universitas Katolik Indonesia Atma Jaya

Survivors of sexual violence who experience posttraumatic growth (PTG) have the potential to exhibit upstander behavior. This behavior can strengthen the posttraumatic growth (PTG) process experienced, in order to achieve optimal growth. This study aims to identify at what stage in the posttraumatic growth (PTG) process upstander behavior appears, understand the process of its occurrence, and evaluate its impact. This study is a qualitative research study with case analysis. Data collection utilized a posttraumatic growth (PTG) interview guide and the Theory of Planned Behavior (TPB). Screening tests were conducted utilizing the Global Psychotrauma Screen (GPS) to select participants based on age when experiencing sexual violence, as well as resilience and self-functioning in the past month. This study involved three participants who experienced sexual violence over the age of nine, reported resilience and self-functioning, and had engaged in upstander behavior. Data processing utilized thematic analysis. The results of this study indicate that upstander behavior appears at the automatic and intrusive rumination, manage emotional distress, and deliberate rumination stages in the posttraumatic growth (PTG) process. Upstander behavior at the automatic and intrusive rumination stages can lead to unintended negative consequences, based on the experiences of study participants. In contrast, at the manage emotional distress and deliberate rumination stages, it can support the progress of posttraumatic growth (PTG). The differences in these situations are greatly influenced by subjective norms regarding behavior and the presence or absence of perceived behavioral control and adequate actual control.

Keywords: survivors of sexual violence, upstander behavior, posttraumatic growth (PTG)

Penyintas kekerasan seksual yang mengalami proses *posttraumatic growth* (PTG) berpotensi menunjukkan perilaku *upstander*. Perilaku tersebut dapat memperkuat proses *posttraumatic growth* (PTG) yang dialami, sehingga memperoleh pencapaian optimal. Studi ini bertujuan mengidentifikasi pada tahap apa dalam proses *posttraumatic growth* (PTG) perilaku *upstander* muncul, memahami proses terjadinya, serta mengevaluasi dampaknya. Studi ini merupakan studi penelitian kualitatif dengan analisis kasus. Pengumpulan data menggunakan panduan wawancara *posttraumatic growth* (PTG) dan *Theory of Planned Behavior* (TPB). *Screening test* dilakukan menggunakan *Global Psychotrauma Screen* (GPS) untuk memilih partisipan berdasarkan usia saat mengalami kekerasan seksual, serta ketangguhan dan keberfungsian diri dalam satu bulan terakhir. Studi ini melibatkan tiga partisipan yang mengalami kekerasan seksual di atas usia sembilan tahun, melaporkan ketangguhan dan keberfungsian diri, serta pernah melakukan perilaku *upstander*. Pengolahan data menggunakan analisis tematik. Hasil studi ini menunjukkan bahwa perilaku *upstander* muncul pada tahap *automatic and intrusive rumination*, *manage emotional distress*, dan *deliberate rumination* dalam proses *posttraumatic growth* (PTG). Perilaku *upstander* pada tahap *automatic and intrusive rumination* dapat menimbulkan konsekuensi negatif yang tidak disengaja, berdasarkan pengalaman partisipan studi. Sebaliknya, pada tahap *manage emotional distress* dan *deliberate rumination* dapat mendukung pencapaian *posttraumatic growth* (PTG). Perbedaan situasi tersebut sangat dipengaruhi oleh norma subjektif mengenai perilaku dan adanya atau tidak adanya kontrol perilaku yang dirasakan serta kontrol aktual yang memadai.

Kata kunci: penyintas kekerasan seksual, perilaku sebagai penolong, pertumbuhan diri pascatrauma

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Correspondence concerning this article should be addressed to:

Korespondensi sehubungan dengan artikel ini ditujukan pada:

Theresia Indira Shanti

Fakultas Psikologi, Universitas Katolik Indonesia Atma Jaya, Jalan Jenderal Sudirman Kav. 51, Jakarta Selatan 12930, DKI Jakarta, Indonesia.

E-Mail: indira.shanti@atmajaya.ac.id

Data from *Sistem Informasi Online Perlindungan Perempuan dan Anak (SIMFONI PPA)*; Online Information System for the Protection of Women and Children; Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia [The Ministry of Women Empowerment and Child Protection of the Republic of Indonesia], 2024) shows that in the period from January 1 to October 10, 2024, cases of sexual violence in Indonesia involving all sex or genders and ages (children and adults) still ranked the highest, namely 9,073 cases. This figure is higher than cases of physical violence, psychological violence, exploitation, trafficking, neglect, and other types of violence. Sexual violence as stated in the Regulation of the Republic of Indonesia Number 12 Year 2022 Regarding Criminal Acts of Sexual Violence, Article 1 Paragraph 1, is defined as any act that degrades, insults, attacks, and/or other actions against a person's body, sexual desire, and/or reproductive function by force, against a person's will, which causes the individual to be unable to give consent in a free state, due to imbalances in power relations and/or gender relations. This can result in physical, psychological, sexual suffering or misery, as well as economic, social, cultural, and/or political loss.

Survivors of sexual violence are prone to experiencing negative self-images, feeling worthless, and having traumatic feelings (Amalia & Darajat, 2022). These negative emotions and trauma make survivors of sexual violence less able to accept themselves who have been injured because they feel they have been made worthless by others. This is despite the fact that, as humans in general, they also want to have a self that is valuable, safe, protected or free from sexual violence by others. This condition causes a mismatch between the real situation (concept of real self) and their ideal view of themselves (concept of ideal self; Feist et al., 2017). This mismatch requires them to process and cultivate themselves in order to accept themselves who are perceived as worthless. The self-defense built by survivors of sexual violence when they have not accepted or rejected their tarnished selves can result in survivors of sexual violence experiencing psychological disorders

Data dari Sistem Informasi Online Perlindungan Perempuan dan Anak (SIMFONI PPA; Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia [The Ministry of Women Empowerment and Child Protection of the Republic of Indonesia], 2024) menunjukkan bahwa pada periode 1 Januari hingga 10 Oktober 2024, kasus kekerasan seksual di Indonesia yang melibatkan semua jenis kelamin dan usia (anak dan dewasa), masih menduduki urutan tertinggi, yaitu 9.073 kasus. Angka ini lebih tinggi dibandingkan dengan kasus kekerasan fisik, psikis, eksploitasi, *trafficking*, penelantaran, dan jenis kekerasan lainnya. Kekerasan seksual yang tercantum dalam Undang-Undang Republik Indonesia Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual, Pasal 1 Ayat 1, didefinisikan sebagai tiap perbuatan yang merendahkan, menghina, menyerang, dan/atau tindakan lainnya terhadap tubuh, hasrat seksual seseorang, dan/atau fungsi reproduksi secara paksa, bertentangan dengan kehendak seseorang, yang menyebabkan individu tersebut tidak mampu memberikan persetujuan dalam keadaan bebas, akibat ketimpangan relasi kuasa dan/atau relasi *gender*. Hal ini dapat mengakibatkan penderitaan atau kesengsaraan secara fisik, psikis, seksual, serta kerugian ekonomi, sosial, budaya, dan/atau politik.

Penyintas kekerasan seksual rentan mengalami gambaran diri yang cenderung negatif, merasa tidak berharga, serta memiliki perasaan traumatis (Amalia & Darajat, 2022). Emosi negatif dan trauma ini membuat penyintas kekerasan seksual kurang dapat menerima dirinya yang sudah terluka karena merasa telah dibuat tidak berharga oleh orang lain. Padahal, sebagai manusia pada umumnya, mereka pun ingin memiliki diri yang berharga, aman, dapat terjaga atau terhindar dari kekerasan seksual yang dilakukan orang lain. Kondisi ini menyebabkan ketidakcocokan antara keadaan nyata (konsep *real self*) dengan pandangan ideal mereka tentang diri sendiri (konsep *ideal self*; Feist et al., 2017). Ketidakcocokan ini mengharuskan mereka untuk memproses dan mengolah diri agar dapat menerima diri mereka yang dipersepsikan sebagai tidak berharga. Pertahanan diri yang dibangun oleh penyintas kekerasan seksual ketika mereka belum menerima atau menolak

and deep trauma (Hidayat, 2011), such as posttraumatic stress disorder (PTSD), self-harming behavior, dissociation, physical symptoms, disorders in social interactions, anxiety, depression, sleep problems, and substance abuse (Levin et al., 2021; Olff et al., 2020).

Individuals who experience trauma, including survivors of sexual violence, have the potential to recover and even experience self-growth (Fayaz, 2023). This process is possible, among other things, if survivors find new meanings that they can accept from the violent events they experience, and gain new views of themselves and life that are more constructive or positive (Tedeschi et al., 2018). The process they experience is called posttraumatic growth (PTG). Posttraumatic growth (PTG) was first coined by Tedeschi et al. (2018), as a change in meaning made by individuals about themselves and their world, which was previously difficult to accept due to traumatic experiences, to become more acceptable. This change arises from subjective experiences after individuals face traumatic situations or major challenges in their lives (Fayaz, 2023; Irwanto & Kumala, 2020; Tedeschi et al., 2018).

So far, the authors have found that studies on posttraumatic growth (PTG) have not been specifically aimed at survivors of sexual violence. In general, Calhoun and Tedeschi (2013) describe the process towards posttraumatic growth (PTG) in individuals after experiencing a traumatic event (seismic event) through several stages, namely: (1) assumptive core beliefs challenged; (2) emotional distress; (3) automatic and intrusive rumination; (4) manage emotional distress; and (5) deliberate rumination.

The first stage is when individuals become aware of challenges to core beliefs that are inconsistent with the life they lead (assumptive core beliefs challenged), which causes increased emotional distress in the second stage. Furthermore, in the third stage, individuals experience automatic and intrusive rumination. In the fourth stage, individuals try to manage emotional distress by analyzing the events they experience, reflecting on themselves, telling their condition to someone they trust, seeking help from their surroundings, and/or using other self-defense techniques. Finally, in the fifth stage, individuals seek new meanings related to recurring thoughts about events, themselves, and their world in deliberate rumi-

diri mereka yang sudah tercoreng dapat mengakibatkan penyintas kekerasan seksual mengalami gangguan secara psikologis dan trauma yang mendalam (Hidayat, 2011), seperti *posttraumatic stress disorder (PTSD)*, perilaku melukai diri, disosiasi, gejala fisik, gangguan dalam interaksi sosial, kecemasan, depresi, masalah tidur, dan penyalahgunaan zat (Levin et al., 2021; Olff et al., 2020).

Individu yang mengalami trauma, termasuk penyintas kekerasan seksual, memiliki kemungkinan untuk pulih dan bahkan mengalami pertumbuhan diri (Fayaz, 2023). Proses ini dimungkinkan, antara lain, jika penyintas menemukan makna baru yang dapat mereka terima dari peristiwa kekerasan yang dialami, serta memperoleh pandangan baru tentang diri dan kehidupan yang lebih konstruktif atau positif (Tedeschi et al., 2018). Proses yang mereka alami ini disebut *posttraumatic growth (PTG)*; pertumbuhan diri pascatrauma). *Posttraumatic growth (PTG)* pertama kali dicetuskan oleh Tedeschi et al. (2018), sebagai perubahan makna yang dilakukan individu tentang diri dan dunianya, yang sebelumnya sulit diterima akibat pengalaman traumatis, menjadi lebih dapat diterima. Perubahan ini muncul dari pengalaman subjektif setelah individu menghadapi situasi traumatis atau tantangan besar dalam hidupnya (Fayaz, 2023; Irwanto & Kumala, 2020; Tedeschi et al., 2018).

Sejauh ini, para penulis menemukan bahwa studi mengenai *posttraumatic growth (PTG)* belum secara spesifik ditujukan untuk penyintas kekerasan seksual. Secara umum, Calhoun dan Tedeschi (2013) menguraikan proses menuju *posttraumatic growth (PTG)* pada individu setelah mengalami peristiwa traumatis (*seismic event*) melalui beberapa tahap, yaitu: (1) *assumptive core beliefs challenged*; (2) *emotional distress*; (3) *automatic and intrusive rumination*; (4) *manage emotional distress*; dan (5) *deliberate rumination*.

Tahap pertama adalah individu menyadari adanya tantangan terhadap keyakinan inti yang tidak sesuai dengan kehidupan yang dijalani (*assumptive core beliefs challenged*), yang menyebabkan meningkatnya tekanan emosional (*emotional distress*) pada tahap kedua. Selanjutnya pada tahap ketiga, individu mengalami pikiran berulang secara otomatis yang bersifat mengganggu (*automatic and intrusive rumination*). Pada tahap keempat, individu berusaha mengatasi tekanan emosional (*manage emotional distress*) dengan menganalisis peristiwa yang mereka alami, melakukan refleksi diri, menceritakan kondisinya kepada orang yang dipercaya, mencari bantuan dari lingkungan sekitar, dan/atau melakukan per-

nation. This new meaning helps individuals accept themselves and their world again, although some post-traumatic symptoms may still be felt.

The results of achieving posttraumatic growth (PTG) usually include changes in several aspects of an individual's life. Tedeschi et al. (2018) divide these changes into five aspects, namely: (1) increased appreciation for life; (2) patterns of relationships with others; (3) views of one's strengths; (4) new opportunities in life; and (5) spiritual development. In this study, posttraumatic growth (PTG) will be examined by the authors in survivors of sexual violence. A previous study conducted by Ulloa et al. (2016) by analyzing 17 articles on posttraumatic growth (PTG) in survivors of sexual violence, both women and men, showed that all of the articles reported that survivors of sexual violence experienced growth after facing sexual violence. This growth is characterized by increased appreciation for life, the return of a sense of control over oneself and one's life, and the establishment of stronger relationships with others.

Survivors of sexual violence who experience the post-traumatic growth (PTG) process tend to internalize or analyze the experiences of sexual violence that they have experienced. This internalization can be in the form of an assessment of themselves and the response of the environment to them after experiencing sexual violence. The results of this internalization can encourage them to develop upstander behavior in the future. Upstander behavior is defined as the actions of a person (whether victim, survivor, whoever) who tries to stop sexual violence and/or help the victim to regain calm or get away from the situation (Clark et al. 2022). The process of forming upstander behavior in survivors of sexual violence can be explained using the Theory of Planned Behavior (TPB) developed by Ajzen (1985). This is because the internalization of the experience of sexual violence experienced by survivors of sexual violence in the posttraumatic growth (PTG) process can function as background factors that encourage the emergence of behavior, in the context of this study, upstander behavior. Figure 1 shows a schematic representation of the Theory of Planned Behavior (TPB).

tahanan diri lainnya. Terakhir pada tahap kelima, individu mencari makna baru terkait pikiran berulang tentang peristiwa, diri dan dunianya (*deliberate rumination*). Makna baru ini membantu individu menerima diri dan dunianya kembali, meskipun beberapa gejala pascatrauma mungkin masih dirasakan.

Hasil dari tercapainya *posttraumatic growth (PTG)* biasanya mencakup perubahan dalam beberapa aspek kehidupan individu. Tedeschi et al. (2018) membagi perubahan ini dalam lima aspek, yaitu: (1) peningkatan penghargaan terhadap hidup; (2) pola hubungan dengan orang lain; (3) pandangan terhadap kekuatan diri; (4) terdapat peluang baru dalam hidup; dan (5) perkembangan spiritual. Dalam studi ini, *posttraumatic growth (PTG)* akan ditelaah oleh para penulis pada penyintas kekerasan seksual. Studi sebelumnya yang dilakukan oleh Ulloa et al. (2016) dengan menganalisis 17 artikel tentang *posttraumatic growth (PTG)* pada penyintas kekerasan seksual, baik perempuan maupun laki-laki, menunjukkan bahwa seluruh artikel tersebut melaporkan bahwa penyintas kekerasan seksual mengalami pertumbuhan setelah menghadapi peristiwa kekerasan seksual. Pertumbuhan ini ditandai dengan meningkatnya apresiasi terhadap kehidupan, kembalinya rasa kontrol atas diri dan kehidupannya, serta terjalinnya hubungan yang lebih kuat dengan orang lain.

Penyintas kekerasan seksual yang mengalami proses *posttraumatic growth (PTG)* cenderung melakukan penghayatan atau menganalisis pengalaman kekerasan seksual yang mereka alami. Penghayatan ini dapat berupa penilaian terhadap diri mereka sendiri serta respons lingkungan kepada mereka setelah mengalami kekerasan seksual. Hasil penghayatan tersebut dapat mendorong mereka untuk menimbulkan perilaku *upstander* di kemudian hari. Perilaku *upstander* didefinisikan sebagai tindakan seseorang (baik korban, penyintas, siapa pun itu) yang berupaya menghentikan kekerasan seksual dan atau menolong korban agar mendapatkan kembali ketenangan atau menjauh dari situasi tersebut (Clark et al. 2022). Proses terbentuknya perilaku *upstander* pada penyintas kekerasan seksual dapat dijelaskan menggunakan *Theory of Planned Behavior (TPB)* yang dikembangkan oleh Ajzen (1985). Hal ini dikarenakan penghayatan terhadap pengalaman kekerasan seksual yang dimiliki penyintas kekerasan seksual dalam proses *posttraumatic growth (PTG)* dapat berfungsi sebagai faktor latar belakang (*background factors*) yang mendorong munculnya perilaku, dalam konteks studi ini adalah perilaku *upstander*. Gambar 1 menunjukkan representasi skematik dari *Theory of Planned Behavior (TPB)*.

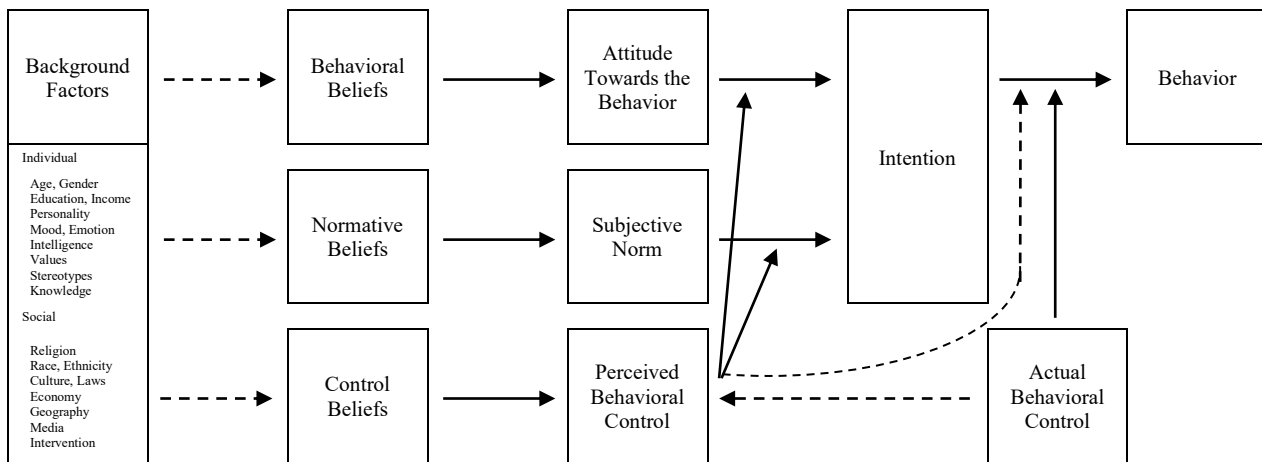
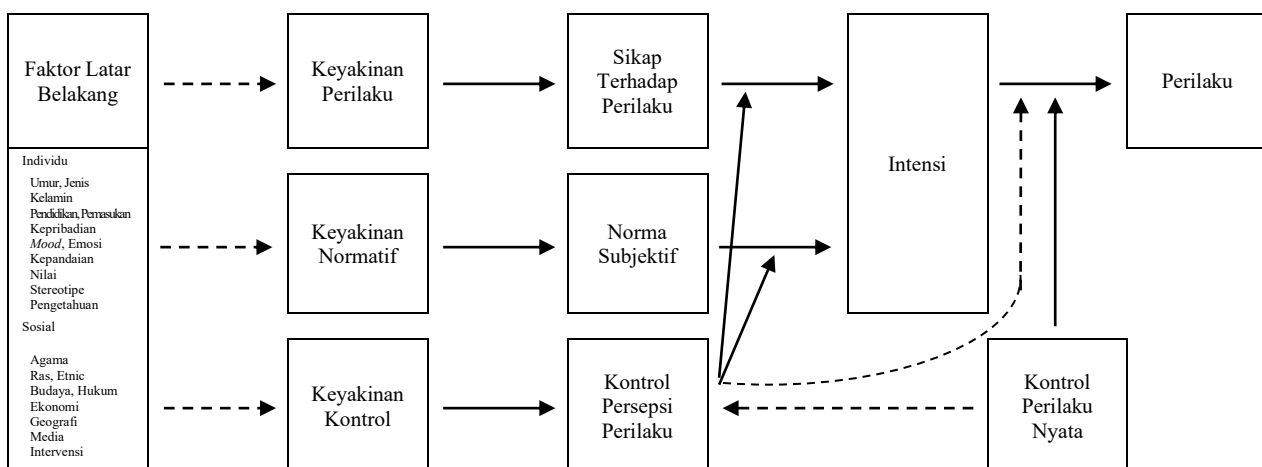


Figure 1. Schematics of the Theory of Planned Behavior (TPB) model.

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The internalization of survivors of sexual violence in the posttraumatic growth (PTG) process about themselves, as well as the responses given by the environment, including the assistance received and the presence or absence of stigma and stereotypes, after experiencing sexual violence, are background factors that can encourage the emergence of upstander behavior. The internalization held by survivors of sexual violence influence their behavioral beliefs about the consequences of behaving as an upstander, which ultimately shape attitude toward the behavior. Survivors of sexual violence who believe that behaving as an upstander can bring benefits tend to have positive attitudes toward the behavior.

Penghayatan penyintas kekerasan seksual dalam proses *posttraumatic growth* (PTG) mengenai diri mereka, serta respons yang diberikan oleh lingkungan, termasuk bantuan yang diterima dan ada atau tidak adanya stigma serta stereotipe, setelah mengalami kekerasan seksual, merupakan faktor latar belakang (*background factor*) yang dapat mendorong timbulnya perilaku *upstander*. Penghayatan yang dimiliki penyintas kekerasan seksual ini memengaruhi keyakinan mereka mengenai konsekuensi dari berperilaku sebagai *upstander* (*behavioral beliefs*), yang pada akhirnya membentuk sikap terhadap perilaku tersebut (*attitude toward the behavior*). Penyintas kekerasan seksual yang percaya bahwa berperilaku sebagai *upstander* dapat membawa manfaat cenderung memiliki sikap positif terhadap perilaku tersebut.



Gambar 1. Skematik model Theory of Planned Behavior (TPB).

