



# The Role of Women's Crisis Center in Preventing Domestic Violence as an Effort to Create Household Harmony

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**Abstract:** The title of this article is, the role of the Women's crisis center in preventing domestic violence as an effort to create household harmony, with the background of the role of the Women Crisis Center is considered quite important in assisting victims of violence, especially women, where the Women Crisis Center is often the first place of complaint for women victims of violence. The results of the assistance by the counselor, then the counselor tries to provide assistance when the victim needs a referral to the Police, to the Hospital or Psychologist. The counselor will always accompany the victim until the victim feels able to stand alone or empowered. Some of the problems that often become obstacles to date are in handling cases of violence against women. The problems examined in this article. 1. How is the role of WCC in preventing domestic violence cases as an effort to create household harmony? 2. How does Islamic law review the role of WCC in preventing domestic violence cases as an effort to create household harmony? The type of research is library research, namely research by examining and analyzing data derived from library sources, both in the form of books, papers, magazines, journals and others related to family, marriage and household harmony.... From the results of this study it can be concluded that, The role of WCC in handling cases of domestic violence is in collaboration with legal aid agencies, medical, police, and courts, this cooperation is called a case handling network as an effort to reach cases of domestic violence and sexual violence can be handled and facilitate victims such as safe houses, counseling rooms, to share stories and facilities in the form of legal assistance and family handling while to reduce the number of sexual violence is handled with prevention programs.

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## INTRODUCTION

Allah SWT created a pair of his creatures to coexist, love each other and be affectionate to continue to have offspring (Talib 1986, 37). Humans as civilized social creatures, make the meaning of living together as husband and wife in a marriage that is bound by law, so that it becomes valid and accompanied by responsibility. Law Number 1 of 1974 concerning Marriage Article 1 stipulates that marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on God Almighty (1 2019).

The family is one of the smallest social units in social life, besides that the family is the most basic unit of living communication and the basis of social life and becomes a reproductive forum in developing offspring (Habib Shulton Asnawi., 2024). The husband is a man who is a life partner of a woman, the husband is likened to a pillar in the family, because the husband is responsible for

the family, especially the wife (Yoki Pradikta et al., 2024). The wife is the spouse of the husband. Women become the husband's companion in the household.

Household institutions have roles, rights, obligations and common goals between husband and wife. Therefore, both have a continuous role in realizing the ideals and vision of life. Efforts to build it require quality knowledge with family values, experience and mutual understanding in households, socialization and interaction with society and the law.

Family harmony is a situation where family members become one and each member carries out their respective rights and obligations, there is love, mutual understanding, good communication and cooperation between family members. Thus family harmony can be felt physically and mentally (Firdawaty et al., 2024). Islam has taught the laws regarding the family with an explanation of the secrets of its determination in detail. both in the Al-Quran and hadith. To get a *sakinah* family a *sakinah* family many steps must be taken with maximized efforts. Household (family) affairs are considered simple, but in essence there are many things that are difficult to overcome, considering that every human being in the family has a very different character (M.Luddin 2016, 35).

The phenomenon of problems in the family is an unavoidable consequence, by every marriage will not avoid conflict. Conflict in the family is the life of husband and wife, efforts to build these values require a set of rules that can provide high awareness among family members. Rights and obligations in the family are the basic model in building a *sakinah* family.

As stated by the National Women's Council or National Commission (Komnas), there are several cases that become the basis for considering the need to protect violence against women, such as beatings, continuous torture, and even physical violence that results in victims being unable to take action against women. Domestic violence (KDRT) is the reason why victims take the civil or mediation route. Some of the reasons why domestic violence cases are still low include the economic and psychological dependence of the perpetrator or spouse. This is due to limited access to the family economy as well as the need to be protected and loved by others (their partners) (Sukarno 2020, 70-79). National and international law supports the creation of legal objectives to build social peace and order. The goal to be achieved by law is to provide protection for the rights of individuals and society from inhumane acts.

Efforts to provide attention to the victim's feelings of shame or other haunting feelings. Assistance, safe houses, rehabilitation and other services, as has been done by NGOs, are very relevant considering the different psychology and experiences of each woman and child victim of domestic violence (Walgito, introduction to general family psychology n.d.).

Law No.23/2004 on the Elimination of Domestic Violence is a long journey that became the idea of women activists to assist victims of domestic violence. Victims of violence, especially women, experience many losses so that the presence and enactment of laws that prosecute perpetrators of violence and discrimination against women but seem to defend women. However, it aims to prosper the community, reduce the occurrence of domestic conflicts that lead to divorce, and uphold freedom of rights and equal protection in the household, and protect themselves from threats to personal safety as a form of attention and assistance provided by the government to victims of domestic violence (Law of the Republic of Indonesia No. 23 Year 2004 on the Elimination of Domestic Violence 2004).

