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## Trauma Healing in Domestic Violence: The Effectiveness of Islamic Feminist Counseling

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### Abstract

This research is motivated by the rise of violence cases experienced by women. Domestic violence against women is very vulnerable due to the urge present in the perpetrators to behave aggressively because of the stressors they are facing and the widespread belief in a patriarchal culture, which is the root cause of violence between husband and wife. In this case, Islamic feminist counseling seeks to recover and reduce depression in women victims of violence by building awareness of their gender roles based on an Islamic perspective. Therefore, this research aims to discover how Islamic feminist counseling can heal the trauma of women victims of domestic violence. This research was conducted through a qualitative approach. The data collection techniques used were document study, observation, and in-depth interviews, with two counselees (using pseudonyms in this article) in domestic violence cases. The data validity technique employed in this study was a triangulation of data collection techniques and data sources, while data analysis was performed deductively and inductively. The results revealed that the counselor carried out three stages of Islamic feminist counseling: conceptualization, intervention, and termination. At all stages, the counselor has achieved each stage's goals, although with different techniques for the two counselees at each counseling stage.

Keywords: Trauma, Islamic Feminist Counseling, Domestic Violence

### Introduction

Every individual who decides to unite in a marriage bond will definitely crave the creation of an ideal married life. The ideal marriage, according to the Islamic view, is

a marriage that provides peace of mind (*sakinah*), surrounded by love (*mawaddah*), and affection (*rahmah*) between family members (Jawaz, 2011). However, it cannot be denied that in married life, not everything runs smoothly and without problems. Various problems can occur between husband and wife, which can be caused by misunderstandings or differences in the family (Alimi & Nurwati, 2021). Prolonged problems in married life and protracted can increase the risk of domestic violence. A study by Rosma Alimi & Nunung Nurwati (2021) states that domestic violence can occur because perpetrators are under pressure (stress), which encourages them to behave aggressively and attack others. It can also happen since the perpetrators do not have good stress-coping skills, and there is still a patriarchal culture in the broader community, which is believed to be the root cause of domestic violence between husband and wife.

Data reported by the National Commission on Violence against Women (Komnas Perempuan), which was released in CATAHU (annual notes) for 2021, uncovered that women experienced violence in the personal sphere, such as in marriages, which are called domestic violence, and in personal relationships (dating) by 79% or as many as 6,480 cases (Komnas Perempuan, 2021). The forms of violence that occurred to women were physical violence (31% or 2,025 cases), sexual violence (30% or 1,938 cases), psychological violence (28% or 1,792 cases), and the last was economic violence 10%, reaching 680 cases (Komnas Perempuan, 2021). Data from Komnas Perempuan further revealed that domestic violence that occurred in the personal sphere had the highest rate in the last ten years. Furthermore, it was also explained that during the COVID-19 pandemic from 2019 to 2021, violence against women increased. It could happen since the pandemic requires individuals to do social distancing and reduce activities outside the home. It resulted in the family having more time to gather at home, which could then increase the risk of domestic violence. Apart from that, the root of the emergence of domestic violence is that society still has a patriarchal culture. Patriarchal culture places women in charge of upbringing and the household. Thus, if a problem occurs in the household, the woman tends to be blamed and then triggers domestic violence perpetrated by the husband. Moreover, it is also said that men were experiencing a crisis of masculinity due to job losses that occurred during the pandemic, so men did domestic violence to overcome the perceived crisis of masculinity (Komnas Perempuan, 2021).

Further, data from P2TP2A (Integrated Service Center for the Empowerment of Women and Children) showed that in 2020, there were 149 cases of domestic violence against adult women, while domestic violence cases against children were 52 cases, with details of 34 cases in girls and 16 cases in boys. Then, data obtained from the symphonic application of the Center for the Protection of Women and Children (PPA) in West Nusa Tenggara Province exposed that as of August 2022, 208 cases of violence against adult women spread across ten regencies and cities in West Nusa Tenggara Province. It demonstrates an increase in violence cases against women in that province.

