

**Islamic Review of Posttraumatic Growth (PTG)
in Adolescent Women with Dating Violence Experience**

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ArticleHistory Abstract

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This study aims to determine the Islamic review of one of the psychological studies on posttraumatic growth (PTG) in adolescent women with dating violence experience. This is a literature study with a descriptive analytic approach. The result showed that Islam forbid their people for dating, these means Islam prevent their people to do dating. However, in Islam survivors who experience dating violence considered as a person who facing a test. Islam offer the concept called "Hijrah" in order to foster a positive thought for a survivors. Hijrah means shifting from something bad to a kindness, from naughtiness to truth, also from everything negative to more positive. In Indonesia with a Muslim majority population, dating violence is the second highest case of violence against women. Similar to other traumatic events, dating violence causes negative impacts to the survivors. On the other hand, previous research says that there might be positive changes experienced by trauma survivors, such as posttraumatic growth (PTG).

Keywords: *Islam, posttraumatic growth (PTG), dating violence, trauma*

INTRODUCTION

Islam is a religion revealed by Allah SWT as a perfect universal religion, in this case Islam requires people to follow the teachings that are useful for life in this world and to be a guide in the hereafter (Asy'ari, 2007). Wahid said Islam teach their people to give kindness and do conscionable to other people (Maulana, 2017). As a Muslim, there is one principle taught by the prophet Muhammad SAW as the messenger of Allah, namely the nature of

iqtishad (moderate) or often known as at-tawassuth (middle way), in the sense of not being extreme or excessive (at-tatharruf), so that the basic concept Islam as rahmatan lil alamin can be felt by all humans (Khulaisie, 2019). Islam has arranged for its people to create individuals with a religion that is blessed by nature. Various types of individual development are listed in the Qur'an, in this case including adolescents. At the age of adolescence, individuals begin to recognize what is right and wrong, recognize the opposite sex, understand their role in the social world, accept the identity that has been determined by Allah SWT and they can develop all the potential they have (Jannah, 2016). Nazim, Sham, and Hamzah (2013) in their research suggest that adolescence is one of the most important stages of development. This is because, at the adolescent stage, individuals have certain risks that affect their mindset and behaviour when they're facing a problem (Nazim et al., 2013).

The task of adolescent step based on Papalia and Feldman (2015: 51-52) explained that the task of adolescent development is to seek identity, including sexual identity. Sexual identity can be fulfilled by establishing a romantic relationship. Teenagers think romantic relationships are nice and can make individuals know their partners better. Romantic relationships or dating relationships are often carried out by individuals when they are teenagers. In Islam, it is strongly emphasized that Muslims are prohibited to approach *Zina* as described in the QS. Al-Isra verse 32 means "And do not approach *Zina*; In fact, *Zina* is a heinous act. And a bad way." Syah and Sastrawati (2020) argue that changes in life along with the times can change individual values, norms, and lifestyles. This supports the social life of adolescents who are characterized by establishing courtship relationships and making teenagers put aside Islamic religious learning. Although dating relationships are considered as a fun thing for teenagers, it does not rule out the possibility that dating relationships can also cause negative impacts, one of which is dating violence (Syah & Sastrawati, 2020).

Any kind of violence is prohibited by Islam (Rofiah, 2017). Islam teaches its people not to behave that can cause harm the people around them (Syawqi, 2015). The relationship between women and men often results in injustice in the relationship, especially for women. One example of injustice that exists in a relationship is gender inequality (Kurniawan, 2011). One of the causes of dating violence is gender inequality (Purnama, 2016). Islam is present through its defense of various things, including the view of women who were initially seen as having a position below men. The injustice that exists against men and women is

increasingly being seen as the times are developing, and the Qur'an and Hadith are required to be able to answer all these problems fairly and realistically (Yudha, 2019).

