

Self-Ownership and Self-Awareness as Predictors of Solidarity Attitudes among University Students

Kepemilikan Diri dan Kesadaran Diri sebagai Prediktor Sikap Solidaritas pada Mahasiswa

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Abstract: Preventing sexual violence in higher education requires not only formal institutional policies but also students' psychological and moral capacities to recognize personal boundaries, respond to others' vulnerability, and engage in collective protective action. However, limited empirical attention has been directed toward the joint roles of self-ownership and self-awareness in predicting university students' solidarity. This study examined the extent to which self-ownership and self-awareness predict solidarity attitudes among students in the context of sexual violence prevention. The study employed a quantitative correlational design and included 53 of the 62 second-semester students in the accessible population (85.5%) at a university in Yogyakarta, Indonesia, selected through simple random sampling. Data were collected using four-point Likert-scale instruments measuring self-ownership, self-awareness, and solidarity attitudes and were analyzed using multiple linear regression. The results showed that the regression model was statistically significant, $F = 43.882$, $p < 0.001$, and explained 61.9% of the variance in students' solidarity attitudes ($R^2 = 0.619$). Self-ownership positively predicted solidarity attitudes ($B = 0.376$, $\beta = 0.279$, $t = 2.345$, $p = 0.023$), while self-awareness was also a positive predictor and demonstrated a stronger standardized contribution ($B = 0.659$, $\beta = 0.564$, $t = 4.734$, $p < 0.001$). These findings indicate that students' recognition of personal autonomy and their capacity to understand and evaluate internal experiences are associated with stronger solidarity attitudes. The study highlights the importance of integrating bodily autonomy, emotional awareness, and solidarity-oriented education into university-based sexual violence prevention initiatives.

Keywords: self-awareness, self-ownership, sexual violence prevention, solidarity attitudes, university students

Abstrak: Pencegahan kekerasan seksual di perguruan tinggi tidak hanya membutuhkan kebijakan institusional formal, tetapi juga kapasitas psikologis dan moral mahasiswa untuk mengenali batasan pribadi, merespons kerentanan orang lain, dan terlibat dalam tindakan perlindungan kolektif. Namun, perhatian empiris terhadap peran gabungan kepemilikan diri dan kesadaran diri dalam memprediksi solidaritas mahasiswa masih terbatas. Penelitian ini menguji sejauh mana kepemilikan diri dan kesadaran diri memprediksi sikap solidaritas mahasiswa dalam konteks pencegahan kekerasan seksual, menggunakan desain kuantitatif korelasional dengan 53 dari 62 mahasiswa semester dua pada populasi terjangkau (85,5%) di sebuah universitas di Yogyakarta, dipilih melalui simple random sampling. Data dikumpulkan dengan instrumen skala Likert empat poin untuk ketiga variabel, lalu dianalisis dengan regresi linear berganda. Model

regresi signifikan secara statistik, $F = 43,882$, $p < 0,001$, menjelaskan 61,9% varians sikap solidaritas ($R^2 = 0,619$). Kepemilikan diri positif memprediksi sikap solidaritas ($B = 0,376$, $\beta = 0,279$, $t = 2,345$, $p = 0,023$), sementara kesadaran diri menjadi prediktor lebih kuat ($B = 0,659$, $\beta = 0,564$, $t = 4,734$, $p < 0,001$). Temuan ini menunjukkan pengenalan mahasiswa atas otonomi pribadi serta kemampuan mengevaluasi pengalaman internal berkaitan dengan sikap solidaritas lebih kuat. Penelitian ini menegaskan pentingnya mengintegrasikan otonomi tubuh, kesadaran emosional, dan pendidikan berorientasi solidaritas ke dalam program pencegahan kekerasan seksual perguruan tinggi. Desain cross-sectional dan sampel satu universitas membatasi generalisasi dan penarikan simpulan kausal.

Kata Kunci: kesadaran diri, kepemilikan diri, pencegahan kekerasan seksual, sikap solidaritas, mahasiswa

Introduction

Sexual violence in higher education is not merely an interpersonal problem but also an issue concerning human rights, educational safety, and institutional responsibility. In Indonesia, the right to personal protection is constitutionally guaranteed under Article 28G (1) of the 1945 Constitution, which affirms every individual's right to protection of the self, family, honour, dignity, and property. This protection has been strengthened through Law No. 12 of 2022 on Sexual Violence Crimes and Minister of Education, Culture, Research, and Technology Regulation No. 55 of 2024 on the Prevention and Handling of Violence in Higher Education Institutions.