Violence experienced by women will have various adverse effects, both physically and psychologically. Women who experience physical violence will undoubtedly experience physical pain, which can be suffered and leave scars for life. Then, the psychological impact experienced is like trauma and depression in women who experience violence. In addition, the sexual violence experienced can also result in female victims feeling ostracized in their social life, and they tend to want to avoid the situation they are experiencing (Anindya et al., 2020). In line with the research described above, Fuadi's (2011) study also explained that female victims of sexual violence exhibit traumatic behavior. Traumatic behavior exhibited by victims of sexual violence, such as low self-esteem, neglect of things that caused the trauma, changes in behavior and emotions, and the emergence of repeated bad memories, eventually leading to sleep disturbances.

Victims of sexual violence make various efforts to recover from the psychological trauma experienced with several strategies. They seek social support from Non-Governmental Organizations (NGOs), attend various counseling services, carry out various activities that can divert feelings of disappointment over events that cause trauma, return all traumatic events experienced by victims to the Almighty, cultivate positive thoughts about themselves and traumatic events that happened, seek moral support and sympathy from family or the surrounding environment, and build an understanding of the pressures experienced as a result of the traumatic events that befell them (Fuadi, 2011).

One of the appropriate counseling to recover the trauma of women victims of violence is feminist counseling. Research carried out by Faridz (2019) demonstrated that feminist counseling has quite successful results in reducing the trauma of women

victims of violence through assertive training techniques, as seen by changes in behavior shown by counsees before and after counseling is carried out, such as having increased self-confidence, reduced anxiety experienced, and able to communicate and behave assertively. Feminist counseling views the power of gender as the center of counseling services. Feminist counseling also regards that every problem experienced by an individual will be related to the social and cultural context in which the individual grows and develops. Here, women's thought processes and experiences are the basis for feminist counseling (Gustin, 2016). In addition, efforts made to recover and reduce depression in women victims of violence are to build awareness of their gender roles through feminist counseling. Building awareness of gender roles can begin with an explanation of differences in biological gender roles, which will eventually have implications for gender roles socially. Furthermore, the effectiveness of feminist counseling will be determined by the process carried out in building counsee awareness based on humanist strategies and women's perspectives. Sanyata (2010) also described that building counsee awareness of gender roles could impact gender stereotypes in social life.

Apart from feminist counseling, Islamic counseling is also a type of counseling that can be used to restore trauma to victims of violence. However, differences exist in problem-solving strategies, which are spiritually based in Islamic counseling and guided by Allah's love and fear and the obligations as servants of Allah. The purpose of Islamic counseling is to overcome various problems related to psychosocial and spiritual from a religious perspective, uphold Islamic religious values, invite counsees to reflect on their relationship with the Creator, change the negative behavior of religious individuals to gain benefit as personal beings, and provide benefits to the community where the individual is resided (Rassol, 2019). Research by Urromah et al. (2022) asserted that Islamic counseling services could change the subject's negative self-concept into a positive self-concept in the form of the emergence of the ability to control oneself, not to get angry when criticized and to control oneself when praised, to understand other people who do not like them and to accept shortcomings and be grateful for what oneself has and learn to think positively and optimistically. The research also indicates that Islamic counseling can be used as a type of counseling to provide positive changes to individuals. The basis for implementing Islamic counseling is understanding from an

Islamic perspective on human nature and incorporating spirituality into the therapy or counseling process (Rassol, 2019).

The form of integration between feminist and Islamic counseling can be called Islamic feminist counseling. The implementation of Islamic feminist counseling is by bringing together elements from various theories in feminist counseling and Islamic counseling, which will then form a new model in the counseling implementation. This research integrated feminist counseling with Islamic counseling to recover the trauma of female victims of domestic violence. In its implementation, Islamic feminist counseling continues to use feminist counseling principles but instills Islamic teachings at every stage. The implementation stages of Islamic feminist counseling can involve praying before starting the counseling session. Then, in delivering material, Islamic feminist counseling can instill concepts such as sincerity and patience in Islamic religious teachings. The counselor can also remind the counselee about the day of retribution in the afterlife and explain how women's rights are in Islamic teachings (Nurzaman, 2017).

A study performed by Faridz (2019), suggesting that feminist counseling with assertive training techniques is quite successful in recovering the trauma of women victims of violence, is a reference in this study. It is to use feminist counseling combined with Islamic counseling as integrative counseling, which can be an alternative to recover the trauma of female victims of domestic violence.

### *Method*

This research was conducted through a qualitative approach. The data collection technique used was in-depth interviews with two counselees (using pseudonyms in this article) in domestic violence cases, but with different problem topics. Then, observations were made on implementing Islamic feminist counseling and changes in behavior in the counselee. Also, a document study was carried out in the form of data on violence against women in West Nusa Tenggara Province and other relevant documents.

