

Gender Aware Therapy Based on Mubadalah for Family Resilience Pasca Domestic Violence

Cintami Farmawati

(cintami@uingusdur.ac.id)

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

Susan Carland

(susan.carland@monash.edu)

Monash University, Australia

Marini Razak

(marinirazak@ucmi.edu.my)

University College of MAIWP International (UCMI), Malaysia

Article History

Submitted: 09-10-2024; Reviewed: 14-12-2024; Approved: 18-12-2024

URL: <http://e-journal.uingusdur.ac.id/index.php/jousip/article/view/9495>

DOI: <https://doi.org/10.28918/jousip.v4i2.9495>

Abstract

*This research is motivated by the phenomenon of widespread domestic violence which has an impact on failure in the family and psychological problems faced by children. Domestic violence is showing an alarming increase and has an impact on the loss of family unity, so it is necessary to have family functioning in facing difficulties to maintain family integrity after domestic violence. The aim of the research is to find out how mubjadi-based gender aware therapy works for family resilience after domestic violence. This research is qualitative research. The subjects in the research were one family after domestic violence. Data collection methods use interviews, observation and documentation. The data analysis used is data reduction, data presentation, and drawing conclusions. The research results show that family resilience after domestic violence can be seen from key family processes for adapting to situations after domestic violence. Key family processes involve three components, namely belief systems, family organization patterns, and communication processes. Meanwhile, mubjadi-based gender aware therapy for family resilience is implemented through the stages of problem conceptualization, counseling intervention and termination. In counseling interventions, how to get along between husband and wife in a good way (*husnu al mu'asyarah*), letting each other go (*at taradhi*), discussing to reach an agreement (*al musyawarah*), helping each other (*at taawun*), and understanding each other is practiced. each other (*husnu at tafahum*).*

Keywords: *gender aware therapy, mubadalah, family resilience, domestic violence.*

Abstrak

Penelitian ini dilatarbelakangi oleh fenomena maraknya kekerasan dalam rumah tangga yang berdampak pada kegagalan dalam keluarga dan masalah psikologis yang dihadapi anak.

Kekerasan dalam rumah tangga menunjukkan peningkatan yang mengkhawatirkan dan berdampak pada hilangnya keutuhan keluarga sehingga perlu adanya keberfungsian keluarga dalam menghadapi kesulitan-kesulitan untuk mempertahankan keutuhan keluarga pasca kekerasan dalam rumah tangga. Tujuan penelitian adalah untuk mengetahui bagaimana gender aware therapy berbasis mubadalah untuk resiliensi keluarga pasca kekerasan dalam rumah tangga. Penelitian ini merupakan penelitian kualitatif. Subjek dalam penelitian berjumlah satu keluarga pasca kekerasan dalam rumah tangga. Metode pengumpulan data menggunakan wawancara, observasi dan dokumentasi. Analisis data yang digunakan adalah dengan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa resiliensi keluarga pasca kekerasan dalam rumah tangga dapat dilihat dari key family process untuk beradaptasi pada situasi pasca kekerasan dalam rumah tangga. Key family process melibatkan tiga komponen, yaitu sistem keyakinan, pola organisasi keluarga, dan proses komunikasi. Sedangkan gender aware therapy berbasis mubadalah untuk resiliensi keluarga dilaksanakan melalui tahap konseptualisasi masalah, intervensi konseling dan terminasi. Dalam intervensi konseling dipraktekkan cara bergaul antara suami dan istri dengan cara yang baik (husnu al mu'asyarah), saling merelakan (at taradhi), berdiskusi dalam mencapai kesepakatan (al musyawarah), saling tolong menolong (at taawun), dan saling memahami antara satu sama lain (husnu at tafahum).

Kata Kunci: terapi gender aware, mubadalah, resiliensi keluarga, kekerasan dalam rumah tangga.

INTRODUCTION

Family is a group consisting of two or more individuals who are related by birth, marriage, or adoption, and live together in a house. A family is a group containing individuals who love each other, care about each other, share responsibilities, and share values and goals. The family is the smallest social system and is the most basic system of society. The family is said to be the smallest social system because the relationships that exist are continuous and full of intimacy (Strong, DeVault, & Cohen, 2011: 75).

Every couple in marriage hopes to have a family that is strong, loves each other and is happy, however, there are some families who experience sadness, sadness and depression due to misunderstandings, prioritizing work over family, husband and wife quarrels, domestic violence which includes family neglect, physical, psychological, sexual and economic violence (Baghi et al, 2017: 10). The problem of domestic violence in Indonesia is increasing and has diverse and worrying characteristics. The condition of domestic violence is characterized by the disclosure of a case of wife murder (femicide), the increasing number of wives seeking divorce, the increasing prevalence of polygamy and the flexibility of child marriage which is suspected to have contributed to worsening domestic

violence. Meanwhile, handling and prevention procedures are moving very slowly (Komnas Perempuan, 2021).

