

The Influence of Socio-Cultural Capital on Efforts to Prevent and Address Violence Against Women: Case Study of Women Victims of Violence in Bandung Regency

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Abstract

Violence against women is a complex social issue with diverse causes. Economic, social, and cultural factors contribute to the occurrence of such violence. Analyzing social and cultural capital is a way to understand the root causes of violence against women. This research aims to analyze the influence of social and cultural capital on efforts to prevent and address violence against women in Bandung Regency. The method used is descriptive qualitative. The research findings indicate that the social capital influencing efforts to prevent and handle violence comes from the social networks of women victims of violence, including family, religious groups, and the Bale Istri community. However, cultural capital has a low influence on efforts to prevent and handle violence against women. The cultural capital of women victims of violence is still influenced by patriarchal culture, which forms embodied cultural capital based on long-internalized patriarchal norms and values. The internalized practice of patriarchal culture can be altered through gender and violence socialization by Bale Istri, enabling women to develop new embodied cultural capital that supports the prevention and handling of violence against women. Cultural change is an ongoing process that requires a long time; a combination of strong social capital and efforts towards cultural change can overcome various barriers in preventing and addressing violence against women (KtP).

Keywords: *Cultural Social Capital, Prevention, Handling, Violence Against Women.*



A. INTRODUCTION

Violence against women (KtP) is a global issue. The World Health Organization (WHO) states that approximately one-third of women worldwide, or about 30%, have experienced physical or sexual violence, whether perpetrated by their partners, other individuals, or both. According to Article 1 of the International Declaration on the Elimination of Violence against Women in 1993, violence against women is defined as any act directed at an individual solely because they are a woman, resulting in or potentially causing physical, psychological, or sexual suffering. This includes threats of certain acts, coercion, or arbitrary deprivation of liberty, whether occurring in public or private life. The escalation of violence against women can lead to serious physical, psychological, and social consequences, posing threats to women's health and well-being (Jadi, 2021). Therefore, efforts to prevent and address violence against women must continue, in fulfillment of international commitments to the protection of women and children under the Sustainable Development Goals (SDGs), particularly Goal 5: Gender Equality.

There are many factors contributing to KtP, including social, cultural, economic, political, and religious factors (Farid, 2019). The multitude of causes makes this issue highly complex, requiring comprehensive and ongoing interventions. Data recorded in the Online Information System for Women's and Children's Protection (Simfoni-PPA) by the Ministry of Women's Empowerment and Child Protection shows that over a five-year period, from 2018 to 2022, Indonesia has seen an increase in the number of victims of Violence against Women (KtP) each year. This increase in KtP victims can be observed in figure 1:



Figure 1 The Incidence of Violence Against Women in Indonesia by Year

Source: Data Simfoni-PPA kemenpppa.go.id

The data on violence against women (KtP) above indicates that incidents of violence in Indonesia continue to rise. In 2022, West Java ranked first for cases of violence, with a total of 2,001 cases, comprising 314 male victims and 1,819 female victims. The number of KtP cases in West Java Province, as recorded in the Simfoni-PPA data, can be seen in figure 2:

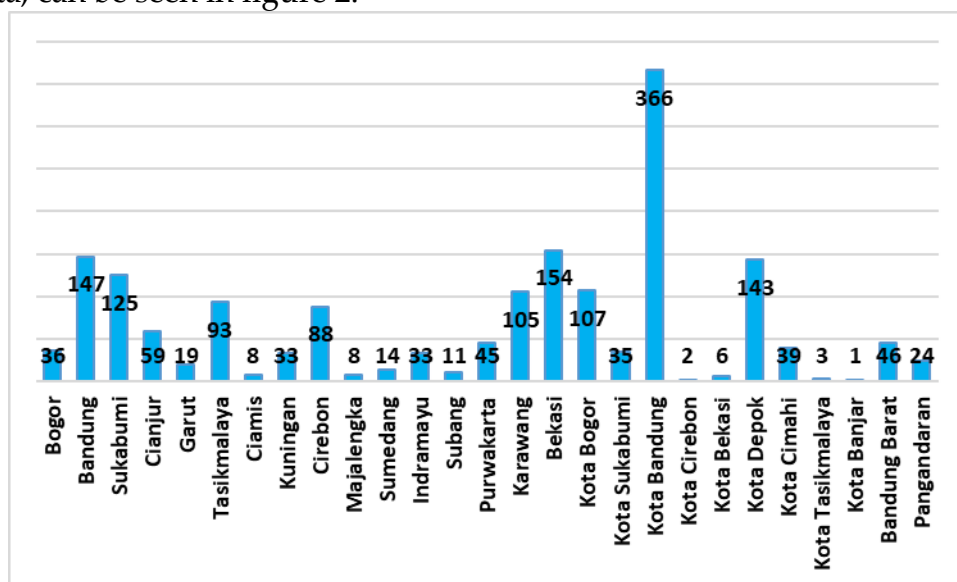


Figure 2 Number of Violence against Women (KtP) Cases per Regency/City in West Java

Source: Data Simfoni-PPA kemenpppa.go.id

The high incidence of violence against women in West Java is a complex social phenomenon that harms women as victims. Bandung City ranks first with 365 KtP cases, followed by Bekasi Regency with 154 cases, and Bandung Regency with 147 KtP

cases. Although the number of KtP cases in Bandung Regency accounts for 8.4% of the total cases in West Java, research indicates that Bandung Regency is among the five regions in West Java with a high risk of violence (Rahma & Mufidah, 2022).

Several studies on violence against women have focused on triggers and alternative solutions, such as those conducted by Indrawati et al. (2018), Jadi (2021), and Zahirah Noviani et al. (2018), who identified causes and solutions for violence against women using psychological, social, and religious perspectives. Research on public perceptions of violence against women in Indonesia shows that economic conditions are the biggest contributing factor to acts of violence against women. However, prevention efforts through socialization processes related to violence against women have not yet addressed the root issue. While economic conditions are indeed a trigger for violence against women, gender inequality between men and women is the root cause of violence (Fendrita & Pawitan, 2021).

Gender inequality is a cause of KtP due to societal beliefs in patriarchal culture. Patriarchal power is the main trigger behind cases of discrimination or violence against women (Zahirah Noviani, Arifah, & Humaedi, 2018). In patriarchal culture, subordination and power disparities between men and women occur, with men being perceived as superior and women as inferior, justifying male dominance and control over women.

Gender inequality is seen as a natural part of the social order, fully observed by both men and women as a reality, according to Pierre Bourdieu's research in Qubail, Algeria. This adherence is due to a long process of socialization involving many legitimizing devices (Musarrofa, 2019). The tendency toward domestic violence is also influenced by social and cultural factors, where the wife is perceived as secondary and can be treated in any way (Widiastuti, 2005). This finding is supported by research from the Rifka Annisa Women's Crisis Center, indicating that social and cultural factors are the sole causes of violence against women (Farid, 2019).

Bourdieu emphasized the importance of social capital in understanding the formation of social structures and opportunities within society. Understanding social capital can help identify injustices and assist in designing more effective social policies to address social inequalities. Analyzing social and cultural capital is a method for understanding the root causes of violence against women. In Bourdieu's view, the conceptualization of social capital is based on the theory of social reproduction and symbolic power, emphasizing structural constraints and unequal access to institutional resources based on class, gender, and race (Claridge, 2018).

Based on this background, the researcher is interested in exploring the influence of social and cultural capital on efforts to prevent and address violence against women in Bandung Regency using Pierre Bourdieu's capital theory. Bourdieu's series of theories view violence against women as systemic violence that is deeply rooted and occurs through a long process (Musarrofa, 2019). These theories can map the roots of violence by first understanding the social position of women in society and recognizing other types of violence that may be sanctioned by women themselves (Musarrofa, 2015).