*Women's Crisis Center* is an institution engaged in the protection of rights, especially discrimination against women in Palembang City. WCC aims to provide strengthening to victims and assistance until the next process that will be passed by victims of violence. *Women's Crisis Center* until now has done a lot of legal assistance to women who experience violence, since its establishment in 2002 *Women's Crisis Center* itself experienced several obstacles and problems in carrying out its role as a companion.

The role of the Women Crisis Center is considered quite important in assisting victims of violence, especially women, where the Women Crisis Center is often the first place of complaint for women victims of violence. The results of the assistance by the counselor, then the counselor tries to provide assistance when the victim needs a referral to the Police, to the Hospital or

Psychologist. The counselor will always accompany the victim until the victim feels able to stand alone or empowered. Some of the problems that often become obstacles to date are in handling cases of violence against women. The role of the *Women's Crisis Center* is considered quite important in assisting victims of violence, especially women, where the *Women Crisis Center* is often the first place of complaint for women victims of violence (Dianis 2019, 3-4).

## **METHODS**

*First*, The type of this research is *library research*, namely research by examining and analyzing data derived from library sources, both in the form of books, papers, magazines, journals and others related to the views of Islamic Family Law on the theory of no control in the Mubadalah perspective. *Second*, the data source is where the desired data is obtained. Knowledge of data sources is very important to know so that there are no mistakes in choosing data sources that are in accordance with the research objectives. Data sources are divided into two, namely *Primary Data (Primary Data)* is a data source that has authority (otoritatif), which is contained in laws and regulations and *Secondary Data (Secondary Data)* is data in which there is material that contains an explanation of the primary data source, for example the book *Qira'ah Mubadalah, Fiqh Munakabat, Islamic Family Law*, as well as a collection of journals that discuss law. The data source used in this research is secondary data (*Secondary Data*), where the data used can be sourced from books or historical report records that have been arranged in published and unpublished archives.

## **RESULT AND DISCUSSION**

### **The Role of WCC in Preventing Domestic Violence Cases as an Effort to Create Household Harmony**

Many families have broken down because each individual is walking without clear guidelines. Some want to follow the lifestyle of a society considered more advanced and modern. Others hold on to old norms and customs that are increasingly outdated and unable to cope with the dynamics of the times.

In the explanation of Law No.1 of 1974, it is explained that as citizens of a State based on Pancasila where the first principle is: God Almighty, then marriage has a very close relationship with religion / belief, so that marriage not only has a physical / physical element but the inner / spiritual element also has an important role (Habib Sulthon Asnawi., 2023). Forming a happy family, meeting the relationship with offspring which is also the purpose of marriage, maintenance and education become the rights and obligations of parents.

Because man himself is not perfect, only through legal marriage can he achieve perfection, it is proven that marriage is one of the basic human needs, so Islam emphasizes the importance of this small unit. Because the welfare of the family guarantees the welfare of society by marriage between fellow human beings, namely men and women, who are basically one. A peaceful heart can be realized. A calm soul in navigating the sea of life rocks and big waves. To create a happy family, husband and wife must be able to get rid of all kinds of obstacles that stand in front of them.

The phenomenon of divorce is increasingly widespread in the lives of our people, whether it is reported in various newspapers or shown on television, or undetected by the media, someone who has built a household from year to year there are problems and conflicts in the household.

Indeed, violence against women is a violation of human rights and the principles of equality security and freedom, integrity and honor, which should be applied to all levels of society. Therefore, violence against women is not only seen as a personal problem, but is a social problem that not only physically and economically affects the victim, but also affects the family and community around the victim's environment.

In many cases, neither the family nor the victim's environment is able to guarantee the realization of these needs, so efforts to handle women victims of violence through women's crisis centers are needed.

One of the issues that has received serious attention from the women's human rights movement since the reform era until now is domestic violence, especially violence committed by husbands

against wives and by parents against children. At that time, domestic violence cases were difficult to resolve legally. Indonesian Criminal Law does not recognize domestic violence, not even the word violence is found in the Criminal Code (KUHP), so cases of beatings by husbands against wives or parents against children are resolved using articles on persecution, which are then very difficult to fulfill the elements of proof, so that the cases complained of are often no longer followed up.