Domestic violence is caused by internal and external factors. Internal factors are caused by psychological and personality conditions such as weak emotional management of perpetrators of violence when resolving problems that occur in the household (Wahab, 2018: 35). Meanwhile, external factors are closely related to inequality in family relations, discrimination and the power of husbands in society, such as the patriarchal system, religious interpretations that are not in accordance with universal religion, the capitalist economic system, labeling women as physically weak are also causes of violence against wives (Akhdiat in Avita & Oktalita, 2021: 53).

Based on the National Commission on Violence Against Women's Annual Records (CATAHU), data shows that reporting of domestic violence cases has increased every year. If we look at 2021, for example, there were 771 direct complaints of violence against wives (KTI). In other words, 31% of the total number of reports of 2,527 cases of violence in the domestic or personal realm received by Komnas Perempuan. Based on complaints and monitoring carried out by the National Commission on Violence Against Women, the impact of domestic violence on victims is varied and layered. Victims suffer from physical injuries, trauma and depression, and even become disabled or lose their lives (Komnas Perempuan, 2023).

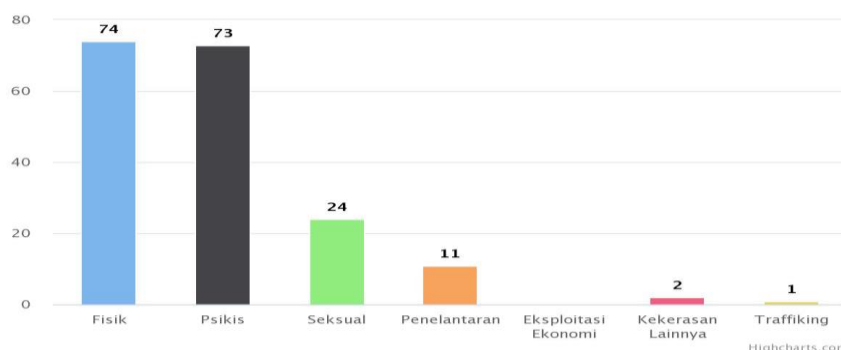
Table 1. Data on the number of domestic violence

Number	Year	Number of Victims
1	2021	2.257
2	2022	2.207
3	2023	2.338
Total		6.802

Source: Kemenpppa, 2024

Based on the data above, there were 2,257 cases of violence against women in 2021, 2,207 cases in 2022 and 2,338 cases in 2023. The following is data regarding the number of cases of violence based on the type of violence handled, namely: Domestic violence cases have the highest rate of being handled at 72%, followed by sexual abuse at 14%, Dating Violence (KDP) at 8%, and Rape at 6%. The forms of domestic violence are very diverse, according to the Ministry of Law and Human Rights (KEMENKUMHAM) of the Republic of Indonesia, explaining that there are five forms of Domestic Violence. There is

verbal, physical, emotional or psychological violence, sexual and economic violence. The following are the forms of violence experienced by domestic violence victims in Semarang City, namely:



Picture. 1. Number of acts of violence experienced by victims

Based on the data above, the most common forms of domestic violence are physical and psychological violence. As for the factors that cause domestic violence, one of them is family dysfunction. The acts of domestic violence experienced by victims are related to family dysfunction more from a psychological and physical perspective. On the physical side, torture includes being hit, throwing objects, etc., which causes the victim to suffer various injuries to the body as a result of the violence carried out by the perpetrator. Meanwhile, on the psychological side, such as harsh words, insults, belittlement and so on which usually make the victim very irritated, angry, embarrassed, feel guilty and humiliated. These emotional disorders usually result in insomnia (difficulty sleeping) and lost appetite (loss of appetite), anxiety and severe depression.

Rahayu research (2013: 73), results show that her research subjects who were victims of domestic violence, both psychologically and physically, experienced anxiety at a high level, such as restlessness, nervousness, excessive worry, discomfort, fear, feeling threatened, and other symptoms. physical symptoms such as a strong heartbeat, dizziness, frequent cold sweats, shaking, paleness, and nausea. Apart from that, there are many social impacts that arise due to domestic violence. According to Saepi, et al (2023: 10256), the social impacts as a result of domestic violence include withdrawing from social interactions, trauma in re-establishing a household, feeling excessively embarrassed, and many other impacts due to domestic violence. Domestic violence for any reason can have an impact on the growth and resilience of a family, which will ultimately cause the family to break apart.