In line with this, the results of the study show that adolescent girls have a greater chance of becoming victims of dating violence than boys (Richards & Branch, 2012). Dating violence is behavior that threatens or physically abuses (example: intentional use of physical force that has potential to harm or kill), sexual (e.g. forcing unwanted sexual contact), psychological abuse (e.g. isolating a partner from friends or family, being too domineering to control the partner's behavior), or verbal abuse (e.g. being yelled at and threatened), coercion or arbitrary deprivation of liberty, whether occurring in public or in private life in a dating relationship (Anderson et al., 2012; Rohmah, 2012; Savitri et al., 2015; Teten et al., 2009). Dating violence may occur in a short or long period, therefore dating violence can cause adverse effects in the short and long term which include physical impacts (e.g. injuries, disabilities, to death) or psychological (e.g. stress, excessive fear, to death) (Harmadi & Diana, 2020). It can be concluded that violence can lead to negative consequences like other traumatic events (Cobb et al., 2006).

When an individual is exposed to a traumatic event, the individual can develop various responses due to the trauma he or she faces and may lead to false beliefs about the causes and consequences of the traumatic event. The responses that very often appear are strong negative emotions, namely anger, guilt, shame, disgust, and sadness (Valdez & Lilly, 2014). In addition, a traumatic event can produce negative impacts on individuals, including posttraumatic stress disorder (PTSD) (Rodriguez et al., 2008), anxiety, and suicide (Pico-Alfonso et al., 2006). However, it is possible for individuals to experience positive changes after experiencing a traumatic event (Flasch et al., 2017). Meanwhile, Tedeschi and Calhoun (2004) reveal that individuals who experience traumatic events, including violence, often experience positive changes and growth known as posttraumatic growth (PTG). PTG is an individual's ability to have a better outlook on life and experience positive changes in living life after a traumatic event (Tedeschi & Calhoun, 2004). This study wanted to find out how Islamic views related to violence in dating and Islamic views related to positive changes after traumatic events experienced by individuals.

Described in QS. Yusuf verse 87, "And do not despair of Allah's mercy. Verily, no one despairs of the mercy of Allah, except a people who disbelieve." Allah SWT commands His

people to always hope and ask Him, always be optimistic and not despair, because in fact despair is only owned by unbelievers (Ghoffar et al., 2004). With regard to PTG, the PTG process will be more helpful when individuals have a more positive interpretation of the events experienced, view their lives as better than before, thus individuals will be motivated to move forward and try after exposure to traumatic events (Wong & Yeung, 2017).

The main purpose of this study was to explore the dynamics of posttraumatic growth (PTG) in adolescent girls who experience dating violence in Islam. PTG means positive change after a traumatic event and can be associated with hijrah, where the individual experiences changes in life for the better. Various factors will affect the growth process of PTG. The research question will be "How is posttraumatic growth (PTG) in adolescent girls who experience dating violence according to Islam?". The focus of the problem in this study is to find out how positive changes or PTG occur in adolescent women who experience dating violence. This study adopted a qualitative method. The research method used is a literature study. We conducted a review of the previous literature related to PTG and also reviewed the literature regarding views on adolescents and their development, the relationship between women and men, and trauma from an Islamic perspective. In addition to reviewing the literature, we also examine the verses of the Qur'an related to the research we are doing.

DISCUSSION

Dating Violence in Islam Interpretation

In adolescence, individuals will be judged to be more prepared in dealing with existing problems, begin to prepare for future roles, or it can be said that adolescence is a critical period (Rochmah, 2017). Jannah (2016) explains that adolescence is the proudest age in Islam. Adolescence is not only concerned with physical growth and change, in adolescence individuals will also integrate their moral values, faith, and knowledge more optimally. Adolescence can also be said at a time when individuals can see what is right and what is wrong.