Therefore, 2004 was a very important moment for women, because in this year, Indonesia had Law No. 23/2004 on the Elimination of Domestic Violence (PKDRT Law) which came into force in 2005. Article 1 paragraph (1) of the PKDRT Law states that the definition of domestic violence is any act against a person, especially women, which results in physical, sexual, psychological, and/or domestic neglect, including threats to commit acts, coercion, or unlawful deprivation of liberty within the scope of the household. The law even protects women's right to be free from marital rape (Habib Shulton Asnawi, 2022). This law is also equipped with not only sanctions but also procedural laws because domestic violence is an issue that requires special handling. This includes the state's obligation to provide protection to victims who report. With the Domestic Violence Law being a public law in which there are threats of imprisonment or fines for those who violate it, the wider community, especially men, in their position as head of the family, should know what domestic violence is.

As for who is included in the scope of the household, are:

- a. Husband, wife, and children, including adopted children and stepchildren;
- b. People who have a family relationship with the husband, wife who live in the household, such as: in-laws, sons-in-law, in-laws, and besan;
- c. People who work to help in a household and live in the household, such as domestic workers.

The forms of domestic violence as mentioned above can be committed by husbands against their family members in the form of :

1. Physical abuse, resulting in pain, illness or serious injury
2. Psychological abuse, which results in fear, loss of self-confidence, loss of ability to act, a sense of helplessness, etc.
3. Sexual violence, which is in the form of sexual coercion in an unnatural way, either for the husband or for other people for commercial purposes, or certain purposes and domestic neglect that occurs within the scope of his household, which according to the law is obliged to him.

In addition, neglect also applies to any person who causes economic dependence by restricting and/or prohibiting proper work inside or outside the home, so that the victim is under the control of that person.

#### 1. Legal Assistance.

Legal assistance is carried out if the victim requests that the case be handled legally, legal assistance is carried out from providing information at the police station to the court.

The initial step taken by WCC in handling the case was to secure the victim at the WCC Safe House so that she would not experience violence again, and at that time WCC immediately conducted an assessment and found out that the victim wanted a divorce. Then WCC helped the divorce process to completion. This step taken by WCC is very helpful for victims of physical violence against wives, and divorce is the most appropriate step because it can prevent women from violence from husbands who are not responsible for the fate and life of their wives.

#### 2. Kinship Handling

WCC's steps in handling this case were more about directing the victim so that she would not lose out in the decisions she made.

According to the author, a husband should not necessarily hurt his wife with a painful blow. Because, Islam does not teach this, there are good and correct rules when the husband is facing such problems, although hitting the wife is justified in Islam, but hitting that does not hurt the wife

and with the intention of educating, If the dispute between husband and wife cannot be ended, even though action has been taken until a painless beating, or it may be because the wife feels very persecuted, then the families of the two of them, neighbors or anyone who feels concerned because Allah appoints a hakam (mediator) from the families of both parties to deliberate to find a solution (solution) (Mahmudah et al., 2022). The hakam must be a just person, a relative, and have experience in domestic matters."

Violence is an attack on a person's physical or psychological integrity. Although violence against human beings comes from a variety of sources, there is violence that comes from gender differences. This violence is also called power-based violence. This violence occurs from the household level to the state and some even assume from religious interpretations (Fakih 1996, 17) (Fakih 1996, 17).

With the existence of Law No. 23/2004 on the Elimination of Domestic Violence, it seems that it will be more able to prevent violence in the family, when there is disharmony between husband and wife. More broadly, there needs to be a fundamental change in the status of women and attitudes towards both women and men in society, there needs to be continuous and strategic efforts to deconstruct traditional power structures that have been considered legitimate and also deconstruct cultural and religious assumptions that strengthen and legitimize violence.

Based on domestic violence cases, there are prevention efforts and ways to conduct socialization and training that equip family planning cadres at the smallest level to have knowledge about efforts to prevent domestic violence in their immediate environment. So the purpose of the socialization and training activities to prevent domestic violence is to provide understanding and knowledge about domestic violence and its prevention efforts.

In conducting WCC activities using 3 methods. The first method is that participants are invited to recognize the work material between husband and wife or men and women in their respective households. The second method is with lecture activities as long as the lecture is related to domestic violence (domestic violence) patterns of violence, factors, efforts to prevent and handle cases of domestic violence. The third method is by conducting participatory discussions using equipment such as flipchart paper, LCD and movies.

With this program, the WCC hopes to minimize and its role is very helpful to the community so that domestic violence cases are reduced so that it makes couples open their minds not to do this. However, most of the participants who participated in the socialization activities did not properly understand issues related to gender and sexuality, so that husbands and wives did not understand their respective rights and obligations and then the need for synergy between PKK administrators and institutional structures at the sub-district level in order to create harmonious family relationships.