The breakdown of families has an impact on children's futures. Therefore, it is necessary to make efforts to find the best solution to save the integrity of the family, namely by always paying more attention to saving family members in particular and the surrounding community in general (Leasa, 2019: 170).

Domestic violence greatly affects the integrity of the family. Seeing this incident, the fact is that some wives choose to stay and look after their families rather than divorce. This decision can be based on the wife's ability to get up when she experiences a bad situation. This ability is known as resilience. Resilience from a sociological perspective is the ability of a social system to maintain its social integrity or integration in situations before or after experiencing disturbances from within or outside (Kinseng in Ismalia, 2022: 1212). According to Wals (in Hendrayu, et al, 2017: 105) defines family resilience as a process of coping and adaptation within a family as a functional unit so that the family can overcome and adapt to difficult situations.

To save an intact and happy household, it is necessary to carry out educational and psychological treatment in cases of domestic violence, both preventive and curative in nature, so that it will be beneficial for perpetrators and victims of domestic violence in particular and society in general. This is in accordance with research by Mustofa (2021: 85-98), Bakhtiar, et al (2019), Farmawati (2018), Wulandari (2015), Aulia (2014), and research by Missa (2013). One effort to maintain families after domestic violence is through gender aware therapy based on mubjadi. Gender Aware Therapy (GAT) is an integration or combination of gender awareness and feminist therapy (Evan, et al, 2005: 270). Gender aware therapy is a gender perspective counseling technique that emphasizes knowledge, attitudes and skills to help individuals (women and men) free themselves from gender stereotypes and social demands in society (Sanyata, 2011: 56).

Mubadalah is a concept in Islam to maintain family harmony. The concept of mubadalah in Arabic means reciprocity or reciprocity. The concept of mubadalah means that husband and wife love each other, help each other and are tolerant. Husband and wife who have a partnership relationship both have rights and responsibilities that must be taken into account by each other. So that to realize the concept of mubadalah, husband and wife can practice the principles of getting along in a good way (husnu al mu'asyarah), letting each other go (at taradhi), discussing to reach an agreement (al musyawarah), helping each other (at taawun), and mutually understand each other (husnu at tafahum) (Kodir, 2019:

30). Gender aware therapy based on mubadalah is gender-responsive counseling that emphasizes knowledge, attitudes and skills to help individuals (women and men) break away from gender stereotypes and social demands in society based on the concept of mubindah or mutuality.

In the struggle towards the process of eliminating domestic violence, family support, the role of the community and also the role of the government are really needed. The government's role in eliminating violence against women is by establishing an Integrated Service Center (PPT). PPT is a functional work unit in providing integrated services for witnesses and/or victims who have experienced acts of violence. One of the PPTs in Semarang City, the city/district with the highest incidence of domestic violence, is PPT Seruni, which is part of the Semarang Integrated House of Protection for Building Human Conscience and Love.

PPT Seruni is an integrated service center for handling gender-based violence against women and children in Semarang City. PPT Seruni provides services to victims by looking at victim classifications including victims of gender-based violence (sexual violence and domestic violence), and human trafficking (trafficking). Women and children who experience one or more types of violence, including psychological violence, physical violence, social violence, sexual violence and economic neglect. Apart from that, there are services for Children in Conflict with the Law in Semarang City (Sutriarti, 2018: 48). PPT Seruni provides integrated services to victims of violence including health rehabilitation services, social rehabilitation services, legal aid services, complaint services, repatriation and social reintegration.

Based on the background of the problem, researchers are interested in conducting research on gender aware therapy based on mubadalah for family resilience after domestic violence, considering that in Indonesia there is currently an emergency of violence against women and children, so this research is important to carry out. This research aims to find out how gender aware therapy based on mubadalah works for family resilience after domestic violence.

The research method used is field research with qualitative case study methods on wives who experienced domestic violence and chose to persist. The location chosen to be used as a research location is PPT Seruni, Semarang City, so you have to go directly to the place that will be researched. The data collection techniques include interviews, observation

and documentation. The data analysis used is the data analysis stage used is data reduction, data presentation, and drawing conclusions.