Adolescence is also associated with prominent biological and psychological changes such as the development of sexual signs, hormonal changes, behavioral changes, and more intense interpersonal relationships. The onset of adolescence in women will be marked by

the occurrence of menstruation, the formation of a self-image, and the formation of a gentle attitude (Rochmah, 2017). Biological and psychological changes in adolescence support the task of adolescent development, namely the search for identity, including sexual identity (Papalia & Feldman, 2015). Associated with the explanation of adolescent developmental tasks according to Papalia and Feldman (2015) that one way to achieve the search for sexual identity in adolescence is to establish a relationship. which appears in the surrounding environment and becomes a habit when viewed from a scientific perspective and discipline in certain sciences (Papalia & Feldman, 2015; Syah & Sastrawati, 2020). According to Papalia and Feldman (2015) by establishing a romantic relationship, adolescents will have sexuality awareness and this is very important for identity formation, building self-image, and having an impact on interpersonal relationships. However, dating relationships can also lead to unwanted events such as dating violence.

If viewed from an Islamic perspective, dating behavior is adultery and prohibited by Allah SWT, behavior that violates the rules of Religion, Al-Quran, and Sunnah. Dating is considered a time to get to know a partner more deeply in a long period of time (Syah & Sastrawati, 2020). Syah and Saraswati (2020) explained that getting to know your partner in a short period time and lead to a marriage which we know as a ta'aruf is preferred in Islam. But, dating for a long period of time could lead someone to Zina. Meanwhile, Zina is a disgraceful behavior carried out by men and women outside the marriage relationship (Fatih, 2019). Men and women who engage in courtship activities are often controlled by lust or lust that can lead to adultery. Approaching or committing adultery is the same as getting closer to a bad path (Hamka, 2015). This can be seen from the word of Allah SWT in Surah Al-Isra verse 32, “*Do not go near adultery. It is truly a shameful deed and an evil way*” (QS. Al-Isra (17): 32).

One of the negative impacts that can occur in romantic relationships in adolescents is exposure to violence. Several studies reveal that 1 out of every intimate relationship that has been experienced for 10 years by adolescents has a tendency to have violence in it and they are difficult to end (Martsolf et al., 2012). The causes of violent behavior in a dating relationship vary widely, reported by KemenPPPA, one of the factors causing violence against women is cultural factors (KemenPPPA, 2018). The key to triggering violence against women when viewed from a cultural perspective is the lack of views of gender equality and justice between men and women. If viewed from the perspective of Islam, there is no

superiority or different position between men and women. The noblest human is the one who fears Allah SWT. This is explained in the Surah At-Taubah verse 71:

“The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish prayer and pay alms-tax, and obey Allah and His Messenger. It is they who will be shown Allah’s mercy. Surely Allah is Almighty, All-Wise.” (QS. At-Taubah: 71)

Based on Ibn Kathir's interpretation, the meaning of this verse is that both men and women should help and support each other (Ghoffar et al., 2004). In this case, it means that men and women are two beings who are equal in position. In addition to the letter At-Taubah verse 71, the equality of the degrees of men and women is also explained in Surah Al-Hujurat verse 13:

“O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may get to know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” (Surah al-Hujurat (49): 13)

The verse explains that every human being has the same degree in the eyes of Allah SWT, all from one descendant, from one soul. Allah SWT made us into nations, tribes so that we can know each other and do good, not to boast of each other's position. Indeed, the noblest person in the sight of Allah SWT is the pious one, not the one who has wealth or a higher position in the world (Az-Zuhaili, 2013).

Allah SWT commands His servants to always do good and not to do dishonorable behavior such as violence. This is explained in the letter Ali-Imran verse 159 as follows:

“It is out of Allah's mercy that you O Prophet have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah's forgiveness for them, and consult with them in conducting matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him.” (Surat Ali-Imran (3): 159)

The verse explains that Allah SWT has blessed people who believe with soft hearts, follow His commands, stay away from His prohibitions and speak good words. On the other hand, if he speaks harsh words and has a rough heart, then Allah will distance him from his surroundings, and Allah will reunite him and make his gentle attitude return to attract the hearts of those around him. When overwhelmed by a problem, consult to make the heart happy and enthusiastic to do or fix the problem (Ghoffar et al., 2004).