Despite the availability of these legal frameworks, sexual violence remains a concern in university environments. Sexual violence may take verbal, physical, non-physical, and electronically mediated forms, including sexual jokes, catcalling, coercion, unwanted sexual communication, and Electronic-Based Sexual Violence (Rusyidi et al., 2019). These experiences may produce psychological trauma, anxiety, fear, social withdrawal, loss of dignity, and disruption to victims' academic participation (Bondestam & Lundqvist, 2020; Simanjuntak & Isbah, 2022).

The persistence of sexual violence indicates a gap between formal regulations and their implementation in everyday university life. Hierarchical relationships, unequal power structures, normalization of inappropriate conduct, organizational silence, and inadequate institutional leadership can limit the effectiveness of prevention and reporting mechanisms (Bondestam & Lundqvist, 2020). Simanjuntak & Isbah (2022) show that the implementation of university sexual violence prevention policies continues to face institutional and cultural challenges, while Hafis et al. (2024) identify inconsistencies in prevention programs and the limited distribution of training beyond members of campus prevention task forces.

These conditions indicate that institutional regulations, although essential, cannot operate independently of the attitudes and participation of the academic community. Students are not only potential recipients of institutional protection but also social actors who may recognize violations, support victims, challenge the normalization of violence, and participate in creating safer campus environments. Student involvement in education and policy advocacy is therefore an important component of university-based prevention efforts (Aryuni et al., 2023; Wartoyo & Ginting, 2023).

One internal factor that may support students' protective attitudes is self-ownership. Self-ownership refers to an individual's moral authority and sovereignty over the body, mind, abilities, and personal resources (Mack, 1995). Carter (2019) further emphasizes the importance of the human body within the concept of self-ownership, arguing that bodily autonomy constitutes a fundamental element of individual freedom and personal rights. Contemporary discussions of

bodily autonomy similarly emphasize that individuals' control over their own bodies is closely related to personal agency, dignity, and protection from unwanted interference (Thrasher, 2019).

An understanding of self-ownership enables individuals to recognize and establish boundaries concerning their bodies, privacy, decisions, and personal information. In digital environments, these boundaries also encompass control over personal data and protection from the unauthorized use or distribution of private information (Suari & Sarjana, 2023). The recognition of such boundaries is particularly relevant among students because respect for personal autonomy can provide a basis for understanding that other individuals are likewise entitled to control over their bodies, choices, and private information (Carter, 2019; Thrasher, 2019). Students who recognize their own rights to bodily autonomy and privacy may consequently be more capable of acknowledging equivalent rights in others and responding to violations of those rights.

However, self-ownership primarily explains an individual's authority over the self and does not fully account for the reflective and emotional processes required to respond to the experiences of other people. A second relevant internal factor is therefore self-awareness, which Goleman (1998) defines as the capacity to recognize one's emotions, strengths, limitations, and motivations. Self-awareness provides a psychological foundation for evaluating personal reactions and understanding how individual emotions and behaviour affect social interactions.

According to Objective Self-Awareness Theory, individuals who direct attention toward themselves tend to evaluate their behaviour by comparing it with relevant personal and social standards (Silvia & Duval, 2001). This reflective process may help students recognize whether their behaviour is consistent with the principles of respect, safety, equality, and protection. In the context of sexual harassment, self-awareness is also relevant to individuals' capacity to process difficult experiences and develop adaptive psychological responses (Tsaniyah et al., 2023).

Self-awareness may further support solidarity through the development of empathy. Rogers (1975) conceptualizes empathy as the ability to understand another individual's experience as if it were one's own while maintaining awareness of the distinction between the self and the other person. Through this capacity, students may become more sensitive to signs of discomfort, vulnerability, intimidation, and unequal power relations in their social environment. Recent research indicates that empathy is positively associated with prosocial behavior among adolescents and young adults, suggesting that the ability to understand others' experiences can facilitate socially responsive attitudes and actions (Fu et al., 2022; Peng et al., 2024). In this sense, greater self-awareness may provide an internal basis for recognizing one's own emotional responses while simultaneously becoming more attentive to the experiences and needs of others.