The research participants interviewed also included stakeholders involved in victim cases, including the Head and Staff of the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) in West Nusa Tenggara. Under the Regulation on Women's Empowerment and Child Protection Number 4 of 2018 concerning Guidelines for the Establishment of the UPTD PPA, it has the task of

carrying out operational and technical activities in its working area in providing services for women and children who experience violence, discrimination, special protection, and other problems.

The data validity technique employed in this study was the triangulation of data collection techniques and data sources. Meanwhile, data analysis was performed deductively and inductively. Initially, the data were categorized deductively into concepts and themes built and explained in a theoretical framework. Then, inductively, the researchers carefully examined the resulting data to determine whether data collection needed to be done again to support the concepts built, deleted a concept built due to no supporting data, or created a new concept based on the data generated.

### *Theoretical Review*

#### *Feminist Counseling*

Feminist counseling is a form of counseling used to help counsees who have problems in their lives, which can be caused by gender biases leading to social inequalities and pressure on the counselee's feelings, hopes, personality, and ideals (Nurhayati, 2016). Brown & Levinson (in Nurhayati, 2016) explained that in feminist counseling, counsees would be guided to grow their self-awareness, accept how they are, and develop themselves by knowing their potential or strengths. Counsees are also given guidance to maintain and develop their relationships with others. In this regard, the counselor invites the counselee to be aware of what obstacles are encountered in society and then can plan actions to change social barriers in the community.

Sanyata (2018) further outlined the feminist counseling principles that must be present in its implementation: must build an equal relationship between counselor and counselee, make changes in gender role socialization which can then encourage counsees to know and understand development within themselves, the existence of influence shown between issues personally (individuals) and social issues (community), build relationships between the counselor and the counselee by emphasizing the empowerment of the counselee self, integrate the concept of gender in the counseling implementation, the counselor must respect all decisions chosen and decided by the counselee, and the last principle, i.e., the role of the counselor to change bad experiences

that cause trauma to the counselee for the gap in gender roles experienced by the counselee.

In addition, Sanyata (2018) described several stages that must exist in feminist counseling implementation. First, the conceptualization stage is the initial stage of implementing feminist counseling, in which the counselor assists the counselee in being aware of the perceptions and problems experienced. Hopefully, at this stage, the counselee can have a perception and awareness of gender roles so that the counselor can understand the counselee's problems from a gender perspective.

The second stage in feminist counseling is called the intervention stage. In this stage, the counselor will provide motivation, hold discussions with the counselee, provide explanations of the material that needs to be conveyed to the counselee, give an impression or opinion on the problems and feelings experienced by the counselee, provide understanding and information to the counselee to build counsees' self-awareness, and can also confront counsees, provide examples to build counsees' understanding, and do bibliotherapy. In principle, in this intervention stage, the counselor provides intervention or treatment to the counselee with the techniques chosen in the feminist counseling implementation. The intervention provided by the counselor aims to help the counselee internalize the concept of existing gender stereotypes, both from the male and female perspectives. The concept of gender stereotypes must be understood by the counselee so that it can help the counselee to explore and prevent social problems that arise as a result of gender stereotypes and train the counselee's skills and attitudes that must be shown when facing problems related to gender stereotypes in their lives again after the counseling session ends.

Furthermore, the termination stage is the last in feminist counseling implementation. At this stage, the counselor is fully responsible for the changes in the counselee after the counseling ends. This stage also strives for the counselee to understand his feelings and abilities within himself to achieve the desired goals, restore self-confidence, and regulate and direct himself.

Several strategies and techniques can be implemented in feminist counseling (Gustin, 2016). The first is to do a gender role analysis. In this technique, the counselor analyzes the counselee's expectations related to gender roles and encourages the counselee to understand the effect of these expectations on the counselee's gender role.

The counselor must explain that these expectations can affect the counselee's self-confidence and positively or negatively impact the structure of social roles. The second is providing intervention on gender roles. Here, the counselor helps the counselee to realize that social expectations of gender roles have had a psychological impact on the counselee so that they experience the problems they face.

