



Phenomenology of Merleau-Ponty Perception for The Experience of Sexual Violence Survivors

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Abstract

If perception is the point of the human experience, then bodily experience is where the perception begins. The perception shows that human is global: being-in-the-world. By understanding perception as the intensity of our entire way of being in this world, the human body must be understood as body-subject and not body-object. In his philosophical thinking, Merleau-Ponty defines the human body not against inanimate things or objects in the world, but as a living body. Due to it being alive and containing intelligence, our bodies interact actively and intelligently with their environment. Therefore, the writer wants to see the intersection between perceptions, body subjects, and bodily experiences of survivors of sexual violence. This study used an approach with the data collection techniques in the form of literature. Through the rigidity in conducting the analysis, the writer found the problem of sexual violence parallels with the concept of perception and bodily experience that was encouraged by Merleau-Ponty.

Keywords: Merleau-Ponty, Violence, Body-Subject. Introduction

The human body is a tool for knowing and feeling various events through what Merleau-Ponty calls¹ *pure perception*. The concept was introduced in his book entitled *Phenomenology of Perception* which describes that perception is always absorbed by the subject due to an intentional relationship to things that occur outside of him and then will be felt by the entire human body and can affect the course of his life.

According to Merleau-Ponty, human amniotic fluid has dualities that act as subjects as well as objects that mean, for example, humans can hold (subject-body) or be held (body-objects) at the same time. In addition to pure perception, in another part of the book, Merleau-Ponty describes the *experience of taste (sense experience)* in the organization which is a means for the occurrence of perceptual experiences.

Some studies on the concepts of perception and entity mention that the body, in the Merleau-Ponty definition, is understood as a subject of perception in which the human self is always connected to the world.² This perception is radically different

¹ Maurice Merleau-Ponty, “Was a French Philosopher Who Was Born on March 14, 1908 and Died on May 4, 1961. He Was a Leading French Phenomenologist and Produced Several Works, Including: Phenomenology of Perception the First Issue Was Published in 1945 (the Author Uses the Theoreti,” n.d.

² Tanius Sebastian, “Getting to Know the Phenomenology of Merleau-Ponty Perception of the Experience of Taste,” *Journal Passed* 32, no. 1 (2016).



from absolute knowledge. Perception in the Merleau-Ponty sense is a determination in the ambiguity of human existence. Sebastian (2016) describes Merleau-Ponty's objection to absolute knowledge contained in the concepts of empiricism and intellectualism.

Empiricism describes that sensation comes from the subject, while Merleau-Ponty assumes that the idea from the outside (perception) does appear as described. However, he argues that from within, perception is not concerned with physical stimuli as well as biological organs or taste buds, but rather is a lifelong experience. Like empiricism, intellectualism also displays the finished world, that is, the world depicted. Therefore, for Merleau-Ponty, the world, body, and empirical self are articulated like a subordinated system.

Perception shows that man is global, in-the-world. By understanding perception as the intention of the whole way we exist in this world, the human body is understood as the body-subject and not the body-object or body. Human bodihood is the way of existing in the world. The body is mine, it is part of my own existence. My body lives and therefore I am global.

Therefore, the question is, how does perception relate to the problem of the establishment? When contextualized into the issue of gender-based violence – borrowing the logic of Merleau-Ponty's perception – a woman who has experienced sexual harassment or violence will still feel the traumatic sense that imprints on her establishment: fear, worry, suffering and inadequacy in the body she lives in – even though the person who did so has long since disappeared from her life.

As a result, survivors of sexual violence can shape their perception of perpetrators of sexual abuse and violence and give new meaning to objects that always intersect with the existence of their submissiveness.

The experience of feeling occurs because of the delusion in the horizon of the subject's life, namely in his *Lebenswelt*. In the Habermas sense,³ *Lebenswelt* is an autonomous World-Life (Only There I am) and not co-opted by any system (*society, market, capital, state, the other, etc.*). According to Merleau-Ponty, the body is the vehicle of the human way he called *Etre-au-monde* (being-in-the-world).

Conceptual Framework And Research Methods

³ F. Budi Hardiman, *Demokrasi Deliberatif: Menimbang Negara Hukum dan Ruang Publik dalam Teori Diskursus Jurgen Habermas*. (Yogyakarta: Kanisius, 2009).



The philosophy of feminism in Merleau-Ponty's perspective can open the horizon to have a positive perspective on the owner of the body, so that survivors of sexual violence can understand the true meaning of the body.

