

INTISARI

Kekerasan seksual antar anak merupakan persoalan serius yang kerap terabaikan ketika dikemas dalam praktik budaya yang dinormalisasi sebagai permainan. Salah satu contoh adalah *dongchim*, praktik menusuk area anus dengan jari yang lazim dilakukan dalam konteks budaya Korea Selatan. Praktik ini sering dipahami sebagai gurauan, padahal melibatkan pelanggaran terhadap integritas tubuh dan otonomi anak. Penelitian ini bertujuan menganalisis praktik *dongchim* sebagai bentuk kekerasan seksual antar anak berdasarkan teori perkembangan moral Lawrence Kohlberg, khususnya dalam kaitannya dengan prinsip keadilan, martabat manusia, dan kesadaran moral anak.

Penelitian ini menggunakan metode filsafat sistematis reflektif dengan teknik kajian kepustakaan, analisis wacana, dan interpretasi reflektif terhadap sumber-sumber filosofis dan empiris yang relevan. Pendekatan ini digunakan untuk menelaah bagaimana praktik *dongchim* dipahami, dinormalisasi, dan dibenarkan lingkungan sosial, serta bagaimana anak sebagai pelaku dan korban membangun pertimbangan moralnya dalam kerangka perkembangan moral.

Hasil penelitian ini menunjukkan praktik *dongchim* melibatkan pelanggaran terhadap integritas tubuh dan otonomi anak karena dilakukan tanpa persetujuan sadar, sehingga secara moral dapat dikategorikan sebagai kekerasan seksual. Dalam perspektif perkembangan moral Kohlberg, baik pelaku maupun korban berada pada tingkat pra-konvensional (tahap 1 dan 2) dengan orientasi moral yang masih egosentris dan timbal balik instrumental. Berdasarkan analisis tersebut, penelitian ini merumuskan temuan konseptual penulis berupa “filsuf egois” pada pelaku anak, yaitu konstruksi analitis penulis untuk menjelaskan subjek moral anak yang aktif membangun penilaiannya sendiri, tapi belum mampu menjadikan keadilan dan martabat manusia sebagai dasar penilaian moral universal, karena orientasi moral masih terikat kepentingan diri dan konsekuensi langsung. Normalisasi *dongchim* mencerminkan kegagalan etis kolektif lingkungan sosial anak dalam membina perkembangan moral serta melindungi hak dan martabat anak, sehingga anak tidak saling menghargai. Kegagalan lingkungan ini juga mencerminkan kecenderungan penalaran moral lingkungan sosial pada tingkat konvensional rendah tahap 3.

Kata kunci: kekerasan seksual, *dongchim*, perkembangan moral, Lawrence Kohlberg, kekerasan seksual pada anak

ABSTRACT

Sexual violence between children is a serious issue that is often overlooked when it is framed as a cultural practice normalized as play. One example is dongchim, the practice of poking the anus with a finger, common in South Korean culture. This practice is often understood as a joke, but it actually involves a violation of the child's bodily integrity and autonomy. This study aims to analyze the practice of dongchim as a form of sexual violence between children based on Lawrence Kohlberg's theory of moral development, particularly in relation to the principles of justice, human dignity, and children's moral awareness.

This study uses a systematic, reflective philosophy method using literature review, discourse analysis, and reflective interpretation of relevant philosophical and empirical sources. This approach is used to examine how the practice of dongchim is understood, normalized, and justified by the social environment, and how children, as perpetrators and victims, construct their moral judgments within the framework of moral development.

The results of this study indicate that the practice of dongchim involves a violation of the child's bodily integrity and autonomy because it is carried out without their informed consent, and therefore can be morally categorized as sexual violence. From Kohlberg's perspective on moral development, both perpetrators and victims are at the pre-conventional level (stages 1 and 2) with a moral orientation that is still egocentric and instrumental reciprocity. Based on this analysis, this study formulates the author's conceptual findings in the form of "egoistic philosophers" in child perpetrators, namely the author's analytical construction to explain the moral subject of children who actively construct their own judgments, but are unable to make justice and human dignity the basis of universal moral judgments, because moral orientation is still bound by self-interest and direct consequences. The normalization of dongchim reflects the collective ethical failure of the child's social environment in fostering moral development and protecting children's rights and dignity, resulting in children not respecting each other. This environmental failure also reflects the tendency of the social environment's moral reasoning to be at the low conventional level of stage 3.

Keywords: sexual violence, dongchim, moral development, Lawrence Kohlberg, sexual violence against children