The connection between self-ownership, self-awareness, and social responsibility can be understood through the concept of solidarity. Solidarity represents a social and moral bond that encourages individuals to recognize mutual dependence, shared responsibility, and commitment to collective well-being (Gofman, 2014; Puspitasari, 2020). In Durkheim's concept of organic solidarity, social cohesion develops through interdependence among autonomous individuals who maintain distinct identities and roles while cooperating within a larger social system (Khairulyadi et al., 2022).

Within a university context, solidarity can be manifested through concern for peers, willingness to support individuals experiencing vulnerability, rejection of behaviour that violates personal dignity, and participation in collective efforts to maintain a safe learning environment. Solidarity does not require individuals to surrender their autonomy; instead, it develops when

autonomous individuals mutually recognize their rights and responsibilities. Thus, self-ownership may provide a foundation for recognizing personal rights, while self-awareness may facilitate empathy and moral evaluation as psychological foundations of solidarity.

Previous research on sexual violence in higher education has predominantly examined the prevalence and forms of harassment, students' knowledge and experiences, legal protection, institutional policies, and the implementation of campus prevention mechanisms (Bondestam & Lundqvist, 2020; Rakhmawati et al., 2022; Rusyidi et al., 2019). Other studies have investigated education, advocacy, reporting mechanisms, and the involvement of students or campus task forces in prevention initiatives (Aryuni et al., 2023; Hafis et al., 2024; Ramadiani et al., 2022). Although these studies provide important evidence regarding structural, institutional, and educational responses, limited empirical attention has been directed toward the internal psychological and philosophical characteristics associated with students' solidarity attitudes.

Furthermore, self-ownership, self-awareness, and solidarity have generally been discussed within different disciplinary traditions. Self-ownership is primarily examined as a philosophical and moral concept, self-awareness as a psychological component of emotional intelligence, and solidarity as a sociological construct concerning social cohesion. Consequently, the extent to which self-ownership and self-awareness jointly predict solidarity attitudes among university students remains insufficiently explained, particularly within the context of sexual violence prevention.

The novelty of the present study lies in integrating these philosophical, psychological, and sociological constructs into a single empirical model. Rather than examining students exclusively as potential victims, perpetrators, or recipients of institutional policy, this study positions them as autonomous and reflective social actors whose internal characteristics may be associated with collective concern and responsibility. This integrative perspective expands existing discussions by connecting the recognition of personal sovereignty with emotional self-evaluation and solidarity attitudes in the university environment.

Accordingly, this study aimed to examine the predictive relationships between self-ownership, self-awareness, and solidarity attitudes among second-semester students at a university in Yogyakarta. The study proposed that self-ownership positively predicts solidarity attitudes, self-awareness positively predicts solidarity attitudes, and both variables simultaneously provide a significant prediction of students' solidarity attitudes. The findings are expected to contribute theoretically to an interdisciplinary understanding of solidarity and practically to the development of university prevention programs that integrate bodily autonomy, emotional awareness, empathy, and collective responsibility.

Method

Research Design and Participants

This study employed a quantitative cross-sectional correlational design to examine the predictive relationships between self-ownership, self-awareness, and solidarity attitudes among university students. The variables were measured without experimental manipulation or treatment; therefore, the study was designed to identify statistical relationships rather than establish causal effects. Multiple linear regression was used to determine the individual and simultaneous contributions of self-ownership and self-awareness in predicting students' solidarity attitudes.

The accessible population consisted of 62 second-semester students enrolled at a university in Yogyakarta during the 2025/2026 academic year. A total of 53 students, representing 85.5% of the accessible population, participated in the study. Participants were

selected using probability sampling with a simple random sampling technique to provide members of the accessible population with an equal opportunity to be included in the study.

Research Variables and Instruments

Data were collected using self-report questionnaires measuring self-ownership, self-awareness, and solidarity attitudes. Each instrument employed a four-point Likert response scale to obtain participants' directional responses without providing a neutral midpoint. Higher composite scores represented higher levels of the construct measured by each instrument.

The development of the instruments was guided by the theoretical foundations presented in Table 1. The theories were operationally adapted to the characteristics of university students and the context of solidarity in responding to sexual violence. The adaptation process was undertaken without changing the conceptual meaning of each construct.