The research approach in this paper uses a qualitative approach, with data collection techniques in the form of literature reviews. The authors assume that the issue of sexual violence can be read through the phenomenological concept of Merleau-Ponty's perception of the subject-body that has a wedge in describing the experience of sexual violence survivors.

The potential for survivors of sexual violence to experience mental health problems and mental injuries that he expressed through his establishment, for Merleau-Ponty, is only one symptom. Another problem – this means a more subtle problem – is the formation of the perception of the survivor in relation to looking at the world in which he is located.

Survivors of Sexual Violence

"The body is our general medium for having a world." – Merleau-Ponty

Hart's thoughts lead to laws made based on the existence of an authorized authority to regulate people's lives. Legal authority lies because of the commands and sanctions that have causality.⁴ In the Indonesian context, the basic nature of the human ontology is derived from the values of Pancasila as contained in the preamble to the 1945 Constitution which is the grundnorm in Indonesia.⁵ After the existence of the Sexual Violence Crime Act, it is expected to be able to create conditions conducive to protection for women against sexual violence.

The high number of sexual harassment and violence that occurs in Indonesian women, became the primary discourse of public discussion that until now has not found the formulation of its completion. The absence of a legal umbrella that regulates and prevents specific cases of sexual harassment and violence, as well as the poor gender-based knowledge of Indonesian society, is the main issue of the discourse. In addition, the lack of community response in accommodating the interests of survivors of sexual violence, becomes a problem in the issue of violence and sexual harassment. This is also what makes Indonesia experience a situation of Sexual Violence Emergency.

In Indonesia, the number of violence against women in the past 12 years has continued to increase by 792% or increased by eight times.⁶ The significant increase

⁴ Cynthia Hadita, Registrasi Data Pribadi Melalui Kartu Prabayar Dalam Perspektif Hak Asasi Manusia (*Provision of Personal Information in Prepaid SIM Card Registration from Human Rights Perspective*), *Jurnal HAM*, Vol. 9, No. 2, December (2018).

⁵ Eka N.A.M Sihombing and Cynthia Hadita, Konstitusionalitas Poligami Dalam Perspektif Hermeneutika Hukum Islam di Indonesia, *Mahakim Journal of Islamic Family Law*, Vol. 5, No. 1, Januari 2021.

⁶ Hana, Amirah, I Made Kharisma Agung Putra & Zahira Mahardhika. (2020). "Kisah Penyintas Kekerasan Seksual: Memilih Diam untuk Self-Defense." (*Economica*, 4 September).

indicates the lack of protection and safety for victims, even considered to have occurred so that there has been an impact on victims who are reluctant to report their cases.

Komnas Perempuan documented cases of violence against women that occurred in 2016 and 2017. As a result, there were 259,150 amounts of violence. Meanwhile, in 2017 there were 245,548 cases obtained from 358 Religious Courts and 13,602 cases handled by 233 service procurement partner institutions spread across 34 provinces. In the personal realm, the highest perpetrator of sexual violence is a girlfriend with 2,017 cases.⁷

Not only the personal realm, violence in the community also occurred a lot with 3,092 cases divided into rape and fornication. In addition, the workplace environment cannot be separated from cases of sexual violence, according to Komnas perempuan there are reports of 44 cases of violence in the workplace.

Meanwhile, in the Annual Record (Catahu) released on March 5, 2021, Komnas Perempuan (2021) reported that there were 309 cases of dating violence. This figure occupies the second position after Domestic Violence (DOMESTIC VIOLENCE) which occupies the first position, namely, as many as 6,480 cases.

In the patriarchal tradition of Indonesian society, social and cultural relations between men and women often take place lame. This inequality of relationships is what divides.

Women are subjected to discrimination, exclusion, exploitation and violence.⁸ Even in traditional Indonesian culture, violence is defined as a norm that supports the belief that violence is something that is approved and considered a way of resolving interpersonal conflicts. In dating relationships, for example, in the journal *The Relationship Dating Violence*, Zandy Putri (2002), built an argument in her research, that such violence, for female victims, is considered a form of obedience and proclamation.

Discourse on human relations, according to Merleau-Ponty, must begin with an understanding of the existence of a shared world. My existence as a self has exactly the same roots as any other self-existence, namely an openness to the world (2002; 192).