The third is to analyze the counselee's strengths and intervene in the counselee's strengths. In this technique, the counselor empowers and provides an understanding of the counselee's strengths and then increases the counselee's strengths so that he can survive the social pressures of society. Fourth is the bibliotherapy technique. In this bibliotherapy technique, the counselor invites the counselee to discuss books from a gender perspective to increase the counselee's understanding of the problems faced. The fifth is to build self-disclosure. In this counseling, the counselor and the counselee must build an equal relationship so that the counselee can openly tell the suffering they are experiencing due to the problems they are facing. Sixth is providing assertive training in feminist counseling to help counselees to be aware of the interpersonal rights possessed, change negative beliefs held, and encourage them to implement changes in their lives.

The seventh is to provide reframing and relabeling techniques. In the reframing technique, the counselor tries to give the counselee a new understanding of social factors that can affect the problems the counselee faces. Meanwhile, relabeling is a technique that can help the counselee to change the label given to the problems experienced to a new understanding of the problems experienced. The eighth is group work. In feminist counseling implementation, the counselee is grouped with other counselees who experience the same problems so that the counselee can discuss with the help of other counselees in the group to overcome the problems they face. Ninth is doing social action. In this technique, the counselor encourages the counselee to join an action group focusing on a problem and participating in the group. Thus, counselees can empower themselves by participating actively in the group and can overcome the problems they face.

### *Islamic Feminist Counseling for Violent Trauma Recovery*

The form of counseling that incorporates spirituality into a counseling process is called Islamic counseling (Rassol, 2019). Efforts made to help and guide individuals to



develop their nature or return to it by empowering the faith, reason, and will that Allah SWT has bestowed on counselees are called Islamic guidance and counseling (Sutoyo, 2017). Meanwhile, according to Al Nasiha (in Rassol, 2019), Islamic counseling is an awareness of God's participation in the counseling process. The existence of a relationship of mutual trust in Islam between the counselor and the counselee can inspire and change the counselee so that he can live his life better. Islamic counseling (Rassol, 2019) is also based on an integrated framework with guidelines on Islamic beliefs and practices. As a result, the use of theories, concepts, strategies, and intervention techniques outside the monotheism paradigm will be rejected in Islamic counseling. Good practice in Islamic counseling is to use counseling approaches and techniques that combine teachings from the Al-Quran, sunnah, hadith, and ethics in Islam.

On the other hand, according to Mansour Fakhri (1996), violence against women is part of the implementation of gender inequality or injustice, ranging from subtle forms, such as harassment, to physical violence, such as rape, beatings, and even murder. It could be related to and influenced by other manifestations, such as women's marginalization, subordination, and negative labeling (stereotypes).

Domestic violence can be caused by a complex structure physically; for example, a wife is considered unattractive. On the social aspect, the example is that the wife might be married because, initially, she was in a family with low economic status. The psychological aspect, for example, is that the wife is indebted. Also, ideological aspects are related to different thoughts about the roles of husband and wife in the household. Another reason is the negotiation process between husband and wife, which does not run smoothly, resulting in domination (control and coercion by men against women).

For this reason, Islamic feminist counseling is a form of integrative counseling that brings together elements from various theories and models in feminist counseling and Islamic counseling to produce a new theory or model in counseling. Integrative counseling solves various variations of human psychological needs based on a religion-based perspective (Rassol, 2019). Feminist counseling based on Islamic counseling will continue to use approaches and techniques in feminist counseling, which will then be combined with teachings in the Al-Quran, Sunnah, Hadith, and Islamic ethics, especially related to gender, from an Islamic perspective.

From an Islamic perspective, the principle of gender equality is based on the nature of the creation of men and women, as stated in Surah Ar-ruum verse 21 (QS. 30:21) and Surah Al Hujuraat verse 13 (QS. 49:13), that Allah SWT has created humans in pairs, i.e., men and women so that they live quietly and peacefully so that they love and care for one another. The verse also indicates a reciprocal relationship between men and women, and nothing suggests superiority.

Quran also talks about position and equality between men and women in Surah Ali Imran verse 195 (QS 3:195), Surah An-Nisa verse 124 (QS. 4:124), Surah An-Nahl verse 97 (QS. 16:97), Surah At-Taubah verses 71-72 (QS. 9:71-72), and Surah Al-Ahzab verse 35 (QS. 33:35). In these verses, Allah SWT appoints both men and women to uphold Islamic values by having faith, piety, and good deeds. Allah SWT also gives equal roles and responsibilities to men and women in their spiritual life. Likewise, men and women will be rewarded with sanctions for their actions. It means that the position and position of men and women are the same, and what makes them different is their faith and piety.