From the explanation above, it can be concluded that Allah SWT commands not to approach oneself to the act of adultery, because it will lead to a bad path. Courtship is one of the acts of adultery because there is harm in it. One of the disadvantages that will be obtained when having a relationship is violence. Allah SWT says that fellow human beings should behave well because Allah SWT has given His people a soft heart and all His people are ordered to stay away from heinous acts. When faced with a conflict, Allah SWT orders for deliberation, not involving violence and other harmful actions.

Posttraumatic Growth in Islam

Traumatic events such as violence will have negative impacts in the short and long term, which include physical impacts (injuries, disabilities, to death) or psychological (stress, excessive fear, to trauma) (Ariestina, 2009). Therefore, it is very important to find out how the individual's mental condition is caused by the violence he has experienced (Cobb et al., 2006). Quite some previous studies have examined negative things as a result of violent events, including IPV. In addition to these negative impacts, traumatic events have the opportunity to have a positive impact on a person. One of the positive changes that can be experienced by individuals who experience violent events is posttraumatic growth (PTG) (Helgeson et al., 2006).

The concept of PTG was first put forward by Tedeschi (1999). Tedeschi (1999) suggests that PTG is a process that occurs in individuals who experience important changes to themselves, the meaning of life, and interpersonal relationships after a traumatic event. The reflection of PTG in individuals can be seen through individuals who value life more, change priorities in life, increase aspects of spirituality. In addition, PTG can be said as a process that describes the development of individuals who have increased in several aspects and this goes beyond before the individual went through a negative event or crisis (Tedeschi & Calhoun, 2004).

Ibn Qayyim Al-Jauziyah stated that disasters or tests that appear on individuals are a way for individuals to become better and have a higher position. Then the trials and disasters felt by the believers are expected to add faith and make the believers humble themselves to Allah. The trauma in Islam is a test and a trial given by Allah SWT to his creatures to increase their faith (Anis & Bahreisy, 2018). As the word of Allah SWT means as follows: “*So, surely with hardship comes ease. Surely with that hardship comes more ease.*” (QS. Al-Insyirah: 5-6)

According to Al-Wasith's interpretation, the verse explains that every trial that hits an individual must have a way out. The trials that individuals receive are temporary, then Allah SWT gives trials to his people to make His people able to focus on Him (Az-Zuhaili, 2013). Then, research conducted by Dickerson (2011) suggests that individuals who are closer to God and believe in God after experiencing a traumatic event have positive growth that is part of PTG. Allah SWT will not give trials beyond the ability of his servants, as explained in Surah Al-Baqarah verse 286 as follows:

“Allah does not require any soul more than what it can afford. All good will be for its benefit, and all evil will be for its loss.” (Surah Al-Baqarah (2): 286)

The verse explains that Allah will not burden His servants beyond their capabilities. It is a form of tenderness, a form of compassion, and kindness to His creatures. Allah guarantees to fulfill requests when His servants ask for guidance and ask Him (Ghoffar et al., 2004). Allah SWT gives all His creatures things related to all life affairs in world affairs, such as doing things that are beneficial to life and staying away from things that bring badness and this is called guidance. Allah SWT will provide explanations and explanations about the good path and the bad path, as well as the path to salvation and destruction (Suhemi, 2019). When discussing changes and improvements towards positive things, it is closely related to the concept of hijrah. Syarif and Zuhri (2019: 281-282) explain that in addition to the transfer of the Apostle from Mecca to Medina, hijrah can also be said to move with the context of behavior, speech, and deeds. Hijrah can be interpreted as moving or leaving something bad to something better (Royyani, 2020). Hijrah can also be interpreted as a behavior where individuals will leave bad habits, leave something that can plunge them into humiliation, and everything that can harm them (Yunus, 2019). In the discussion of hijrah, there are various kinds of hijrah. Yunus (2019) says that hijrah according to terminology contains two meanings, mealy hijrah and maknawiyah hijrah. PTG can be associated with the meaning of hijrah or change in moving from bad values to being better, from falsehood to truth, moving from everything negative to being more positive. It is explained in Surah An-Nahl verse 41:

“As for those who emigrated in ‘the cause of’ Allah after being persecuted, We will surely bless them with a good home in this world. But the reward of the Hereafter is far better, if only they knew.” (QS. An-Nahl (16): 41)

The verse describes the incident of the Prophet Muhammad moving from Mecca to Medina because he received hostile treatment from the Quraysh. Those who receive hostility are ordered to move out of seeking the pleasure of Allah SWT and to move with full faith. After the displacement, they get the best place in the sight of Allah SWT. Whoever leaves something for the sake of Allah, Allah will replace it with something better (Hamka, 2015). In addition, it is also explained in Surah Al-Muzzammil verse 10 as follows:

“Be patient O Prophet with what they say, and depart from them courteously.” (QS. al-Muzzammil (73): 10)

The verse explains that when the Prophet Muhammad was faced with many reproaches from others, he was ordered to always be patient, keep trying and not be afraid to face and hear the reproaches. The solution to dealing with bad treatment is to remain patient and leave in a good way, namely to stay away without leaving reproach (Az-Zuhaili, 2013). When we are faced with challenging events, we should always be patient, and if we want to distance ourselves then we must distance ourselves in a good way, one of which is by focusing on ourselves and improving aspects of life in a more positive direction. In addition, there are other words of Allah SWT regarding Hijrah:

“Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while emigrating to Allah and His Messenger—their reward has already been secured with Allah. And Allah is All-Forgiving, Most Merciful.”(QS. An-Nisa: 100)

According to Ibn Kathir's interpretation, the verse explains that hijrah is a way for individuals to have the strength and be able to develop. In addition, if someone migrates, then he will get protection wherever he is (Ghoffar et al., 2004). Ibrohim (2016) argues that hijrah is a condition in which individuals experience changes in terms of spirituality or sociality that make individuals better. Social changes in individuals include individual relationships with others that are better than before (Ibrohim, 2016). This is in line with one of the dimensions of PTG, namely relating to others. Tedeschi and Calhoun (2006) suggest that individuals who experience PTG have positive changes in their interpersonal relationships. Then hijrah can also change the negative perceptions that exist in individuals into a more positive self-perception (Setiawan, 2017). This is in line with one aspect of PTG, namely changes in individual self-perception, individuals who can go through a critical period

and have a good perception of themselves are one of the factors that they experience PTG (Tedeschi & Calhoun, 2004).

From the explanation above, it can be concluded that Allah SWT gives trials to His servants solely to increase the faith of His servants. Allah SWT will not give a test beyond the ability of His servant. Individuals who make efforts and submit to Allah SWT are individuals who will always be given instructions or guidance from Allah SWT. Behind all the trials that have been set, there is guidance that we can interpret and encourage us to change in a more positive direction and make us better than before. Changes to a better life than before are closely related to the hijrah event.

In the process of growth there is more positive direction, individuals will experience improvements in several aspects such as appreciating life more, having better relationships with other people, having personal strengths, there are new possibilities in life to the development of the spiritual aspect (Tedeschi & Calhoun, 2004). We conclude that the PTG concept can be said to be in line with the Hijrah concept in Islam. This is because hijrah is a condition where individuals become better spiritually and socially after being in a bad situation. While PTG is a positive change experienced by individuals after experiencing a traumatic event. This can be said to be in line because PTG and hijrah both have the meaning that individuals can view life more positively after going through a bad situation. In addition, an increase in better relationships with parties around the individual is a factor that can reflect hijrah and PTG. Not only with humans, but the close relationship between individuals and Allah SWT and feeling the presence of Allah SWT in life is also one of the factors that can describe the concept of hijrah and PTG.