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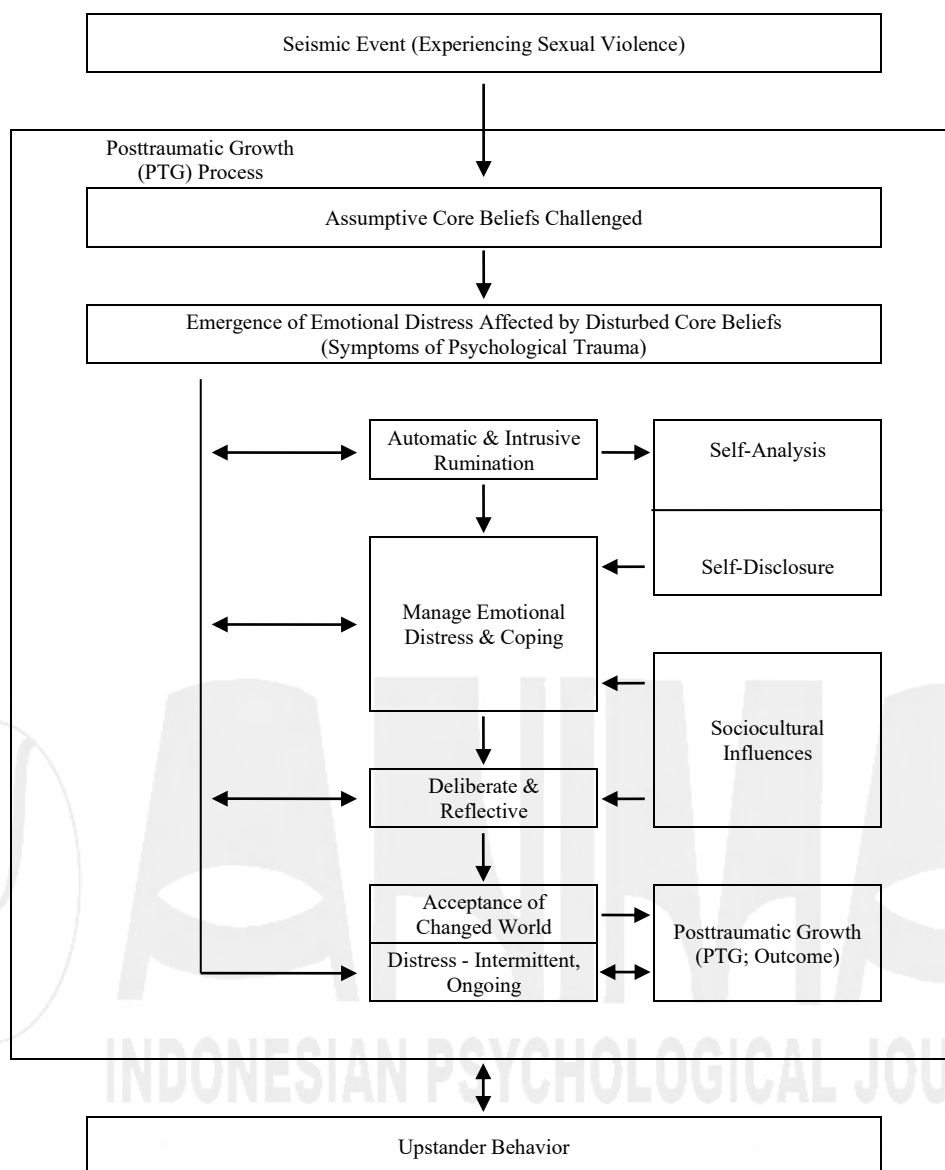
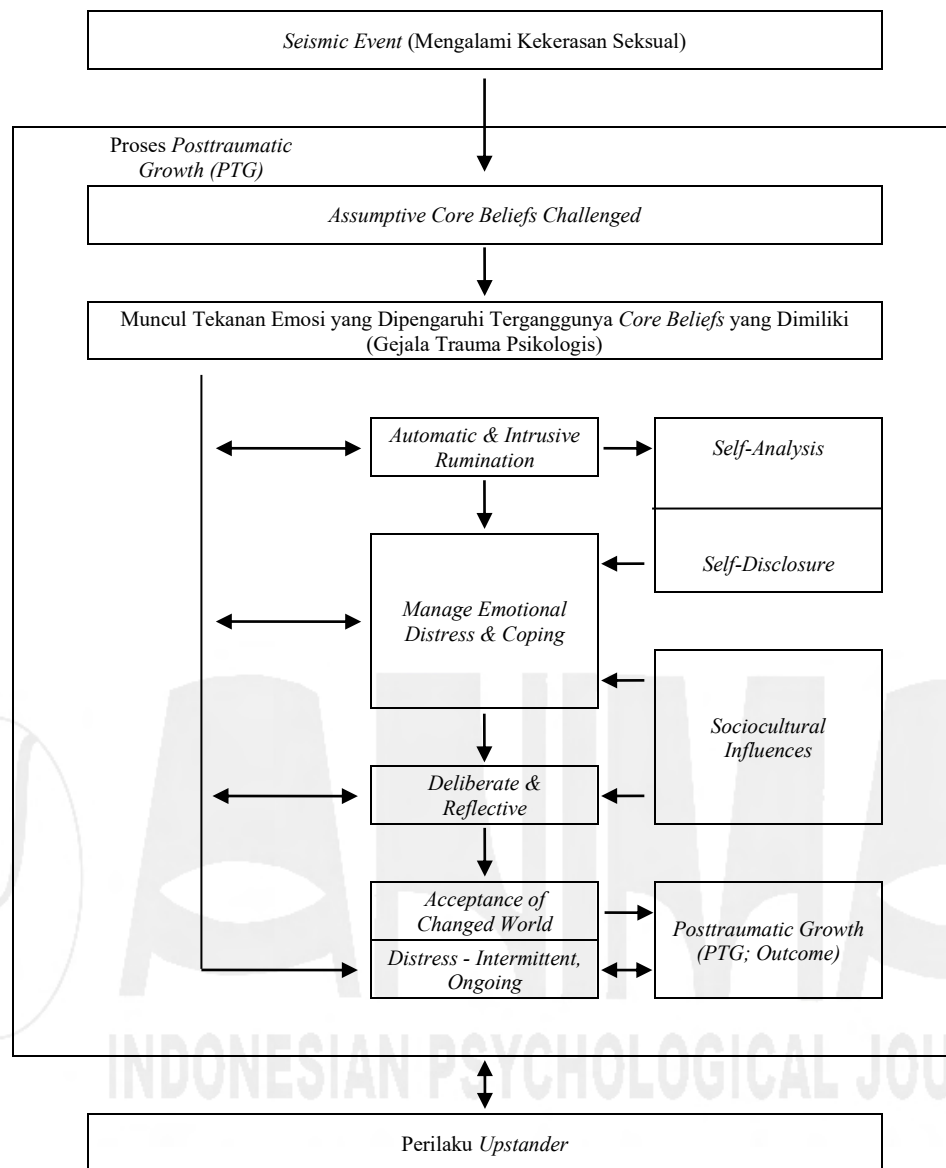


Figure 2. Framework of thought.

Survivors' experiences and internalization also influence their beliefs regarding the normative beliefs of significant others in their lives regarding upstander behavior. These beliefs form subjective norms, which are the social pressures felt to meet the expectations of others. When survivors feel that significant others expect them to behave as upstanders and they want to meet those expectations, these subjective norms support upstander actions or behaviors. Furthermore, survivors' experiences and internalization also influence their beliefs regarding factors that can facilitate or inhibit upstander behavior (control beliefs). These beliefs form perceived behavioral control, which is the extent to which survivors feel able to control and carry out the behavior. If survivors feel

Penghayatan yang dimiliki penyintas juga memengaruhi keyakinan mereka terkait ekspektasi normatif dari orang signifikan dalam hidup mereka (*normative beliefs*) terkait perilaku *upstander*. Keyakinan ini membentuk norma subjektif (*subjective norm*), yaitu tekanan sosial yang dirasakan untuk memenuhi harapan orang lain. Ketika penyintas merasa bahwa orang signifikan mengharapkan mereka untuk berperilaku sebagai *upstander* dan mereka ingin memenuhi harapan tersebut, norma subjektif ini mendukung tindakan atau perilaku *upstander*. Selanjutnya, penghayatan penyintas juga memengaruhi keyakinan mereka mengenai faktor yang dapat memfasilitasi atau menghambat perilaku *upstander* (*control beliefs*). Keyakinan ini membentuk kontrol perilaku yang dirasakan



Gambar 2. Kerangka pikir.

they have adequate control or ability, they are more likely to intend and carry out upstander behavior. By considering actual control, survivors can ensure that their intentions and beliefs regarding upstander behavior can be realized. The authors integrate the posttraumatic growth (PTG) process experienced by survivors of sexual violence with the emergence of upstander behavior in the framework in Figure 2.

There are five methods of upstander behavior developed by Hollaback! (Right To Be, n.d.; Ayu, 2021; Rossa &

perceived behavioral control), yaitu sejauh mana penyintas merasa mampu mengendalikan dan melaksanakan perilaku tersebut. Jika penyintas merasa memiliki kontrol atau kemampuan yang memadai, mereka lebih cenderung berniat dan melaksanakan perilaku *upstander*. Dengan mempertimbangkan kontrol aktual (*actual control*), penyintas dapat memastikan bahwa niat dan keyakinan mereka terhadap perilaku *upstander* dapat diwujudkan secara nyata. Para penulis mengintegrasikan proses *posttraumatic growth (PTG)* yang dialami penyintas kekerasan seksual dengan timbulnya perilaku *upstander* dalam kerangka pikir dalam Gambar 2.

Terdapat lima metode dalam melakukan perilaku *upstander* yang dikembangkan oleh Hollaback! (Right To

Putri, 2020), known as "5D", namely: (1) direct; (2) distract; (3) delegate; (4) delay; and (5) document. First, direct or direct action, namely offering assistance to people who appear uncomfortable and at risk of violence. Second, distract or divert attention, namely helping the person who is the target to leave the situation or diverting the attention of the person who created the problem. Third, delegate or delegate responsibility to people around you, namely telling someone who has higher authority or seems more capable than the person who caused the problem. Fourth, delay or postpone, namely checking the situation, providing emotional support, and offering other sources of support to reduce the negative impact of the incident after the sexual violence incident occurs. Fifth, document or documentation, namely recording audio or visuals of the incident that is happening to help the victim in the reporting process with the victim's consent (Clark et al., 2022).

In line with studies conducted by Guggisberg et al. (2021), Kerlin et al. (2017), Stidham et al. (2012), Strauss Swanson et al. (2020), Sweeney et al. (2018), and Volgin et al. (2019), this study shows that survivors of sexual violence who experience the posttraumatic growth (PTG) process later exhibit upstander behavior. This behavior arises, among other things, from the survivors' internalization of sexual violence regarding the consequences of the situation when they did not receive or received help when they were victims. The consequences they feel encourage them to exhibit upstander behavior in order to make other victims of sexual violence feel the positive consequences that they previously received or did not receive when they were victims. Stidham et al. (2012) summarized various forms of upstander behavior that emerged in their research on 121 survivors of sexual violence who experienced posttraumatic growth (PTG). Some of these include sexual violence prevention campaigns, helping victims recover, and supporting the reporting process.

Studies conducted by Calhoun and Tedeschi (2006), Draucker and Stern (2000), Grossman et al. (2006), Park and Ai (2006), Thomas and Hall (2008), and Wright et al. (2007) found that there was a positive impact felt by survivors of sexual violence in the posttraumatic growth (PTG) process after demonstrating upstander behavior. Some survivors of sexual violence who performed upstander behavior gained new meaning from their sexual

Be, n.d.; Ayu, 2021; Rossa & Putri, 2020), dikenal sebagai "5D", yaitu: (1) *direct*; (2) *distract*; (3) *delegate*; (4) *delay*; dan (5) *document*. Pertama, *direct* atau ditindak langsung, yaitu menawarkan bantuan kepada orang yang tampak tidak nyaman dan berisiko mengalami kekerasan. Kedua, *distract* atau dialihkan perhatian, yaitu membantu orang yang menjadi sasaran untuk meninggalkan situasi atau mengalihkan perhatian orang yang menciptakan masalah. Ketiga, *delegate* atau delegasikan tanggung jawab ke orang sekitar, yaitu memberitahu seseorang yang memiliki otoritas lebih tinggi atau tampak lebih mampu dibandingkan orang yang membuat masalah. Keempat, *delay* atau ditunda, yaitu memeriksa keadaan, memberi dukungan emosional, serta menawarkan sumber dukungan lain untuk mengurangi dampak negatif dari insiden tersebut setelah terjadinya peristiwa kekerasan seksual. Kelima, *document* atau dokumentasikan, yaitu merekam secara audio maupun visual kejadian yang sedang terjadi untuk membantu korban dalam proses pelaporannya dengan persetujuan dari korban (Clark et al., 2022).

Sejalan dengan studi yang dilakukan oleh Guggisberg et al. (2021), Kerlin et al. (2017), Stidham et al. (2012), Strauss Swanson et al. (2020), Sweeney et al. (2018), dan Volgin et al. (2019), studi ini menunjukkan bahwa penyintas kekerasan seksual yang mengalami proses *post-traumatic growth (PTG)*, di kemudian hari menunjukkan perilaku *upstander*. Perilaku tersebut timbul salah satunya dilatarbelakangi dari adanya penghayatan penyintas kekerasan seksual mengenai konsekuensi dari situasi ketika mereka tidak mendapatkan atau mendapatkan pertolongan saat menjadi korban. Konsekuensi yang mereka rasakan tersebut mendorong mereka untuk menimbulkan perilaku *upstander* agar dapat membuat korban kekerasan seksual lainnya merasakan konsekuensi positif yang sebelumnya mereka dapatkan atau tidak dapatkan saat menjadi korban. Stidham et al. (2012) merangkum berbagai bentuk perilaku *upstander* yang muncul dalam penelitiannya pada 121 penyintas kekerasan seksual yang mengalami *post-traumatic growth (PTG)*. Beberapa di antaranya meliputi kampanye pencegahan kekerasan seksual, membantu pemulihan korban, dan mendukung proses pelaporan.

Studi yang dilakukan oleh Calhoun dan Tedeschi (2006), Draucker dan Stern (2000), Grossman et al. (2006), Park dan Ai (2006), Thomas dan Hall (2008), serta Wright et al. (2007) menemukan adanya dampak positif yang dirasakan oleh penyintas kekerasan seksual dalam proses *posttraumatic growth (PTG)* setelah menunjukkan perilaku *upstander*. Sebagian penyintas kekerasan seksual yang melakukan perilaku *upstander* memperoleh makna baru

violence experience after helping others. This new meaning includes the belief in the ability to have full control over themselves, strength, freedom, feelings of empowerment, and self-confidence. This meaning then helps them re-accept themselves and their world, which can ultimately strengthen their growth process to achieve posttraumatic growth (PTG).

Several previous studies from Calhoun and Tedeschi (2006), Draucker and Stern (2000), Grossman et al. (2006), Guggisberg et al. (2021), Kerlin et al. (2017), Park and Ai (2006), Stidham et al. (2012), Strauss Swanson et al. (2020), Sweeney et al. (2018), Thomas and Hall (2008), Volgin et al. (2019), and Wright et al. (2007), as mentioned previously, have not discussed in depth at what stage in the posttraumatic growth (PTG) process upstander behavior appears and how the behavior occurs. This in-depth understanding is important because posttraumatic growth (PTG) can cause upstander behavior and it is possible that upstander behavior can empower the posttraumatic growth (PTG) that has been experienced by survivors of social violence. Therefore, this study aims to observe the dynamics of the process of the emergence of upstander behavior in the posttraumatic growth (PTG) process in survivors of sexual violence, referring to the Theory of Planned Behavior (TPB).

Method

This study is qualitative research with a case study approach. This approach is a research design utilized in various fields, especially in evaluation, when researchers conduct an in-depth analysis of a case, which is often a program, event, activity, process, or one or more individuals. The case is limited by time and activity; and in the process the researcher collects detailed information with various data collection procedures over a specific period of time (Stake, 1995; Yin, 2011; 2017; Creswell & Creswell, 2018). This study will explore the dynamics of the process of upstander behavior in the posttraumatic growth (PTG) process in survivors of sexual violence. The unit of analysis in this study is survivors of sexual violence. This study has undergone an ethical clearance process from the *Komisi Etik* (Ethics Commission) of *Universitas Katolik Indonesia Atma Jaya* with letter number: 0011M/III/PPPE.PM.10.05/12/2023.

dari pengalaman kekerasan seksualnya setelah membantu orang lain. Makna baru tersebut meliputi keyakinan akan kemampuan untuk memiliki kontrol penuh atas diri, kekuatan, kebebasan, perasaan berdaya, serta kepercayaan diri. Makna ini kemudian membantu mereka menerima kembali diri dan dunia mereka, yang pada akhirnya dapat memperkuat proses pertumbuhan mereka untuk mencapai *posttraumatic growth* (PTG).

Sejumlah studi terdahulu dari Calhoun dan Tedeschi (2006), Draucker dan Stern (2000), Grossman et al. (2006), Guggisberg et al. (2021), Kerlin et al. (2017), Park dan Ai (2006), Stidham et al. (2012), Strauss Swanson et al. (2020), Sweeney et al. (2018), Thomas dan Hall (2008), Volgin et al. (2019), serta Wright et al. (2007) yang sudah disebutkan sebelumnya, belum membahas secara mendalam pada tahap apa dalam proses *posttraumatic growth* (PTG) muncul perilaku *upstander* dan bagaimana proses terjadinya perilaku tersebut. Pemahaman mendalam ini menjadi penting karena *posttraumatic growth* (PTG) dapat menimbulkan perilaku *upstander* dan ada kemungkinan bahwa perilaku *upstander* dapat meneguhkan *posttraumatic growth* (PTG) yang sudah dialami penyintas kekerasan sosial. Maka dari itu, studi ini bertujuan untuk melihat dinamika proses timbulnya perilaku *upstander* dalam proses *posttraumatic growth* (PTG) pada penyintas kekerasan seksual, menggunakan *Theory of Planned Behavior* (TPB).

Metode

Studi ini merupakan penelitian kualitatif dengan pendekatan studi kasus. Pendekatan ini merupakan desain penelitian yang digunakan dalam berbagai bidang, terutama dalam evaluasi, ketika peneliti melakukan analisis mendalam terhadap suatu kasus, yang sering kali berupa program, peristiwa, aktivitas, proses, atau satu atau lebih individu. Kasus tersebut dibatasi oleh waktu dan aktivitas; dan dalam prosesnya peneliti mengumpulkan informasi secara rinci dengan berbagai prosedur pengumpulan data selama periode waktu tertentu (Stake, 1995; Yin, 2011; 2017; Creswell & Creswell, 2018). Studi ini akan mendalami dinamika proses terjadinya perilaku *upstander* dalam proses *posttraumatic growth* (PTG) pada penyintas kekerasan seksual. Unit analisis dalam studi ini merupakan penyintas kekerasan seksual. Studi ini sudah melalui proses *ethical clearance* dari Komisi Etik Universitas Katolik Indonesia Atma Jaya dengan nomor surat: 0011M/III/PPPE.PM.10.05/12/2023.

Study Participants

The selection of study participants was conducted using the critical sampling method with purposive sampling technique, namely participants were selected very carefully to ensure that they represent individuals who experience the sensitive phenomenon being studied (Creswell, 2012). The participant criteria were: (1) stating that they had engaged in upstander behavior (stated by checking at least one upstander behavior on the preliminary questionnaire); (2) being able to interact using Bahasa Indonesia and understand study instructions; (3) stating that they had experienced sexual violence trauma at the age of at least nine years; and (4) showing conditions towards posttraumatic growth (PTG) by stating their resilience and self-functioning in the past month.

The selection of participant age is based on the understanding that a person can only have meaning for life and self at least at the age of nine years. Thus, if an individual experiences a traumatic event under the age of nine, it is likely that the event will shape the meaning of self and world, not change the initial schema of the meaning of self and world (Harter & Buddin, 1987, as cited in Tedeschi et al., 2018). The authors predict the occurrence of the posttraumatic growth (PTG) process in individuals by knowing their internalization related to their resilience and self-functioning. In this study, the time interval between the incident of sexual violence and the time of the study was not limited, because the focus of the study was at what stage in the posttraumatic growth (PTG) process upstander behavior emerged, based on the description of the posttraumatic growth (PTG) process developed by Calhoun and Tedeschi (2013), and not based on how long the posttraumatic growth (PTG) process took place in the form of time until the emergence of upstander behavior.

The fourth criterion, related to conditions towards posttraumatic growth (PTG), is indicated by respondents giving a minimum score of seven on a score range of one to 10 on the questions: "Do you generally consider yourself a resilient or tough person?" and "How would you rate your current self-functioning at work or home?". Both of these questions are sourced from the Global Psychotrauma Screen (GPS). The Global Psychotrauma Screen (GPS) was developed by a global collaboration on traumatic stress (Olf et al. 2020). The Global Psychotrauma Screen (GPS) was translated into Bahasa Indonesia by Primasari (2020-2021a; 2020-2021b). The authors selected participants who gave a minimum score

Partisipan Studi

Pemilihan partisipan studi dilakukan menggunakan metode *critical sampling* dengan teknik *purposive sampling*, yaitu partisipan dipilih dengan sangat hati-hati untuk memastikan bahwa mereka mewakili individu yang mengalami fenomena sensitif yang sedang ditelaah (Creswell, 2012). Kriteria partisipan adalah: (1) menyatakan pernah melakukan perilaku *upstander* (dinyatakan dengan memberi centang pada minimal satu perilaku *upstander* pada kuesioner pendahuluan); (2) mampu berinteraksi menggunakan Bahasa Indonesia dan memahami instruksi studi; (3) menyatakan mengalami trauma kekerasan seksual pada usia minimal sembilan tahun; dan (4) menunjukkan kondisi ke arah *posttraumatic growth* (PTG) dengan menyatakan ketangguhan dan keberfungsian dirinya dalam satu bulan terakhir.

Pemilihan umur partisipan didasarkan atas pemahaman bahwa seseorang baru dapat memiliki makna terhadap hidup dan diri minimal pada usia sembilan tahun. Sehingga, jika individu mengalami peristiwa traumatis di bawah usia sembilan tahun, kemungkinan peristiwa tersebut akan membentuk makna diri dan dunianya, bukan mengubah bagan skema awal makna diri dan dunianya (Harter & Buddin, 1987, sitat dalam Tedeschi et al., 2018). Para penulis memprediksi terjadinya proses *posttraumatic growth* (PTG) pada individu dengan mengetahui penghayatan mereka terkait ketangguhan dan keberfungsian dirinya. Dalam studi ini, jarak waktu antara kejadian kekerasan seksual dan waktu studi tidak dibatasi, karena fokus studi adalah pada tahap apa dalam proses *posttraumatic growth* (PTG) muncul perilaku *upstander*, berdasarkan uraian proses *posttraumatic growth* (PTG) yang dikembangkan oleh Calhoun dan Tedeschi (2013), dan bukan berdasarkan seberapa lamanya terjadi proses *posttraumatic growth* (PTG) tersebut berlangsung dalam bentuk waktu hingga munculnya perilaku *upstander*.