DISCUSSION

Description of Family Resilience After Domestic Violence

Family resilience provides an illustration of the family's success in facing difficult situations. One of the difficult situations faced by families is domestic violence. The wife, as a victim of violence perpetrated by her husband, tries to survive and face the situation for the sake of the integrity of the family. Family resilience emphasizes the family's ability to make changes as an effort to maintain optimal conditions in the family. The picture of family resilience after domestic violence can be seen from the ecological and developmental context of family resilience, and three key family process components. Family Resilience can be viewed using an ecological and developmental perspective to see family functioning. Here's the explanation:

1. Ecological Perspective

The ecological perspective uses a biopsychosocial system orientation perspective in viewing how resilience is the result of several influences that occur continuously. Social conditions can be a source of strength for family resilience or weaken family defenses in facing certain stress or pressure. Family distress can be the result of a family's failure to overcome a crisis, such as domestic violence, loss of a family member or after being hit by a natural disaster. So family resilience can be triggered or maintained, depending on the existing social system, such as extended family, peer groups, school community resources or the workplace. The research results state that the ecological perspective looks at how each family member can provide support to each other as a form of effort to maintain the family system. Resilience can work well if the entire system, such as extended family, neighbors, other communities can provide support. This is in accordance with the results of research from Zahro et al (2021, p. 285) which states that there is an influence of religiosity and social support on family resilience.

2. Developmental Perspective

In looking at family resilience from a developmental perspective, there are several things that need to be understood, namely: First, Family Resilience is a family's effort to overcome challenges and develop good responses over time. The various kinds of stressors

and pressures experienced by families are not single or occur just once without any subsequent effects, but occur continuously and the effects last a lifetime. For example, relocation, remarriage, divorce or new family unification (step family integration). Second, Facing this complex situation, it is not enough that just one strategy needs to be developed, but families need to take various approaches starting from immediate responses, to strategies for the long term. Family resilience involves various adaptive methods that continuously develop, starting from facing threatening situations to disruptive changes.

Third, Family Resilience is related to cumulative stressors. Families may be able to easily overcome several single events which are short-term crises, but still have difficulty facing major challenges, such as family members who suffer from chronic illnesses, poverty, or are struggling with traumatic experiences. The research results show that conditions can cause various other stressful conditions in the family. Families who seem to continually face one crisis after another need to get support, get direction to determine roles in the family and form groups that involve families to overcome existing problems. Fourth, Family Resilience as a result of the Family Life Cycle Perspective is the result of family adaptation in facing crisis situations from time to time, whether predictable, such as death or birth, or normative transition of children getting married and moving house. Family resilience is also determined by how ready the family is to anticipate crises that accompany an event which is described by how well they anticipate loss, reduce stress, manage distractions, and reset goals. This then influences the temporary or long-term adaptation of each member in the family. The research results show that the crises faced by families are absolute and must be overcome, therefore family resilience is very necessary. Apart from that, the presence of painful memories of how the family faced a crisis can influence the family's adaptation if they experience difficulties in the future

The concept of family resilience sees the family as a system, that every crisis or problem that befalls a family has an overall impact on other families. As a result, families carry out key family processes to adapt to situations of domestic violence. Key family processes involve three components, namely: believe systems, family organizational patterns, and communication processes.

1. Believe Systems

The belief system is the core of the functioning of a family and is a strong impetus for the formation of family resilience. The family belief system greatly influences how the

family views problems, difficulties and their choices. The research results show that the belief system is the core of family functioning. If each family member has the same belief system, then the family can run well. Furthermore, belief is a person's way of seeing the world. Beliefs can be what is seen, then perceived.

There are three key processes in the family belief system, namely: First, Make Meaning of Adversity. Drawing lessons from every difficulty experienced by the family is important for family resilience. Seeing difficulties as a shared challenge is a natural thing that occurs in family life. This can help families to survive and rise from adversity. Problems are normal in every family. Families are expected to be able to give meaning to every problem they face, with the aim that the family can continue to develop and survive all the problems that befall them. Second, Positive Outlook. A positive outlook is important for family resilience. Families who have a positive outlook have the opportunity to have hope for a better future, can view things optimistically, be confident in facing problems, and maximize all their potential. A positive outlook not only gives a positive spirit to the family, but also confidence that problems will be resolved. A positive outlook can also be seen from the initiative and efforts of family members in dealing with the crisis or problem they are facing, as well as understanding situations that can be controlled and accepting situations that cannot be controlled. Third, Transcendence and Spirituality. The transcendent contribution of the family is that it can provide meaning, purpose and relationships outside of oneself, and especially the problems they face. Transcendent values in the family can make family members see reality from a broader perspective and foster hope. Meanwhile, spirituality is an appreciation of the values that are embedded and can make family members understand, feel unity and connection with other people. Personal confidence can make a person tough in facing difficulties and able to overcome them. Transcendence and spirituality each provide value, meaning, and hope to each family member. The goal is to make each family member ready to face a crisis or problem that the family is going through or will be going through.