The main objective of this research is to analyze the influence of social and cultural capital on efforts to prevent and address violence against women in Bandung Regency. This research aims to provide a deeper understanding of the influence of social and cultural capital on the issue of violence against women, contributing scientifically to studies on the prevention and handling of violence against women in Indonesia. Furthermore, the findings could serve as an empirical basis for policymakers and intervention programs to create more effective strategies focused on strengthening social and cultural capital in society to prevent and address violence against women.

B. LITERATURE REVIEW

1. Social Capital

Pierre Bourdieu introduced the theory of capital in 1986 in his book "The Forms of Capital." Bourdieu offered a broader definition of capital compared to traditional economic theory, which typically defines economic capital as financial assets that can be used to generate income or wealth (Grenfell, 2008). Bourdieu defined capital as accumulated resources, either material or embodied within an entity (Hauberer, 2011). This accumulation process takes a considerable amount of time but is worthwhile because capital yields profits and can grow.

Therefore, capital is significant in a person's life, as one's position in the social arena heavily depends on the composition and amount of capital they possess (Musarrofa, 2015). Those who possess capital have more opportunities to acquire additional resources, which can quickly elevate their social status (Bourdieu, 1986). Bourdieu categorizes capital into three main types: economic capital, social capital, and cultural capital (Siisiäinen, 2000). Additionally, Bourdieu introduces symbolic capital, which includes prestige and reputation that can be exchanged for economic gains (Haerussaleh & Huda, 2021). These four types of capital can be used to gain and maintain distinction and dominance (Siregar, 2016).

Social capital refers to the system of relationships and networks that can be utilized as resources to determine and sustain an individual's social position. It is defined as a set of potential resources linked to possessing durable, institutionalized networks of relationships or, in other words, membership in a group that provides each member with shared capital (Bourdieu, 1986). Bourdieu posits that the position of capital owners in a field is determined by the amount and weight of capital they hold. The amount of social capital an individual possesses depends on the size of the social network they can effectively mobilize and the amount of economic, cultural, or symbolic capital personally held by those connected to the individual. Therefore, social capital cannot be viewed in isolation but is interconnected with other forms of capital. Cultural capital refers to the knowledge, skills, and cultural practices possessed by an individual, while social capital pertains to the social networks and relationships they maintain.

These forms of capital are developed through a complex process of social interaction, both consciously and unconsciously. According to Bourdieu, social capital

is accumulated over time through individual life experiences (Claridge, 2018). It is acquired through social networks such as family, friends, and colleagues. Cultural capital, on the other hand, is acquired through incorporation and assimilation processes that involve learning and mastering knowledge, skills, and values valued in specific social environments (Grenfell, 2008). This process requires significant time and effort, typically occurring through formal and non-formal education, work experiences, or participation in certain social groups.

In essence, social capital represents resources accessible to individuals or groups through their social networks, including social connections, trust, and social norms. Social capital can also be seen as a form of capital generated through social relationships and can be used to achieve various goals, such as gaining access to resources, information, and opportunities. Social capital can be converted into other forms of capital, such as economic or cultural capital. Bourdieu argued that social capital plays a crucial role in shaping social structures and power dynamics (Grenfell, 2008).

Bourdieu developed the concept of social capital as part of his framework for understanding power and dominance in society. His concept of capital contributes to our understanding of social structures and power dynamics by highlighting how various forms of capital are unevenly distributed in society and how this distribution shapes social hierarchies and power relations. According to Bourdieu (as cited in Grenfell, 2008), capital is not limited to the economic realm but also includes cultural and social forms. These forms of capital are unevenly distributed across society, with some individuals and groups having greater access to certain forms of capital. This unequal distribution leads to the reproduction of social hierarchies and power relations, as those with more capital can use it to maintain their dominant positions and exclude others from accessing the same resources and opportunities. Thus, the concept of social capital helps us understand how social structures and power dynamics are shaped by the distribution of various forms of capital within society.