It should be in occupying the world of common property, when referring to merleau-ponty advice, emancipatory behavior and *mutual respect* among men and women are put forward and become social and cultural guidance. So that it can produce a safe and inclusive space and free from aspects of harassment and gender-based

⁷ Noviani, Utami Zahira, Rifdah Arifah, Cecep & Suhadi Humaedi. (2018). *Mengatasi dan Mencegah Tindak Kekerasan Seksual Pada Perempuan dengan Pelatihan Asertif*. Prosiding Pelatihan dan Pengabdian Masyarakat, Vol. 5, No. 1.

⁸ Guamarawati, N. A. “Suatu kajian kriminologis mengenai kekerasan terhadap perempuan dalam relasi pacaran heteroseksual.” *Jurnal Kriminologi Indonesia*, Vol. 5, No. 1. (2009).

violence. As long as and as men still objectify women as merely sexual objects, *the second*⁹, and still disseminate masculinity and *privilege* as the dominant, then to that extent and during that time there will be no safe and inclusive common space for women.

According to Rini Oktaviani (2020) violence and sexual harassment are understood as personal and domestic issues. If a woman is a victim of rape or sexual harassment, it is associated with the personality and behavior of the victim who is considered to cause the crime. People tend to view rape victims as despicable women. Rape victims are also often blamed for deliberately flirting, challenging or inviting male lust.¹⁰

According to Michael Kaufman (1994), an activist who led the "White Ribbon" campaign said that the cause of violence or harassment of women is related to three factors that are the way men show their power, namely patriarchal power (*partriarki power*), privilege (*privilege*), and permissive attitudes. or allow (*permission*).

According to the authors, adherence and announcement of such violence occurs because, *first*, the absence of gender equality in social relations, as well as *second*, the absence of awareness of gender-based relationships between men and women. Gender inequality and poor sexual knowledge are the two main reasons for gender-based violence. Various societies often normalize such violence and argue that sexual harassment — such as flirting, talking with sexual nuances, whistling, and groping certain body parts — is natural. In fact, the physical, sexual and psychological impacts left behind by sexual harassment and violence on women are very dangerous and difficult to cure.

For Advocates For Youth (2001), the impact of sexual violence left behind and settled on the female membranes included: injuries, physical symptoms, permanent physical damage, *post traumatic disorder* (PTSD), depression, anxiety, eating disorders, sexual dysfunction, low *self-esteem*, cigarette use, alcohol and drugs, as well as pregnancy complication, various risks to female reproductive function, to the potential for suicide.

Victims of sexual violence can also experience a variety of interpersonal problems, such as distrust of others, difficulties in relationships, isolation and self-isolation, as well as fear of men (Briere & Runtz, 1988). In addition, psychological problems become the dominant aspects in the life experiences of survivors of sexual

⁹ “This Is Used by Simone de Beauvoir to Describe a Vulnerable and Marginalized ‘Womanly Situation’. The Author Borrowed the Term from Beauvoir’s Book Entitled *The Second Sex* It Was Published in 1949 and Was Published in Indonesian in 2016 by Promethea Libra,” n.d.

¹⁰ Faturachman, E. S. (2002). “*Dampak Sosial Psikologis Perkosaan.*” Buletin Psikologi, Vol. 10, No. 1.

violence: feelings of humiliation, despair, anger, exclusion, betrayal, loneliness, feelings of ingestion, frustration, compassion, degradation and guilt.¹¹

In addition, women who experience sexual violence are prone to decreased quality of life (Asadi, 2017). Soares, Viitasara, & Macassa,(2007) research shows that the *quality of life* of women victims of sexual violence is lower than that of normal women. Meanwhile, findings from the lamoureux-lamarche & vasiliadis (2017) study show that women victims of sexual violence tend to experience a decrease in *health-related quality of life* (HRQoL) due to traumatic experiences that result in decreased life satisfaction.

In a study entitled Relationship between Sexual Violence and Female Sexual Function, Zuhrotul Rofidah, et al (2017) mentioned that the experience of sexual violence has a different traumatic impact on a person and can be very worrying because it can have a long-term impact throughout his life. Women who have experienced sexual violence are less satisfied with the quality of their sexual relationships and the loss of sexual pleasure and sexual dysfunction are greater than women who have never experienced sexual violence and affect their sexual interest and desire to have sex.

In another study, Yoga Tursilariini (2017), stated that as a result of sexual violence, survivors will experience *post-sexual abuse* trauma: fear of sexual intercourse, self-destructive behavior, and not wanting to get along with others. Circumstances in which survivors reject psychological relationships with the opposite sex, do not want to marry because they feel sexual contact is dirty, horrible and abnormal.