2. Family Organizational Patterns

Family organizational patterns originate from external and internal norms that are influenced by culture and family belief systems. There are three elements of the organizational pattern, namely: First, Flexibility. Flexibility includes the family's ability to adapt to change. Families are expected to be able to bounce back and adapt to changing

situations. A crisis or problem can bring about changes in the family. Whether the changes are temporary or permanent. The family is expected to have flexibility so that balance is maintained and each member continues to carry out their respective roles as they should. Second, Connectedness. Connectedness is a structural and emotional bond that each family member has. Families that are built with strong ties tend to quickly become satisfied with whatever is in the family. Mutual support, collaboration, commitment, and mutual respect are forms of connectedness among family members. Every family should have a connection with each other. The goal is for each family member to strengthen each other. Share resources, positive emotions, and finances with each other. Third, Social and Economic Resources. Every time a crisis or problem is being faced, the extended family and other social networks, such as neighbors and friends, can become facilitators to ask for help. This assistance can be in the form of emotional or financial support. It cannot be denied that extended family, neighbors or friends are the community that people turn to when a family experiences difficulties. To maintain stability, the economy must be maintained through a balance between work and family needs.

3. Communication Processes

Communication can facilitate all family components and is important for resilience. When difficulties occur, communication is essential in helping the problem solving process. Communication can take the form of beliefs, exchange of information, expression of emotions, and problem solving processes. Every problem will be resolved if it can be discussed well. Problems that can be solved together will not only relieve each family member, but will also strengthen each member. Exchanging opinions, giving each other positive emotions and strength are things that should be done in the communication process.

There are three aspects of good communication, namely: First, Clear and Consistent Messages. Communication that is delivered directly, precisely, specifically and honestly is a form of clarity in communication. Each component of the family has the same view regarding the difficulties being faced. The existence of openness in the family is also a supporting factor in communication. Each member should have the same view about the problems that the family is or will face, so that every problem resolution can also be resolved together. Second, Open Emotional Expression. A well-functioning family can express the emotions they feel comfortably. Both positive emotions, such as happiness,

gratitude, affection, and hope, and negative emotions such as sadness, fear, anger, and disappointment. Not only that, each family component should also understand each other's feelings. Each family component must also be responsible for the emotions they feel without blaming other people for this. Being open about each other's feelings, emotions and thoughts is one of the keys to getting through the problem or crisis you are facing. Every member has the right to express the emotions they feel, so that openness can be created well and comfortably. Third, Collaborative Problem Solving. Effective problem solving is essential for families in facing difficult situations. This effective problem solving process can take the form of identifying problems and their causes, discussing problem solving, sharing opinions, and focusing on goals by trying to take concrete steps and learning from mistakes. Problem solving can work well if each family member can openly express the emotions they feel, so that problem solving can be done together.

Wives who are resilient after experiencing domestic violence are in accordance with research from Adelia & Dala (in Amalia, 2020) which states that subjects who are in situations of domestic violence are still able to achieve resilience. The resilience abilities of the research subjects are not only reflected in the ability to regulate emotions, impulse control, optimism, causal analysis, empathy, self-efficacy and reaching out, but are also formed from the ability to survive and negotiate ongoing violence.

Gender Aware Therapy Based on Mubadalah for Family Resilience After Domestic Violence

Gender aware therapy based on mubadalah for family resilience after domestic violence can be seen from several stages, namely: problem conceptualization stage, counseling intervention stage, and termination stage. Here's the explanation: First, The problem conceptualization stage is an initial assessment or measurement in counseling, the conceptualization process is a way to understand the individual's perspective on the problem they are experiencing. The steps that can be taken in problem conceptualization are building a counseling relationship, clarifying and defining the problem, making a problem assessment and assistance design, and building an agreement. Second, Counseling intervention uses a mubadalah approach to practice the principles of getting along in a good way (*busnu al mu'asyarah*), letting each other go (*at taradhi*), discussing to reach an agreement (*al musyawarah*), helping each other (*at taawun*), and understanding each other with each other (*busnu at tafahum*).

Third, The termination stage is the final stage in the counseling process where the counselor ends counseling with the client. Termination is an important stage because it can determine the success of all previous counseling stages. Here are some things that happen in the termination stage: The counselor and client evaluate the developments and changes achieved during the counseling process; The counselor and client make conclusions regarding the results of the counseling process; and The counselor and client prepare an action plan that will be carried out based on the agreement that has been developed.