Kriteria keempat, sehubungan dengan kondisi ke arah *posttraumatic growth* (PTG), ditunjukkan oleh responden dengan memberi skor minimal tujuh dari pilihan skor rentang satu sampai 10 pada pertanyaan: "Apakah Anda secara umum menganggap diri Anda sebagai orang yang tangguh atau tahan banting?" dan "Bagaimana Anda menilai keberfungsian Anda saat ini di tempat kerja atau rumah?". Kedua pertanyaan ini bersumber dari *Global Psychotrauma Screen* (GPS). *Global Psychotrauma Screen* (GPS) dikembangkan oleh kolaborasi global tentang stres traumatik (Olf et al. 2020). *Global Psychotrauma Screen* (GPS) diterjemahkan ke dalam Bahasa Indonesia oleh Primasari (2020-2021a; 2020-2021b). Para penulis

of seven on the Global Psychotrauma Screen (GPS) on the assumption that they had been heading towards having no posttraumatic symptoms at all for the past month.

The screening results showed that all respondents (three respondents) were potential respondents. All three could be participants in this study because they met the study criteria. The experiences of violence they experienced were rape, sex trafficking, and/or forced abortion. The ages of the participants when they experienced sexual violence were 10, 17, and 24 years old. All three also stated that they had demonstrated upstander behavior by providing emotional and social reinforcement to other victims of sexual violence. More detailed information regarding the demographic data of the study participants is available in Table 1.

Data Collection

The authors contacted three potential respondents separately via telephone calls to introduce themselves, explain the purpose of the study, and offer them the opportunity to participate in the study. The authors also asked for their willingness to have an initial face-to-face meeting to explain the study in detail. During the first meeting, the authors established rapport with the study participants and explained the study process. The authors ensured that the study participants understood the title and purpose of the study, the data collection process, and the potential benefits and risks. Next, based on the participants' consent, the authors asked the participants to complete the Global Psychotrauma Screen (GPS) to obtain a picture of their sexual violence experiences and their sense of resilience and self-functioning in the past month. Based on the Global Psychotrauma Screen (GPS) results, all three study participants reported viewing themselves as resilient, and provided their self-functioning scores of at least seven. This assumes that the study participants' self-functioning was or had not been disrupted by their trauma symptoms.

The authors provide the screening results as a consideration for participants to decide to participate in the study. The authors also explain that this study will be carried out with the assistance of a psychologist who is experienced in handling trauma, especially related to sexual violence. Participants are also informed that they

memilih partisipan yang memberikan skor minimal tujuh pada *Global Psychotrauma Screen (GPS)* dengan asumsi bahwa mereka sudah menuju ke arah tidak memiliki gejala pascatrauma sama sekali untuk satu bulan terakhir.

Hasil *screening* menunjukkan bahwa seluruh responden (tiga responden) merupakan responden potensial. Ketiganya dapat menjadi partisipan studi ini karena memenuhi kriteria studi. Pengalaman kekerasan yang mereka alami adalah perkosaan, *sex trafficking*, dan/atau pemaksaan untuk menggugurkan kandungan. Usia partisipan saat mengalami kekerasan seksual yaitu pada usia 10, 17, dan 24 tahun. Ketiganya juga menyatakan pernah menunjukkan perilaku *upstander* dengan memberikan penguatan secara emosional dan sosial pada korban kekerasan seksual lainnya. Informasi lebih detail sehubungan dengan data demografis para partisipan studi tersedia dalam Tabel 1.

Pengambilan Data

Para penulis menghubungi tiga responden potensial secara terpisah melalui panggilan telepon untuk memperkenalkan diri, menjelaskan tujuan studi, dan menawarkan kesempatan kepada mereka untuk menjadi partisipan studi. Para penulis juga menanyakan kesediaan mereka untuk melakukan pertemuan tatap muka pertama untuk menjelaskan rangkaian studi secara detail. Pada pertemuan pertama, para penulis membangun hubungan dengan partisipan studi dan menjelaskan rangkaian proses dalam studi yang akan dijalani. Para penulis memastikan partisipan studi memahami judul dan tujuan studi, proses pengambilan data, serta manfaat dan potensi risiko yang mungkin dihadapi. Selanjutnya, berdasarkan persetujuan partisipan, para penulis meminta partisipan untuk mengerjakan *Global Psychotrauma Screen (GPS)* untuk mendapatkan gambaran pengalaman kekerasan seksual yang pernah dialami dan penghayatan akan ketangguhan dan keberfungsian diri dalam satu bulan terakhir. Berdasarkan hasil *screening Global Psychotrauma Screen (GPS)*, ketiga partisipan studi melaporkan memiliki pandangan terhadap diri sebagai individu yang tangguh atau resilien, dan memberikan skor minimal tujuh pada keberfungsian diri mereka. Hal ini diasumsikan bahwa keberfungsian diri partisipan studi sedang atau sudah tidak terganggu oleh gejala traumanya.

Para penulis memberikan hasil *screening* tersebut sebagai bahan pertimbangan partisipan untuk memutuskan partisipasi dalam studi. Para penulis juga menjelaskan bahwa studi ini akan dilaksanakan dengan pendampingan psikolog berpengalaman dalam penanganan trauma, khususnya kekerasan seksual. Partisipan juga diinformasikan

Table 1
Demographic Data of the Study Participants

	Participant 1	Participant 2	Participant 3
Name*	Participant 1 (Dona)	Participant 2 (Suni)	Participant 3 (Tatiana)
Sex	Female	Female	Female
Current Age	30 Years Old	40 Years Old	25 Years Old
Religion	Islam	Islam	Islam
Employment	Student (Masters)	Employee of NGO K	Student (Masters); Counselor
Last Education	Undergraduate	Class II of Elementary School	Undergraduate
Marriage Status	Not Yet Married	Married	Not Yet Married
Ethnicity	Javanese/Minangnese/ Sundanese	Javanese	Javanese/Sundanese
Domicile	Jakarta	Bekasi	Tangerang Selatan
Most Impactful Form of Sexual Violence (Seismic Event)**	Rape and Forced Abortion	Sex Trafficking	Sex Trafficking
Year (and Age) of Sexual Violence Experience **	2018 (24 Years Old)	1993-1998 (11-15 Years Old)	2015-2016 (17-18 Years Old)
Posttraumatic Growth (PTG) Prediction **	Reporting Resilience and Self-Functioning	Reporting Resilience and Self-Functioning	Reporting Resilience and Self-Functioning
Most Impactful Upstander Behavior on the Experienced Posttraumatic Growth (PTG) Process	Providing Emotional and Social Empowerment to Other Victims of Sexual Violence	Providing Emotional and Social Empowerment to Other Victims of Sexual Violence	Providing Emotional and Social Empowerment to Other Victims of Sexual Violence

Notes. *Alias; **Screening results of the Global Psychotrauma Screen (GPS).

have the right to receive counseling facilities with a psychologist provided by the authors or of their own choice if there is an unwanted risk during the study, with the cost of counseling being the responsibility of the authors. Participants have the right to stop participating in the study at any time without any conditions or the need to provide reasons. As an appreciation, participants will receive material rewards as a sign of gratitude for their willingness to participate in this study.

After the study participants expressed their willingness to participate in the study process verbally, the authors provided an informed consent form as a form of official approval. Interviews were conducted after participants signed the informed consent form. Interviews were conducted in a semi-structured manner utilizing the posttraumatic growth (PTG) and Theory of Planned Behavior (TPB) interview guides. The interview

bahwa mereka berhak mendapatkan fasilitas konseling dengan psikolog yang disediakan oleh para penulis atau yang mereka pilih sendiri jika terjadi risiko yang tidak diinginkan selama studi, dengan biaya konseling ditanggung oleh para penulis. Partisipan memiliki hak untuk menghentikan partisipasi dalam studi kapan saja secara tanpa syarat atau keharusan memberikan alasan. Sebagai apresiasi, partisipan akan menerima penghargaan materi sebagai tanda terima kasih atas kesediaan mereka berpartisipasi dalam studi ini.

Setelah partisipan studi menyatakan kesediaan untuk mengikuti proses studi secara lisan, para penulis memberikan *informed consent form* sebagai bentuk persetujuan resmi. Wawancara dilakukan setelah partisipan menandatangani *informed consent form*. Wawancara dilakukan secara semi-terstruktur menggunakan panduan wawancara *posttraumatic growth (PTG)* dan *Theory of Planned Behavior (TPB)*. Jadwal wawancara ditentukan

Tabel 1
Data Demografis Partisipan Studi

	Partisipan 1	Partisipan 2	Partisipan 3
Nama*	Partisipan 1 (Dona)	Partisipan 2 (Suni)	Partisipan 3 (Tatiana)
Jenis Kelamin	Perempuan	Perempuan	Perempuan
Usia Saat Ini	30 Tahun	40 Tahun	25 Tahun
Agama	Islam	Islam	Islam
Pekerjaan	Mahasiswa Strata-2	Karyawan LSM K	Mahasiswa Strata-2; Konselor
Pendidikan Terakhir	Strata-1	Sekolah Dasar (SD) Kelas 2	Strata-1
Status Pernikahan	Belum Menikah	Menikah	Belum Menikah
Suku Bangsa	Jawa/Minang/Sunda	Jawa	Jawa/Sunda
Domisili	Jakarta	Bekasi	Tangerang Selatan
Bentuk Kekerasan Seksual yang Paling Berdampak (<i>Seismic Event</i>)**	Perkosaan dan Pemaksaan Untuk Menggugurkan Kandungan	<i>Sex Trafficking</i>	<i>Sex Trafficking</i>
Tahun (dan Umur) Mengalami Kekerasan Seksual**	2018 (24 Tahun)	1993-1998 (11-15 Tahun)	2015-2016 (17-18 Tahun)
Prediksi ke Arah <i>Posttraumatic Growth (PTG)</i> **	Melaporkan Ketangguhan dan Keberfungsian Diri	Melaporkan Ketangguhan dan Keberfungsian Diri	Melaporkan Ketangguhan dan Keberfungsian Diri
Perilaku <i>Upstander</i> yang Paling Berdampak Pada Proses <i>Posttraumatic Growth (PTG)</i> yang Dialami	Memberikan Penguatan Emosional dan Sosial Pada Korban Kekerasan Seksual Lainnya	Memberikan Penguatan Emosional dan Sosial Pada Korban Kekerasan Seksual Lainnya	Memberikan Penguatan Emosional dan Sosial Pada Korban Kekerasan Seksual Lainnya

Catatan. *Disamarkan; **Hasil *screening Global Psychotrauma Screen (GPS)*.

schedule was determined based on an agreement between each participant and the authors. Interviews were conducted between January and June with an average meeting of once a month. Each interview session lasted an average of approximately 130 minutes.

Data obtained from the interview process were analyzed using the thematic analysis method. The first stage was carried out by collecting data in the form of verbatim transcripts from interview recordings. The authors then coded the data obtained using the NVivo 14 application to identify common themes in participant responses. The themes that emerged were evaluated to form a consistent pattern, then interpreted by the authors. Furthermore, the authors conducted member checking on each participant, namely ensuring the conformity between the authors' interpretations and the experiences conveyed by the participants, before drawing

berdasarkan kesepakatan antara tiap partisipan dengan para penulis. Wawancara dilakukan antara Januari hingga Juni dengan rerata pertemuan sebanyak satu kali dalam satu bulan. Setiap sesi wawancara berlangsung rerata sekitar 130 menit.

Data yang didapat dari proses wawancara dianalisis menggunakan metode *thematic analysis*. Tahap pertama dilakukan dengan mengumpulkan data berupa transkrip *verbatim* dari rekaman wawancara. Para penulis kemudian melakukan *coding* pada data yang diperoleh menggunakan aplikasi NVivo 14 untuk mengidentifikasi tema umum dalam jawaban partisipan. Tema yang muncul dievaluasi hingga membentuk pola yang konsisten, lalu diinterpretasi oleh para penulis. Selanjutnya, para penulis melakukan *member checking* pada tiap partisipan, yaitu memastikan kesesuaian antara interpretasi para penulis dengan pengalaman yang disampaikan partisipan, sebelum menyu-

conclusions that were explored in discussions and elaborated on with previous studies in the next stage.

Results

Overview of Study Participants' Experiences of Sexual Violence (Seismic Event)

Participant 1 (Dona)

In 2018, Participant 1 (Dona) was introduced to a man named Sub-Participant 1 (Satria) by one of their close friends. After being friends for approximately four months, Sub-Participant 1 (Satria) forced Participant 1 (Dona) for sexual intercourse, which resulted in penetration. In that situation, Participant 1 (Dona) wanted to fight back, but their body felt stiff and could not be moved, as if Participant 1 (Dona) was in a frozen state (freeze) during the incident. After the incident, Participant 1 (Dona) chose not to tell their friend because they were worried that they would cause damage to their friend's friendship with Sub-Participant 1 (Satria). Participant 1 (Dona) was also worried that they would get a response from their friend that would make them blame their self even more for not fighting back during the incident. Participant 1 (Dona) tried to continue their friendship with Sub-Participant 1 (Satria) as if nothing had ever happened.

Several days after the incident, Sub-Participant 1 (Satria) often picked up Participant 1 (Dona) and gave them emotional attention, so that Participant 1 (Dona) felt that Sub-Participant 1 (Satria) was kind, different from the previous experience given by Sub-Participant 1 (Satria). After about two months of a closer relationship, Participant 1 (Dona) felt that they had a lot in common with Sub-Participant 1 (Satria), so Participant 1 (Dona) decided to date Sub-Participant 1 (Satria). Sub-Participant 1's (Satria) attention made Participant 1 (Dona) feel dependent on Sub-Participant 1 (Satria). During their relationship, Participant 1 (Dona) and Sub-Participant 1 (Satria) often had sexual intercourse with Participant 1's (Dona) consent. Participant 1 (Dona) was surprised because Participant 1 (Dona) was still expecting even though they had taken birth-control pills. Sub-Participant 1 (Satria) responded angrily and pressured Participant 1 (Dona) to abort the pregnancy. Participant 1 (Dona) was very disappointed because Participant 1 (Dona) actually wanted to raise the child. Sub-Participant 1's

sun kesimpulan yang dieksplorasi dalam diskusi dan dielaborasi dengan studi terdahulu dalam tahap berikutnya.

Hasil

Gambaran Pengalaman Kekerasan Seksual (*Seismic Event*) Partisipan Studi

Partisipan 1 (Dona)

Pada tahun 2018, Partisipan 1 (Dona) diperkenalkan dengan seorang laki-laki bernama Sub-Partisipan 1 (Satria) oleh salah satu teman dekatnya. Setelah menjalin pertemanan selama kurang lebih empat bulan, Sub-Partisipan 1 (Satria) melakukan pemaksaan terhadap Partisipan 1 (Dona) untuk berhubungan seksual, yang berujung pada penetrasi. Dalam situasi tersebut, Partisipan 1 (Dona) ingin melawan, tetapi tubuhnya terasa kaku dan tidak bisa digerakkan, seolah-olah Partisipan 1 (Dona) mengalami kondisi *freeze* saat kejadian itu. Setelah kejadian, Partisipan 1 (Dona) memilih untuk tidak menceritakan kepada temannya karena merasa khawatir bahwa dirinya akan menjadi penyebab kerusakan dalam hubungan pertemanan sahabatnya dengan Sub-Partisipan 1 (Satria). Partisipan 1 (Dona) juga khawatir akan mendapatkan respons dari temannya yang justru akan membuatnya semakin menyalahkan diri sendiri karena tidak melawan saat kejadian tersebut. Partisipan 1 (Dona) berusaha menjalani pertemanan dengan Sub-Partisipan 1 (Satria) seolah-olah tidak pernah terjadi apa pun.

Beberapa hari setelah kejadian, Sub-Partisipan 1 (Satria) sering menjemput Partisipan 1 (Dona) dan memberikan perhatian secara emosional, sehingga Partisipan 1 (Dona) merasa bahwa Sub-Partisipan 1 (Satria) baik hati, berbeda dengan pengalaman sebelumnya yang diberikan oleh Sub-Partisipan 1 (Satria). Setelah sekitar dua bulan menjalin hubungan yang lebih dekat, Partisipan 1 (Dona) merasa memiliki banyak kesamaan dengan Sub-Partisipan 1 (Satria), sehingga Partisipan 1 (Dona) memutuskan untuk berpacaran dengan Sub-Partisipan 1 (Satria). Perhatian Sub-Partisipan 1 (Satria) membuat Partisipan 1 (Dona) merasa bergantung pada Sub-Partisipan 1 (Satria). Selama berpacaran, Partisipan 1 (Dona) dan Sub-Partisipan 1 (Satria) sering melakukan hubungan seks dengan persetujuan Partisipan 1 (Dona). Partisipan 1 (Dona) terkejut karena Partisipan 1 (Dona) tetap hamil walaupun sudah memakan pil Keluarga Berencana (KB). Sub-Partisipan 1 (Satria) merespon dengan marah dan menekan Partisipan 1 (Dona) untuk menggugurkan kandungannya tersebut. Partisipan 1 (Dona) sangat kecewa karena se-

(Satria) behavior left Participant 1 (Dona) with no choice but to abort the pregnancy. Participant 1 (Dona) saw that Sub-Participant 1 (Satria) did not want to take responsibility and Participant 1 (Dona) felt psychologically and financially incapable of raising their child alone.

After Participant 1 (Dona) had an abortion, Participant 1 (Dona) felt that they were in a difficult situation to refuse to date Sub-Participant 1 (Satria) again because they felt dependent on Sub-Participant 1 (Satria), and only Sub-Participant 1 (Satria) could fulfill Participant 1 (Dona)'s needs, so Participant 1 (Dona) was afraid of losing Sub-Participant 1 (Satria). However, Participant 1 (Dona) did not expect and was disappointed because their friend chose to stay away from Participant 1 (Dona) and was angry with Participant 1 (Dona) who had decided to date Sub-Participant 1 (Satria) again after having an abortion. On one hand, Participant 1 (Dona) was afraid of losing Sub-Participant 1 (Satria), but on the other hand, Participant 1 (Dona) actually needed help from others to be able to get out of their relationship with Sub-Participant 1 (Satria). When their friend left Participant 1 (Dona), Participant 1 (Dona) increasingly felt that they had no other choice but to date Sub-Participant 1 (Satria), and lost hope in getting help to get out of their relationship with Sub-Participant 1 (Satria).

Participant 2 (Suni)

Around the year 1993, when they were 11 years old, Participant 2 (Suni)'s parents forced them to work with Participant 2 (Suni)'s uncle in Jakarta. Initially, Participant 2 (Suni) did not want to, but their parents forced them on the grounds that working with their own family was safer. Together with their father, Participant 2 (Suni) arrived in Jakarta in the morning, Participant 2 (Suni) was happy to see around 25 people their age. Participant 2 (Suni) thought they would have many friends, and began to imagine being able to go back to school in Jakarta until they became a successful person by working with their uncle, as Participant 2 (Suni) often heard in stories about success from their neighbors. Unfortunately, that same afternoon, Participant 2 (Suni) just found out that their job was as a commercial sex worker. Participant 2 (Suni) immediately refused to do it and asked their father to take them home. However, their father did not agree to their request and went

benarnya Partisipan 1 (Dona) ingin membesarkan anak tersebut. Perilaku Sub-Partisipan 1 (Satria) tersebut membuat Partisipan 1 (Dona) tidak mempunyai pilihan selain menggugurkan kandungannya. Partisipan 1 (Dona) melihat Sub-Partisipan 1 (Satria) tidak ingin bertanggung-jawab dan Partisipan 1 (Dona) merasa tidak mampu secara psikologis dan finansial jika harus membesarkan anaknya sendirian.

Setelah Partisipan 1 (Dona) menggugurkan kandungannya, Partisipan 1 (Dona) merasa saat itu berada dalam situasi sulit untuk menolak berpacaran kembali dengan Sub-Partisipan 1 (Satria) karena sudah merasa tergantung pada Sub-Partisipan 1 (Satria), dan hanya Sub-Partisipan 1 (Satria) yang dapat memenuhi kebutuhan Partisipan 1 (Dona), sehingga Partisipan 1 (Dona) takut kehilangan Sub-Partisipan 1 (Satria). Namun, Partisipan 1 (Dona) tidak menyangka dan kecewa karena temannya memilih untuk menjauhi Partisipan 1 (Dona) dan marah kepada Partisipan 1 (Dona) yang telah memutuskan untuk kembali berpacaran dengan Sub-Partisipan 1 (Satria) setelah menggugurkan kandungannya. Di satu sisi, Partisipan 1 (Dona) takut kehilangan Sub-Partisipan 1 (Satria), tapi di sisi lain Partisipan 1 (Dona) sebenarnya membutuhkan bantuan orang lain untuk dapat lepas dari hubungannya dengan Sub-Partisipan 1 (Satria). Saat temannya meninggalkan Partisipan 1 (Dona), Partisipan 1 (Dona) semakin merasa tidak ada pilihan lain selain berpacaran dengan Sub-Partisipan 1 (Satria), dan kehilangan harapan dalam mendapatkan bantuan untuk terlepas dari hubungan dengan Sub-Partisipan 1 (Satria).

Partisipan 2 (Suni)

Sekitar tahun 1993, saat berusia 11 tahun, orang tua Partisipan 2 (Suni) memaksanya untuk bekerja dengan paman Partisipan 2 (Suni) di Jakarta. Awalnya, Partisipan 2 (Suni) tidak mau, tetapi orang tuanya memaksa dengan alasan bahwa bekerja dengan keluarga sendiri lebih aman. Bersama ayahnya, Partisipan 2 (Suni) sampai di Jakarta pada pagi hari, Partisipan 2 (Suni) merasa senang melihat ada sekitar 25 orang seusianya. Partisipan 2 (Suni) berpikir akan memiliki banyak teman, dan mulai membayangkan bisa sekolah lagi di Jakarta hingga menjadi orang sukses dengan bekerja bersama pamannya, seperti yang sering Partisipan 2 (Suni) dengar dalam cerita tentang kesuksesan dari tetangganya. Sayangnya, sore itu juga, Partisipan 2 (Suni) baru mengetahui bahwa pekerjaannya adalah sebagai seorang pekerja seks. Partisipan 2 (Suni) segera menolak untuk melakukannya dan meminta ayahnya untuk mengantarnya pulang. Namun, ayahnya tidak mengiyakan permintaan-

home lying that Participant 2 (Suní) would be picked up again next week.