Therefore, the victim's experience with sexual violence will always be attached to the existence of her organization, affect the way she perceives the world, and have an impact on the way she relates – both socially and romantically – to something outside of her. As Merleau-Ponty says: "My body is my view of the world."¹²

Phenomenology of Perception

Etymological perception is a fragment of the word from the language latian *percipere* which means *perceive* that is capture and *ion* which means *see* i.e. see.¹³

In psychology, human perceptual processes are studied into four parts (Goldstein, 2001): *first*, perception in psychological studies is centered on human sensory abilities related to the five senses. In this study explained how humans can

¹¹ Zastrow, C., & Ashman, K.K. *Understanding Human Behavior and The Social Environment*. 1989. (Chicago: Nelson-Hall Publishers, 1989).

¹² Merleau-Ponty, Maurice. *Phenomenology of Perception*, trans. Colin Smith. London and (New York: Routledge, 2002).

¹³ Goldstein, E. Bruce. *Sensation and Perception: A Contemporary Induction*. (New York, Routledge, 2001).



receive objects and their relation to human life experiences. *Second*, recognition is the ability of man to place an object that has been perceived into certain meanings that will be combined together with other objects to be captured. *Third*, action is a perceptual process in motor activities such as head nicks and eye glances when capturing objects. *Fourth*, knowledge is the imprint left by human experiences so that they can identify perceived objects.

Perception according to Davidoff (1981) is defined as the process used by individuals to select, organize, and interpret information inputs to create a picture of the world that has meaning.

According to Horovitz (2000), perception is influenced by three factors, namely psychological factors (knowledge, belief), physical (five senses), and imagery of objects that have been formed. In addition, according to Rahmat (1999) it is mentioned that there are two factors that affect perception, namely functional factors (personal and derived from individuals) and structural factors (derived from outside the individual).

According to Agrita Wideasari (2012) Merleau-Ponty separates the perceptual experience in three parts, namely the subject's experience, the object in the experience, and the relationship between the subject and the object in the experience itself. Perception becomes something very paradoxical in the process of forming consciousness due to the position of the subject and object. In the Merleau-Ponty definition, the body is the subject, the world is the object, and it is the relationship between the body and the world that creates consciousness.

As the author explained in the introduction, Merleau Ponty criticized the perspective of the empiricists who argue that truth is formed through the consciousness of thinking (intellectualism) or perception that humans can through experience (empiricism).

According to him, this argument will lead us to *experience error*. Man does not experience the experience of atomistic sensory effects, but rather the *Gestalt* experience experienced in everyday experiences that are objective to the human self. Humans only find or know objects in the context of the surface. Man captures objects on himself through perception, but this is not a representation of what man thinks, but only limited to what humans see and recognize.¹⁴

Merleau-Ponty was greatly influenced by *Gestalt's* psychology of human behavior. *Gestalt* is a "form" or "structure", and the figures of this movement such as Max Wertheimer, Wolfgang Kohler, and Kurt Koffka argue that form or structure is an integral part of the experience of anything. Here they criticize the atomistic and mechanistic assumptions that have dominated psychology for centuries, including

¹⁴ Hartanto, Hanafi. *Keluarga Berencana dan Kontrasepsi*. (Jakarta, Pustaka Sinar Harapan, 2004).



behavioralism, which seeks to explain sensory experiences by fragmenting those experiences into their various forming components.¹⁵

In his philosophical thinking, Merleau-Ponty shows the subtle interaction between individual elements (stimuli, perceptions, even individual organisms) and the environment.¹⁶ In addition, his introduction to the structuralist thinking of Ferdinand de Saussure broadened his horizons regarding the nature of perception as the experience of stature. In 1948, he published two books, *Humanism and Terror* which is an essay on philosophy and politics, and *Sense and Non-Sense* on aesthetics, metaphysics and psychology.¹⁷

When we look at a human body, then we don't just look at the body as a whole, because there is a side of the body that cannot be seen (the inner side and the inner trough). Therefore, if we do not look at the whole part of the body by not exploring it, then we will simply assume about what is visible. Therefore, if we are to be contextualized in the experience of sexual violence survivors, we need more experience to develop perceptions. With this analogy, we need to look at and explore the entire body of the survivor to get a clearer and real perception and picture of what he suffered. This consciousness can be understood as a perceptual construct composed on the basis of phenomenological investigation through the process of absorbing.

