

## **Implementation Of Islamic Counseling In The Case Of Violence Against Women In Households In Sambirejo Village, Gabus District, Pati District**

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### **Abstract**

Implementation of Islamic counseling counselling in the case of violence against women in household in sambirejo village, gabus district, pati district. This study aims to find out the cause of domestic violence and Islamic counselling service techniques from modin villages. This research uses field research with a qualitative approach. The primary sources are documentation and divorce data. Data collection techniques through interviews or interviews, observation and documentation. Furthermore, the data obtained were analyzed using the data reduction method and data display which summarizes the main things which are then described briefly in descriptive form. The results showed that violence against women (wives) that occurred in the family environment could not be separated from the existence of gender inequality which is one of domestic violence is the village modin. Islamic counselling guidance services for victims of domestic violence provided by the village modin caused a change in attitude from being quiet, aloof, embarrassed to neighbors and friends, with the provision of Islamic counselling guidance the victim became better and easier to communicate back to his neighbors and friends.

Keywords: Counseling Guidance, Victims of Domestic Violence, Modin

### **Introduction**

Early marriages define life leading to the formation of the sakinah family of mawaddah warahmah (Farida dan Saliyo, 2008, p.18). A well planned marriage of course, will be easier to realize the goal of marriage, namely to form a sakinah mawadah warahmah family where both parties can support each other and position themselves in a harmonious relationship. Marriage is a process of joining two people in a bond in which there is a commitment and aims to build a household and continue the offspring. A person who decides to get married means that he has made an important decision in his life. Problems in the family are common and what causes disputes is

domestic violence, usually the decision taken is divorce. In a family, there must be a conflict between the two husband and wife to protect and protect each other so that the family becomes harmonious (Abdul basit, 2008, p.91).

Islamic counseling guidance is needed in overcoming domestic problems. Islamic counseling guidance is the process of providing assistance by an expert (counselor) to clients who have problems with guidance techniques. the process of providing assistance takes place through face to face interviewa between the counselor and the client with the aim that the client is able to again a better understanding and solve problems in order to be able to live according to god's provisions and instructions, so as to achieve the happiness of life in the world and the hereafter. The purpose of counseling is to help clients to have the knowledge and courage to make decisions to do an action that is considered good, right and beneficial for their life (Abdul basit, 2017, p.11).

Violence that occurs in society, including in the family environment, is inseparable from the existence of gender inequality which is one of the causes of oppression of women, views women as weaker creatures than men. Violence against women occurs in society both in normal situations, as well as in war or armed conflict, there is also a gender biased understanding of religion so that it is used as an act of violence against women. There are many causes of violence against women, the main cause between men and women is different, in all cases men are higher than women, so that women or wives only work in household affairs, there are also men who are in power because the husband is the head of the household becomes the wife obedient to the husband, so vice versa, the wife who earns a living is the wife because the wife is under the husband.

The handling servise provided to victims of violence is to provide counseling, so that victims understand the causes of problems, find potentials and decide for themselves the end of the problems to be taken (Mufidah, 2008, p.397). The counselor provides counseling guidance using the theoretical foundation of Islamic religion, aiming to create religious life in the family, because in religion there are norms and moral values or life ethics. Many family problems include economic problems, infidelity, disrespect between spouses, lack of communication with partners, distrust of each other, jealousy which results in violence that leads to divorce, all of which have an impact on their children.

### *Method*

The method is a method used to find and find data obtained in research. The research method is used to carry out research, namely finding, developing, testing the truth of a knowledge carried out by scientific methods. The research method used is qualitative to produce knowledge about social reality and is carried out consciously and in a controlled manner. This type of research is field research. This research took place in Sambirejo village, Gabus district, Pati regency, there

were cases of violence against women in the household experienced by the sisters Desti ratnasari and Endang Wiji Rahayu. Besides that in Sambirejo Village there is a Mr. Modin, where the community has problems regarding family as in the case of the sisters Desti Ratnasari and Endang Wiji Rahayu, Mr. Modin gave his opinion using Islamic counseling guidance. Family problems in Sambirejo village Gabus district, Pati regency are interesting to research, because to find out the impact and can determine the steps for implementing Islamic counseling guidance in overcoming violence against women in the household.