After one to two years had passed, Participant 2 (Suní)'s father still did not pick them up. This was because their father borrowed IDR 1,500,000.00 from their uncle, and in return, Participant 2 (Suní) was asked to work with their uncle. Participant 2 (Suní)'s parents came only to ask for money, and Participant 2 (Suní) felt very sad and disappointed to see their mother doing nothing when they witnessed their condition. Participant 2 (Suní) really wanted to run away, but they did not know where to go and had no money. Participant 2 (Suní) wanted to go home, but the one who took them to that place was their own father.

On one occasion, Participant 2 (Suní) was selected with two of their friends to attend a counseling session on reproductive health for sex workers held by a Non-Governmental Organization (NGO) with the initials K. Through the counseling, Participant 2 (Suní) learned that the risk that could be experienced as a sex worker was being infected with the Human Immunodeficiency Virus (HIV), for which there was no cure at that time. Participant 2 (Suní) just realized how dangerous their job was. Participant 2 (Suní) was very afraid of being infected with the Human Immunodeficiency Virus (HIV), and Participant 2 (Suní) felt that their parents were very evil and cruel for allowing them to be trapped as a sex worker.

Participant 3 (Tatiana)

In the year 2014, Participant 3 (Tatiana) dated their high school friend named Sub-Participant 3 (Reva). In the first six months, Participant 3 (Tatiana) felt very happy because they had many new experiences. However, as time went by, Participant 3 (Tatiana)'s desires were not in line with Sub-Participant 3 (Reva)'s financial capabilities. Entering the seventh month, Participant 3 (Tatiana) was the one who always spent money to date Sub-Participant 3 (Reva), while their money came from the remaining pocket money given by their mother. Until finally, Participant 3 (Tatiana) felt that Sub-Participant 3 (Reva) was abusing the situation as a way for Sub-Participant 3 (Reva) to ask for money from them. Initially, Participant 3 (Tatiana) fulfilled Sub-Participant 3's (Reva) request because Participant 3 (Tatiana) felt it was a way to get Sub-Participant 3's (Reva) attention and affection. Sub-Participant 3 (Reva) would angrily ask Participant 3 (Tatiana) to buy what Sub-Participant 3 (Reva) wanted. After the request was fulfilled, Sub-Participant 3 (Reva)

nya dan pulang sambil berbohong bahwa Partisipan 2 (Suní) akan dijemput kembali di minggu depan.

Setelah satu hingga dua tahun berlalu, ayah Partisipan 2 (Suní) tidak juga menjemputnya. Hal ini dikarenakan ayahnya meminjam uang sebanyak IDR 1.500.000,00 kepada pamannya, dan sebagai gantinya, Partisipan 2 (Suní) diminta untuk bekerja dengan pamannya tersebut. Orang tua Partisipan 2 (Suní) datang hanya untuk meminta uang, dan Partisipan 2 (Suní) merasa sangat sedih serta kecewa melihat ibunya tidak melakukan apa pun ketika menyaksikan kondisinya. Partisipan 2 (Suní) ingin sekali kabur, tetapi tidak tahu harus ke mana dan tidak punya uang. Partisipan 2 (Suní) ingin pulang, tetapi yang membawanya ke tempat tersebut adalah ayahnya sendiri.

Pada suatu kesempatan, Partisipan 2 (Suní) terpilih bersama dua temannya untuk mengikuti penyuluhan tentang kesehatan reproduksi bagi pekerja seks yang diadakan oleh salah satu Lembaga Swadaya Masyarakat (LSM) dengan inisial K. Melalui penyuluhan tersebut, Partisipan 2 (Suní) mengetahui bahwa risiko yang bisa dialami sebagai pekerja seks adalah terinfeksi *Human Immunodeficiency Virus (HIV)*, yang saat itu belum ada obatnya. Partisipan 2 (Suní) baru menyadari betapa berbahaya pekerjaannya. Partisipan 2 (Suní) sangat takut terkena *Human Immunodeficiency Virus (HIV)*, dan Partisipan 2 (Suní) merasa orang tuanya sangat jahat dan tega karena membiarkan dirinya terjebak sebagai pekerja seksual.

Partisipan 3 (Tatiana)

Pada tahun 2014, Partisipan 3 (Tatiana) berpacaran dengan teman Sekolah Menengah Atas (SMA)-nya yang bernama Sub-Partisipan 3 (Reva). Dalam enam bulan pertama, Partisipan 3 (Tatiana) merasa sangat senang karena merasakan banyak pengalaman baru. Namun, seiring berjalannya waktu, keinginan Partisipan 3 (Tatiana) tidak sejalan dengan kemampuan finansial Sub-Partisipan 3 (Reva). Memasuki bulan ketujuh, Partisipan 3 (Tatiana) adalah pihak yang selalu mengeluarkan uang untuk berpacaran dengan Sub-Partisipan 3 (Reva), sementara uangnya berasal dari sisa uang jajan yang diberikan ibunya. Sampai pada akhirnya, Partisipan 3 (Tatiana) merasa bahwa Sub-Partisipan 3 (Reva) menyalahgunakan situasi tersebut sebagai cara Sub-Partisipan 3 (Reva) meminta uang darinya. Awalnya, Partisipan 3 (Tatiana) memenuhi permintaan Sub-Partisipan 3 (Reva) karena Partisipan 3 (Tatiana) merasa itu sebagai cara untuk mendapatkan perhatian dan kasih sayang Sub-Partisipan 3 (Reva). Sub-Partisipan 3 (Reva) akan meminta Partisipan 3 (Tatiana)

would behave nicely and pay attention to Participant 3 (Tatiana). Sub-Participant 3 (Reva) also took part of Participant 3's (Tatiana) pocket money every week. This was repeated continuously because Participant 3 (Tatiana) felt that they did not have the ability to refuse. Sub-Participant 3 (Reva) made Participant 3 (Tatiana) believe that money was a requirement for Participant 3 (Tatiana) to receive pleasure, good attitude, and affection from Sub-Participant 3 (Reva).

When Participant 3 (Tatiana) started to get into K-Pop, Participant 3 (Tatiana) spent a lot of their money to buy K-Pop goods and albums, so that Participant 3 (Tatiana) often did not have money to give to Sub-Participant 3 (Reva). Knowing this, Sub-Participant 3 (Reva) was very angry and tried to do everything they could to get Participant 3 (Tatiana) to give their money. At that time, Participant 3 (Tatiana) was sure that they wanted to break up with Sub-Participant 3 (Reva). However, Participant 3 (Tatiana) did not do that because Sub-Participant 3 (Reva) made them believe that they were ugly, worthless, and that no one would accept Participant 3 (Tatiana) except Sub-Participant 3 (Reva). Sub-Participant 3 (Reva) managed to make Participant 3 (Tatiana) afraid of losing Sub-Participant 3 (Reva), someone who was considered to be able to accept them for who they were. In the year 2015, Sub-Participant 3 (Reva) tricked Participant 3 (Tatiana) into having sexual transactions with a number of Sub-Participant 3 (Reva)'s friends, and only Sub-Participant 3 (Reva) received money from the transaction. Participant 3 (Tatiana) felt unable to fight back and experienced a freeze response at that time. Participant 3 (Tatiana) felt that they had no choice because they were threatened to follow Sub-Participant 3 (Reva)'s wishes. Participant 3 (Tatiana) had fought back, but was subjected to violence, namely being cursed at and having their legs burned with cigarettes by Sub-Participant 3 (Reva).

When Participant 3 (Tatiana) asked for help from their close friends, Participant 3 (Tatiana) was blamed for not following their advice to stay away from Sub-Participant 3 (Reva). When asking for help from their mother, Participant 3 (Tatiana)'s mother was shocked and angry to hear the story. Participant 3's mother blamed Participant 3 (Tatiana) for not rejecting Sub-Participant 3 (Reva)'s invitation and was upset because they felt that Participant 3 (Tatiana) was damaged and felt like a failure for having a child like Participant 3 (Tatiana), even

untuk membelikan yang Sub-Partisipan 3 (Reva) inginkan dengan marah. Setelah dibelikan, Sub-Partisipan 3 (Reva) akan bersikap baik dan memberikan perhatian kepada Partisipan 3 (Tatiana). Sub-Partisipan 3 (Reva) juga mengambil bagian uang jajan Partisipan 3 (Tatiana) setiap minggunya. Hal tersebut terulang secara terus-menerus karena Partisipan 3 (Tatiana) merasa tidak memiliki kemampuan untuk menolak. Sub-Partisipan 3 (Reva) membuat Partisipan 3 (Tatiana) yakin bahwa uang merupakan syarat untuk Partisipan 3 (Tatiana) mendapatkan kesenangan, sikap baik, dan kasih sayang dari Sub-Partisipan 3 (Reva).

Saat Partisipan 3 (Tatiana) mulai menggandrungi *K-Pop*, Partisipan 3 (Tatiana) banyak mengeluarkan uangnya untuk membeli barang dan album *K-Pop*, sehingga sering kali Partisipan 3 (Tatiana) tidak memiliki uang untuk diberikan kepada Sub-Partisipan 3 (Reva). Mengetahui hal ini, Sub-Partisipan 3 (Reva) sangat marah dan berusaha melakukan segala cara agar Partisipan 3 (Tatiana) memberikan uang kepadanya. Pada saat itu, Partisipan 3 (Tatiana) sudah yakin ingin putus dari Sub-Partisipan 3 (Reva). Namun, hal itu tidak jadi Partisipan 3 (Tatiana) lakukan karena Sub-Partisipan 3 (Reva) membuatnya meyakini bahwa dirinya jelek, tidak berharga, dan tidak akan ada yang dapat menerima Partisipan 3 (Tatiana) selain Sub-Partisipan 3 (Reva). Sub-Partisipan 3 (Reva) berhasil membuat Partisipan 3 (Tatiana) takut kehilangan Sub-Partisipan 3 (Reva), yaitu orang yang dianggap bisa menerimanya apa adanya. Sehingga, di tahun 2015, Sub-Partisipan 3 (Reva) memperdaya Partisipan 3 (Tatiana) untuk melakukan transaksi hubungan seksual dengan sejumlah teman Sub-Partisipan 3 (Reva), dan hanya Sub-Partisipan 3 (Reva) yang mendapatkan uang dari transaksi tersebut. Partisipan 3 (Tatiana) merasa tidak dapat melawan dan mengalami respon *freeze* saat itu. Partisipan 3 (Tatiana) merasa tidak memiliki pilihan karena diancam untuk mengikuti keinginan Sub-Partisipan 3 (Reva) tersebut. Partisipan 3 (Tatiana) pernah melawan, namun mendapat kekerasan, yaitu dimaki dan kakinya disundut rokok oleh Sub-Partisipan 3 (Reva).

Ketika Partisipan 3 (Tatiana) meminta pertolongan kepada teman dekatnya, Partisipan 3 (Tatiana) malah disalahkan karena tidak mengikuti saran mereka untuk menjauhi Sub-Partisipan 3 (Reva). Saat meminta bantuan ibunya, ibu Partisipan 3 (Tatiana) kaget dan marah mendengar cerita tersebut. Ibu Partisipan 3 (Tatiana) menyalahkan Partisipan 3 (Tatiana) yang tidak menolak ajakan Sub-Partisipan 3 (Reva) dan kesal karena merasa Partisipan 3 (Tatiana) sudah rusak dan merasa gagal karena memiliki anak seperti Partisipan 3 (Tatiana), bahkan ber-

hoping to replace Participant 3 (Tatiana) with another child. Participant 3 (Tatiana) was taken to meet the extended family, and Participant 3 (Tatiana)'s mother told the story of what happened to Participant 3 (Tatiana) while expressing their disappointment to Participant 3 (Tatiana) in front of the extended family. In that situation, Participant 3 (Tatiana) saw their extended family looking at them with disgust and Participant 3 (Tatiana) was not allowed to meet their young family members because Participant 3 (Tatiana) was considered to be a bad influence. At that time, Participant 3 (Tatiana) was very sad because they were stigmatized by their family and did not get the help that Participant 3 (Tatiana) expected. Participant 3 (Tatiana)'s mother looked at Participant 3 (Tatiana) with disgust, did not want to eat with Participant 3 (Tatiana), did not want to walk side by side when going out, and did not allow Participant 3 (Tatiana) to come to any family event. Participant 3 (Tatiana) felt that their mother's behavior made Participant 3 (Tatiana) feel increasingly inferior and blame their self, resulting in Participant 3 (Tatiana) feeling afraid when outside the house, but also feeling unwelcome at home.

Dynamics of the Emergence of Upstander Behavior in the Posttraumatic Growth (PTG) Process

Assumptive Core Beliefs Challenged and Emotional Distress Stages

At this stage, the study participants were still focused on adjusting their beliefs before experiencing sexual violence to the new reality that they were victims of sexual violence, so that upstander behavior had not yet emerged. After the seismic event of sexual violence, the three study participants realized that there was a challenge to their core beliefs that were previously inconsistent with the conditions they were currently experiencing (assumptive core beliefs challenged), which then caused emotional distress. There were three core beliefs that were shaken by the sexual violence they experienced, namely in relation to: (1) the source of sexual violence; (2) demands on oneself; and (3) lack of support.

Firstly, experiencing sexual violence from someone close to them (parents or partners). The person they initially saw as the safest and most comforting person turned out to be the perpetrator of the most unsafe acts and hurt them deeply. This triggers feelings of anger, low self-esteem, self-harming behavior, decreased self-care,

harap bisa mengganti Partisipan 3 (Tatiana) dengan anak yang lain. Partisipan 3 (Tatiana) dibawa untuk bertemu keluarga besar, dan ibu Partisipan 3 (Tatiana) menceritakan kejadian yang menimpa Partisipan 3 (Tatiana) sambil mengungkapkan kekecewaannya kepada Partisipan 3 (Tatiana) di hadapan keluarga besar. Dalam situasi tersebut, Partisipan 3 (Tatiana) melihat satu keluarga besar melihatnya dengan tatapan jijik dan Partisipan 3 (Tatiana) tidak diizinkan untuk bertemu dengan anggota keluarganya yang masih kecil karena Partisipan 3 (Tatiana) dianggap dapat memberikan pengaruh yang buruk. Saat itu, Partisipan 3 (Tatiana) sangat sedih karena diberikan *stigma* oleh keluarganya dan tidak memperoleh pertolongan yang Partisipan 3 (Tatiana) harapkan. Ibu Partisipan 3 (Tatiana) melihat Partisipan 3 (Tatiana) dengan tatapan jijik, tidak mau makan bersama Partisipan 3 (Tatiana), tidak mau jalan berdampingan saat pergi, dan tidak memperbolehkan Partisipan 3 (Tatiana) untuk datang di tiap acara keluarga. Partisipan 3 (Tatiana) merasa perilaku ibunya membuat Partisipan 3 (Tatiana) merasa semakin rendah diri dan menyalahkan diri, sehingga Partisipan 3 (Tatiana) merasa ketakutan saat di luar rumah, namun juga merasa tidak diterima di dalam rumah.

Dinamika Timbulnya Perilaku *Upstander* Dalam Proses *Posttraumatic Growth* (PTG)

Tahap Assumptive Core Beliefs Challenged and Emotional Distress

Pada tahap ini, partisipan studi masih berfokus pada upaya menyesuaikan keyakinan yang mereka miliki sebelum mengalami kekerasan seksual dengan kenyataan baru bahwa mereka menjadi korban kekerasan seksual, sehingga perilaku *upstander* belum muncul. Setelah peristiwa kekerasan seksual yang mengguncang hidup mereka (*seismic event*), ketiga partisipan studi menyadari adanya tantangan terhadap keyakinan inti mereka yang sebelumnya tidak sesuai dengan kondisi yang kini mereka alami (*assumptive core beliefs challenged*), yang kemudian menimbulkan tekanan emosi (*emotional distress*). Terdapat tiga keyakinan inti yang terguncang akibat kekerasan seksual yang mereka alami, yaitu hubungan dengan: (1) sumber kekerasan seksual; (2) tuntutan pada diri sendiri; dan (3) tidak adanya dukungan.

Pertama, mengalami kekerasan seksual dari orang terdekat (orang tua atau pasangan). Sosok yang awalnya mereka pandang sebagai figur yang paling aman dan membawa kenyamanan ternyata justru menjadi pelaku tindakan yang paling tidak aman dan melukai mereka dengan sangat dalam. Hal ini memicu perasaan marah,

and decreased motivation to live.

“...When it comes to my parents, I become, well... there is annoyance, there is anger. In fact, if I think about it, if I could choose, I would not want to be born from someone like them.” - Participant 2 (Suni; SUN, PART 1, p.3).

“...Then after that I was afraid of getting HIV. Maybe my parents really want to destroy their child. Well then, I'll may as well destroy it. I was drunk then, sis, all night long every time I met guests with a lot of money. That's that... I'm also annoyed with my parents, so I drink... then every day, drinking, snorting drugs, marijuana. To ruin my own life.” - Participant 2 (Suni; SUN, BAG1, p.5).

“...When I finally experienced sexual violence, my grades dropped drop drop drop drop... like... why... he was my boyfriend, but he did that to me? So callous. At that time I had no motivation to study for the National Examination. I even got called a guidance counselor. 'How come your grades are dropping... they're dropping so much? But it's not just your grades, it's the way you act that's also dropping, I see that when you go to school your clothes are messy, your hair is messy, your eyes don't seem alive, you're really different from when you first came in.’” - Participant 3 (Tatiana; TAT, BAG1, p.3).

“It was my first time, I mean getting pregnant, and I had taken preventive measures, so I was quite shocked. But my boyfriend's response was not that of shock. His response was normal. In fact, he asked, 'Okay, what do you want then?', and when I cried, I often cry, his response was to get angry... 'You're always crying, don't cry, what do you want then, just abort it!'. I was annoyed and really mad at him because he didn't want to take responsibility.” - Participant 1 (Dona; DON, PART 1, p.4).

Secondly, there is a demand on oneself to be able to have control over the situation that occurs by resisting when sexual violence occurs. In reality, study participants were unable to resist and experienced a freeze response when sexual violence occurred. This creates feelings of self-blame.

“I felt really stupid at that time, because I didn't scream or do anything. I suddenly remembered my stupidity.

rendah diri, perilaku melukai diri sendiri, penurunan dalam merawat diri, serta penurunan motivasi untuk menjalani kehidupan.

“...Kalo ke orang tua, mah, saya jadi, yaaa... ada kesalnya, ada emosinya. Bahkan istilahnya kalo dipikir, kalo saya boleh memilih, saya nggak mau lahir dari orang yang seperti ini.” - Partisipan 2 (Suni; SUN, BAG1, h.3).

“...Terus setelah itu saya takut kena *HIV*. Mungkin emang orang tua niat pengen ngancurin anaknya. Ya udah, saya ancurin sekalian. Saya mabok trus itu, mbak, semaleman setiap ketemu tamu yang banyak duit. Udah... saya kesel juga sama orang tua saya gitu, minummm... trus tiap hari, nyabu, ngimek, ganja. Buat ngancurin hidup.” - Partisipan 2 (Suni; SUN, BAG1, h.5).

“...Pas akhirnya gue yang kejadian kekerasan seksual, nilai gue makin *drop drop drop drop drop*... kayak... kenapa ya... dia kan pacar gue, tapi ngelakuin itu ke gue? Tega banget. Waktu itu gue nggak punya motivasi untuk belajar UN. Gue ampe dipanggil guru BK. 'Kamu nilainya kok *drop*-nya... *drop* banget ya? Tapi bukan nilai kamu doang, tapi cara kamu bersikap juga jadi *drop*, ibu ngeliat kalo kamu ke sekolah baju kamu berantakan, rambut kamu berantakan, mata kamu kayak nggak hidup, kamu beda banget sama pertama kali masuk.’” - Partisipan 3 (Tatiana; TAT, BAG1, h.3).

“Saya kan *first time* ya maksudnya hamil itu, dan saya udah melakukan pencegahan, jadi saya lumayan *shock*. Tapi respon pacar saya ternyata nggak *shock*. Responnya biasa aja. Malahan dia nanya, 'Oke, kamu maunya gimana ke depannya?', dan pas saya nangis, saya kan sering nangis ya, respon dia tuh malah marah... 'Kamu nangis mulu, udah ga usah nangis, maunya apa sih, gugurin aja kalo gitu!'. Saya kesel dan marah banget sama dia karena ga mau tanggung jawab.” - Partisipan 1 (Dona; DON, BAG1, h.4).

Kedua, adanya tuntutan pada diri untuk mampu memiliki kontrol akan situasi yang terjadi dengan memberikan perlawanan saat kekerasan seksual terjadi. Pada kenyataannya, partisipan studi tidak dapat melawan dan mengalami respon *freeze* saat kekerasan seksual terjadi. Hal ini menimbulkan perasaan menyalahkan diri sendiri.

“Saya kayak ngerasa bego banget ya saat itu, karena saya nggak teriak atau ngapa-ngapain. Saya tiba-tiba

At that time, I froze, and the next day I didn't even tell my friends, my best friend. It happened again when I was forced to have an abortion. Feeling guilty about having an abortion because I felt like I had no choice but to have an abortion." - Participant 1 (Dona; DON, PART 1, p.3).

"At that time, I still regretted why I allowed him to treat me like that. So I blamed myself at that time. 'Oh, this must have happened because I allowed this to happen.' I just agree with whatever what my mother said." - Participant 3 (Tatiana; TAT, BAG1, p.12).

Thirdly, there is no support from people who are expected to support. The closest people who are considered to provide assistance choose not to help, even to the point of blaming the study participants for the events that occurred. This causes feelings of disappointment, feelings of inferiority, mood swings, decreased self-care, withdrawal, decreased motivation, and even self-harm.