Table 1. Research Variables and Measurement Foundations

Variable	Role in the Model	Conceptual Foundation	Measurement Focus
Self-Ownership	Independent variable (X_1)	Self-ownership and individual sovereignty proposed by Mack (1995) and Carter (2019), supplemented by the personal data protection context discussed by Suari & Sarjana (2023)	Students' recognition of autonomy over their bodies, personal boundaries, privacy, and personal information
Self-Awareness	Independent variable (X_2)	Emotional self-awareness as conceptualized by Goleman (1998)	Students' capacity to recognize and evaluate their emotions, personal strengths, limitations, and motivations
Solidarity Attitudes	Dependent variable (Y)	Durkheim's theory of social solidarity as operationalized by Kinasih & Dahliyana (2018)	Students' concern for others, sense of shared responsibility, willingness to provide support, and readiness to participate in collective protective action

Before being administered, the instruments underwent expert judgment to assess the relevance, clarity, and representativeness of the items in relation to their respective constructs. Empirical validity testing was subsequently conducted to evaluate whether each item adequately measured the intended variable. Internal consistency was examined using Cronbach's alpha with IBM SPSS Statistics version 25, while the resulting reliability coefficients are reported in the Results section to maintain a clear distinction between methodological procedures and empirical findings.

Data Collection Procedure

Data were collected using Google Forms, and the questionnaire link was distributed to the selected participants through WhatsApp. Participation was voluntary, and respondents completed the questionnaire individually. The researcher monitored the submission process and screened the submitted questionnaires to ensure that the responses included in the analysis were complete.

The online questionnaire was used to facilitate data collection from the participants within the designated research period. The submitted responses were organized and coded according

to the scoring rules for each variable before being transferred to IBM SPSS Statistics version 25. A total of 53 complete responses were retained and included in the final statistical analysis.

Data Analysis

Data were analyzed using descriptive and inferential statistical procedures. Descriptive statistics were used to summarize the scores for self-ownership, self-awareness, and solidarity attitudes. Multiple linear regression analysis was subsequently conducted to examine whether self-ownership and self-awareness predicted students' solidarity attitudes, both individually and simultaneously.

Before conducting the multiple linear regression analysis, the data were examined to determine whether the assumptions required for regression analysis were satisfied. These assumptions included residual normality, linearity, homoscedasticity, multicollinearity, and independence of errors. The purpose and interpretation of each assumption test are presented in Table 2.

Table 2. Statistical Analysis Procedures

Analysis	Purpose	Statistical Information
Descriptive statistics	To describe the distribution of each research variable	Mean, standard deviation, minimum score, and maximum score
Instrument reliability	To evaluate the internal consistency of each research instrument	Cronbach's alpha
Residual normality	To examine whether the regression residuals were approximately normally distributed	Normality test of the regression residuals
Linearity	To examine whether each predictor had a linear relationship with solidarity attitudes	Linearity assessment
Multicollinearity	To examine whether excessive correlations existed between the independent variables	Tolerance and variance inflation factor (VIF)
Homoscedasticity	To examine whether the variance of the residuals remained constant across predicted values	Heteroscedasticity assessment
Independence of errors	To examine whether the regression residuals were independent	Autocorrelation or residual-independence assessment
Simultaneous regression test	To examine whether self-ownership and self-awareness jointly predicted solidarity attitudes	F-statistic and significance value
Coefficient of determination	To estimate the proportion of variance in solidarity attitudes explained by the regression model	R ² and adjusted R ²
Partial regression test	To examine the unique contribution of each independent variable	B, standard error, standardized beta, t-statistic, and significance value

The multiple linear regression model was specified as follows:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \varepsilon$$

Where Y represents solidarity attitudes, X1 represents self-ownership, X2 represents self-awareness, β_0 represents the intercept, β_1 and β_2 represent the regression coefficients, and ε represents the residual error. The F-test was used to assess the overall significance of the regression model, indicating whether self-ownership and self-awareness jointly predicted solidarity attitudes. The t-test was used to examine the individual contribution of each predictor

to solidarity attitudes. All statistical tests were two-tailed, and the significance level was set at 0.05.