The material regarding gender aware therapy based on mubadalah is carried out for a month and includes four sessions or materials, namely: First, Five pillars of support for household life. The five pillars that support domestic life, namely: understanding marriage as a strong and heavy vow, the marriage relationship as a pair, the principle of marriage as mutuality, constant discussion, love. Second, Flexibility of rights and obligations of married couples: relationships, living and sex. Kodir (2019: 334) explains that the rights and obligations of husband and wife rest on three things, the first is a good relationship (*mu'asyarah bil ma'ruf*), the second is wealth maintenance, the third is sexual services. These three things must be balanced and reciprocal between husband and wife. This is not a demand on one party but rather mutual service by both. Regarding flexibility in implementing the rights and obligations of husband and wife, women are also required to fulfill the obligations carried out by men, including maintenance. However, what happens when one of the partners cannot carry out their obligations is also explained in the Marriage Law, that the partner may file a lawsuit in court. When it collides with the concept of *mubjadi*, this can certainly be found for a way out or a solution because the concept of mutuality in the household calls for both of them to support each other and work together so that the running of the household can be carried out well, so that the goal of the household is achieved, namely *sakinah mawadah warahmah*.

Third, Crucial problems in relations between husband and wife: *nusyuz* and violence. *Nusyuz* in a broad sense is deviant behavior in the form of disobedience to household rules where the husband or wife abandons their responsibilities, whether those responsibilities are imposed by the husband or wife. *Nusyuz* is divided into two types in marriage: the wife's *nusyuz* to her husband and the husband's *nusyuz* to his wife. Fourth, Gender aware therapy for family resilience. Gender aware therapy for family resilience is related to eliminating discrimination and structural injustice against men and women as well as gender

equality. Meanwhile resilience is a person's ability to face the stresses of life, learn, and look for positive elements from their environment.

Wives who experienced domestic violence at the beginning of the activity did not understand each other's rights and obligations, they were more concerned with their respective egos. After participating in mubjadi-based gender aware therapy activities, they began to get used to implementing mubjadi (reciprocity) with each other. The results of this research are in accordance with the research results of Nurzaman (2017: 76) and Maulana (2021: 16-31) which state that Islamic therapy is an alternative for treating victims of domestic violence. Apart from that, Muzakky's (2019: 68) research results state that understanding the concept of mubindah in the family has an impact on longevity and harmony in the family. The research results of Awi, et al (2016: 1-12) show that effective communication in the family has an important role in creating family harmony. Apart from that, according to Lestari (2013: 79) that handling conflict in the family can be done through effective communication.

Kodir (2019: 104) explains that the principle of mubadalah emphasizes the partnership or mutuality of men and women in life. With this principle, just as men want their existence to be recognized, their choices respected, their voices heard, and their desires fulfilled, women are the same. Women also deserve to have their existence recognized, their choices respected, their voices heard and their desires fulfilled. This mutual perspective will produce a perspective that humanizes men and women. A perspective that leads to equal and reciprocal relations for the good of life between men and women, as capital for achieving the welfare of women and men in life in the domestic and public spheres.

Building awareness regarding the importance of justice for women and men at the same time (gender justice), starting with pioneering a culture that is friendly to children and women, a culture of marriage and home through dignified methods for husbands and wives, is capital great in Islamic civilization that is wise and free from violence. As envisioned in Islam. Efforts to eliminate domestic violence based on anything are a prophetic mission which is an obligation for every apostle's people (Rofiah, 2017: 31-44).

Harmony and household integrity will be disrupted if self-control and quality cannot be controlled, which will lead to domestic violence arising from injustice or discomfort towards people in the household. Family resilience can be realized if the roles of family

members are well balanced in situations of sorrow and joy, equal between the affection they receive and the love they give, balanced between obligations and rights that are always in harmony and harmony.

CONCLUSION

Based on the research results, it shows that the picture of family resilience after domestic violence can be seen using an ecological and developmental perspective as well as key family processes to adapt to situations after domestic violence. Key family processes involve three components, namely belief systems, family organization patterns, and communication processes. Meanwhile, gender aware therapy based on mubadalah for family resilience after domestic violence is implemented through the stages of problem conceptualization, counseling intervention and termination. In the counseling intervention, it is practiced how to get along between husband and wife in a good way (*busnu al mu'asyarah*), letting each other go (*at taradhi*), discussing to reach an agreement (*al musyawarah*), helping each other (*at taawun*), and mutual understanding between each other (*busnu at tafahum*). The delivery of material in mubjadi-based gender aware therapy is carried out for one month which includes material on the five pillars of support for domestic life, flexibility of the rights and obligations of married couples, relationships, income and sex, crucial problems in relationships between husband and wife: nusyuz and violence, and gender aware therapy for family resilience.