"Before, I was really close to my friends. But since I was controlled by Reva, I disappeared, never played together with them again. So they are annoyed with me. Because it's like 'Okay, you can just be with Reva then.' Then when that happened, they became more... increasingly, they said, 'Yeah, it was your fault, we already told you that before.' When I finally asked my mother for help, it turned out she was angry, she blamed me, she looked at me like I was disgusting, she really treated my condition at that time like a lowly person. Just like that, I was given a forum in a large family, with the faces of my family looking very disgusted with me. Do you understand that it's like... there's an elementary school kid, he's not allowed to meet me, because they're afraid of me being a bad influence. Even though my position was asking my mother and father for help. That's where I'm really sad. Since then, I have increasingly seen myself as lowly, because my mother sees me as lowly. I'm like I've just given up, whatever, I don't think about anything anymore, what you want to do with my life, so I feel like this isn't my life anymore, so I'll give it up. Then suddenly I had a malfunction. I don't want to eat, I don't want to leave the room, then... eee... cutting my arms, eee... then basically I lock the room, don't go to college, watch something funny, but I don't really get what's funny. In those two weeks I didn't shower at all, didn't wash my hair at all. It's really like a homeless person." - Participant 3 (Tatiana; TAT, BAG2, p.15).

teringat kebodohan saya aja. Pada saat itu, saya nge-freeze kan, dan besoknya bahkan saya nggak cerita ke temen, ke sahabat saya itu. Hal itu terulang lagi pas saya dipaksa untuk melakukan aborsi. Perasaan bersalah untuk aborsi karena merasa nggak punya pilihan selain aborsi." - Partisipan 1 (Dona; DON, BAG1, h.3).

"Gue waktu itu masih menyesali kenapa gue mau digituin si. Jadi gue menyalahkan diri gue sendiri saat itu. 'Oh hal ini pasti terjadi karena gue memperbolehkan ini terjadi.' Gue setuju aja dengan apa yang emak gue bilang." - Partisipan 3 (Tatiana; TAT, BAG1, h.12).

Ketiga, tidak diperolehnya dukungan dari orang yang diharapkan akan mendukung. Orang terdekat yang dianggap akan memberikan bantuan memilih untuk tidak membantu, bahkan hingga menyalahkan partisipan studi akan peristiwa yang terjadi. Hal ini menimbulkan perasaan kecewa, perasaan rendah diri, perubahan suasana hati, penurunan dalam merawat diri, menarik diri, penurunan motivasi, hingga melukai diri.

"Sebelumnya, aku dekat banget sama temen-temenku. Tapi semenjak gue dikontrol sama Reva, gue tuh ilang, nggak pernah ikut main lagi. Jadi mereka tuh sebel sama gua. Karena kayak 'Ya sudah, lu sama Reva aja.' Trus pas kejadian itu, mereka makin... makin ya, mereka bilang 'Ya itu salah lu, kan kita udah bilang ke lu sebelumnya.' Pas akhirnya gue minta tolong nyokap itu ternyata dia malah marah, nyalahin gue, dia liat gue kayak orang jijik, bener-bener menyikapi kondisi gue waktu itu kayak orang yang rendah saja sih. Udah gitu gue diforumin di satu keluarga besar, dengan muka keluarga gue sangat jijik sama gue. Lu ngerti gak sih kayak... sampe ada anak bocah baru SD gitu ampe ga dibolehin ketemu sama gue, karena takut ter-*influence* sama gue yang nggak baik gitu. Padahal di situ posisinya gue minta tolong ama nyokap gue. Itu di situ gue sedih banget. Dari sejak itu gue makin melihat gue rendah, karena emak gue ngeliat gue rendah. Gue kayak udah pasrah aja, terserah gue udah nggak mikir apapun, mau lu apain hidup gue, ya gue ngerasanya ini bukan hidup gue lagi, jadi serah lu. Trus gue tiba-tiba *malfunction* gitu. Nggak mau makan, nggak mau keluar kamar, terus... eee... *cutting* di tangan, eee... terus pokoknya gue ngunci kamar, nggak kuliah, nonton yang lucu, tapi gue nggak memaknai lucu itu. Dalam dua minggu itu sama sekali gue nggak mandi deh, nggak keramas sama sekali. Bener-bener kayak gimbal." - Partisipan 3 (Tatiana; TAT, BAG2, h.15).

“I was upset with my friends. I was really disappointed because they left the WhatsApp Group without saying anything after I told them that I got back with Satria. Since then I blamed myself more, but on the other hand I was really angry with my friends who blamed me instead.” - Participant 1 (Dona; DON, PART 2, p.14).

Automatic and Intrusive Rumination Stage

In the automatic and intrusive rumination stage, study participants experienced emotional stress accompanied by the emergence of repetitive thoughts that occurred automatically and disrupted daily life (automatic and intrusive rumination). These thoughts emerged continuously because of core beliefs that were shaken by sexual violence. Upstander behavior began to be seen in one of the participants, namely Participant 3 (Tatiana), which will be discussed in the following description.

At this stage, there are two themes of recurring thoughts and emotional pressure that they experience, namely: (1) thoughts of self-blame; and (2) feelings of inferiority. One of the themes of recurring thoughts and emotional pressure that Participant 3 (Tatiana) experienced was the background to the emergence of upstander behavior.

Firstly, thoughts of self-blame can cause psychosomatic symptoms (for example: heart palpitations, difficulty breathing, blurred vision), uncomfortable emotions, self-harm, and even suicidal thoughts.

“Sometimes I still remember it, and sometimes I still dream about those moments. It usually appears when I’m close to someone, I’m really afraid of making the same mistake with this new person. I start blaming myself again because I was trapped in that situation before, and I will blame myself even more if it happens again. When those recurring thoughts appear, my heart usually races, I have difficulty breathing, feelings of sadness mixed with anger to the point of crying, and I experience a low mood for several days. I also have thoughts of suicide and self-harm.” - Participant 1 (Dona; DON, PART 3, p.20).

“It usually appears because of many problems, economic needs, it usually appears in the mind, plus the awareness that the ability to face life's tribulations, if I fail and can't stand it, I'm stuck working like that again. That's what makes me afraid. Because I do have limited skills, education. I'm afraid to go back

“Aku kesel sama temen-temenku. Aku kecewa banget karena mereka *left group* dari *WhatsApp Group* tanpa bilang apa-apa kan setelah aku cerita aku balikan sama Satria. Semenjak itu aku makin menyalahkan diri aku, tapi di sisi lain aku marah banget sama temen-temen aku yang malah menyalahkan aku.” - Partisipan 1 (Dona; DON, BAG2, h.14).

Tahap Automatic and Intrusive Rumination

Pada tahap *automatic and intrusive rumination*, partisipan studi mengalami tekanan emosi yang disertai dengan munculnya pikiran berulang yang terjadi secara otomatis dan mengganggu kehidupan sehari-hari (*automatic and intrusive rumination*). Pikiran ini muncul secara terus-menerus karena adanya keyakinan inti yang terguncang akibat kekerasan seksual. Perilaku *upstander* mulai terlihat pada salah satu partisipan, yaitu Partisipan 3 (Tatiana), yang akan dibahas pada uraian berikut.

Pada tahap ini, terdapat dua tema pikiran berulang dan tekanan emosi yang mereka alami, yaitu: (1) pikiran menyalahkan diri sendiri; dan (2) perasaan rendah diri. Salah satu tema pikiran berulang dan tekanan emosi yang Partisipan 3 (Tatiana) alami menjadi latar belakang munculnya perilaku *upstander*.

Pertama, pikiran menyalahkan diri hingga menimbulkan gejala psikosomatis (misalnya: jantung berdebar, kesulitan napas, penglihatan kabur), emosi tidak nyaman, melukai diri, hingga pikiran untuk bunuh diri.

“Tuh kadang aku masih keinget, dan kadang aku masih dibawa mimpi sih momen-momen pada saat itu. Biasanya muncul kalo aku lagi deket sama orang, aku takut banget melakukan kesalahan yang sama dengan orang baru ini. Aku jadi nyalahin diri aku lagi karena dulu bisa terjebak dalam situasi tersebut, dan aku akan lebih menyalahkan diri aku kalo sampe keulang lagi. Ketika pikiran-pikiran berulang tersebut muncul, biasanya jantung aku berdebar, kesulitan bernapas, perasaan sedih yang bercampur marah hingga menangis, serta mengalami *low mood* selama beberapa hari. Aku juga punya pikiran untuk bunuh diri dan melukai diri.” - Partisipan 1 (Dona; DON, BAG3, h.20).

“Muncul tuh biasanya karena banyak masalah, kebutuhan secara ekonomi, muncul itu biasanya pikiran, ditambah sadar kalo kemampuan untuk menghadapi ujian hidup, kalo gagal dan nggak kuat mentoknya kerja begitu lagi. Itu yang membuat ketakutan sendiri buat saya. Karena memang saya punya keterbatasan

again. Oh my, I can't imagine going back. Many in the world are vulnerable to violence. So if that happens, it's like I'm immediately overwhelmed when it happens, everything appears like that. Nervous, tense, seeing stars, shaking, but it's like my heart is beating fast. I also usually don't feel like doing anything, I usually just lie down all day, let the house be a mess, or feel angry" - Participant 2 (Sun; SUN, PART 2, p.13).

Secondly, recurring feelings of inferiority, so that study participants feel they have to fulfill other people's requests in order to be accepted by their environment, and feel responsible for other people's problems, even though they do not really want to or cannot.

"My feelings of inferiority are massive. Usually this affects friendships, I always position myself at the lowest level compared to other people. I feel like I have a sense of responsibility to help other people and it's hard for me to refuse... I feel like I should help them and I think that to be accepted by the environment I can't refuse, I have to make them feel helped and happy with my presence. Often times I keep doing it when I really can't and am really tired. Yeah, it turns out it has a lot of negative impacts, it becomes a vicious circle in friendship. Made fun by people. There I actually felt uncomfortable when I please people. There are people who are nice to please, there are those who are even rude... using me. But at first, because I thought, 'Well, yeah, I really deserve to be like this.', I felt like I was punishing myself. It's like... I let myself be tormented." - Participant 3 (Tatiana; TAT, BAG2, p.15-17).

Study participants were motivated to take responsibility for helping others in their difficulties, especially survivors of sexual violence. Participant 3 (Tatiana) felt sorry if others felt the same way as they did. Participant 3 (Tatiana) would usually accompany, listen, and invite the person to play with them, because Participant 3 (Tatiana) did not want the person to feel what Participant 3 (Tatiana) felt before, which was feeling alone when facing a crisis. By helping, Participant 3 (Tatiana) hoped to make their self feel calmer and less guilty.

"Apart from to please people, I sometimes know and can feel people who have the same experience as

keterampilan, pendidikan. Takut balik lagi. Aduh saya kalo masuk situ lagi gimana ya. Banyak di dunia itu kan rentan kekerasan. Jadi kalo gitu kayak langsung kejembren begitu peristiwanya, muncul semua gitu. Deg-degan, tegang, kunang-kunang, gemeteran, tapi kayak jantungnya deg deg deg deg. Aku juga biasanya jadi nggak *mood* ngapa-ngapain, paling aku tiduran seharian, ngebiarin rumah berantakan, sama ada perasaan marah" - Partisipan 2 (Sun; SUN, BAG2, h.13).

Kedua, perasaan rendah diri yang berulang, sehingga partisipan studi merasa harus memenuhi permintaan orang lain agar diterima lingkungan, dan merasa bertanggungjawab pada masalah orang lain, walau sebenarnya tidak mau atau tidak bisa.

"Perasaan rendah diri gue itu gede banget. Biasanya ngaruh ke pertemanan, gue selalu memposisikan diri gue paling rendah dari orang lain. Gue jadi kayak punya rasa bertanggungjawab untuk bantu orang lain dan gue susah buat nolak... gue ngerasa emang seharusnya gue ngebantu mereka dan mikirnya emang untuk dapat diterima sama lingkungan gue nggak boleh nolak, gue harus bikin mereka terbantu dan seneng sama kehadiran gue. Sering kali gue tetep lakuin di saat gue sebenarnya lagi nggak bisa dan lagi capeek banget. Ya gitu ternyata jadi banyak dampak negatifnya, jadi lingkaran setan dalam pertemanan. Digoblok-goblokin orang. Di situ gue ngerasa nggak nyaman ternyata ketika gue *please* orang. Ada orang yang enak gue *please*, ada yang malah kurang ajar... manfaatin gue. Tapi sumber awalnya, karena gue mikir 'Ya sudah, emang gue pantas diginiin.', gue jadi kayak nge-*punish* diri gue sendiri. Kayak... gue membiarkan diri gue tersiksa." - Partisipan 3 (Tatiana; TAT, BAG2, h.15-17).

Partisipan studi terdorong untuk bertanggungjawab membantu kesulitan orang lain, terutama pada penyintas kekerasan seksual. Partisipan 3 (Tatiana) merasa kasihan jika orang lain merasakan hal yang sama seperti dirinya. Partisipan 3 (Tatiana) biasanya akan menemani, mendingarkan, dan mengajak orang tersebut untuk bermain bersama dirinya, karena Partisipan 3 (Tatiana) tidak mau orang tersebut merasakan apa yang Partisipan 3 (Tatiana) rasakan sebelumnya, yaitu merasa sendirian ketika menghadapi masa krisis. Dengan membantu, Partisipan 3 (Tatiana) berharap dapat membuat dirinya merasa lebih tenang dan tidak merasa bersalah.

"Selain karena untuk nge-*please* orang, gue kadang itu bisa tahu dan bisa merasakan orang yang punya

me... so usually I approach the person, I invite them to play, I chat with them... and I was correct, when I'm with them, they told me that they had experienced sexual violence too. I remember when I experienced that incident alone... I really know what it was like... I felt like I saw that person as me when I was alone... so I wanted to accompany them so they wouldn't feel like I did at that time. I also feel guilty if I don't help them. Even though sometimes I become too overbearing... like everyone needs me, I force myself to always be there... even though I'm really tired, I still require myself to help them, listen to them.” - Participant 3 (Tatiana; TAT, BAG2, p.17).

These recurring thoughts related to low self-esteem triggered Participant 3 (Tatiana) to show behavior as an upstander, namely accompanying and listening to other survivors of sexual violence. Participant 3 (Tatiana) did this because Participant 3 (Tatiana) did not want other people to feel the same loneliness that Participant 3 (Tatiana) felt when they were a victim of sexual violence. If using the Theory of Planned Behavior (TPB) scheme, Participant 3 (Tatiana)'s internalization of their feelings towards other victims of sexual violence is a background factor that gives rise to upstander behavior. Their internalization made Participant 3 (Tatiana) believe that there would be a positive impact if Participant 3 (Tatiana) became an upstander, so Participant 3 (Tatiana) had a positive attitude to help others as an upstander (attitude toward the behavior).

However, the positive attitude that Participant 3 (Tatiana) has is accompanied by an internalization of their low self-esteem, resulting in Participant 3 (Tatiana) forcing their self to help as much as possible according to the expectations of the person being helped (subjective norm). This causes them to not yet have control over their behavior (perceived behavioral control), namely the difficulty of refusing other people's requests even though it is beyond their capacity to help. In the end, Participant 3 (Tatiana) remains an upstander when it is beyond their capacity (actual control), resulting in the impact that Participant 3 (Tatiana) feels being feeling exhausted, feeling unappreciated, and feeling used by others.

At this stage, it is seen that the upstander behavior carried out by the study participants resulted in unintended negative consequences for the study participants themselves, because they did not yet have full control

pengalaman yang sama kayak gue... jadi biasanya gue deketin orangnya, gue ajak main, gue ajak ngobrol begitu... bener aja pas gue temenin, dia cerita kalo pernah ngalami kekerasan seksual juga. Gue jadi inget dulu gue pas ngalami kejadian itu sendirian... gue tahu banget rasanya kayak apa... gue kayak ngeliat orang itu sebagai gue waktu dulu pas sendirian... jadi gue pengen nemenin dia supaya dia nggak ngerasa kayak gue waktu itu. Gue juga jadi ngerasa bersalah kalo nggak bantu dia. Walaupun kadang gue jadi berlebihan... kayak setiap orang itu ngebutuhin gue, gue jadi mengharuskan diri gue untuk selalu ada... walaupun gue lagi capeek banget, gue tetap mengharuskan diri gue untuk bantu dia, dengerin dia.” - Partisipan 3 (Tatiana; TAT, BAG2, h.17).

Pikiran berulang terkait rendah diri ini memicu Partisipan 3 (Tatiana) menunjukkan perilaku sebagai *upstander*, yaitu menemani dan mendengarkan penyintas kekerasan seksual lainnya. Hal ini Partisipan 3 (Tatiana) lakukan karena Partisipan 3 (Tatiana) tidak ingin orang lain merasakan kesendirian yang sama dengan yang Partisipan 3 (Tatiana) rasakan saat menjadi korban kekerasan seksual. Jika menggunakan skema *Theory of Planned Behavior (TPB)*, penghayatan Partisipan 3 (Tatiana) mengenai perasaannya terhadap korban kekerasan seksual lainnya merupakan *background factors* yang memunculkan perilaku *upstander*. Penghayatannya tersebut membuat Partisipan 3 (Tatiana) yakin ada dampak positif jika Partisipan 3 (Tatiana) menjadi *upstander*, sehingga Partisipan 3 (Tatiana) bersikap positif untuk membantu orang lain sebagai *upstander (attitude toward the behavior)*.

Namun, sikap positif yang Partisipan 3 (Tatiana) miliki ini disertai dengan penghayatan terhadap harga dirinya yang rendah, sehingga mengakibatkan Partisipan 3 (Tatiana) mengharuskan dirinya untuk membantu semaksimal mungkin sesuai harapan orang yang dibantu (*subjective norm*). Hal ini membuatnya belum memiliki kontrol atas perilakunya (*perceived behavioral control*), yaitu kesulitan menolak permintaan orang lain meskipun sudah di luar kapasitasnya untuk membantu. Pada akhirnya, Partisipan 3 (Tatiana) tetap menjadi *upstander* di saat hal tersebut di luar kapasitas kemampuannya (*actual control*), sehingga dampak yang Partisipan 3 (Tatiana) rasakan adalah merasa kelelahan, perasaan tidak dihargai, dan merasa dimanfaatkan oleh orang lain.

Pada tahap ini, terlihat bahwa perilaku *upstander* yang dilakukan partisipan studi menghasilkan konsekuensi negatif yang tidak disengaja bagi diri partisipan studi, karena belum sepenuhnya memiliki kontrol atas perilaku-

over their own behavior. The feelings of inferiority that were still felt caused the study participants to have difficulty helping others according to their capacity.

Manage Emotional Distress Stage

After the automatic and intrusive rumination stage, the next posttraumatic growth (PTG) process experienced by the three study participants was trying to overcome the emotional distress felt (manage emotional distress) due to shaken core beliefs and repeated rumination. At this stage, upstander behavior appeared in Participant 2 (Suni) and reappeared in Participant 3 (Tatiana) which will be discussed in the following description.

At this stage, there were seven ways that study participants did to cope with the emotional pressure they felt, with one of them being the background for the emergence of upstander behavior.

Firstly, distancing their selves from the perpetrator, for example by breaking off relationships and reducing the intensity of interactions. This step helps study participants recognize themselves again and realize that they are still empowered without the perpetrator.

Secondly, getting closer to their selves religiously, for example through prayer, worship, or learning from religious figures who have faced difficult trials. This provides peace when intrusive ruminations arise.

Thirdly, trying new activities or hobbies, such as journaling, listening to music, watching movies, talking positively to yourself, or drawing, to express and calm their selves.

Fourthly, seeking professional help, such as a psychologist or psychiatrist. This is especially to deal with suicidal thoughts.

Fifthly, finding new meanings related to oneself and the events experienced. This new meaning helped study participants reduce their feelings of guilt about their inability to have control during a crisis. Their understanding of the normal freeze response that occurs when experiencing sexual violence reduced their feelings of guilt.

Sixthly, participating in social activities or organizations such as campus associations or Non-Governmental Orga-

nya sendiri. Perasaan rendah diri yang masih dirasakan menyebabkan partisipan studi kesulitan membantu orang lain sesuai dengan kapasitas dirinya.

Tahap Manage Emotional Distress

Setelah tahap *automatic and intrusive rumination*, proses *posttraumatic growth (PTG)* selanjutnya yang dialami ketiga partisipan studi adalah berusaha mengatasi tekanan emosional yang dirasakan (*manage emotional distress*) akibat adanya keyakinan inti yang terguncang dan ruminasi yang berulang. Pada tahap ini, perilaku *upstander* muncul pada Partisipan 2 (Suni) dan kembali muncul pada Partisipan 3 (Tatiana) yang akan dibahas pada uraian berikut.

Pada tahap ini, terdapat tujuh cara yang dilakukan oleh partisipan studi untuk mengatasi tekanan emosi yang mereka rasakan, dengan salah satunya menjadi latar belakang bagi munculnya perilaku *upstander*.

Pertama, mengambil jarak dari pelaku, misalnya dengan memutuskan hubungan dan mengurangi intensitas dalam berinteraksi. Langkah ini membantu partisipan studi mengenali dirinya kembali dan menyadari bahwa mereka tetap berdaya tanpa kehadiran pelaku.

Kedua, mendekatkan diri secara religius, misalnya melalui doa, ibadah, atau belajar dari tokoh agama yang pernah menghadapi ujian berat. Hal ini memberikan ketenangan saat pikiran berulang (*intrusive rumination*) muncul.

Ketiga, mencoba aktivitas atau hobi baru, seperti menulis jurnal, mendengarkan musik, menonton film, berbicara positif pada diri sendiri, atau menggambar, untuk mengekspresikan dan menenangkan diri.

Keempat, mencari bantuan profesional, seperti psikolog atau psikiater. Hal ini terutama untuk menghadapi pikiran bunuh diri.

Kelima, mencari makna baru terkait diri dan peristiwa yang dialami. Makna baru ini membantu partisipan studi mengurangi perasaan bersalahnya akan ketidakmampuannya dalam memiliki kontrol saat masa krisis. Pemahamannya terkait respon *freeze* yang wajar terjadi saat mengalami kekerasan seksual membuat perasaan bersalah mereka berkurang.

Keenam, berpartisipasi dalam kegiatan atau organisasi sosial seperti himpunan kampus maupun Lembaga Swa-

nizations (NGOs) that focus on fulfilling community welfare. This activity provides a sense of happiness, motivation, and a sense of worth and empowerment, because it can be useful for others, feel needed, accepted, and increase self-confidence and a positive view of oneself.

Seventhly, seeking social support by sharing stories, asking for advice and protection. The support received makes participants believe that there are other people who can accept them, so they are more confident in leaving the perpetrator.

“Over time after I chatted with my friends... they started to respect my decisions more... and not force their will anymore. At first they seemed subjective, reflecting their worries, right. But my friend finally said 'Are you sure?' to me. I said sure. My friend said that if you really want to, that's fine, but if you don't, that's okay. Well, they are starting to accept that they can't control everything from me. Most of them said, 'It's just that you know what the consequences are. So whatever your decision is, I support it.' Because of that, I learned that if there are different forms of help, the impact is also different. In the past, they were angry because they were worried about me, yes, maybe that was a form of help too, but the method wasn't right, it actually made things worse. Now they respect my decisions, and this makes me feel more appreciated... I actually become more confident because they can trust me, I can leave Satria because I feel trusted that I can...” - Participant 1 (Dona; DON, BAG2, p.17).