In *being in the world*, for Merleau-Ponty, the body is an important element in the process of meaning to reality. That way a body that is disturbed, for example, abused or becomes merely an object of sexuality, will have an impact on the subjects of the body that experiences a new meaning to the reality of what he previously imagined.

Before the existence of his entity was harmed, he could have perceived that reality is beautiful, shady, peaceful, and harmonious. However, after he suffered a soul wound deep in the trough of his soul, the perception of the reality he had previously imagined could become very dichotomous: the world is dirty, brutal, evil, and cruel. Because the subject is an interpreting body, so the role of the body can be an authority in forming the consciousness of existence for humans.

The Experience of The Organization

The human body, according to Merleau-Ponty, is not something immaterial, but an autonomous reality that exists always in relation to the mind, subject and

¹⁵ “Author’s Note: Max Wertheimer (1880-1943) Was the Founder of Psychological Theory. Gestalt Kurt Koffka (1886-1941) and Wolfgang Kohler (1887-1967). Psychology Gestalt Is One of the Schools of Psychology That Studies a Symptom as a Whole or Totality, Data ,” n.d.

¹⁶ Tjaya, Thomas Hidya. *Merleau-Ponty dan Kebertubuhan Manusia*. (Jakarta, Kepustakaan Populer Gramedia, 2020).

¹⁷ *Ibid.*

world.¹⁸Merleau-Ponty then tried to approach the reality of the body by first studying human perception. Human perception, for Merleau-Ponty, is not a perception without context, but a *bodily phenomenon*.

Perception is a kind of midpoint between internal subjective experiences and external objective facts. In its most concrete form, perception is the element of the human body that touches the world.¹⁹

When perception becomes the departing location of human experience. So the experience of copulation is where human perception begins. The body is part of the formation of human existential consciousness. With the body, man can interpret his world, create his existence, and exist in the world.²⁰

Therefore, through its establishment a survivor of sexual violence can reveal his existence. By being a body-subject, a survivor of sexual violence can express many things: not wanting to know men, fearing seduction, avoiding sensual conversations, or even being able to close himself by not relating to objects outside of himself. Because the body of a survivor of sexual violence is the horizon of his life. He knows more than what he thinks.

In the practice of violence survivors, if you interpret Merleau-Ponty's perspective on the body-subject, when a survivor of sexual violence seeks to establish a new relationship with a man, the survivor's mind is not above the physical or sensory experience when his body is touched, groped, held, or so on. However, it is the body of a survivor himself that makes a certain response to what is actually happening to his body. This explains why the body knows more.

My body shows that I and my world are involved. Through my body I recognized the objects around me, I examined them from one side to the other so that in that way I realized my world by the intercession of my body. Merleau-Ponty assumes that the experience of life in the world is a unity with a body that cannot be separated from each other, and also will not arise if there is no experience of the establishment.²¹

The unity of this object and subject by Merleau-Ponty is said to be only understood through the establishment. The object retains meaning, but the action of the subject's perception will mean through its establishment. Likewise, in interpreting the world, to be able to form awareness of the existence of the subject, the way is only to use body mediation.²²

¹⁸ Hoffman, Piotr. *How Todes Rescue Phenomenology from the Threat of Idealism.* Dalam *Body and The World*, disunting oleh Samuel Todes. (London: MIT Press, 2001).

¹⁹ Carman, Taylor. *Merleau-Ponty*. (Oxon: Routledge, 2008).

²⁰ Merleau-Ponty, *Op. Cit.*

²¹ *Ibid.*

²² Kurniawan. *Masokhisme dalam Perspektif Fenomenologi Tubuh-Subjek Merleau-Ponty*. Jurnal Mozaik Humaniora, Vol. 9, No. 1. (2019).

Therefore, with the body, women are able to understand the existence of social constructions built around them.²³ For Merleau-Ponty, the human body is not just an object or inanimate object in the world, but *a living body*. Because it is alive and contains intelligence, our body interacts actively and intelligently with its environment. This is what allows the intentional capture of the body over its physical and social environment because the body does have a directionality in the surrounding objects.²⁴

The experience of a sense of organization takes place retrospectively or prospectively. The thing in question, that is, the experience of feeling focused on the object that is around it or in front of it, which is also the result of the impulse that precedes it.²⁵

That is, survivors of the violence can always look back at the events that have occurred and perceive that similar things will return to experience if they are in an atmosphere or condition that can re-represent his memory. As described by Merleau-Ponty, perception is, once again, an copic phenomenon, and the human body always occupies space and time.