WCC also documented cases of domestic violence that occurred in each sub-district that were mobilized by the PKK to formulate comprehensive solutions and prevention. Therefore, WCC collaborates with several related institutions such as LBH, UPTD PPA, hospitals, health centers and other health care facilities, police, district courts and high courts, witness and victim protection agencies and other institutions.

Based on the results of research on the role of WCC in preventing cases of domestic violence as an effort to create domestic harmony, it can be concluded that the role of WCC in handling cases of domestic violence cooperates with legal aid agencies, medical, police, and courts, this cooperation is called a case handling network as an effort to reach cases of domestic violence and sexual violence can be handled and facilitate victims such as safe houses, counseling rooms, to share stories and facilities in the form of legal assistance and family handling while to reduce the number of sexual violence handled with prevention programs.

### **Islamic Law Review of the Women's Crisis Center to Prevent Domestic Violence Cases as an Effort to Create Household Harmony**

Islam does not recognize the term or definition of domestic violence specifically. In fact, Islamic teachings strictly prohibit domestic violence. This is evidenced by the many verses in the Qur'an

and hadith that instruct husbands to treat their wives with good relationships. As the word of Allah states:

يَفِيمَا رَحْمَةً مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: *So by the grace of Allah you (Muhammad) were gentle with them. If you had been harsh and harsh-hearted, they would have withdrawn from you. So forgive them and ask forgiveness for them, and consult with them in the matter. Then, when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him. (QS Al-Imran 3: 159) (RI, alqur'an and its translation 1990).*

The above verse explains the command to treat wives well. In addition, the Prophet also emphasized the issue of affection and protection and that affection is part of protection and protection is part of affection. Affection is a broader concept that can encompass a variety of human values, the first of which is protection. As the Prophet's hadith "Whoever does not give affection, does not get affection. Whoever does not give forgiveness, will not get forgiveness. Whoever does not repent, will not get forgiveness and whoever does not protect himself will not get protection (RI, Alqur'an and its Translation 2009, 37).

But what if the violence is done to educate / teach as justified by Islamic teachings and protected by legislation, such as husbands are allowed to beat their wives who are nusyuz as stated in the word of Allah:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَفِظْنَ لِنَفْسِنَّ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: *The man (husband) is the protector of the woman (wife), because Allah has preferred some of them (men) over others (women), and because they (men) have provided from their wealth. So the virtuous women are those who obey Allah and protect themselves in the absence of their husbands, for Allah has protected them. Those women whom you fear may be unfaithful, advise them, leave them in their beds, and (if necessary) beat them. But if they obey you, then do not look for reasons to distress them. Indeed, Allah is the Most High, the Most Great. separate them from their beds, and beat them. then if they obey you, then do not seek to distress them. Indeed, Allah is Most High, Most Great (Q.S. Annisa 4: 34) (RI, alqur'an and translation 1990).*

Islam teaches educating with ethics and morals and is justified by shar'i. The prophet's hadith on education, if understood textually, gives rise to the perception that violence is required in education. The hadith reads: "teach your children to pray from the age of 7 and beat them for neglecting it when they are 10 years old (HR Tirmidzi, Abu Daud and Ad-Darimi).

The hadith suggests that Islamic education supports violence, the hadith above must be understood contextually. The word "*wadhribuhā*" (and beat him) does not have to be understood to physically hit the child roughly and massively and then hurt him. "*Wadhribu*" some commentators give the condition "*wala jarakha laha wala kasaraha*" (must not leave a mark let alone a wound). The word hit can be understood by giving something "memorable" to touch the feelings of the child so that he changes from not praying to praying, from bad behavior to good.

On the other hand, the Prophet Muhammad PBUH had ordered his companions not to commit violence, persecution and even murder against children. Many narrations tell about the actions and words of the Prophet's gentleness to children. For example, the hadith narrates the Prophet's rebuke of a woman who pulled her child while urinating on the lap of the Prophet. Other hadiths, among others, explain that the Prophet never hit children, but he explained the rules of hitting and the dangers of beating.

The Prophet said, "A strong person is not one who can slam others, but a strong person is one who is able to control himself when he is angry." Punishment as a tool to discipline children must be done carefully.

Islam teaches that punishment must first be preceded by giving an understanding of the importance of a behavior and habituation of that behavior. This is illustrated in how to discipline children to pray, as in the hadith above (al-Abrasyi 1975, 115).