The social support received also helped study participants to develop themselves and help them find new meanings related to themselves.

“From there I was interested in NGO K, is this for me to find information, find a way to get out of here. It turned out I was accepted at NGO K, I was allowed to go there every day. Well then, I secretly ran away from my uncle's house there in the morning to study.” - Participant 2 (Suni; SUN, PART 1, p. 5).

“...in the NGO I was taught about overall health, protecting myself from sexually transmitted diseases, avoiding and facing threats of violence, exploitation, and stigma from others. I was also introduced to re-

daya Masyarakat (LSM) yang berfokus untuk memenuhi kesejahteraan masyarakat. Aktivitas ini memberikan rasa bahagia, motivasi, serta rasa berharga dan berdaya, karena dapat bermanfaat bagi orang lain, merasa dibutuhkan, diterima, serta meningkatkan kepercayaan akan kemampuan diri dan pandangan positif terhadap diri.

Ketujuh, mencari dukungan sosial dilakukan dengan membagi cerita, meminta saran dan perlindungan. Dukungan yang diterima membuat partisipan percaya bahwa ada orang lain yang dapat menerima dirinya, sehingga mereka semakin yakin untuk meninggalkan pelaku.

“Seiring waktu setelah gue ajak ngobrol temen-teman gue... mereka mulai bisa lebih menghargai keputusan gue... dan nggak maksain kehendak mereka lagi. Awalnya kan mereka kayak subjektif gitu, nge-reflect kecemasan mereka kan soalnya. Tapi temenku ini akhirnya bilang ‘Yakin nggak?’ ke aku. Aku bilang yakin. Temenku bilang kalo emang mau, ya sudah, tapi kalo misal pun engga, ya ga pa pa. Nah, mereka mulai bisa menerima kalo mereka ga bisa kontrol semuanya dari gue. Mereka paling bilang ‘Cuma ya lo tau kan konsekuensinya kayak bagaimana. Jadi apa pun keputusan lo, gue dukung.’. Karena itu gue jadi belajar kalo ternyata bentuk pertolongan itu beda-beda ya, dampaknya juga beda-beda. Dulu mereka marah karena khawatir sama gue, ya mungkin itu bentuk pertolongan juga, tapi caranya nggak tepat malah bikin makin runyam. Kalo sekarang mereka menghargai keputusan gue, dan ini ngebuat gue merasa lebih dihargai... gue malah jadi lebih percaya diri karena mereka bisa percaya sama gue, gue jadi bisa ninggalin si Satria karena gue ngerasa dipercaya kalo gue bisa...” - Partisipan 1 (Dona; DON, BAG2, h.17).

Dukungan sosial yang didapat juga membantu partisipan studi untuk melakukan pengembangan diri maupun membantu menemukan makna baru terkait dirinya sendiri.

“Dari situ saya tertarik sama LSM K, apa ini ya buat saya cari informasi, cari jalan untuk keluar dari sini. Ternyata saya diterima di LSM K, saya diperbolehkan untuk main ke sana setiap hari. Ya udah, saya diem-diem kalo pagi suka kabur dari rumah paman ke sana untuk belajar.” - Partisipan 2 (Suni; SUN, BAG1, h.5).

“...di LSM saya diajarin tentang kesehatan secara keseluruhan, menjaga diri dari penyakit menular seksual, menghindari dan menghadapi ancaman kekerasan, eksploitasi, dan stigma dari orang lain. Saya juga dike-

lated institutions that could work together to deal with the problem of sex trafficking. When I understood that, I was invited to be a peer who helped accompany friends like me... who also experienced sex trafficking. I was responsible for listening, responding to other survivors' stories, providing education on reproductive health, and sharing my experiences. I feel very grateful and happy when I can provide assistance to other survivors. I was taught to help appropriately and safely.” - Participant 2 (Sun; SUN, PAG3, p.24).

“The most important thing is that I understand that helping other survivors requires the survivors to be willing to be helped and not force them. Maybe they feel scared, so they don't want to be helped. Because sometimes people see me as trying to position myself, they see everyone out there as evil. Because they are in that position, right. So it's not easy. So it does take a process to convince them first. That's the most important thing, if the others can be worked on. Being trusted to be a peer makes me feel more empowered and useful to other survivors. Although, sometimes there are obstacles, but usually I look at it first, if the problem is because of the prostitution place, then that's it, I usually ask for help from other parties to persuade the prostitution place to allow their children to get support, the point is they have to dare to make a decision. Now if the problem is from the person who doesn't want to be helped, then that's it, I won't force them and it won't affect my emotions either because I know why they refuse... I just introduce myself and tell them that I can help.” - Participant 2 (Sun; SUN, PART 3, p.26).

Seeking and getting social support at this stage triggered Participant 2 (Sun) and Participant 3 (Tatiana) to exhibit upstander behavior. Participant 2 (Sun) demonstrated upstander behavior by becoming a responsible peer in providing emotional and social support to victims of sexual violence. If referring the Theory of Planned Behavior (TPB) scheme, the process of Participant 2 (Sun)'s upstander behavior began with Participant 2 (Sun)'s internalization that Non-Governmental Organization (NGO) K could help them get out of prostitution. In addition to this assistance, Participant 2 (Sun) also received guidance from Non-Governmental Organization (NGO) K to help other survivors of sexual violence.

nal in ke lembaga-lembaga terkait yang bisa bekerja sama dalam menghadapi masalah *sex trafficking* ini. Pas saya udah ngerti tuh, saya diajak untuk jadi teman sebaya yang membantu mendampingi teman-teman yang kayak saya... yang juga mengalami *sex trafficking*. Saya bertanggungjawab untuk mendengarkan, merespons cerita penyintas lainnya, memberikan edukasi terkait kesehatan reproduksi, dan membagikan pengalaman saya. Saya merasa sangat bersyukur dan bahagia saat dapat memberikan bantuan kepada penyintas lainnya. Saya diajarkan untuk menolong yang tepat dan aman.” - Partisipan 2 (Sun; SUN, BAG3, h.24).

“Hal yang paling utama adalah saya memahami dalam membantu penyintas lainnya itu perlu kesediaan dari penyintas itu sendiri untuk ditolong dan tidak memaksa. Mungkin dia merasa ketakutan bisa jadi, jadi dia nggak mau ditolong. Karena kan kadang orang liatnya kalo saya coba memposisikan diri memang ngeliat semua orang di luar sana itu pasti jahat. Karena kan dia ada di posisi yang seperti itu kan. Jadi nggak mudah. Jadi memang butuh proses untuk meyakinkan mereka dulu. Itu yang paling utama, kalau yang lain bisa diusahakan. Dipercaya untuk menjadi teman sebaya membuat saya merasa lebih berdaya dan bermanfaat bagi penyintas lainnya. Walaupun, kadang ada saja hambatannya, tapi biasanya saya liat dulu, kalo masalahnya karena dari tempat prostitusinya, ya sudah, saya biasanya minta bantuan pihak lain untuk membujuk tempat prostitusinya membolehkan anak-anaknya untuk mendapatkan dampingan, intinya harus berani ngambil keputusan. Nah kalo masalahnya dari anaknya yang nggak mau ditolong, ya sudah, saya nggak akan maksa dan nggak akan mempengaruhi emosi saya juga karena saya tahu kenapa mereka menolak... saya cukup dengan memperkenalkan diri dan memberitahu mereka bahwa saya bisa membantu.” - Partisipan 2 (Sun; SUN, BAG3, h.26).

Mencari dan mendapatkan dukungan sosial pada tahap ini memicu Partisipan 2 (Sun) dan Partisipan 3 (Tatiana) menimbulkan perilaku *upstander*. Partisipan 2 (Sun) menunjukkan perilaku *upstander* dengan menjadi teman sebaya yang bertanggungjawab dalam memberikan penguatan secara emosional dan sosial pada korban kekerasan seksual. Jika menggunakan skema *Theory of Planned Behavior (TPB)*, proses terjadinya perilaku *upstander* Partisipan 2 (Sun) diawali dengan adanya penghayatan Partisipan 2 (Sun) bahwa Lembaga Swadaya Masyarakat (LSM) K dapat membantunya keluar dari prostitusi. Selain bantuan tersebut, Partisipan 2 (Sun) juga mendapatkan bimbingan yang diberikan oleh Lem-

This condition is a background factor for the occurrence of upstander behavior. The experience of being guided by Non-Governmental Organization (NGO) K formed Participant 2 (Suni)'s perception regarding the positive impacts (attitude toward the behavior) that might occur if Participant 2 (Suni) helped, namely that other survivors of sexual violence could understand overall health, protect themselves from sexually transmitted diseases, avoid and face threats of violence, exploitation, and stigma from others.

Guidance from Non-Governmental Organization (NGO) K formed Participant 2 (Suni)'s belief that Participant 2 (Suni) would be supported by many institutions to become an upstander (subjective norm). Because Participant 2 (Suni) had knowledge about how to help properly and safely, as well as the courage to make decisions, Participant 2 (Suni) also perceived their self as having the ability to be an upstander (perceived behavioral control), so Participant 2 (Suni) was confident that they would be able to deal with other survivors of sexual violence who were willing or unwilling to be helped. Participant 2 (Suni) also felt capable (actual control) of overcoming obstacles as an upstander. The upstander behavior that Participant 2 (Suni) did gave a new meaning related to their self and their world, namely Participant 2 (Suni) felt more empowered and useful to other survivors of sexual violence when acting as a peer.

In addition to Participant 2 (Suni), Participant 3 (Tatiana) also demonstrated upstander behavior again. Participant 3 (Tatiana) began to learn to help others based on the person's readiness and according to their own capacity. Participant 3 (Tatiana) learned this internalization from their friend who reminded Participant 3 (Tatiana) that Participant 3 (Tatiana) should not feel responsible for all other people's difficulties. Participant 3 (Tatiana) began to understand that even though Participant 3 (Tatiana) had experienced difficulties, it did not mean that other people's difficulties were Participant 3 (Tatiana's) responsibility. For Participant 3 (Tatiana), support from their friend to help them carry out upstander behavior was very necessary.

“Well, they often said, 'Don't agree to it!', that's when I thought, 'Oh actually, I can still refuse here.'. They don't like it when I'm like that, they often say 'Are you their mother?' Like... 'You don't need to be responsible for everyone.'” - Participant 3 (Tatiana; TAT, BAG2, p.17).

baga Swadaya Masyarakat (LSM) K untuk menolong penyintas kekerasan seksual lainnya. Kondisi ini merupakan *background factors* untuk terjadinya perilaku *upstander*. Pengalaman dibimbing Lembaga Swadaya Masyarakat (LSM) K membentuk persepsi Partisipan 2 (Suni) mengenai dampak positif (*attitude toward the behavior*) yang mungkin terjadi jika Partisipan 2 (Suni) menolong, yaitu penyintas kekerasan seksual lainnya dapat memahami kesehatan secara keseluruhan, menjaga diri dari penyakit menular seksual, menghindari dan menghadapi ancaman kekerasan, eksploitasi, dan *stigma* dari orang lain.

Bimbingan Lembaga Swadaya Masyarakat (LSM) K membentuk keyakinan Partisipan 2 (Suni) bahwa Partisipan 2 (Suni) akan didukung banyak lembaga untuk menjadi *upstander* (*subjective norm*). Karena Partisipan 2 (Suni) memiliki pengetahuan tentang cara menolong yang tepat dan aman, serta keberanian dalam mengambil keputusan, Partisipan 2 (Suni) juga mempersepsikan dirinya memiliki kemampuan sebagai *upstander* (*perceived behavioral control*), sehingga Partisipan 2 (Suni) yakin dirinya akan mampu menghadapi penyintas kekerasan seksual lainnya yang bersedia maupun yang tidak bersedia untuk ditolong. Partisipan 2 (Suni) juga merasa mampu (*actual control*) mengatasi hambatan sebagai *upstander*. Perilaku *upstander* yang Partisipan 2 (Suni) lakukan ini memberikan makna baru terkait dirinya dan dunianya, yaitu Partisipan 2 (Suni) merasa lebih berdaya dan bermanfaat bagi penyintas kekerasan seksual lainnya ketika berperan sebagai teman sebaya.

Selain Partisipan 2 (Suni), Partisipan 3 (Tatiana) juga menunjukkan kembali perilaku *upstander*. Partisipan 3 (Tatiana) mulai belajar menolong orang lain berdasarkan kesiapan orang tersebut dan sesuai dengan kapasitasnya sendiri. Pemahaman ini Partisipan 3 (Tatiana) pelajari dari temannya yang mengingatkan Partisipan 3 (Tatiana) agar Partisipan 3 (Tatiana) tidak harus merasa bertanggung jawab atas semua kesulitan orang lain. Partisipan 3 (Tatiana) mulai memahami bahwa meskipun Partisipan 3 (Tatiana) pernah merasakan kesulitan, bukan berarti kesulitan orang lain merupakan tanggung jawab Partisipan 3 (Tatiana). Bagi Partisipan 3 (Tatiana), dukungan dari temannya untuk membantunya melakukan perilaku *upstander* sangat diperlukan.

“Nah dia di situ sering bilang ‘Jangan mau!’, di situ gue jadi mikir, ‘Oh sebenarnya gue masih bisa nolak loh di sini.’. Dia ga suka kalo gue begitu, dia sering bilang ‘Elu emaknya?’ kayak... ‘Lu nggak perlu bertanggung jawab sama semua orang.’” - Partisipan 3 (Tatiana; TAT, BAG2, h.17).

"If you help, it's for the welfare of other people. But I did the help because I was in my position of being... hopeless. So it's like when I help them, that just makes me feel better. I feel it's for myself, to build my own self-esteem." - Participant 3 (Tatiana; TAT, BAG2, p.26).

"So, at that time I came to understand, to help people, the initial dynamic was that I wanted to try to get them to trust me because there is some relation and I wanted to let them know that I wouldn't force them to accept my help, but I would be there if they need something. In essence, it means gaining trust. It seems like just gaining trust is already really difficult. If you have gained trust, it seems like everything will be easier." - Participant 3 (Tatiana; TAT, BAG4, p.36).

With this social support, Participant 3 (Tatiana) experienced a change in the way they became an upstander. If referring to the Theory of Planned Behavior (TPB) scheme, Participant 3 (Tatiana)'s upstander behavior was influenced (background factors) by feelings of being unwell when they became an upstander and support from their close friends regarding being the right upstander, namely considering the readiness of the person being helped and Participant 3 (Tatiana)'s own well-being. Their new internalization of the right way to help formed Participant 3 (Tatiana)'s perception of the positive impact (attitude toward the behavior) of helping appropriately, namely that survivors of sexual violence will get the right picture to get out of the sexual violence they experienced, feel not alone, and feel that there are other people who can be trusted to help. Support from their close friends also influenced Participant 3 (Tatiana) in having the perception that their close friends would agree with their upstander behavior as long as Participant 3 (Tatiana) did it while still considering their own well-being (subjective norm).

Their friend's support also helped Participant 3 (Tatiana) in forming behavioral control, and the perception of their own abilities and capacities began to form, namely Participant 3 (Tatiana) had the knowledge to help that was in accordance with their own capacity and the readiness of others to be helped (perceived behavioral control), so that Participant 3 (Tatiana) was able to demonstrate upstander behavior by considering their own well-being and the willingness of survivors of sexual violence to be helped (actual control). This helped Participant 3 (Tatiana) have a new meaning about their self and their world,

"Kalo ngebantu itu kan untuk kesejahteraan orang lain. Tapi gue ngelakuin bantuan itu karena gue ada di posisi gue yang... *hopeless*. Jadi kayak ketika gue membantu dia, *that makes me feel better* aja. Gue ngerasa itu untuk diri gue sendiri, untuk nge-build *self-esteem* aku sendiri." - Partisipan 3 (Tatiana; TAT, BAG2, h.26).

"Jadi, waktu itu tuh gue jadi paham, buat nolong orang dinamika awalnya adalah gue mau berusaha dia percaya sama gua karena adanya ke-*relate*-an dan gue mau ngasih tau ke dia kalo gue nggak akan maksa nolong lo, tapi gue akan ada kalo lu butuh sesuatu. Intinya, berarti *gaining trust*. Kayaknya *gaining trust* aja itu udah sulit banget. Kalo udah *gaining trust* kayaknya semuanya jadi lebih gampang." - Partisipan 3 (Tatiana; TAT, BAG4, h.36).

Dengan adanya dukungan sosial ini, Partisipan 3 (Tatiana) mengalami perubahan cara saat menjadi *upstander*. Jika menggunakan skema *Theory of Planned Behavior (TPB)*, perilaku *upstander* dari Partisipan 3 (Tatiana) dilatarbelakangi (*background factors*) dengan adanya perasaan tidak sejahtera saat menjadi *upstander* dan adanya dukungan dari teman dekatnya terkait menjadi *upstander* yang tepat, yaitu mempertimbangkan kesiapan orang yang ditolong dan kesejahteraan diri Partisipan 3 (Tatiana). Pemahaman barunya mengenai cara menolong yang tepat tersebut membentuk persepsi Partisipan 3 (Tatiana) tentang dampak positif (*attitude toward the behavior*) dari menolong dengan tepat, yaitu penyintas kekerasan seksual akan mendapatkan gambaran yang tepat untuk keluar dari kekerasan seksual yang dialami, merasa tidak sendirian, dan merasa ada orang lain yang dapat dipercaya untuk menolong. Dukungan dari teman dekatnya juga mempengaruhi Partisipan 3 (Tatiana) dalam memiliki persepsi tentang teman dekatnya akan setuju terhadap perilaku *upstander*-nya selama Partisipan 3 (Tatiana) melakukannya dengan tetap mempertimbangkan kesejahteraan diri sendiri (*subjective norm*).

Dukungan temannya tersebut juga membantu Partisipan 3 (Tatiana) dalam membentuk kontrol perilaku, dan persepsi akan kemampuan serta kapasitas dirinya mulai terbentuk, yaitu Partisipan 3 (Tatiana) memiliki pengetahuan untuk menolong yang sesuai dengan kapasitas dirinya serta kesiapan orang lain untuk ditolong (*perceived behavioral control*), sehingga Partisipan 3 (Tatiana) mampu menunjukkan perilaku *upstander* dengan mempertimbangkan kesejahteraan diri dan kesediaan penyintas kekerasan seksual untuk ditolong (*actual control*). Hal tersebut membantu Partisipan 3 (Tatiana) memiliki makna

namely Participant 3 (Tatiana) felt more empowered and valuable because they could help others under their own control.

The upstander behavior that emerged in Participant 2 (Suni) and Participant 3 (Tatiana) at this stage showed that there were positive consequences that they obtained after helping other survivors of sexual violence. This helped them in strengthening the posttraumatic growth (PTG) process that they experienced with the emergence of new, more positive meanings related to themselves and their world.

Deliberate Rumination Stage

As time went by and the recovery process that had been undergone, the three study participants began to gain new meanings about themselves and their experiences (deliberate rumination). At this stage, Participant 1 (Dona) showed upstander behavior after gaining new meanings which will be discussed in the following description.

There are four new meanings about oneself and the experiences one has had, one of which is the background for the emergence of upstander behavior.

Firstly, understanding that the study participants' beliefs about themselves being lowly, worthless, ugly, and unlovable were not true. These beliefs were eventually discovered by the study participants as a form of manipulation by the perpetrator so that the study participants were always under behavioral control. This helped the study participants feel more empowered, resilient, confident, able to prioritize themselves, and more sensitive in identifying manipulative people.

“Yes, it turns out that I finally realized that it wasn't that I was ugly or anything, but that I had thoughts that were the result of his manipulation, he was committing violence emotionally, sexually, manipulating my emotions. He did it for his benefit. So that I want to obey, so he makes me believe that I'm not worthy, I'm ugly, no one can accept me other than him.” - Participant 3 (Tatiana; TAT, BAG2, p.24).

Secondly, the experience was God's way of helping the study participants in facing a bigger crisis and helping the study participants to be stronger, more useful, and better than before the crisis. This meaning helped the study participants in the process of forgiving themselves, by understanding that the incident had happened and

baru tentang dirinya dan dunianya, yaitu Partisipan 3 (Tatiana) merasa lebih berdaya dan berharga karena dapat menolong orang lain atas kendali diri sendiri.

Perilaku *upstander* yang muncul pada partisipan Partisipan 2 (Suni) dan Partisipan 3 (Tatiana) pada tahap ini menunjukkan bahwa terdapat konsekuensi positif yang mereka dapatkan setelah menolong penyintas kekerasan seksual lainnya. Hal tersebut membantu mereka dalam memperkuat proses *posttraumatic growth (PTG)* yang mereka alami dengan munculnya makna baru yang lebih positif terkait diri dan dunianya.

Tahap Deliberate Rumination

Seiring berjalannya waktu dan proses pemulihan yang telah dijalani, ketiga partisipan studi mulai mendapatkan pemaknaan baru mengenai diri dan pengalaman yang pernah dialaminya (*deliberate rumination*). Pada tahap ini, Partisipan 1 (Dona) menunjukkan perilaku *upstander* setelah mendapatkan makna baru yang akan dibahas pada uraian berikut.

Terdapat empat pemaknaan baru mengenai diri dan pengalaman yang pernah dialami, salah satunya menjadi latar belakang bagi munculnya perilaku *upstander*.

Pertama, memahami bahwa keyakinan partisipan studi terkait dirinya rendah, tidak berharga, jelek, dan tidak ada yang akan menerima adalah tidak benar. Keyakinan ini akhirnya diketahui partisipan studi merupakan bentuk dari manipulasi pelaku agar partisipan studi selalu berada di bawah kontrol perilaku. Hal ini membantu partisipan studi merasa lebih berdaya, tangguh, percaya diri, mampu memprioritaskan dirinya, dan lebih peka dalam mengidentifikasi orang yang manipulatif.

“Ya ternyata gue akhirnya sadar bukan gue jelek atau gimana, tapi gue punya pikiran itu akibat dari manipulasinya, dia ngelakuin kekerasan secara emosional, secara seksual, manipulasi emosi gue. Dia lakuin itu untuk keuntungan dia. Biar gue mau nurut, jadi dia bikin gue yakin kalo gue gak *worthy*, gue jelek, nggak ada yang bisa nerima gue selain dia.” - Partisipan 2 (Tatiana; TAT, BAG2, h.24).

Kedua, pengalaman yang dialami merupakan cara Tuhan menolong partisipan studi dalam menghadapi krisis yang lebih besar serta membantu partisipan studi untuk lebih kuat, lebih bermanfaat, dan lebih baik dari sebelum terjadinya krisis. Pemaknaan ini membantu partisipan studi dalam proses memaafkan diri, dengan me-

was the best decision they could have made at that time.