Adolescent Women with Dating Violence Experience

Various kinds of internal and external factors that can affect the PTG process, such as personality, emotional management, individual openness, social support, reflection, spirituality, and the characteristics of the relationship being lived can also be factors that affect the PTG process (Cobb et al., 2006; Giordano et al., 2010; Ulloa et al., 2015). In the process of displacement or change, such as hijrah, various factors will also be involved in the process, including perceived social support (PSS) and self-compassion.

Perceived Social Support (PSS)

When an individual experiences an event that harms him, the individual needs support to be able to rise from adversity (Grotberg, E, 2003). As in the Qur'an, it is said that naturally, humans need each other (Baharun & Awwaliyah, 2017). This is because in the Qur'an it is stated that fellow Muslims are brothers. As the following word of God:

“The believers are actually brothers. Therefore make peace (repair the relationship) between your two brothers. And fear Allah, that you may receive mercy.” (QS. Al-Hujurat: 10).

Based on Al-Wasith's interpretation, the meaning of this verse is that fellow believers should not act unjustly, this is because fellow Muslims are brothers and sisters of the same religion. In addition, if there are individuals who find their Muslim brothers doing wrong, they must be reminded. Because Allah SWT loves peace, fellow Muslims should also strengthen each other (Az-Zuhaili, 2013).

Perceived social support can also be reflected in the story of the Prophet Muhammad and his friends. One of them is Ali bin Abi Talib, Ali is a reliable friend of Rasulullah SAW. Ali always helped Rasulullah SAW when Rasulullah SAW needed help. In the Hijrah incident, Ali died to replace the Prophet Muhammad when the Quraysh infidels came to the house of the Prophet Muhammad (Rostiana, 2009). This was done by Ali solely to protect the Prophet Muhammad and the manifestation of Ali's piety to Allah SWT. A person feels he has social support when he has a person he can rely on (Fydrich et al., 2009). If it is associated with the story of Ali and Rasulullah SAW, the figure of Ali is a figure who is always loyal and always helps him.

The concept of social support is following the concept of good relations and mutual help between humans. Good relations and mutual help between humans are things that are recommended by Allah SWT. While the concept of perceived social support (PSS) can be explained from the story of the Prophet Muhammad with his companion. It is reflected that the Prophet had significant others who were always with him in difficult times and helped him through these difficult times. In addition, the verse above also explains that we as humans should help each other and do good. When the individual is in a slumped situation, the feeling that he has social support makes it easier for the individual to have a more positive outlook on life.

Self-compassion

In addition to perceived social support which is said to be an external factor that can help the PTG process, there are internal factors, one of which is self-compassion. Self-compassion is one that can help individuals in cognitive processes during the PTG process. When individuals have self-compassion, they will understand and pay attention to themselves, admit failure, or mistakes that have occurred, do not judge themselves, do not reflect excessively and see that all of this is normal (Wong & Yeung, 2017). It is explained in Surah Ali-Imran verse 39 as follows:

“And do not (feel) weak, and do not (also) grieve, because you are the highest (degree), if you are believers.” (QS. Ali-Imran (3): 139)

One process that will help individuals to experience positive change or migration is self-reflection or introspection which is one of the components of PTG and if assisted by self-compassion the individual will do so according to his portion. By doing contemplation, individuals will be helped to determine the type of thinking and this type of thinking can lead the individual towards growth. It is explained in Surah Al-Hasyr verse 18 as follows:

“O believers! Be mindful of Allah and let every soul look to what deeds` it has sent forth for tomorrow.1 And fear Allah, for` certainly Allah is All-Aware of what you do.” (QS. Al-Hasyr (59): 18)