Islam is a religion of rahmatan lil'alamin that adheres to the principles of equal partnership (cooperation) and justice. The purpose of marriage is to achieve a family that is sakinah, mawaddah and rahmah. Therefore, all actions that cause mafsadat results contained in domestic violence can be categorized as illegal acts. The absence of a firmly established law against perpetrators of domestic violence in Islamic criminal law, resulting in confusion and abuse is always sustainable. In addition, some wives who cannot stand the violence choose to divorce, but there are still many who remain even though they experience violence every time (Hasan 2008, 210).

The way to resolve domestic violence according to Islamic law is through the provision of sanctions / punishments where the punishment is applied according to the type of crime committed by the perpetrator. According to the perspective of Islamic criminal law, the actions of husbands who commit physical violence against their wives are a form of crime and acts prohibited by sharia because they will cause harm and harm the safety of their wives, therefore they are included in the act of jarimah (Abd Qadir Audah, the act of jarimah in terms of criminal acts other than the soul is any act that hurts another person who hits his body n.d.)..

Domestic neglect includes threats, coercion or unlawful deprivation of liberty within the scope of the household which aims to make it easier and able to understand peace, especially in the household, which is relevant for the development of Islam.

To achieve the purpose of marriage, it is necessary to have a harmonious relationship between the two spouses. One of the efforts to realize a harmonious family is to make regulations on the family that place men and women in balance, both in terms of rights and obligations. Thus, family law reforms have been carried out by Muslim countries. Among the reforms made are the marriage contract, the rights and obligations of husband and wife and the age of marriage.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا  
مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقُ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ  
عَلِيمًا خَبِيرًا

Meaning: *And if you fear a dispute between them, then send a peacemaker from the man's family and a peacemaker from the woman's family. If the two (peacemakers) intend to make amends, surely Allah will help the husband and wife. Indeed, Allah is All-Seeing, All-Knowing. (Qs. An-Nisa 4: 35)* (RI, alqur'an and its translation 1990).

The above verse confirms that if the dispute between husband and wife cannot be ended, even though measures have been taken up to a painless beating, or it may be because the wife feels very persecuted, then their families, neighbors or anyone who feels concerned because Allah appoints a hakam (mediator) from the families of both parties to deliberate to find a solution (solution). The hakam must be a just person, a relative, and have experience in domestic matters.

The maslahah policy must be in accordance with the objectives of Islamic Law, which must not conflict with the Al-Quran and Assunah and in accordance with the objectives of Islamic Law, namely *al-maqāṣ id al-sbar'ah*, according to researchers to be precise and appropriate, the objectives of Islamic Law used are the opinions of *al-maqāṣ id al-sbar'ah* according to Jaser Audah, where in his opinion the study of *al-maqāṣ id* or the objectives of Islamic law that have been described in *al-maqāṣ id* are universal or broad as an effort to develop and realize human rights in modern times and certainly more able to be the basis of contemporary ijihad and about preventing domestic violence cases aims as *hifz al-nafs al-insan*, namely as a form of protection of human rights where the state is obliged to protect and provide administrative rights and protection to its citizens. As *hifz*

*al-'aql*, which is a form of safeguarding the rights of the community, especially women and children to get proper education in order to avoid ignorance.

The final conclusion on the analysis of the discussion of the Islamic Law Review of the role of the Women's Crisis Center in preventing domestic violence cases as an effort to create family harmony is that it is permissible in Islam where the role of the WCC here is as a mediator or mediator whose role is very helpful to solve problems and to share stories and facilities in the form of legal assistance and family handling, while to reduce the amount of violence handled with prevention programs. With this prevention program, it is hoped that all families can avoid domestic violence and create a harmonious family.

## CONCLUSION

After discussing the researcher draws the conclusion that: The role of WCC in preventing cases of domestic violence as an effort to create household harmony can be concluded that the role of WCC in handling cases of domestic violence cooperates with legal aid agencies, medical, police, and courts, this cooperation is called a case handling network as an effort to reach cases of domestic violence and sexual violence can be handled and facilitate victims such as safe houses, counseling rooms, to share stories and facilities in the form of legal assistance and family handling while to reduce the number of sexual violence is handled with prevention programs.

The Islamic Law Review of the role of the Women's Crisis Center in preventing domestic violence cases as an effort to create family harmony is permissible in Islam where the role of the WCC here as a mediator or mediator whose role is very helpful to solve problems and to share stories and facilities in the form of legal assistance and family handling while reducing the amount of violence handled with prevention programs. With this prevention program, it is hoped that all families can avoid domestic violence and create a harmonious family.

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