Thirdly, understanding that their experiences of sexual violence can be beneficial to others, by sharing many of the ways in which study participants have dealt with times of crisis, can actually raise hope for other survivors of sexual violence that there is always a way out and they are not alone.

Fourthly, assistance provided to survivors of sexual violence needs to be carried out appropriately to avoid unintended negative consequences.

“Because I’ve experienced it, with how my environment treats me, like I see the impact of how my friends help me. At first, I thought their help was subjective, sometimes it wasn’t sympathy but subjective. They were angry because I got back with this person, but I mean, like ‘Why are you angry?’, because ‘You told me already blalala?’. I felt like I wanted to tell them, I wanted to educate the people around them, to help them without being transactional. Just because this person went back to their partner, doesn’t mean it’s like ‘Oh, I’ve helped them.’. We can’t put out our POV to them. So what I mean is ‘What’s the best thing we can do for them. Just being there.’. When they need us to help them get out of toxicity, you also have to see the readiness of the person who wants to be helped. You have to see how this person is. When they are in a low-low state, then we suddenly help them by saying ‘Come on, come on, you can do it.’ excessively, they still won’t do anything. She’s not ready. Meanwhile, when they are in a high-high state, the person who is helping them doesn’t believe them anymore, ‘Meh, they won’t want my help anyway.’. We shouldn’t help them like that, it will only add to the problems of the person we want to help, poor thing.” - Participant 1 (Dona; DON, PART 3, p.24).

The existence of a new meaning that Participant 1 (Dona) has regarding the consequences of how to help appropriately triggers Participant 1 (Dona) to show upstander behavior towards victims of sexual violence by providing appropriate emotional support. If referring to the Theory of Planned Behavior (TPB) scheme, the process of Participant 1 (Dona)’s upstander behavior begins with an appreciation of the impact that Participant 1 (Dona) feels from the help given by their friend (background factors). Participant 1 (Dona) identifies the help

mahami bahwa kejadian tersebut sudah terjadi dan merupakan keputusan terbaik yang dapat mereka buat pada saat itu.

Ketiga, memahami bahwa pengalaman kekerasan seksual mereka dapat bermanfaat bagi orang lain, dengan banyak menceritakan cara partisipan studi menghadapi masa krisis ternyata dapat membangkitkan harapan kepada penyintas kekerasan seksual lainnya bahwa jalan keluar selalu ada dan mereka tidak sendirian.

Keempat, bantuan yang diberikan kepada penyintas kekerasan seksual perlu dilakukan dengan tepat untuk menghindari konsekuensi negatif yang tidak disengaja.

“Karena aku pernah ngalamin kan, dengan gimana lingkungan aku terhadap aku, kayak aku melihat dampak dari cara temen aku menolong aku. Awalnya, menurut gue pertolongan mereka itu subjektif ya, kadang itu bukan simpati tapi subjektif. Mereka marah karena gue balikan sama ini orang, tapi maksud gue, kayak ‘Lu marahnya karena apa?’, karena ‘Lo udah bilang ke gue blalala?’. Aku ngerasa kepengen memberitahu, pengen mengedukasi orang di sekitar mereka, dengan tolonglah mereka dengan tanpa transaksional begitu loh. Cuma karena orang ini balik lagi ke pasangannya, bukan berarti trus tuh kayak ‘Ah ni udah gue tolongin.’. Kita ga bisa *put out POV* ke dia dong. Jadi maksudnya ‘*Apa the best thing we can do for them. Ya being there saja.*’. Pas mereka butuh kita untuk membantu orang keluar dari *toxic*, itu kamu juga harus liat ke-siapaan orang yang mau dibantu. Kamu harus liat ini orang lagi gimana. Kalo lagi *low-low*-nya ya tiba-tiba kita bantu dengan ‘Ayo ayo ayo kamu bisa.’ dengan berlebihan, ya dia tetep ga bakal ngapa-ngapain. *She’s not ready*. Sedangkan pas ini orang lagi *high-high*-nya orang yang bantu udah ga percaya, ‘Alah entar juga ga mau ni orang.’. Kan jangan sampe cara bantu kayak gitu, malah nambah masalah orang yang mau kita bantu, kasian.” - Partisipan 1 (Dona; DON, BAG3, h.24).

Adanya makna baru yang dimiliki Partisipan 1 (Dona) terkait konsekuensi dari cara membantu dengan tepat memicu Partisipan 1 (Dona) menunjukkan perilaku *upstander* pada korban kekerasan seksual dengan memberikan dukungan emosional yang tepat. Jika menggunakan skema *Theory of Planned Behavior (TPB)*, proses terjadinya perilaku *upstander* Partisipan 1 (Dona) dimulai dari adanya penghayatan terkait dampak yang Partisipan 1 (Dona) rasakan dari pertolongan yang diberikan oleh temannya (*background factors*). Partisipan 1 (Dona) mengidentifikasi

received in a way that feels inappropriate if the help comes from individuals who are unable to manage their emotions, are subjective, give negative assessments of their decisions, and impose their will. This can lead to hostility if Participant 1 (Dona) does not meet their expectations.

On the other hand, Participant 1 (Dona) felt appreciated when receiving support from people who provided assistance in the right way, did not force their will, and fully believed in their decisions. From their background factors, Participant 1 (Dona) had a perception related to the positive impact (attitude toward the behavior) that might occur if Participant 1 (Dona) helped appropriately, namely that the victim would not feel alone when experiencing a crisis, thus preventing a more severe impact on the mental health of survivors of sexual violence. The experience of being helped by their friend in the right way made Participant 1 (Dona) have the perception that their close friend would also help other survivors of sexual violence, and Participant 1 (Dona) was sure that they would get support from their friend to become an upstander (subjective norm).

Having the experience of being supported in ways that are considered appropriate and inappropriate by their friends, shaped Participant 1 (Dona)'s perception regarding their ability to understand how to help that is considered appropriate and how to avoid providing help in ways that are considered inappropriate. Participant 1 (Dona) understood that one of the obstacles in helping survivors of sexual violence is the difficulty for survivors of sexual violence to get out of the violent relationship. This made Participant 1 (Dona) more understanding and empathetic if survivors of sexual violence still find it difficult to get out of their relationship. Participant 1 (Dona) will not stigmatize or force their will on survivors of sexual violence (perceived behavioral control). Participant 1 (Dona)'s ability to demonstrate upstander behavior (actual control) helped Participant 1 (Dona) find new meaning related to their self and their world. Participant 1 (Dona) felt that they could be more useful and their success in helping survivors of sexual violence made them more confident that they had recovered from trauma even further.

The upstander behavior that emerged in Participant 1 (Dona) at this stage showed that there were positive consequences that Participant 1 (Dona) got after helping other survivors of sexual violence. This helped them further strengthen the posttraumatic growth (PTG) process

pertolongan yang didapat dengan cara yang dirasa tidak tepat jika bantuan berasal dari individu yang tidak mampu mengelola emosinya, bersikap subjektif, memberikan penilaian negatif terhadap keputusannya, serta memaksakan kehendaknya. Hal ini dapat menyebabkan permusuhan jika Partisipan 1 (Dona) tidak memenuhi harapan mereka.

Sebaliknya, Partisipan 1 (Dona) merasa dihargai ketika menerima dukungan dari orang yang memberikan bantuan dengan cara yang tepat, tidak memaksakan kehendak, dan penuh percaya pada keputusannya. Dari faktor latar belakangnya tersebut, Partisipan 1 (Dona) memiliki persepsi terkait dampak positif (*attitude toward the behavior*) yang mungkin terjadi jika Partisipan 1 (Dona) menolong dengan tepat, yaitu korban tidak akan merasa sendirian saat mengalami krisis sehingga mencegah dampak yang lebih berat pada kesehatan mental penyintas kekerasan seksual. Pengalaman dibantu oleh temannya dengan cara yang tepat menjadikan Partisipan 1 (Dona) memiliki persepsi bahwa teman dekatnya juga akan membantu penyintas kekerasan seksual lainnya, dan Partisipan 1 (Dona) yakin akan mendapatkan dukungan dari temannya untuk menjadi *upstander* (*subjective norm*).

Memiliki pengalaman didukung dengan cara yang dirasa tepat dan tidak dari temannya, membentuk persepsi Partisipan 1 (Dona) terkait kemampuannya dalam memahami cara menolong yang dirasa tepat dan cara menghindari memberikan pertolongan dengan cara yang dirasa tidak tepat. Partisipan 1 (Dona) memahami bahwa salah satu hambatan dalam menolong penyintas kekerasan seksual adalah sulitnya penyintas kekerasan seksual untuk keluar dari hubungan kekerasan tersebut. Hal ini membuat Partisipan 1 (Dona) lebih memahami dan berempati jika penyintas kekerasan seksual masih sulit lepas dari hubungannya. Partisipan 1 (Dona) tidak akan memberikan *stigma* atau memaksakan kehendak kepada penyintas kekerasan seksual (*perceived behavioral control*). Kemampuan Partisipan 1 (Dona) dalam menunjukkan perilaku *upstander* (*actual control*) membantu Partisipan 1 (Dona) menemukan makna baru terkait diri dan dunianya. Partisipan 1 (Dona) merasa bahwa dirinya dapat menjadi lebih bermanfaat dan keberhasilannya dalam membantu penyintas kekerasan seksual membuatnya semakin yakin bahwa dirinya telah semakin pulih dari trauma.

Perilaku *upstander* yang muncul pada partisipan Partisipan 1 (Dona) pada tahap ini menunjukkan bahwa terdapat konsekuensi positif yang Partisipan 1 (Dona) dapatkan setelah menolong penyintas kekerasan seksual lainnya. Hal tersebut membantunya semakin memperkuat

that Participant 1 (Dona) experienced with the emergence of new, more positive meanings related to their self and their world.

Acceptance of Changed World Stage and Post-traumatic Growth (PTG) Process Results

The new meanings that the three study participants had helped individuals accept themselves and their world again after experiencing shocks to their core beliefs due to the sexual violence they experienced. When individuals are able to rebuild their beliefs about themselves and their world that were shaken after experiencing a crisis, the individual can be said to have achieved post-traumatic growth (PTG). The results of the posttraumatic growth (PTG) process that the study participants went through until they were able to find new meanings related to themselves and the world that were more acceptable influenced several aspects of the lives of the three study participants.

Firstly, respect for their life is demonstrated by appreciating their ability to have high self-awareness, respecting the process of courage in making decisions, self-confidence, and strong determination to get out of the crisis, and appreciating their understanding of adaptive boundaries to create healthier and more respectful relationships.

“My self-awareness. My self-awareness is still high.”
- Participant 1 (Dona; DON, PART 4, p.25).

“Finally I can appreciate it, miss, I appreciate the process that I did. I am brave enough to make decisions with big risks that I will face, when I have strong determination, I will do it.” - Participant 2 (Suni; SUN, PART 3, p.19).

Secondly, the three study participants highly appreciated the social support they received during the crisis to the point that it helped them achieve posttraumatic growth (PTG), thus better understanding a healthier relationship, which is when each party knows and behaves according to their portion in the relationship, builds healthy boundaries, respects each other, and does not need to interfere in personal matters. With this meaning, the three study participants felt very appreciative of the friendships they had chosen and currently have (friends from the past and present) because the relationship felt healthier and more positive.

proses *posttraumatic growth* (PTG) yang Partisipan 1 (Dona) alami dengan munculnya makna baru lagi yang lebih positif terkait diri dan dunianya.

Tahap Acceptance of Changed World dan Hasil Proses Posttraumatic Growth (PTG)

Makna baru yang dimiliki ketiga partisipan studi tersebut membantu individu menerima diri dan dunianya kembali setelah mengalami guncangan pada keyakinan inti akibat kekerasan seksual yang dialami. Ketika individu mampu membangun kembali keyakinan (*beliefs*) terhadap diri dan dunianya yang sempat terguncang setelah mengalami krisis, individu tersebut dapat dikatakan mencapai *posttraumatic growth* (PTG). Hasil dari proses *posttraumatic growth* (PTG) yang dilalui partisipan studi hingga dapat menemukan makna baru terkait diri dan dunia yang lebih dapat diterima mempengaruhi beberapa aspek kehidupan ketiga partisipan studi.

Pertama, penghargaan terhadap kehidupannya ditunjukkan dengan mengapresiasi kemampuan akan kesadaran diri yang tinggi, menghormati proses keberanian dalam mengambil keputusan, keyakinan diri, dan tekad yang kuat untuk keluar dari krisis, serta menghargai pemahaman mereka tentang batasan (*boundaries*) yang adaptif untuk menciptakan hubungan yang lebih sehat dan saling menghargai.

“*Self-awareness* saya sih. Kesadaran diri saya tuh masih tinggi.” - Partisipan 1 (Dona; DON, BAG4, h.25).

“Akhirnya saya bisa menghargai ya, mbak, saya menghargai proses yang saya lakukan. Saya cukup berani dalam mengambil keputusan dengan risiko yang besar yang akan saya hadapi, saya emang kalo punya tekad kuat ya saya lakuin.” - Partisipan 2 (Suni; SUN, BAG3, h.19).

Kedua, ketiga partisipan studi sangat menghargai dukungan sosial yang mereka dapatkan saat masa krisis hingga membantu mereka mencapai *posttraumatic growth* (PTG), sehingga lebih memahami hubungan yang lebih sehat, yaitu ketika tiap pihak mengetahui dan berperilaku sesuai porsinya dalam hubungan, membangun batasan yang sehat, saling menghargai, dan tidak perlu mencampuri urusan pribadi. Dengan makna tersebut, ketiga partisipan studi merasa sangat menghargai pertemanan yang sudah mereka pilih dan miliki saat ini (teman dari masa lalu maupun masa kini) karena hubungannya terasa lebih sehat dan positif.

“When I feel secure then... eee... accept me as I am. It's a cliché but it's back to feeling secure. I can be whatever I am and I don't feel compelled to do anything. Not draining. Then... eee... just makes the vibe like that, I don't need to worry about what to chat with them. Suddenly it just flowed... and the filtered person appreciated my past. So if I'm triggered or something, they're aware that it's an impact of the past.” - Participant 3 (Tatiana; TAT, BAG3, p.31).

Thirdly, the recovery process and the process of achieving posttraumatic growth (PTG) formed the self-strength of the three study participants, namely being more sensitive in assessing other people's behavior (one of which is manipulative behavior), having higher empathy than before, especially when meeting other survivors of sexual violence, feeling more resilient after going through a period of crisis that can help in dealing with other problems, feeling more empowered, becoming more patient and sincere, and having the motivation to always want to learn and high curiosity.

“I have become more sensitive to red flags. I have also become more patient, because I am a reckless person... and patience means more like sometimes you don't get what you want. Or sometimes what you get is not what you expect. I feel like 'You're used to getting good things, used to winning, you don't learn that there are people out there.' or 'There are things that make you down but it's not the end of the world for you.'. Be sincere. Haha... be patient and sincere.” - Participant 1 (Dona; DON, PART 4, p.29).

“In the end, I was appointed as a program manager at NGO K. I wasn't taught anything. In other words, I wasn't told how to do this, you do this, no, I was just self-taught. So I felt like I wanted to learn and was very curious. So when people were talking, I would pay attention at them, oh that's how it's done. I started reading books. It was the same when I was interested in coming to the NGO K office. So I felt like if I couldn't do it, when I was stuck, don't just complain, but try to find the positive side, what can be done. In other words, don't keep looking at the shortcomings.” - Participant 2 (Suni; SUN, PART 1, p. 4).

Fourthly, the experiences gained gave the study participants new opportunities to help more survivors of sexual violence by having a life goal of becoming a social worker or psychologist, making the crisis experience a

“Ketika gue *feel secure* terus... eee... terima gua apa adanya. Itu klise tapi itu balik lagi *feel secure*. Gue bisa jadi apa adanya dan gue nggak merasa tertuntut untuk ngelakuin apa pun. Gak *draining*. Terus... eee... *makes the vibe* aja gitu, gue ga perlu pusing ngobrol apa sama dia. Tiba-tiba udah ngalir saja... dan orang yang terfilter itu, menghargai masa lalu gua. Jadi kalo gue *ke-trigger* atau apa mereka aware itu dampak dari masa lalu.” - Partisipan 3 (Tatiana; TAT, BAG3, h.31).

Ketiga, proses pemulihan dan proses mencapai *post-traumatic growth* (PTG) membentuk kekuatan diri dari ketiga partisipan studi, yaitu lebih peka dalam menilai perilaku orang lain (salah satunya adalah perilaku manipulatif), memiliki empati yang lebih tinggi dari sebelumnya, terutama ketika bertemu dengan penyintas kekerasan seksual lainnya, merasa lebih tangguh setelah melewati masa krisis yang dapat membantu dalam menghadapi masalah lainnya, merasa lebih berdaya, menjadi lebih sabar dan ikhlas, serta memiliki motivasi ingin selalu belajar dan keingintahuan yang tinggi.

“Aku jadi lebih memiliki sensitifitas terhadap *red flag*. Aku juga jadi lebih sabar, karena aku kan orangnya grasak-grusuk ya... dan sabarnya maksudnya lebih ke kadang kamu nggak dapetin apa yang kamu mau. Atau kadang yang kamu dapetin bukan yang kamu ekspektasikan. Aku merasa kayak ‘Elu karena biasa dapetin yang enak, biasa menang, lu gak belajar bahwa ada orang di luar sana.’ atau ‘Ada hal yang bikin lo *down* tapi itu bukan akhir dunia lu.’. Ikhlas. Haha... sabar dan ikhlas.” - Partisipan 1 (Dona; DON, BAG4, h.29).

“Pada akhirnya, saya ditunjuk jadi *program manager* di LSM K. Itu semua kan nggak diajarin. Istilahnya nggak dikasih tau ini kamu begini begini, engga, otodidak aja. Jadi saya rasa ingin belajar dan ingin tahunya tinggi. Jadi saya kalo lagi orang bicara saya liat, oh begitu ya caranya. Saya jadi baca baca buku. Sama halnya pas saya tertarik untuk datang ke kantor LSM K. Jadi rasanya kalo saya nggak bisa tuh, mentok gitu ya rasanya, jangan ngeluh aja tapi coba cari hal yang positifnya juga, apa yang bisa dilakuin. Istilahnya jangan ngeliat kurangnya terus.” - Partisipan 2 (Suni; SUN, BAG1, h.4).

Keempat, pengalaman yang dimiliki membuat partisipan studi memiliki kesempatan baru untuk membantu lebih banyak lagi penyintas kekerasan seksual dengan memiliki tujuan hidup menjadi pekerja sosial maupun

useful lesson for themselves and others, and changing their roles to be independent and not dependent or hung by others.

“After that incident, I wanted it just to be symbolic, ‘I’ve been through that.’, and I had answers to questions that could be used for other people to survive too.” - Participant 3 (Tatiana; TAT, PART 3, p.32).

“It turns out that a woman, whoever we are, we must be able to stand on our own two feet. I am me, others are themselves. I am not a slave, I do not enslave them either. So we are equal.” - Participant 2 (Suni; SUN, PART 3, p.20).

Fifthly, the three study participants realized God's abundant goodness, one of which was by providing resources to the study participants in dealing with crises, having faith and belief that this life has meaning and purpose (one of which is by helping others in the right way), believing in the destiny that God has given that life is not always a crisis, every crisis must have an end.

“I am increasingly convinced that God exists because the evidence from God is all visible... from the past until now, it is evidence from God. Because sometimes God gives gifts that are not in accordance with me, in other words, I still have many sins, many violations. But God still loves me. I feel that way. That's why I am always grateful... that's how it is” - Participant 2 (Suni; SUN, PART 3, p.18).

“I believe that my life has meaning. I used to want to die, right. But now I think, ‘Wait, I’ve been given this vassal to do something.’ I don't know what that something is, so I'll just let the best of it be.” - Participant 1 (Dona; DON, BAG4, p.30).

The change in spiritual meaning also helped study participants understand that each person is unique in solving their problems, so that study participants would never blame and underestimate someone who still has difficulty getting out of an unhealthy relationship or who experiences sexual violence in their relationship.

Conclusions regarding the dynamics of the emergence of upstander behavior in the posttraumatic growth (PTG)

psikolog, menjadikan pengalaman krisis sebagai pelajaran yang bermanfaat bagi dirinya dan orang lain, serta mengubah peran untuk dapat mandiri dan tidak bergantung dan juga digantungkan oleh orang lain.

“Setelah kejadian itu, gue pengen mempunyai simbolisnya saja, *I’ve been through that.*’, dan gue punya jawaban atas pertanyaan yang bisa dipake untuk orang lain untuk mereka *survive* juga.” - Partisipan 3 (Tatiana; TAT, BAG3, h.32).

“Ternyata emang seorang perempuan, siapa pun kita, kita harus mampu berdiri di kaki sendiri. Saya ya saya, orang lain ya itu dia dan dirinya. Saya bukan budak, dia juga nggak saya budakin. Jadi kita sama-sama, setara.” - Partisipan 2 (Suni; SUN, BAG3, h.20).

Kelima, ketiga partisipan studi menyadari kebaikan Tuhan yang berlimpah salah satunya dengan memberikan sumber daya pada diri partisipan studi dalam menghadapi krisis, memiliki kepercayaan dan keyakinan bahwa kehidupan ini memiliki makna dan tujuan (salah satunya dengan membantu orang lain dengan cara yang tepat), percaya akan takdir yang Tuhan berikan bahwa hidup tidak selamanya krisis, tiap krisis pasti memiliki akhir.

“Saya semakin yakin Allah itu ada karena bukti-bukti dari Allah udah keliatan semua... dari dulu sampe saat ini kan suatu bukti dari Allah. Karena kadang Allah tuh ngasih hadiah nggak sesuai sama saya, istilahnya saya masih banyak dosa, banyak melanggar. Tapi Allah tetep sayang sama saya. Saya ngerasa kayak gitu. Makanya saya selalu bersyukur... begitu sih” - Partisipan 2 (Suni; SUN, BAG3, h.18).

“Gue percaya gue tuh hidup ada *meaning*-nya. Kan gue pernah pengen mati ya. Tapi kalo sekarang gue mikirnya, ‘Wait, gue ini dikasih wadah untuk *do something.*’. Gue ga tau ya *do something*-nya apa, jadi ya *let the best of* itu aja.” - Partisipan 1 (Dona; DON, BAG4, h.30).

Perubahan makna spiritual juga membantu partisipan studi memahami bahwa tiap manusia itu unik dalam menyelesaikan masalahnya, sehingga partisipan studi tidak akan pernah menyalahkan dan meremehkan seseorang yang masih sulit keluar dari hubungan yang tidak sehat atau yang mengalami kekerasan seksual dalam hubungannya.