## **Discussion**

Sexual violence is a form of violence experienced by vulnerable groups, especially women. Currently, several types of violence are experienced by women, including domestic violence, which is in the spotlight. Domestic violence includes physical, verbal, sexual, psychological, and economic violence. The victim can be a wife, child, or relative who lives in a household. The perpetrators can be people who live in the household or other parties who have access to the household: the father (husband), siblings, the family of the father or mother (such as uncles), or others.

In this study, the first counselee, Dahlia (38 years), was a victim of violence perpetrated by her husband. The husband committed violence in all aspects: physical, verbal, psychological, sexual, and economic violence. Meanwhile, the second counselee, Bunga (18 years), was a victim of sexual violence by her father and uncle. These two cases have come to the attention of the government. Therefore, UPTD PPA assists victims according to what victims need.

The initial assessment results showed several psychological impacts experienced by the two counselees due to the violence, such as depression, anxiety about the future,

flashbacks, and recurrent nightmares. Also, at the second counselee, there was an effort to avoid repeating and talking about bad events that have passed (avoidance of reminders of the event).

The psychological impact experienced by the two counsees aligns with research conducted by Fuadi (2011). To find the psychological dynamics of victims of sexual violence that exhibit a psychological impact, it is characterized by the presence of post-traumatic stress disorder indicated by behavioral disturbances, such as being lazy to do daily activities. Meanwhile, cognitive disorders, for instance, are difficulty concentrating, not focusing on what is being done, and often daydreaming and thinking alone. The last one is the emotional disturbance, characterized by mood disturbances and self-blame. Within the counselee, the disorder experienced varies depending on personality characteristics, how to solve problems, how to manipulate cognition, and social support.

Based on the psychological impact experienced, it is necessary to provide humane counseling assistance with a women's perspective on counsees who experience problems related to the social and cultural context in which the counselee lives. It is reinforced by Susilowati's (2018) research results, which describe efforts that can be made to prevent sexual harassment in women. It is by building awareness of gender roles, starting with understanding biological differences, which will eventually impact gender social roles. Efforts to build gender awareness will relate to gender stereotypes in society, so this research used Islamic feminist counseling to recover the trauma of women who experienced violence.

Islamic feminist counseling assistance began with the needs of victims based on the assessment results of the UPTD PPA. The first counselee was to get UPTD PPA assistance through mediation assistance with her husband to find a way out of the problem. The peak of the problem experienced by the counselee until entering the UPTD PPA was because the husband remarried without her permission. It was after the many symptoms and traumatic periods experienced by the counselee, in the form of physical violence through splashing water on the victim's face when she was breastfeeding her third child (an 11-month-old baby), economic violence in the form of family abandonment, and psychological violence in the form of intimidation, discrediting, and speaking harshly continuously.

Meanwhile, the second counselee was a victim of severe trauma because of the sexual violence she experienced, which caused physical and psychological changes. The counselee was currently pregnant from the perpetrator, who incidentally is the person closest to her, i.e., her uncle and father. The two victims received Islamic feminist counseling in several stages.

In this study, Islamic feminist counseling emphasized recovery from the trauma of women victims of violence by restoring the awareness of victims to their role as caliphs on earth from an Islamic perspective, providing awareness of gender roles, and helping counsees to build self-strength so that they can rise and recover from the trauma experienced. This Islamic feminist counseling was structured based on principles in feminist therapy, according to Barbara S. Brown (2018), explaining that in feminist counseling, counselors must pay attention to the uniqueness of women as individuals who have a social identity, build an equal relationship between counselor and counselee, and build counselee awareness of their gender roles, self-confidence, and self-esteem in female victims of domestic violence.

The results of this study support Mareta's (2021) research, showing that female domestic violence survivors have resilience shaped by internal and external factors. Internal factors are belief and self-confidence, while external factors are support from family, closest people, and the surrounding community. In this study, Islamic feminist counseling provides an opportunity for women, who are victims of domestic violence and experience trauma, to be supported by counselors and build their awareness and faith or self-confidence. Thus, the resilience of survivors of domestic violence can be formed, allowing them to recover from the trauma experienced due to domestic violence.