From Bourdieu's social capital theory perspective, violence against women can be understood through the concept of social capital. This theory addresses how violence against women may be related to power imbalances and the distribution of social capital in society (Musarrofa, 2015). Violence against women can result from a culture that supports patriarchal norms and social relationships based on dominance and control (Israpil, 2017). Therefore, addressing violence against women requires changes in existing power structures, culture, and social relations within society. Thus, Bourdieu's social capital can be used as a framework for designing strategies for preventing and addressing violence against women that involve community engagement, strengthening social networks, improving access to resources, and changing harmful social norms.

2. Cultural Capital

Cultural capital, according to Bourdieu, refers to the knowledge, skills, education, and cultural assets possessed by an individual (Bourdieu, 1986). Cultural

capital can become economic capital through a concept known as the "culturalization of economic capital" (Fathy, 2019). This idea explains how the knowledge, skills, and cultural experiences possessed by individuals or groups can impact the accumulation and utilization of economic capital. Cultural capital refers to the knowledge, skills, values, and norms acquired by individuals through socialization and cultural experiences.

Bourdieu argues that cultural capital is a crucial factor in social mobility and inequality. Individuals with more cultural capital are more likely to succeed in education, employment, and other areas of life, while those with less cultural capital may face barriers to success. Bourdieu believes that cultural capital is often passed down from generation to generation, reinforcing social inequality and maintaining class divisions within society. Overall, cultural capital is a key concept in sociology and cultural studies, highlighting how cultural backgrounds and experiences can shape a person's opportunities and life chances.

Bourdieu categorizes cultural capital into three forms: embodied cultural capital, objectified cultural capital, and institutionalized cultural capital (Bourdieu, 1986; Grenfell, 2008). Embodied cultural capital refers to cultural capital related to an individual's physical and mental characteristics, such as skills, knowledge, and attitudes acquired through life experiences. Knowledge and skills gained through education and cultural experiences can enhance an individual's opportunities to secure better employment or acquire valuable skills in the labor market (Ding & Wu, 2023). Objectified cultural capital refers to cultural resources owned by an individual, such as books, art, or music. This form of cultural capital can include both physical and non-physical items that can be used to gain social and economic benefits. Institutionalized cultural capital refers to cultural capital related to social institutions, such as educational institutions, organizations, or specific social groups.

Involving an understanding of cultural capital in addressing violence against women can provide insights into the cultural norms, values, and practices within a society that shape attitudes and behaviors related to violence against women. Analyzing cultural capital can help identify societal norms and beliefs, whether they still adhere to cultural practices that support violence or reject all forms of violence.

C. METHOD

This research uses a descriptive qualitative method. The data collection techniques employed in this study include in-depth interviews and focus group discussions (FGD). The selection of informants was conducted using purposive sampling, which involves choosing subjects who are in the best position to provide the required information (Silalahi, 2017). The specific informants for the in-depth interviews are women who have experienced violence, while the informants for the FGDs include case advocates from the Sapa Foundation, village government officials, community leaders, religious figures, and women's organizations in Sukamaju Village and Ancolmekar Village, Bandung Regency.

D. RESULTS AND DISCUSSION

The thematic analysis process in this research utilizes the Atlas.ti software. The main steps in data reduction include data import and coding. The abstraction stage involves categorization and memo writing (noting brief thoughts about the data). The final stage is reporting, which includes theme visualization and data interpretation. From the thematic analysis results, the study on the influence of social and cultural capital on efforts to prevent and address violence against women (a case study of women victims of violence in Bandung Regency) can be explained through two types of capital: social capital and cultural capital. The results of theme visualization and data interpretation are as follows:

1. Interpretation of Social Capital

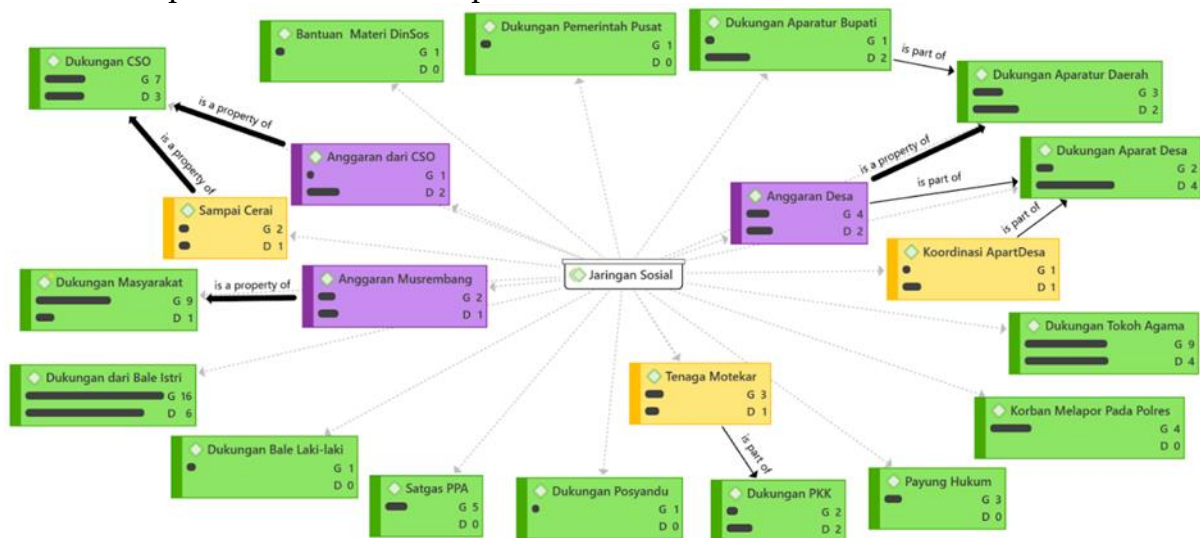


Figure 3. Visualization of Social Capital of Women Victims of Violence (KtP)

From the visualization of social capital above, the social networks of women victims of violence can be identified, including village government, religious groups, the Family Welfare Movement (PKK), the Women's and Children's Protection Task Force (Satgas PPA), and the Bale Istri community, which is part of civil society organizations (CSO). Bale Istri and religious groups appear to be more dominant in providing support to women victims of violence, as indicated by higher levels of grounded (G) and density (D), with Bale Istri scoring 16 and religious groups 9. Grounded indicates how frequently a code is found in the data, while density shows the interconnectedness of a code with others in the analyzed data network. The higher grounded numbers indicate that Bale Istri and religious groups are most frequently mentioned by informants in the context of preventing and addressing KtP.

The Bale Istri community, initiated by the public and driven by women, functions as a community service center for education, information, communication, and women's support. The diversity of these social networks fully supports efforts to prevent and address violence against women, as seen from the following interview results:

"The Sukamaju Village Government has supported through Bale Istri, by issuing a Decree for Bale Istri, PKK working group 1 actively socializes sexual violence,

including in schools, providing material on what can and cannot be touched, and information on domestic violence is also directly socialized by the head of working group 1, who also serves as the head of Bale Istri.” (Informant 5, 18-08-2023)

”In my experience, the network with community leaders needs to be built, networks with religious leaders, government networks, BPD, and some become cadres. It’s better now, especially since people who side with women now hold strategic positions in the village.” (Informant 6, Ancolmekar, 16-08-2023)

”I feel the government has not provided maximum assistance, but there are case advocates who directly assist the victims. The government, as mentioned earlier (informant’s name), does not want the village’s name to be tarnished due to violence cases. Although lacking support, we, who are close to the community, try to help the victims directly. Even though the case is resolved, there are usually subsequent impacts, so we work together with networks like service institutions or Bale Istri on how to handle the case.” (Informant 8, Sukamaju, 18-08-2023)

Based on the above interviews, the role of the social networks of women victims of violence is evident. The village government supports Bale Istri by issuing a decree as part of the prevention and handling of KtP programs. The support from CSOs for women victims of violence includes advocacy, legal assistance, and post-trauma support. The involvement of women victims in Bale Istri activities helps them understand issues of violence and gender, including gaining access to information and services, as reflected in the following interview:

”Alhamdulillah, Bale Istri helps, showing how to rise, financially, psychologically, and mentally strengthening, Alhamdulillah. I am also a victim, but not physically, only psychologically, with no attention from my husband for 2 years. There is communication, but no concern, whether the children are sick or not, with minimal financial support.” (Survivor 1, 17-08-2023)

Family support provides motivation for the victims to rise and escape situations of violence, as seen from the following interview:

”I tried to talk to my parents about what I was experiencing and feeling. Initially, my parents asked me to stay with my husband who neglected me and the children, but over time, they said, ‘If the burden is too heavy, just let go, because even if forced, it will not work.’” (Informant 1, 17-08-2023)

The interview results show that family support strengthens the victim's decision to leave the violence situation. The family, as a supportive social network in preventing and addressing KtP, is an important social capital for the victims. This social capital provides emotional and practical resources that assist victims in the healing and recovery process. Positive family support gives victims a greater chance of achieving positive changes in their lives and strengthens efforts to address and prevent violence against women in the community.

In the context of social capital, the positive support from families, Bale Istri, religious groups, and village governments as social networks that support efforts to prevent and address KtP becomes a strong social capital resource for women victims of violence. Their involvement in the Bale Istri community provides opportunities to

enhance social capital, thus receiving the emotional support, information, and essential resources needed for post-trauma recovery. This social capital also helps strengthen trust and solidarity among community members, creating a safer and more supportive environment for women. With such an environment, women have a solid foundation to build broader support networks, which in turn strengthens their ability to face challenges and reduces the risk of future violence.

2. Interpretation of Cultural Capital

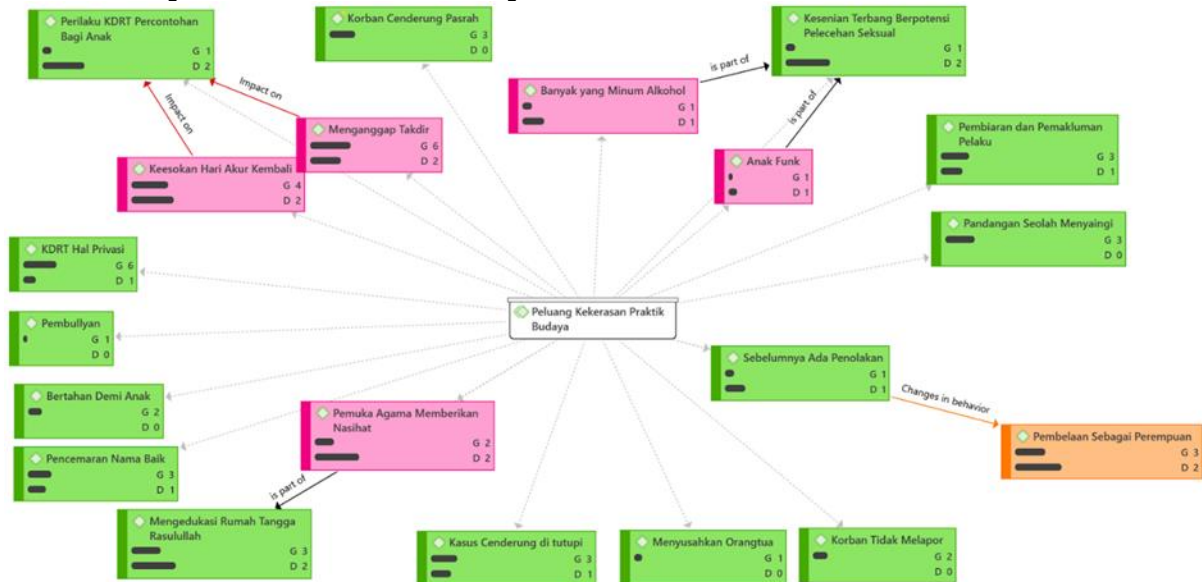


Figure 5. Visualization of Cultural Capital of Women Victims of Violence (KtP)