Results and Discussion

Instrument Reliability

The reliability analysis was conducted to assess the internal consistency of the instruments measuring self-ownership, self-awareness, and solidarity attitudes. As presented in Table 3, the Cronbach's alpha coefficients ranged from 0.842 to 0.890. These coefficients indicate that all three instruments demonstrated adequate internal consistency and were sufficiently reliable for use in the subsequent statistical analysis.

Table 3. Reliability of the Research Instruments

Variable	Cronbach's Alpha	Interpretation
Self-Ownership	0.842	Reliable
Self-Awareness	0.890	Reliable
Solidarity Attitudes	0.875	Reliable

Among the three instruments, the self-awareness instrument produced the highest Cronbach's alpha coefficient of 0.890, followed by the solidarity attitude instrument at 0.875 and the self-ownership instrument at 0.842. Nevertheless, the differences among these coefficients do not indicate that one construct was substantively more important than the others. The coefficients only demonstrate the degree of internal consistency among the items within each instrument.

Multiple Linear Regression Analysis

Multiple linear regression was conducted to examine whether self-ownership and self-awareness jointly predicted students' solidarity attitudes. The results presented in Table 4 show that the regression model was statistically significant, with an F-statistic of 43.882 and a significance value below 0.001. Therefore, self-ownership and self-awareness simultaneously provided a statistically significant prediction of students' solidarity attitudes.

Table 4. Summary of the Multiple Regression Model

Model	R ²	F	p
Self-Ownership and Self-Awareness → Solidarity Attitudes	0.619	43.882	< 0.001

The coefficient of determination was 0.619, indicating that self-ownership and self-awareness jointly explained 61.9% of the variance in students' solidarity attitude scores within the research sample. The remaining 38.1% represented variance that was not explained by the two predictors included in the model. This unexplained variance should not be attributed to particular factors unless those factors are directly measured and examined in subsequent research.

The partial regression results are presented in Table 5. Self-ownership was a positive and statistically significant predictor of solidarity attitudes ($B = 0.376$, $\beta = 0.279$, $t = 2.345$, $p = 0.023$). Self-awareness was also a positive and statistically significant predictor of solidarity attitudes ($B = 0.659$, $\beta = 0.564$, $t = 4.734$, $p < 0.001$).

Table 5. Partial Regression Coefficients

Predictor	B	Standardized Beta (β)	t	p
Constant	2.346	-	0.383	0.704
Self-Ownership	0.376	0.279	2.345	0.023
Self-Awareness	0.659	0.564	4.734	< 0.001

The positive unstandardized regression coefficients indicate that higher self-ownership and self-awareness scores were associated with higher solidarity attitude scores when the other

predictor was statistically controlled. Based on the standardized coefficients, self-awareness demonstrated a stronger relative contribution ($\beta = 0.564$) than self-ownership ($\beta = 0.279$). These findings support the statistical hypotheses that both variables positively predict students' solidarity attitudes, although they do not establish a causal relationship.

Self-Ownership as a Predictor of Solidarity Attitudes

The results demonstrate that self-ownership was positively associated with students' solidarity attitudes. This finding suggests that students who more strongly recognize their autonomy, bodily boundaries, privacy, and personal rights also tend to exhibit stronger concern for the rights and safety of others. Nevertheless, because this study employed a cross-sectional correlational design, the relationship should be interpreted as a predictive association rather than evidence that self-ownership directly causes solidarity. This interpretation is consistent with contemporary discussions of self-ownership, which conceptualize the construct in relation to individuals' rights over their own bodies, autonomy, and protection from unwanted interference (Carter, 2019; Thrasher, 2019).

Conceptually, this finding is consistent with Mack (1995) explanation of self-ownership as an individual's moral authority over the self and with Carter (2019) emphasis on the importance of bodily ownership in protecting individual autonomy. Recognition of personal autonomy may provide a moral basis for acknowledging that other individuals possess equivalent rights over their bodies, decisions, and personal boundaries. Carter (2019) argues that the moral significance of self-ownership is closely connected to respect for persons and the special status of the human body, providing a contemporary philosophical basis for understanding bodily autonomy as a matter of fundamental personal rights. Thrasher (2019) similarly conceptualizes self-ownership in terms of territorial rights over one's body, which further supports the interpretation that recognizing personal boundaries may be relevant to how individuals understand boundaries in interpersonal relationships. In the digital context, Suari & Sarjana (2023) further demonstrate the relevance of privacy and personal data protection, indicating that contemporary self-ownership encompasses not only physical autonomy but also control over personal information.