Islamic feminist counseling was carried out in three stages: conceptualization, intervention, and termination. At the conceptualization stage, based on the schedule made by the first counselee herself, the counselor helped the counselee understand the problems experienced through tracking techniques. The counselor listened attentively to the counselee's story sequentially in the sequence of events so that the counselor could identify the sequence of events and then determine what intervention to give. The conceptualization stage is also the counselor's attempt to understand the counselee's perception of the problem (Good, in Sanyata, 2011). Besides, the conceptualization stage

is focused on individual perceptions of the problems faced, especially concerning gender roles that have been believed by individuals (Sanyata, 2011).

At this stage, the first counselee has been able to come to an awareness of the problem at hand by telling all the event chronology and having the desire to get out of the problem at hand. Two things that become the conclusion in the first stage of this counseling are that 1) the counselee was aware that she was a victim of violence, and 2) she realized and acknowledged the problem by having the desire to get out of the trauma. As Dahlia said:

*“Saat ini, saya ingin sembuh dulu dari luka batin saya. Saya kasihan pada anak-anak, yang kadang-kadang menjadi sasaran kemarahan karena kekecewaan saya kepada suami saya. Saya ingin tenang dulu agar saya bisa benar-benar tahu langkah apa yang bisa saya ambil.”*

*[“Right now, I want to heal from my inner wound first. I pity the children, who are sometimes the target of my anger because of my disappointment with my husband. I want to calm down first, so I can really know what steps I can take.”]*

In the second counselee, the conceptualization stage produced the same conclusions, but apart from using tracking techniques, the counselor also used sequencing techniques. It was done by asking questions containing directions about who did what, when, and where, and hypothetical questions by asking questions to get hypothetical answers. It was carried out for several reasons: 1) the counselee was vulnerable to physical changes (pregnancy), conceiving a baby she did not want, and 2) the counselee had trouble sleeping and restlessness during sleep due to frequent nightmares because of what happened.

*“Saya tidak bisa tidur. Sekalinya tidur, saya mimpi buruk dan terbayang pada kejadian. Dalam mimpi saya, selalu muncul kejadian yang saya alami. Saya kadang tidak tahan kalau sudah melihat tubuh saya yang mengalami perubahan, kadang sedih sekali kalau bayi di perut bergerak-gerak.”*

*[“I cannot sleep. Once asleep, I had nightmares and imagined the events. In my dreams, the events that I experienced always appear. Sometimes I cannot stand it when I see my body changing; sometimes, it is really sad when the baby in my stomach is moving.”]*

At the intervention stage, the counselor and the second counselee have already had a good partnership. At the next meeting, the counselee felt comfortable telling stories. It was until the counselor, in turn, could provide motivation to the counselee, hold discussions with the counselee, provide explanations, information, and understanding to the counselee, express impressions or opinions, confront the statements expressed by the counselee, provide examples to strengthen the counselee's understanding, and provide books for discussion through biblio-counseling.

Furthermore, at the intervention stage of the first counselee, the counselor used the principle of empowerment. The first was to provide information about the rights of victims and the responsibilities of perpetrators of violence by helping to internalize the concept of gender stereotypes in the eyes of men and women. Then, it was coupled with Islamic values regarding the relationship between husband and wife in the family and the rights and responsibilities of husband and wife. Therefore, victims knew the opportunities and alternative solutions that could be taken.

The second was to provide support because the victim initially experienced despair, anxiety, feeling "alone," depressed, and not confident in making decisions as a way out of her problems. The third was to become a discussion partner in making decisions, even though the counselee herself determined independent decision-making. The fourth was to help the victim gain an in-depth understanding of herself and her problems (insight). The counselee has then calculated the risk of the chosen step. Thus, the counselee could find confidence and rise from adversity.

Likewise, for what happened to the second counselee, the counselor provided information about the rights and obligations of fathers and children. The intervention stage for the second counselee was more complex than the first counselee since the counselor should identify the impact of sexual violence experienced by the counselee. The counselor met the counselee when the counselee was already seven months pregnant. It was because the counselee was found by residents when they saw an abnormal change in her body shape (pregnancy). Thus, the initial intervention (crisis intervention in nature) carried out by the UPTD PPA by bringing the counselee to a safe house was considered too late.