From the visualization of cultural capital, it can be identified that patriarchal cultural practices are still prevalent in society, as reflected in how informants perceive the violence they have experienced. The tendency to conceal violence, the privatization of Domestic Violence (KDRT), and expressions from informants indicating they view violence as fate or KDRT as a private matter are depicted in the cultural capital visualization, with higher grounded (G) and density (D) values compared to other information. The higher grounded numbers indicate that viewing violence as fate and KDRT as a private matter are the most frequently mentioned responses by informants concerning violence.

The attitude of women who tend to be resigned and allow themselves to become victims, with the belief that "tomorrow will be better," and the fear of reporting violence due to concerns about tarnishing their husband's reputation, reflect the strong presence of patriarchal culture in society. This patriarchal culture positions men as dominant and superior figures, while women are often viewed as inferior and expected to submit to men. Women's attitudes towards violence can be seen in the following interview excerpts:

"The community still judges; sometimes, when the husband cheats, the woman is blamed." (Informant 3, 18-08-2023)

"It's my fate to be a victim of violence, but now my children give me the strength to find a way out of this problem. Initially, my family did not support me in getting a divorce because they said I had to think of the children..." (Informant 2, 18-08-2023)

These statements indicate the existence of daily views or behaviors that shape women's mindsets in understanding and responding to acts of violence. Misunderstanding in responding to violence is internalized through various cultural and social practices they have experienced since childhood. This concept relates to embodied cultural capital, which includes the knowledge, skills, and dispositions individuals acquire through socialization and education. This cultural capital reflects ways of thinking, acting, and responding to situations that are unconsciously learned from their social environment. In this context, patriarchal norms and the normalization of violence become part of the cultural capital that hinders women from overcoming and reporting the violence they experience.

However, this analysis also reveals behavioral changes due to violence-related socialization efforts conveyed by Bale Istri. Although the information provided is not yet widespread, some community members are beginning to understand the types of violence, how to handle them, and how to access further services for assistance and justice.

"With the socialization about violence and other programs, people become more aware that acts of violence are clearly wrong according to the law, not just morally or religiously, but also legally, which can lead to legal consequences. We hope people become more aware and know, so even if they need to vent their frustrations, it should not take the form of violence." (Informant 5, 16-08-2023)

"Because there is a functional literacy program to eradicate illiteracy, gender issues are also being discussed during these activities. In the past, discussing gender was frightening, forbidden, considered a Western or Christian issue that should not be learned. But once studied and discussed, women began to realize, 'this is my position,' and 'this has happened to me.' What Teh Fitri said, it turns out that harsh words, neglect are forms of violence against women." (Informant 2, 16-08-2023)

These statements illustrate that changing societal mindsets regarding violence is not easy. Gender inequality, which triggers violence, is often considered taboo and contrary to the cultural norms and values they believe in. Resistance to gender issues, violence in society, and cultures that perpetuate patriarchy can gradually be changed by providing appropriate understanding of violence to the community. Although this process takes time, the idea must be consistently promoted to bring about changes in societal values and cultural norms.

Social capital represents networks that can be utilized as resources in determining and maintaining an individual's social position in society. The social capital resources for women victims of violence identified in this research come from social networks that support efforts to prevent and address violence against women, including family, Bale Istri, religious groups, and the village government. However, despite the support from these social networks, they are not yet fully accessible to all segments of society, particularly women. According to Informant 1, it took a long time to access help when experiencing violence. Many factors influence women's decisions to take firm action to stop the violence, such as economic issues. This finding is consistent with research by Jadi (2021), which noted that women often hesitate to

report domestic violence due to shame and economic dependence on their partners. Another study by Fendrita & Pawitan (2021) found that 43.5% of the public perceives economic conditions as a cause of violence.