Based on the conclusions above, further research is needed to make it better and useful for the wider community. Suggestions for further research are to examine other aspects that are thought to influence family resilience such as family support, emotional and spiritual intelligence, the child's future and the process of modeling children's lives in families who experience domestic violence. Apart from that, gender aware therapy based on mubadalah is a new alternative in the science of Sufism and psychotherapy to overcome the problem of domestic violence and other social problems. The concept of mubadalah is a concept that discusses gender equality by emphasizing the principle of reciprocity to both benefit from the relationship between husband and wife. Husbands and wives have the same rights and opportunities to take part in the public and domestic spheres, and benefit from all aspects of life.

REFERENCES

- Amalia, A. F. (2020). Gambaran Resiliensi Pada Perempuan Korban Kekerasan Dalam Rumah Tangga (KDRT). (*Doctoral dissertation*, Universitas Airlangga).
- Aulia, S. (2014). *Penanganan Kasus Kekerasan Dalam Rumah Tangga (KDRT) Badan Keluarga Berencana Pemberdayaan Masyarakat dan Pemberdayaan Perempuan (BKBPMPP) di Kabupaten Sleman Yogyakarta 2012-2014*. Yogyakarta: UIN Sunan Kalijaga.
- Avita, N., & Oktalita, F. (2021). Tren Ajakan Nikah Dini di Era Disrupsi. *Adbki: Journal of Islamic Family Law*, 3(2), 49-61.
- Awi, M. V., Mawengkang, N., & Golung, A. (2016). Peranan Komunikasi Antar Pribadi Dalam Menciptakan Harmonisasi Keluarga Di Desa Kimaam Kabupaten Merauke, *e-journal "Acta Diurna"*, 5(2): 1-12.
- Baghi, M. G. R.; Moku, B. J.; & Mumu, R. (2017). Kekerasan Dalam Rumah Tangga di Kelurahan Paniki Dua Kecamatan Mapanget Kota Manado. *HOLLISTIK, Journal of Social and Culture*, 10(20): 1-12.
- Bakhtiar, N., Mainizar, M., MRA, R. R., Hasgimianti, H., & Irawati, I. (2019). Konseling Pranikah Berperspektif Gender Pada Lembaga (BP4) untuk Menurunkan Tingkat Perceraian. *Marwah: Jurnal Perempuan, Agama dan Jender*, 17(2), 153-167.
- Evans, K. M., Kincade, E. A., Marbley, A. F., & Seem, S. R. (2005). Feminism and feminist therapy: Lessons from the past and hopes for the future. *Journal of Counseling & Development*, 83(3), 269-277.
- Faidah, N., & Maarif, M. A. (2022). Literacy-Based Islamic Cultural History Learning at Islamic Elementary School. *Jurnal Pendidikan Islam Indonesia*, 6(2), 110-122.
- Farmawati, C. (2018). Peningkatan Peran Masyarakat dalam Pencegahan KDRT Melalui Penyuluhan Anti Kekerasan Berbasis Gender. *Muwaḏḏah: Jurnal Kajian Gender*, 10(2): 138-161.
- Hendrayu, V. F., Kinanthi, M. R., & Brebahama, A. (2017). Resiliensi Keluarga Pada Dual Career Family. *Schema: Journal of Psychological Research*, 3(2), 104-115.
- Ismalia, A. N., Komariah, S., & Sartika, R. (2022). Resiliensi Istri Korban KDRT: Faktor Mempertahankan Keutuhan Keluarga. *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 8(4), 1211-1216.
- Kodir, F. A. (2019). *Qira'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam*. Yogyakarta: Diva Press.
- Komnas Perempuan. (2021). *Kajian Strategik: Strategi Percepatan Penanganan Kebijakan Diskriminatif Atas Nama Otonomi Daerah Guna Memperkuat Ketahanan Nasional*. Diakses di <https://komnasperempuan.go.id/uploadedFiles/1657.1638627812.pdf> pada tanggal 2 November 2023.
- Komnas Perempuan. (2023). *Catatan Tahunan Tentang Kekerasan Terhadap Perempuan Tahun 2022*. Jakarta. Diakses di <https://komnasperempuan.go.id/download-file/986> tanggal 2 November 2023.
- Leasa, E. Z. (2019). Aspek legal spirit Undang-Undang Nomor 23 Tahun 2004 tentang penghapusan kekerasan dalam rumah tangga. *Sasi*, 24(2), 168-178.
- Lestari, S. (2013). *Psikologi Keluarga: Penanaman Nilai dan Penanganan Konflik dalam Keluarga*. Jakarta: Kencana Prenada Media Group.
- Maulana, M. F. (2021). Forgiveness Therapy in Developing Subjective Well-Being of Homosexual Clients at Yayasan Peduli Sahabat Cibirong Bogor. *JOUSIP: Journal of Sufism and Psychotherapy*, 1(1), 16-31. DOI: <https://doi.org/10.28918/jousip.v1i1.3886>.