The positive relationship between self-ownership and solidarity can therefore be understood through reciprocal recognition of individual rights. Students who recognize violations of bodily autonomy as infringements of fundamental personal boundaries may be more sensitive to similar violations experienced by their peers. This interpretation complements the concept of organic solidarity, in which autonomous individuals develop interdependence without losing their individual identities or rights (Gofman, 2014; Khairulyadi et al., 2022; Puspitasari, 2020). Contemporary research on prosociality provides additional support for this interpretation by showing that concern for others is associated with psychological processes that extend beyond individual interest, including empathy, moral identity, and social responsibility (Jiang & Wang, 2021; Peng et al., 2024). Among college students, empathy has been shown to positively predict prosocial behavior, with moral identity partially explaining this relationship (Peng et al., 2024). Thus, the association between self-ownership and solidarity may reflect a broader process in which recognition of one's own rights is accompanied by greater recognition of the rights and welfare of others.

However, the findings do not indicate that students with stronger self-ownership necessarily engage in reporting, advocacy, or victim-assistance behavior. The dependent variable measured in this study was solidarity attitude rather than directly observed protective behavior. Consequently, the findings support an attitudinal relationship, while the translation of these attitudes into concrete actions requires further investigation. This distinction is important

because recent evidence on sexual violence prevention suggests that educational interventions tend to produce stronger changes in attitudes and knowledge than in actual violence-related behaviors (Kettrey et al., 2023). Therefore, future studies should examine whether self-ownership is associated not only with solidarity attitudes but also with concrete behaviors such as bystander intervention, reporting intentions, supporting survivors, and respecting consent.

Self-Awareness as a Predictor of Solidarity Attitudes

Self-awareness was also positively associated with students' solidarity attitudes and showed a stronger standardized contribution than self-ownership. The standardized coefficient of 0.564 indicates that self-awareness was the more prominent predictor within the regression model. This result suggests that the capacity to recognize and evaluate personal emotions, motivations, strengths, and limitations may be particularly relevant to the formation of social concern and shared responsibility. This interpretation is supported by recent empirical evidence indicating that self-awareness and self-reflection can be related to prosocial responses, particularly when individuals are encouraged to evaluate their own behavior and its consequences for others (Lewis, 2021).

Goleman (1998) identifies self-awareness as a central component of emotional intelligence because it allows individuals to recognize their internal emotional conditions and understand how those conditions influence their behavior. Objective Self-Awareness Theory similarly proposes that directing attention toward the self encourages individuals to evaluate their conduct against relevant personal and social standards (Silvia & Duval, 2001). In interpersonal contexts, this evaluative capacity may enable students to recognize whether their responses are consistent with norms of respect, care, and protection. Recent experimental evidence provides empirical support for this mechanism: Lewis (2021) found that experimentally induced self-awareness increased prosocial behavior among college students, suggesting that greater attention to the self may encourage individuals to evaluate and adjust their behavior in socially constructive ways.

Self-awareness may also facilitate solidarity by supporting the development of empathy. Rogers (1975) describes empathy as the capacity to understand another person's experience while maintaining awareness of the distinction between the self and the other person. Recent studies reinforce the relevance of this interpersonal pathway. Research involving 2,510 adolescents found longitudinal associations between empathy and prosocial attributes, indicating that empathy is closely connected to positive social development during adolescence (Yang et al., 2023). Similarly, Fu et al. (2022), using structural equation modeling with 1,171 adolescents, found that empathy was associated with prosocial behavior and that social support was also relevant to this relationship. In the Indonesian context, Widyastuti & Savitri (2023) also examined empathy and prosocial behavior among 303 adolescents, further demonstrating the relevance of interpersonal emotional processes to prosocial development.

In the context of sexual harassment, Tsaniyah et al. (2023) found self-awareness to be relevant to the psychological resilience of individuals who had experienced sexual harassment, illustrating its potential importance in processing difficult experiences and responding adaptively. This perspective can be extended to the present findings, although the current study did not directly examine resilience or responses to sexual harassment. Students who are able to identify their own emotions and evaluate their reactions may be better positioned to recognize discomfort, vulnerability, or injustice in interpersonal situations. The relationship between empathy and prosociality observed among adolescents and college students further suggests that awareness of one's own internal experiences may provide a psychological basis for responding to the experiences of others (Fu et al., 2022; Jiang & Wang, 2021).