Income disparities between men and women in Indonesia remain an issue, with men's average income being 42.82% higher than women's (Lusiyanti, 2020). This economic dependency on men raises concerns among women about fulfilling their children's needs if they report the violence they experience. Women victims of violence generally have limited networks, partly due to limited access to social capital.

The separation of roles between men and women in society also limits women's access to social capital, with men dominating social capital distribution due to their greater presence in public spaces. This male dominance is further supported by Fendrita & Pawitan (2021), who found that 21.6% of the public perceives weak policies and law enforcement, along with male dominance over women, as causes of violence against women. Providing women with equal opportunities to acquire social capital through their social networks can help them overcome situations of violence.

The social capital for women victims of violence in Bandung Regency originates from their social networks, such as family, Bale Istri, and religious groups. The more women connect with social networks supporting efforts to prevent and address violence, the greater their chances of taking preventive and responsive actions against KtP. The analysis shows that families provide motivation and emotional support, Bale Istri offers information and services access, and religious groups support KtP prevention and response efforts. These social networks significantly influence efforts to prevent and address violence against women. Social capital also plays a role in changing societal norms, involving village governments with strong social capital as part of women's social networks, making efforts to change norms supporting violence against women more effective. Groups or individuals with strong social capital can have a greater impact in promoting policies to prevent and address violence against women at the government level.

The cultural capital of women victims of violence in Bandung Regency has a low influence on efforts to prevent and address violence against women (KtP). This is identified through the internalized cultural capital or embodied cultural capital of women victims, with field data indicating that patriarchal cultural practices remain strong in society, perpetuating violence. Statements from victims during interviews about violence, such as viewing it as "fate," victims' tendency to "accept it," and seeing "domestic violence as a private matter," lead to the tolerance and normalization of violence, influencing victims' decisions to report the violence they experience. These expressions indicate that women lack control over their lives to make decisions to stop the violence.

Internalized cultural capital includes values, beliefs, and norms acquired by women through socialization in a patriarchal society. These values often lead women to accept violence as part of their lives and feel powerless to resist it. Consequently, they lack knowledge and courage to seek help or report the violence they experience. This cultural capital also reinforces women's economic and social dependence on

men, worsening their situations. Therefore, effective prevention and response to KtP require efforts to change internalized cultural capital through education, socialization, and women's empowerment.

However, the analysis also shows behavioral changes in society due to socialization efforts by the Bale Istri community. Socialization about gender understanding and types of violence indirectly changes women's understanding, making them aware of their rights and empowering them to prevent violence.

This socialization process creates new embodied cultural capital, where women develop knowledge, skills, and dispositions different from those previously held. They begin to internalize values supporting gender equality and reject violence as an acceptable norm. Changes in this internalized cultural capital help women feel more empowered to act against violence, including seeking help and reporting incidents. Therefore, socialization by communities like Bale Istri plays a crucial role in reshaping internalized cultural capital, supporting the prevention and response to violence against women.

E. CONCLUSION

The research results indicate that social capital has a significant influence on efforts to prevent and address violence against women in Bandung Regency. The social networks of women victims of violence, which support prevention and handling of violence against women (KtP), include family, Bale Istri, religious groups, and village government. Support from these social networks provides opportunities for women victims of violence to gain strong social capital, thereby increasing access to resources, information, and assistance needed to cope with violence.

Cultural capital has a low influence on efforts to prevent and address violence against women (KtP) because the cultural capital of women victims of violence is still influenced by patriarchal culture, forming embodied cultural capital. The cultural capital of women victims of violence is often shaped by long-internalized patriarchal norms and values, leading them to accept violence as part of their lives. This internalized patriarchal culture can be altered with new understandings of gender and violence, as socialized by the Bale Istri community. This socialization process provides an opportunity for women to develop new embodied cultural capital that supports gender equality and the prevention of KtP.

Cultural change is a continuous process that requires time. A combination of strong social capital and efforts focused on cultural change can help overcome obstacles in the prevention and handling of KtP.

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