At the intervention stage, the counselor was able to provide an appropriate environment for the recognition and expression of painful feelings. Counselors also

provided support through the intervention of Islamic values, how Islam really values youth, and how Islam views a disaster or test of life. In addition, Islam has created humans as caliphs on earth to give each other kindness and patience. Hence, the counselor tries to help the counselee to return to the nature of faith by empowering the natural traits (physical, spiritual, emotional, and faith) and studying and carrying out the guidance of Allah and His Messenger; thus, these natures develop and function properly and true, in which in the end, the individual survives and gains happiness in this world and the hereafter (Sutoyo, 2003). The counselor also provided support by giving motivation and descriptive explanations that the counselee needed for the future because, at that time, the counselee said that she really wanted to go to college:

*“Setelah saya melahirkan, saya ingin kuliah. Saya suka membaca, dan saya tertarik pada bahasa Korea. Saya selalu menyempatkan belajar sendiri dan membaca untuk menghilangkan ingatan saya tentang kejadian masa lalu saya. Saya baca buku agar saya bisa tertidur karena saya sulit tidur.”*

*[“After I give birth, I want to go to college. I like to read, and I am interested in Korean. I always take time to study by myself and read to erase my memories of my past events. I read books, so I can fall asleep because I have trouble sleeping.”]*

Furthermore, at the termination stage with the first and second counsees, the counselor could change their view of the future based on their strength and self-existence. The first counselee had been able to determine what attitude she chose and organize her heart; as Dahlia said,

*“Alhamdulillah saya merasa lebih baik dari sebelumnya meskipun masih harus belajar berproses terus.”*

*[“Alhamdulillah, I feel better than before, even though I still have to learn to continue the process.”]*

Related to that, Sanyata (2011) explains that in this stage, the counselor helps the counselee to build new knowledge, understanding, and views about himself to learn to understand feelings, self-efficacy, self-confidence, and self-direction.

Meanwhile, the second counselee, who has now been entrusted to the Paramita Center in Mataram, stated that she was calmer and believed that with her abilities, she could survive. As Bunga said,

*“Saya akan terus belajar bahasa Korea. Saya akan mengajar les bahasa di daerah saya. Kalau bisa, saya ingin sekali pergi ke luar negeri dengan kemampuan bahasa yang saya punya.”*

*[“I will continue to study Korean. I will teach language lessons in my area. If possible, I really want to go abroad with the language skills I have.”]*

The following are the research findings, illustrated in the table:

Table 1. Stages of Islamic Feminist Counseling and the Counselee's Experience

NO	Stages	Counselee's Experience	
		First Counselee	Second Counselee
1	Conceptualization Stage	Tracking technique: descriptively, the counselee shed tears explaining every chronology of violence she experienced.	Tracking, sequencing, and hypothetical questioning techniques: these three techniques led to the counselor's openness and attachment to the counselee.
2	Intervention Stage	<ul style="list-style-type: none"> <li>• Got information</li> <li>• Got support</li> <li>• Got discussion partners</li> <li>• Defined advantages and disadvantages</li> </ul>	<ul style="list-style-type: none"> <li>• Got information</li> <li>• Got support</li> <li>• Got discussion partners</li> <li>• Defined advantages and disadvantages</li> </ul>
3	Termination Stage	Could determine the attitude toward the problem at hand	Could determine the attitude toward the problem at hand, although sleep disturbances sometimes appeared

Paying attention to the process of implementing Islamic feminist counseling on the two counsees above took place without many obstacles, considering that the two counsees already have good religious foundations. The first counselee is a graduate of the state religious college, and the second is an alumnus of a madrasah. The effectiveness of Islamic feminist counseling was going very well, where the counselor and counselee established a good attachment since the first meeting. Also, counseling went well based on the belief that humans sometimes experience disorientation in their lives, so religion-based counseling (Quran) will make it easier for a counselor to do the counseling process. Ridwan (2018) also stated that humans would develop entirely if they were understood according to their Creator.



## Conclusion

This research certainly has many limitations. The limited research subjects made the research studied qualitatively. Thus, future research is expected to develop it with a quantitative approach to measure the success of Islamic feminist counseling with instruments validated and tested consistently. In subsequent studies, the research time can be extended, the research subjects can be added, and the choices and interventions of verses and hadiths can be contextualized consistently in all domestic violence cases. In fact, because humans are religious, any religious approach in the counseling process will have a significant and powerful impact. It is because behavior change begins and is initiated by beliefs, one of which is a religious belief.

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