These theoretical perspectives help explain why self-awareness emerged as the stronger predictor in the present model. Students who can identify their own emotions and evaluate their reactions may be better able to recognize discomfort, vulnerability, or injustice in interpersonal situations. The finding is also consistent with evidence that self-awareness and self-reflection can promote prosocial responses, although the mechanisms linking these processes to solidarity attitudes require further examination (Lewis, 2021). Nevertheless, the statistical comparison applies specifically to this sample and should not be interpreted as proof that self-awareness is universally more important than self-ownership across all student populations.

Simultaneous Contribution of Self-Ownership and Self-Awareness

The simultaneous analysis showed that self-ownership and self-awareness jointly explained 61.9% of the variance in students' solidarity attitudes. This finding indicates that solidarity is associated with both the recognition of personal autonomy and the capacity for internal emotional evaluation. The integration of these two characteristics provides a more comprehensive explanation of solidarity than considering either predictor independently. Such an interpretation is consistent with recent research showing that prosocial outcomes are shaped by the interaction of multiple psychological processes, including empathy, moral identity, social responsibility, and perceptions of interpersonal safety (Jiang & Wang, 2021; Peng et al., 2024).

From a sociological perspective, solidarity in a modern academic community does not require individuals to surrender their personal identities or autonomy. Durkheim's concept of organic solidarity emphasizes interdependence among individuals who retain distinct identities and roles while remaining connected through shared responsibilities (Gofman, 2014; Khairulyadi et al., 2022). Puspitasari (2020) similarly explains solidarity as a developing theoretical concept that encompasses social bonds, mutual responsibilities, and collective commitments. Contemporary research on prosocial behavior provides a complementary psychological perspective by showing that concern for others can emerge through the combination of individual-level capacities and social processes. For example, Jiang and Wang (2021) found that social responsibility partially mediated the relationship between empathy and prosocial behavior among college students, suggesting that concern for others may be translated into socially oriented responses through a sense of responsibility.

In this framework, self-ownership provides a foundation for recognizing individual rights, whereas self-awareness supports reflection on emotions, behavior, and social standards. When these capacities develop together, students may be better positioned to acknowledge personal boundaries while remaining responsive to the safety and dignity of other members of the academic community. This interpretation is consistent with evidence that empathy and moral identity contribute to prosocial behavior among college students, indicating that socially responsible orientations are likely to involve more than one psychological process (Peng et al., 2024). The present findings therefore extend the discussion of solidarity by empirically connecting a philosophical construct concerning personal autonomy with a psychological construct concerning awareness of the self.

Importantly, the 61.9% explained variance should be interpreted as a statistical property of the present model rather than as evidence that solidarity attitudes are determined primarily by self-ownership and self-awareness. Other factors, such as empathy, social responsibility, peer norms, social support, moral identity, and institutional context, may also contribute to solidarity. Research among adolescents and college students has demonstrated the relevance of social support, empathy, and social responsibility to prosocial outcomes (Fu et al., 2022; Jiang & Wang, 2021; Peng et al., 2024). Therefore, the relatively high explained variance in the present study should be understood as evidence that the two predictors provide substantial

explanatory value within this particular sample and model, rather than as a complete explanation of solidarity attitudes.

Implications for Sexual Violence Prevention in Higher Education

The findings have practical relevance to efforts to prevent sexual violence in higher education. Sexual violence on university campuses is shaped by multiple personal, interpersonal, cultural, and institutional conditions, including unequal power relations and the normalization of inappropriate behavior (Bondestam & Lundqvist, 2020; Rakhmawati et al., 2022). Recent systematic evidence reinforces this multidimensional perspective. A meta-analysis of 80 studies on campus sexual assault prevention found that prevention programs produced stronger effects on attitudes and knowledge than on actual violence outcomes, leading the authors to recommend approaches that address not only individual students but also relationships, communities, and broader social conditions (Kettrey et al., 2023). Therefore, the results should not be interpreted as indicating that strengthening students' internal characteristics alone is sufficient to prevent sexual violence.