This gives a certain perspective based on the circumstances, conditions, and situations in space and time when we do perception. Therefore, Merleau-Ponty's argument confirms the mental injuries suffered by those who were victims of sexual violence.

When perceiving something, a survivor's body experiences perceptual consciousness. This can be described when the practice that can restore the traumatic feeling takes place in plain sight. When someone wants to touch him, the survivor's consciousness appears that he is in danger. It is that perceptual experience that makes a survivor aware of his existence as a subject; awareness of pain, hatred, mental injuries and so on, arises because of the perceptual experience of abuse and violence that has occurred to his body. This may explain that a perceptual experience is not a mere visual experience, but an existential experience.

According to the author, the body of survivors of sexual violence is a new discourse on the position of subjects with a different organization with the body of a subject who has not or has not experienced sexual harassment or violence. If the organization of the subject who has never experienced sexual violence such as rape who, for example, can still enjoy orgasm during sexual intercourse and feel satisfied.

²³ Putri, Retno Daru. “*Penolakan Konsep Ketubuhan Patriarkis di dalam Proses Menjadi Perempuan Melalui Pemikiran Merleau-Ponty dan Simone de Beauvoir.*” *Jurnal Filsafat*, Vol. 28, No. 2. (2019).

²⁴ Tjaya, *Op. Cit.*

²⁵ Azisi, Mursyid Ali. “*Maurice Merleau-Ponty dan Hasil Pemikirannya.*” *Jurnal Yaqzha*, Vol. 6, No. 2. (2020).

But on the contrary, the experience of the establishment of survivors of sexual violence has the potential to experience a loss of interest and passion for sexual intercourse, to the point of extreme, rejecting romantic relationships with the opposite sex. This happens, according to Merleau-Ponty, because perception and the body are the main active devices.

In the context of the body's ability as an expression, according to Merleau-Ponty, we should understand the meaning of sexuality. Existential understanding of sexuality cannot be reduced to the basic functions of pleasure in the body as understood by Empiricism or a kind of representation in the form of erotic ideas as understood by Intellectualism.²⁶

In the case of survivors of sexual violence, as described earlier, there is no longer sexuality in their world, or potentially none. Because of his experience: traumatic feelings and mental injury - made him stop putting his body in sexual relations.

Humans not only live in the world, as shown by Merleau-Ponty, but actually live the world (Tjaya, 2020; 79). The activity of supporting this world is of course done naturally through the body. For example, a woman who without the need to think moves her hands shaking hands with a man, giving the most beautiful smile or looking them in the eye deeply.

However, after the woman experiences an existential experience of harassment or violence committed by men, she will think about doing such a natural movement. In other words, the perception, cognition, action and knowledge of women survivors of sexual violence become unnatural in doing things.

In Merleau-Ponty's analysis, the relationship of consciousness to the consciousness of time shows its authenticity in the so-called "intentional curve". This means the basic structure of the intimate attachment between the body we live in and the world we live in.²⁷ That is, a person can be aware of his past, including physical, sexual and psychological violence, and work his way out of it all in the future. This method can be used as an instrument in maintaining vigilance because – structurally – we can access the past, be aware of the current situation, and project a much better life (though not naturally) in the future. "This body is also a common instrument for my understanding of other people's behavior. "²⁸

Conclusion

The victim's perception of the object he encounters is still "feeling-feeling" in the violence inherent in his body. Both through the process of seeing, hearing, feeling,

²⁶ Tjaya, *Op. Cit.*

²⁷ *Ibid.*

²⁸ Merleau-Ponty, *Op. Cit.*

fingering, and so on that make the subject-body when living its perception can experience a sense of trauma. However, according to the Marshal who referenced Merleau-Ponty in defining about taste - arguing that when one experiences the experience of taste, it will give rise to a unity of taste - certainly in this case the experience of taste is not the same as each other from each human being. That is, when correlated, those who are victims of sexual violence have a diverse response when related to objects that are the reason for their suffering and traumatic feelings. Therefore, a survivor of sexual violence, in direct contact with the world, according to Merleau-Ponty, can begin to use what is referred to as a body scheme. This is a space for various perceptual possibilities, or the ability of humans to anticipate, for example, the recurrence of violence or abuse that will occur to us by (literally) incorporating concepts of prevention of sexual abuse and violence on objects that exist outside the survivor's self. Assertive concepts can be used by – survivors of violence as well as women in general – to anticipate the occurrence of sexual harassment or attempted harassment and violence. This scheme of the body will actually shape our precognitive familiarity with ourselves and with the world we live in.

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