- Missa, L. (2013). Studi Kriminologi Penyelesaian Kekerasan Dalam Rumah Tangga di Kupang. *Kanun Jurnal Ilmu Hukum*, 15(60), 297-3121.
- Munaing, M., & Niandari, R. W. (2019). Bagaimana Konsep Diri Dewasa Awal Yang Menikah Muda Dalam Menghadapi Proses Perceraian. *Jurnal Psikologi SKI&O (Sosial Klinis Industri Organisasi)*, 1(1), 86-92.
- Mustofa, A. (2021). Dzikir sebagai Metode Terapi pada Korban Penyalahgunaan Narkotika di Majelis Alim Lam Mim Gejlig Kajen Pekalongan. *JOUSIP: Journal of Sufism and Psychotherapy*, 1(1), 85-98. DOI: <https://doi.org/10.28918/jousip.v1i1.3881>
- Muzakky, M. A. (2019). Analisis Metode Mafhum Mubadalah Faqihuddin Abdul Kodir Terhadap Masalah 'iddah Bagi Suami. *Skripsi*. Semarang: Universitas Islam Negeri Semarang.
- Nurzaman, A. (2017). Feminist Therapy Islam Sebagai Alternatif Menangani Korban Kekerasan Dalam Rumah Tangga. *Profetik Jurnal Komunikasi*, 10(1): 72-82.
- Ompusunggu, V. D. K., & Sari, N. (2019). Penggunaan edmodo sebagai media pembelajaran matematika. *Jurnal Curere*, 3(1).1-6.
- Rahayu, S. N. S. (2013). Kecemasan dan Strategi Coping Istri Yang Menjadi Korban Kekerasan Dalam Rumah Tangga Di Samarinda. *eJournal Psikologi*, 1(1): 69-79.
- Rofiah, N. (2017). Kekerasan Dalam Rumah Tangga dalam Perspektif Islam. Wawasan: *Jurnal Ilmiah Agama dan Sosial Budaya*, 2(1): 31-44.
- Saepi, S., Kulsum, S. S. U., Salim, M. Q., Kurnia, A. J. R., & Kania, D. (2023). Upaya Lembaga Perlindungan Anak (LPA) Jawa Barat Terhadap Anak Korban Kekerasan Dalam Rumah Tangga. *Innovative: Journal Of Social Science Research*, 3(5), 10250-10266.
- Sanyata, S. (2011). Gender Aware Therapy (Gat): Teknik Konseling Berperspektif Gender. In *Prosiding Seminar dan Workshop Internasional*.
- Strong, B., C. DeVault, & T.F. Cohen. (2011). *The Marriage and Family Experience: Intimate Relationships in a Changing Society. 6th Edition*. Minneapolis: West Publishing Company.
- Suliyanto. (2018). *Metode Penelitian Bisnis*. Yogyakarta: C.V Andi Offset.
- Sugiyono, (2016). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Sutriarti. S. (2018). Peran Pusat Pelayanan Terpadu Seruna Semarang Dalam Mengkoordinir Lembaga-Lembaga Layanan Untuk Memulihkan Hak-Hak dan Keadilan Bagi Perempuan Korban Kekerasan Berbasis Gender. *Thesis*. Semarang: Unika Katolik Soegijapranata. Di akses di <http://repository.unika.ac.id/18529/> tanggal 2 November 2023.
- Wahab, R. (2018). *Kekerasan Dalam Rumah Tangga: Perspektif Psikologis dan Edukatif*. Yogyakarta: Universitas Negeri Yogyakarta.
- Wulandari, R. R. (2015). *Pengaruh Program Bimbingan Individual Terhadap Keharmonisan Keluarga (Studi Pada Keluarga Yang Mengalami Kekerasan Dalam Rumah Tangga di Kota Bandung)*. Bandung: Universitas Pendidikan Islam.
- Zahro, E. B., Mardiani, D., Aulia, H., & Khodijah, U. S. (2021, June). Pengaruh religiusitas dan dukungan sosial terhadap resiliensi keluarga terdampak covid-19. In *Unusia Conference*, 1(1), 275-292.