Instead, self-ownership and self-awareness may be incorporated as complementary components of broader prevention initiatives. Educational programs can strengthen students' understanding of bodily autonomy, consent, privacy, emotional recognition, empathy, and collective responsibility. This approach is consistent with recent evidence that effective sexual violence prevention should address attitudes, social norms, and students' capacity to respond to potentially harmful situations rather than focusing exclusively on individual risk avoidance (Kettrey et al., 2023; Steele, 2022). In particular, interventions that strengthen prosocial bystander responsibility may provide a practical pathway for translating solidarity attitudes into action. A recent meta-analysis of the *Bringing in the Bystander* program found positive pooled effects on rape-supportive attitudes, bystander efficacy, and bystander intentions among young people, suggesting that prevention programs can strengthen students' readiness to respond to sexual violence-related situations (Bouchard et al., 2024).

Such initiatives should also be integrated with accessible reporting mechanisms, victim-centred services, institutional accountability, and meaningful student participation in prevention and advocacy programs (Aryuni et al., 2023; Ramadiani et al., 2022). Recent research on university-based bystander interventions further indicates that programs commonly combine interactive and educational approaches and seek to strengthen students' sense of responsibility and competence to intervene (Pfaff et al., 2024). This evidence supports the practical relevance of the present finding because solidarity attitudes may become more meaningful when students are given concrete opportunities to practice supportive and protective responses. At the same time, institutional systems remain essential because students should not be expected to carry the responsibility for preventing or responding to sexual violence independently.

The stronger contribution of self-awareness also indicates that prevention programs should move beyond transferring legal or procedural information. Students need opportunities to reflect on emotions, recognize potentially harmful situations, evaluate their responses, and develop sensitivity toward the experiences of others. Recent research on prosocial behavior supports the importance of self-reflection and emotional processes in promoting socially constructive responses (Fu et al., 2022; Lewis, 2021; Peng et al., 2024). However, prevention education should also avoid placing excessive responsibility on students' personal characteristics, because sexual violence is influenced by peer norms, institutional environments, and broader social conditions (Kettrey et al., 2023; Steele, 2022). The effectiveness of programs that integrate self-awareness, self-ownership, empathy, and bystander skills should therefore be evaluated through intervention-based research rather than inferred directly from the correlational findings of the present study.

Study Limitations

Several limitations should be considered when interpreting the findings. First, the cross-sectional correlational design does not allow conclusions concerning causal relationships or the temporal direction of the associations. Second, the participants were limited to 53 second-semester students from one university in Yogyakarta, thereby restricting the generalizability of the findings to students from other institutions, academic levels, or sociocultural backgrounds. Third, although the participants represented 85.5% of the accessible population, the sample of 53 students remains modest for a multiple regression model with two predictors. Consequently, the stability of the coefficient estimates and their generalizability beyond this sample should be interpreted cautiously and examined in larger samples.

Third, all variables were measured using self-report questionnaires, making the findings potentially susceptible to social desirability, common-method variance, and differences in respondents' interpretations of the items. The model also did not examine external factors such as campus climate, peer norms, institutional trust, reporting mechanisms, or the perceived effectiveness of the campus sexual violence prevention task force. Future studies should employ more diverse samples, include relevant institutional and cultural variables, and use longitudinal or experimental designs to examine how self-ownership, self-awareness, and solidarity develop over time.

Conclusion

The findings indicate that both self-ownership and self-awareness are positively associated with students' solidarity attitudes. Self-awareness demonstrated a stronger individual contribution than self-ownership, while both predictors jointly explained 61.9% of the variance in solidarity attitudes. These findings suggest that students' capacity to recognize their personal rights and boundaries, together with their ability to understand and evaluate their own emotions and responses, may provide an important psychological foundation for developing solidarity toward others.

The findings also have implications for sexual violence prevention in higher education. Efforts to strengthen students' solidarity should not be limited to providing information about sexual violence but should also include the development of self-ownership, self-awareness, empathy, respect for boundaries, and social responsibility. However, because this study used a cross-sectional correlational design, the findings indicate predictive associations rather than causal effects. Future research should therefore employ longitudinal or intervention-based designs and examine whether improvements in self-ownership and self-awareness can lead to changes in solidarity-related behaviors, including bystander intervention, reporting intentions, and support for survivors.

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