In the verse, it is explained that Allah SWT commands to always fear Him, carry out all His commands and leave all His prohibitions. In addition, when living daily we should pay attention to what we have done, we do a moment of reflection to find out what we have done and save for ourselves in the form of good deeds (Ghoffar et al., 2004). Reflection by individuals will be useful for determining attitudes the next day, including attitudes when individuals face a traumatic event, but if rumination is carried out excessively, rumination will become a maladaptive behavior. One way to avoid overthinking is to increase self-compassion. Self-compassion is behavior in the form of kindness, care, and concern for oneself when facing a challenge in life such as a traumatic event (Terry & Leary, 2011).

If viewed from the perspective of Islam, it is said that every creature is commanded to love and care for others on earth, including oneself (Fahman, 2016). Humans must not forget that God has also determined happiness for each of His people, so don't forget to seek happiness and enjoyment from Him for yourself. Indeed, everything that Allah created has rights, so Allah gives everything according to the rights of His people (Ghoffar et al., 2004).

Self-compassion will also help individuals to recover after being exposed to a traumatic event. When individuals are faced with traumatic events, individuals will change their perceptions of themselves and their world and tend to be negative. Allah SWT commands His people to never give up and be sad when facing an event and by increasing self-compassion, individuals can control their thoughts and try to accept their shortcomings, so that they can interpret an event that is experienced (Wong & Yeung, 2017). It is explained in Surah Ali-Imran verse 139 as follows:

“Do not faller or grieve, for you will have the upper hand if you are true’ believers.” (QS. Ali-Imran (3): 139)

The verse explains, when people get a disaster, don't be weak and don't be sad because after the disaster there is goodness and help for His people, including happiness.

CONCLUSION

Dating violence according to an Islamic perspective is prohibited. Allah SWT commands His servants to respect and respect each other so that they can realize a sense of love and kinship in a relationship. In addition, romantic relationships between men and women outside of marriage should be avoided, including courtship relationships because they can increase individual adultery behavior. Then seeking violence is something that is not wanted by every individual. In this case, it can be said that the violence received is a test faced by the individual, the violent event experienced by the individual is a form of the traumatic event. Although several studies have explained that traumatic events have a negative impact on individuals, some individuals have a better outlook on life and self-change after the traumatic event or say that traumatic events can have a positive impact.

When an individual faces a trial, there is a possibility that the individual will experience positive changes called PTG, where the individual will experience an increase in aspects of life to be better than before. PTG can with the concept of Hijrah. In Islam, hijrah can be interpreted as an individual change for the better after experiencing a bad event. There are several things that can change an individual's view of life to be more positive or experience positive changes, one of which is influenced by how they perceive the social support that is around them. social support in general with the concept of helping and doing good to each other among Muslims. However, the perception of social support (PSS) in an individual can

be seen from the story of the Prophet Muhammad and his friends. The story of the Prophet Muhammad and his companions reflects that there was a reliable and loyal figure who was with the Prophet Muhammad during the difficult times of the Prophet Muhammad.

In addition to perceived social support (PSS), the process of positive change after the individual goes through a traumatic event will be helped when the individual increases self-compassion. In the process of change, individuals have a duty to be patient and always on His way because Allah will guide those He wants and can be helped by self-compassion or positive attitudes in the form of compassion and concern for oneself to overcome difficulties or failures that arise. faced. Allah SWT explained that humans should not forget the part of happiness for themselves because everyone must get the rights that have been determined. In dealing with all situations, including in dealing with events challenging Allah SWT, commands His servants not to feel weak and sad because Allah SWT always gives His servants instructions for His pious servants.

RECOMMENDATION

The Ministry of Women's Empowerment and Child Protection (KemenPPPA) can educate individuals regarding perceived social support. Furthermore, The Ministry of Religion could educate the disadvantages of dating by making preventive programs related to how to recognize healthy relationships.

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