Kesimpulan sehubungan dinamika timbulnya perilaku *upstander* dalam proses *posttraumatic growth* (PTG)

process based on the previous description are provided by the authors in Table 2.

Discussion

The results of this study indicate that upstander behavior occurs at the automatic and intrusive rumination, manage emotional distress, and deliberate rumination stages in the posttraumatic growth (PTG) process. Upstander behavior carried out at the manage emotional distress and deliberate rumination stages in the posttraumatic growth (PTG) process can help study participants achieve posttraumatic growth (PTG). Conversely, upstander behavior carried out at the automatic and intrusive rumination stages can have unintended negative consequences. These findings consistently provide more in-depth information to the results of previous studies by Guggisberg et al. (2021), Kerlin et al. (2017), Stidham et al. (2012), Strauss Swanson et al. (2020), Sweeney et al. (2018), and Volgin et al. (2019), which show that upstander behavior can support the achievement of posttraumatic growth (PTG) in some study participants, but also has the potential to cause unintended negative impacts. The differences in the impact of upstander behavior on the outcomes of these studies were largely influenced by subjective norms regarding the behavior, and the presence or absence of perceived behavioral control and adequate actual control.

Participants can be empowered to achieve posttraumatic growth (PTG) after showing upstander behavior because at the stages of managing emotional distress and deliberate rumination in the posttraumatic growth (PTG) process, study participants are at the stage of trying to overcome the crisis by being open to getting social support, and starting to find new meaning. This social support can help participants find new meaning about themselves and their world, one of which is finding their potential. According to the Theory of Planned Behavior (TPB), the belief in support from significant others (subjective norm), as well as the belief in one's potential in facing obstacles (perceived behavioral control) in behaving, encourages individuals with their potential (actual control) to show behavior. The upstander behavior shown can give rise to new meanings about themselves and the world that are more acceptable to participants, and these meanings help study participants to achieve posttraumatic growth (PTG).

berdasarkan uraian sebelumnya disediakan oleh para penulis dalam Tabel 2.

Diskusi

Hasil studi ini menunjukkan bahwa perilaku *upstander* muncul pada tahap *automatic and intrusive rumination*, *manage emotional distress*, dan *deliberate rumination* dalam proses *posttraumatic growth (PTG)*. Perilaku *upstander* yang dilakukan pada tahap *manage emotional distress* dan *deliberate rumination* dalam proses *posttraumatic growth (PTG)* dapat membantu partisipan studi mencapai *posttraumatic growth (PTG)*. Sebaliknya, perilaku *upstander* yang dilakukan pada tahap *automatic and intrusive rumination* dapat menimbulkan konsekuensi negatif yang tidak disengaja. Temuan ini konsisten memberikan informasi yang lebih mendalam terhadap hasil studi sebelumnya oleh Guggisberg et al. (2021), Kerlin et al. (2017), Stidham et al. (2012), Strauss Swanson et al. (2020), Sweeney et al. (2018), dan Volgin et al. (2019), yang menunjukkan bahwa perilaku *upstander* dapat mendukung tercapainya *posttraumatic growth (PTG)* pada sebagian partisipan studi, namun juga berpotensi menimbulkan dampak negatif yang tidak diinginkan. Perbedaan dampak dari perilaku *upstander* pada hasil studi ini sangat dipengaruhi oleh norma subjektif mengenai perilaku, dan adanya atau tidak adanya kontrol perilaku yang dirasakan serta kontrol aktual yang memadai.

Partisipan studi dapat terbantu mencapai *posttraumatic growth (PTG)* setelah menunjukkan perilaku *upstander* karena pada tahap *manage emotional distress* dan *deliberate rumination* dalam proses *posttraumatic growth (PTG)*, partisipan studi sedang berada pada tahap upaya mengatasi krisis dengan terbuka untuk mendapatkan dukungan sosial, dan mulai mencari makna baru. Dukungan sosial tersebut dapat membantu partisipan menemukan makna baru tentang diri dan dunianya, salah satunya adalah menemukan potensi diri mereka. Menurut *Theory of Planned Behavior (TPB)*, adanya keyakinan akan dukungan dari *significant others (subjective norm)*, serta adanya keyakinan atas potensi diri dalam menghadapi hambatan (*perceived behavioral control*) untuk berperilaku, yang mendorong individu dengan potensi yang dimilikinya (*actual control*) untuk menunjukkan perilaku. Perilaku *upstander* yang ditunjukkan tersebut dapat memunculkan makna baru tentang diri, dan dunia yang lebih dapat diterima partisipan, dan makna tersebut membantu partisipan studi untuk mencapai *posttraumatic growth (PTG)*.

Table 2
Emergence Process of Upstander Behavior

Study Participant Name	Dimensions of the Posttraumatic Growth (PTG) Process	Emergence Process of the Upstander Behavior					Effects on Study Participant
		Background Factors	Attitude Toward the Behavior	Subjective Norm	Perceived Behavioral Control	Actual Control	
Participant 1 (Dona)	Deliberate Rumination	Having an understanding of the experience of being supported in a way that is felt to be appropriate and not by their friends.	Positive attitudes towards upstander behavior arise because of the perception that survivors of sexual violence who are helped will be protected from greater negative impacts on their mental health.	Having a perception of friends supporting them in showing upstander behavior.	Having a perception of one's own ability to help appropriately; understanding the difficulties or obstacles of survivors of sexual violence in ending relationships with perpetrators of sexual violence, having empathy, understanding stigma, and knowing the limits in providing assistance, such as not forcing one's will in helping other survivors.	Having the ability to identify obstacles in demonstrating upstander behavior and one's own ability to deal with them.	Feeling that they can be useful, and strengthening their belief that they are recovering from the trauma they have experienced, so that they can strengthen the posttraumatic growth (PTG) process.
Participant 2 (Sunu)	Manage Emotional Distress and Coping	There is guidance provided by NGO K.	Positive attitudes towards upstander behavior arise due to the perception that survivors of sexual violence who are helped can understand overall health, protect themselves from sexually transmitted diseases, avoid and face threats of violence, exploitation, and stigma from society.	There is a perception that there will be approval from NGO K and related institutions for Participant 2 (Sunu) to become an upstander and the perception that NGO K and related institutions will also become upstanders.	Having the perception that they have the ability to be an upstander, namely having knowledge regarding the right and safe way to help, the courage to make decisions, and the perception of being able to deal with other survivors of sexual violence who are willing or unwilling to be helped.	The ability of Participant 2 (Sunu) to face obstacles to becoming an upstander.	Feeling happy; seeing one's self as more empowered, and feeling that one can be useful to other survivors can strengthen the posttraumatic growth (PTG) process.
Participant 3 (Tatiana)	Automatic and Intrusive Rumination	Viewing themselves as inferior and having the experience of feeling alone when facing the impact of sexual violence.	Positive attitudes towards upstander behavior arise because of the perception that survivors of sexual violence will not feel alone in facing the crisis.	There is a perception that other people require them to help as much as possible according to the expectations of the person being helped.	Not having behavioral control, namely difficulty refusing other people's requests when it is beyond one's capacity to help.	Remain an upstander when it is beyond their capacity.	Often feeling exhausted, unappreciated, and taken advantage of, leading to a lower self-esteem. This had unintended negative consequences for the study participant.
	Manage Emotional Distress and Coping	There is a feeling of being unwell when becoming an upstander and guidance from close friends regarding becoming an upstander.	Positive attitudes towards upstander behavior arise because of the perception that survivors of sexual violence will get the right understanding to get out of sexual violence, feel that they are not alone, and feel that there are other people who can be trusted to help.	There is a perception that close friends will approve of their upstander behavior as long as the study participant does so with proper consideration of their own well-being.	Beginning with the perception of one's own abilities and capacities, namely having empathy and knowledge to help, which is in accordance with one's own capacity and the willingness of survivors of sexual violence to be helped.	Participant 3's (Tatiana) ability to demonstrate upstander behavior by considering the well-being and willingness of survivors of sexual violence to be helped.	Feeling empowered and valuable because one can help others through their own control, thus strengthening the posttraumatic growth (PTG) process.

Tabel 2
Proses Timbulnya Perilaku Upstander

Nama Partisipan Studi	Dimensi Proses Posttraumatic Growth (PTG)	Proses Timbulnya Perilaku <i>Upstander</i>				Dampak Bagi Partisipan Studi		
		Background Factors	Attitude Toward the Behavior	Subjective Norm	Perceived Behavioral Control		Actual Control	Perilaku <i>Upstander</i>
Partisipan 1 (Dona)	<i>Deliberate Rumination</i>	Memiliki penghayatan terkait pengalaman didukung dengan cara yang dirasa tepat dan tidak oleh temannya.	Sikap positif terhadap perilaku <i>upstander</i> muncul karena adanya persepsi bahwa penyintas kekerasan seksual yang ditolong akan terhindar dari dampak negatif yang lebih besar pada kesehatan mentalnya.	Adanya persepsi temannya akan mendukungnya untuk menunjukkan perilaku <i>upstander</i> .	Adanya persepsi akan kemampuan diri untuk menolong dengan tepat, memahami kesulitan atau hambatan penyintas kekerasan seksual untuk mengakhiri hubungan dengan pelaku kekerasan seksual, memiliki empati, pemahaman tertentang <i>stigma</i> , dan mengetahui batasan dalam melakukan pertolongan, seperti tidak memaksakan kehendak dalam menolong penyintas lainnya.	Adanya kemampuan untuk mengidentifikasi hambatan dalam menunjukkan perilaku <i>upstander</i> dan kemampuan diri dalam menghadapinya.	Memberikan dukungan emosional dan sosial pada penyintas kekerasan seksual.	Merasa dapat bermanfaat, dan memperkuat keyakinannya bahwa dirinya semakin pulih dari trauma yang dimiliki, sehingga dapat meneguhkan proses <i>posttraumatic growth</i> (PTG).
Partisipan 2 (Sumi)	<i>Manage Emotional Distress and Coping</i>	Adanya bimbingan yang diberikan oleh LSM K.	Sikap positif terhadap perilaku <i>upstander</i> muncul karena adanya persepsi bahwa penyintas kekerasan seksual yang ditolong dapat memahami kesehatan secara keseluruhan, menjaga diri dari penyakit menular seksual, menghindari dan menghadapi ancaman kekerasan, eksploitasi, dan <i>stigma</i> dari masyarakat.	Adanya persepsi akan adanya persetujuan dari LSM K dan lembaga terkait untuk Partisipan 2 (Sumi) menjadi <i>upstander</i> dan persepsi bahwa LSM K dan lembaga terkait juga akan menjadi <i>upstander</i> .	Adanya persepsi akan kemampuan menjadi <i>upstander</i> , yaitu memiliki pengetahuan terkait cara menolong yang tepat dan aman, keberanian dalam mengambil keputusan, serta persepsi mampu menghadapi penyintas kekerasan seksual lainnya yang bersedia maupun yang tidak bersedia ditolong.	Adanya kemampuan Partisipan 2 (Sumi) dalam menghadapi hambatan untuk menjadi <i>upstander</i> .	Menjadi teman sebaya atau pendamping penyintas kekerasan seksual lainnya.	Merasa senang, melihat diri lebih berdaya, dan merasa dapat bermanfaat bagi penyintas lain, sehingga dapat meneguhkan proses <i>posttraumatic growth</i> (PTG).
Partisipan 3 (Tatiana)	<i>Automatic and Intrusive Rumination</i>	Memandang dirinya rendah dan memiliki pengalaman merasa sendirian ketika menghadapi dampak dari kekerasan seksual.	Sikap positif terhadap perilaku <i>upstander</i> muncul karena adanya persepsi bahwa penyintas kekerasan seksual tidak akan merasa sendirian dalam menghadapi krisis.	Adanya persepsi bahwa orang lain mengharkannya untuk membantu semaksimal mungkin sesuai harapan orang yang dibantu.	Belum memiliki kontrol perilaku, yaitu kesulitan untuk menolak permintaan orang lain saat hal tersebut di luar kapasitas diri untuk membantu.	Tetap menjadi <i>upstander</i> satu hal tersebut di luar kapasitas kemampuan dirinya.	Memberikan dukungan emosional dan sosial pada penyintas kekerasan seksual.	Sering kali merasa kelelahan, merasa tidak dihargai, dan dimanfaatkan orang lain, sehingga semakin memandang diri rendah. Hal ini menimbulkan konsekuensi negatif yang tidak diinginkan bagi partisipan studi.
	<i>Manage Emotional Distress and Coping</i>	Adanya perasaan tidak sejahtera saat menjadi <i>upstander</i> dan adanya bimbingan dari teman dekatnya terkait menjadi <i>upstander</i> .	Sikap positif terhadap perilaku <i>upstander</i> muncul karena adanya persepsi bahwa penyintas kekerasan seksual akan mendapatkan gambaran yang tepat untuk keluar dari kekerasan seksual, merasa tidak sendirian, dan merasa ada orang lain yang dapat dipercaya untuk menolong.	Adanya persepsi bahwa teman dekatnya akan menyetujui perilaku <i>upstander</i> -nya selama partisipan studi melakukannya dengan tepat memperhatikan dan keselamatan diri.	Mulai adanya persepsi akan kemampuan dan kapasitas dirinya, yaitu memiliki empati dan pengetahuan untuk menolong, yang sesuai dengan kapasitas dirinya dan dengan kesediaan penyintas kekerasan seksual untuk ditolong.	Adanya kemampuan Partisipan 3 (Tatiana) menunjukkan perilaku <i>upstander</i> dengan memperhatikan keselamatan diri dan kesediaan penyintas kekerasan seksual untuk ditolong.	Memberikan dukungan emosional dan sosial pada penyintas kekerasan seksual.	Merasa diri berdaya dan berharga karena dapat membantu orang lain atas kendali diri sendiri, sehingga dapat meneguhkan proses <i>posttraumatic growth</i> (PTG).

Meanwhile, study participants who experienced unintended negative consequences after demonstrating upstander behavior were influenced by subjective norms without adequate perceived behavioral control and actual control. The study participant perceived that significant others required them to help others as much as possible according to the expectations of the person being helped. The dynamics of the upstander behavior process can be identified as a trauma response known as the fawn response. This response is an unhealthy and dysfunctional relationship dynamic, when individuals take on the role of “giver”. Its characteristics include being dependent on other people's decisions, putting themselves down, having no social boundaries, feeling guilty for refusing requests, feeling compelled to serve others, and trying to please others without regard to one's own well-being, in the hope of gaining a sense of security and acceptance from the environment (Walker, 2013, as cited in Aigner, 2022).

In the automatic and intrusive rumination stage, individuals experience recurrent traumatic thoughts and memories that leave them vulnerable and helpless. The fawn response is often used by individuals as a trauma response when individuals try to relieve their emotional distress by pleasing others and demeaning themselves. As a result, even though the study participant lacked adequate perceived and actual behavioral control, they still exhibited upstander behaviors due to difficulty making decisions and refusing others' requests. Although the goal is to gain acceptance, this response is often ineffective, as individuals will do anything for others without considering their own well-being. This can lead to deeper feelings of low self-worth and worthlessness, due to a lack of control over themselves or not having adequate perceived and actual behavioral control. According to the Theory of Planned Behavior (TPB; Ajzen, n.d.; 2019; 2020), without adequate perceived and actual behavioral control, even though subjective attitudes and norms are supportive, individuals may have difficulty carrying out the behavior, which may lead to frustration or dissatisfaction.

Furthermore, this study also shows that having emotional boundaries when showing upstander behavior can help study participants to minimize the emergence of feelings of being triggered. This is in line with the results of a study conducted by Aigner (2022), which

Sedangkan, partisipan studi yang mengalami konsekuensi negatif yang tidak disengaja setelah menunjukkan perilaku *upstander*, dipengaruhi oleh norma subjektif tanpa ada kontrol perilaku yang dirasakan dan kontrol aktual yang memadai. Partisipan studi memiliki persepsi bahwa *significant others* mengharuskannya untuk menolong orang lain dengan semaksimal mungkin sesuai harapan orang yang dibantu. Dinamika proses terjadinya perilaku *upstander* ini dapat diidentifikasi sebagai respons trauma yang dikenal sebagai respons *fawn*. Respons ini adalah dinamika hubungan yang tidak sehat dan disfungsi, ketika individu mengambil peran sebagai “pemberi”. Ciri-ciri termasuk sikap bergantung pada keputusan orang lain, merendahkan diri, tidak memiliki batasan sosial, merasa bersalah karena menolak permintaan, merasa harus melayani orang lain, dan berusaha menyenangkan orang lain tanpa memperhatikan kesejahteraan diri, dengan harapan memperoleh rasa aman, dan penerimaan dari lingkungan (Walker, 2013, sitat dalam Aigner, 2022).

Pada tahap *automatic and intrusive rumination*, individu mengalami pikiran dan ingatan traumatis yang berulang yang membuatnya rentan dan tidak berdaya. Respons *fawn* sering kali digunakan oleh individu sebagai respons trauma ketika individu mencoba untuk meredakan tekanan emosionalnya dengan cara menyenangkan orang lain dan merendahkan diri. Sebagai akibatnya, meskipun partisipan studi tidak memiliki kontrol perilaku yang dirasakan dan kontrol aktual yang memadai, mereka tetap menunjukkan perilaku *upstander* karena kesulitan dalam mengambil keputusan dan menolak permintaan orang lain. Meskipun tujuannya untuk mendapatkan penerimaan, respons ini sering kali tidak efektif, karena individu akan melakukan apa pun untuk orang lain tanpa mempertimbangkan kesejahteraan dirinya. Hal ini dapat menyebabkan perasaan rendah diri dan tidak berharga yang lebih mendalam, disebabkan kurangnya kendali atas diri sendiri atau tidak memiliki kontrol perilaku yang dirasakan dan kontrol aktual yang memadai. Menurut *Theory of Planned Behavior* (TPB; Ajzen, n.d.; 2019; 2020), tanpa kontrol perilaku yang dirasakan dan kontrol aktual yang memadai, meskipun sikap dan norma subjektif mendukung, individu mungkin mengalami kesulitan dalam melaksanakan perilaku tersebut, yang dapat mungkin mengakibatkan frustrasi atau ketidakpuasan.

Selanjutnya, studi ini juga menunjukkan bahwa adanya batasan secara emosional saat menunjukkan perilaku *upstander* dapat membantu partisipan studi untuk meminimalisir munculnya rasa terpicu. Hal ini sejalan dengan hasil studi yang dilakukan oleh Aigner (2022), yang me-

states that having healthy boundaries is very important for survivors of sexual violence in a social environment because it provides emotional protection, avoids situations that worsen trauma, and helps individuals regain control over their lives. Thus, with boundaries, survivors of sexual violence can provide appropriate assistance that benefits themselves and other survivors of sexual violence who are being helped.

Study Limitations and Suggestions for Future Studies

There are several limitations to this study process that need to be considered. Firstly, the use of qualitative methods limits the variation of data related to the process factors of upstander behavior in the posttraumatic growth (PTG) process. Secondly, in addition to the limited variation of data, the context of the study is only to see the process of upstander behavior in the posttraumatic growth (PTG) process, so it cannot provide an in-depth description and discussion related to the process of upstander behavior after achieving posttraumatic growth (PTG).

There are suggestions for consideration in future studies, namely considering using mixed methods in further studies in order to obtain a wider variety of data. The use of mixed methods is expected to provide a more comprehensive picture of upstander behavior in the context of posttraumatic growth (PTG). This can be beneficial for study participants, and for counselors to gain deeper insight into the dynamics of the process of upstander behavior in the posttraumatic growth (PTG) process in survivors of sexual violence.

Conclusion

Upstander behaviors carried out at the manage emotional distress and deliberate rumination stages in the posttraumatic growth (PTG) process can help study participants find new, more positive meanings related to themselves, thus supporting the achievement of posttraumatic growth (PTG). Conversely, upstander behaviors carried out at the automatic and intrusive rumination stages in the posttraumatic growth (PTG) process can cause unintended negative consequences. The differences in the impact of these upstander behaviors are greatly influenced by subjective norms regarding behavior, and the presence or absence of perceived behavioral control and adequate actual control.

nyatakan bahwa memiliki batasan yang sehat sangat penting bagi penyintas kekerasan seksual dalam lingkungan sosial karena memberikan perlindungan emosional, menghindari situasi yang memperburuk trauma, dan membantu individu mengambil kembali kendali atas hidup mereka. Sehingga, dengan adanya batasan, penyintas kekerasan seksual dapat memberikan pertolongan secara tepat yang menghasilkan manfaat bagi diri maupun bagi penyintas kekerasan seksual lainnya yang dibantu.

Keterbatasan Studi dan Saran Studi Selanjutnya

Ada pun dari proses studi ini, terdapat beberapa keterbatasan yang perlu diperhatikan. Pertama, penggunaan metode kualitatif membatasi variasi data terkait faktor proses terjadinya perilaku *upstander* dalam proses *posttraumatic growth (PTG)*. Kedua, selain terbatasnya variasi data, konteks studi hanya untuk melihat proses terjadinya perilaku *upstander* dalam proses *posttraumatic growth (PTG)*, sehingga tidak dapat memberikan gambaran mendalam dan diskusi terkait proses terjadinya perilaku *upstander* setelah mencapai *posttraumatic growth (PTG)*.

Ada pun saran sebagai pertimbangan dalam studi di masa mendatang adalah mempertimbangkan untuk menggunakan *mixed methods* pada studi selanjutnya agar dapat memperoleh variasi data yang lebih luas. Penggunaan *mixed methods* diharapkan dapat memberikan gambaran yang lebih komprehensif tentang perilaku *upstander* dalam konteks *posttraumatic growth (PTG)*. Hal ini dapat bermanfaat bagi partisipan studi, dan bagi konselor untuk mendapatkan wawasan yang lebih mendalam tentang dinamika proses terjadinya perilaku *upstander* dalam proses *posttraumatic growth (PTG)* pada penyintas kekerasan seksual.

Simpulan

Perilaku *upstander* yang dilakukan pada tahap *manage emotional distress* dan *deliberate rumination* dalam proses *posttraumatic growth (PTG)* dapat membantu partisipan studi menemukan makna baru yang lebih positif terkait dirinya, sehingga dapat mendukung pencapaian *posttraumatic growth (PTG)*. Sebaliknya, perilaku *upstander* yang dilakukan pada tahap *automatic and intrusive rumination* dalam proses *posttraumatic growth (PTG)* dapat menimbulkan konsekuensi negatif yang tidak disengaja. Perbedaan dampak dari perilaku *upstander* ini sangat dipengaruhi oleh norma subjektif mengenai perilaku, dan adanya atau tidak adanya kontrol perilaku yang dirasakan serta kontrol aktual yang memadai.

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