In law number 23 year 2004 concerning the elimination of domestic violence, it is explained that most victims of violence are women. Women must receive protection from the state or society in order to avoid violence, torture, or treatment that degrading human dignity (Ridwan, 2006, p.81). one way to eliminate acts of domestic violence that occur is that the government provides protection and assistance to victims.

In Sambirejo village, Gabus subdistrict, Pati district, there are many cases of violence. Of the various cases of violence against women, no one has reported it to the government, but instead reported it to the village government to straighten out the problem and to Mr. Modin to find a solution to the problems and violence he experienced. Victims and perpetrators are brought together to find out the causes of problems and the occurrence of violence. Mr. Modin obtains information from clients verbally and face to face with the aim of getting clear explanations and providing guidance services to clients.

### *Theoretical Review*

The victims of domestic violence that often occur are women, because women are considered weaker and inferior to men. Violence also involves actions such as invading, reducing or negating a person's human rights, slandering and terrorizing. Domestic violence is an act and harsh words to someone using threats, force and physical, sexual, emotional, economic and verbal violence that causes physical injury or death to family members. In sambirejo village, there are victims of domestic violence, they get physical and sexual violence because they can't stand the violence they experience, they meet village Mr. modin who can be called counselors because they often provide solutions to various cases. The village modin provides solutions using Islamic counseling guidance theory. Islamic requires a person not to commit acts of violence against anyone (the perpetrator) and orders not to become a victim. In the teachings of Islamic, human dignity is no exception for women as exemplified in the life of the prophet Muhammad in the life of the muslim community is not always the same.

### *Definition of Islamic Counseling Guidance*

Guidance is assistance provided to clients so that clients can overcome all the problems they face. In the view of Islamic, guidance is to provide assistance to clients so that they are able to live according to the provisions of Allah SWT guidance so that they can achieve happiness in the life of the world and the hereafter. Counseling as a provider of advice, and exchange ideas. Islamic counseling provides services to clients to realize that they are Allah SWT creatures who should be in line with the provisions and instructions of Allah SWT. Islamic guidance and counseling is to provide assistance to clients so that they can develop all their nature to deal with their problems in accordance with the guidance of Islamic teachings (Hamdani Bakran adz-dzaki, 2006, p.228).

### *Purpose of Islamic Counseling Guidance*

The purpose of Islamic counseling is to help clients manifest themselves as whole humans in order to achieve the happiness of life in the world and the hereafter (Abror Sodik, 2017, p.73). Particularly in escorting clients to know, love and encounter the essence of self and self image and the most holy substance, namely Allah SWT. According to Yusuf and Nurihsan, in the words of Rohim Faqih, the objectives of Islamic guidance and counseling can be formulated as follows:

*Having a strong commitment in practicing the values of faith and devotion to God Almighty, both in personal life, family, associations with peers, school, workplace and society in general.*

*Having self-understanding and acceptance objectively and constructively, both related to strengths and weaknesses, both physical and psychological*

*Have a sense of responsibility that is manifested in the form of commitment to duties or obligations*

*Have the ability to interact socially, which is manifested in the form of friendly relations, brotherhood or friendship with fellow humans*

*Have the ability to resolve conflicts both internally and with other people.*

### *Islamic Counseling Guidance Function*

The function of guidance and counseling is the facility and motivation of clients in overcoming and solving problems with their own abilities (Samsul Munir Amin, 2010, p.44). The function of Islamic counseling guidance is a preventive function to help individuals maintain or prevent problems for themselves, curative or corrective functions to help individuals solve problems they are facing and experiencing, the preservative function helps clients to maintain situations and conditions that were not good that have become good again not good anymore, the function of development or development that helps clients to develop situations and conditions that have been good, so it is not possible to be the cause of problems for him (Aunur Rahim Faqih, 2001, p.37).

## *Islamic Counseling Guidance Approach*

According to Syamsu and Juntika, in Thohirin's Islamic counseling guidance approach, there are three kinds, namely (Thohirin, 2015, p.271):

*Crisis approach, overcoming client problems with Islamic counseling guidance services. In practice, the counselor waits for the client to explain the problem, then the counselor provides assistance according to the problem.*

The remedial approach, Islamic counseling guidance directs clients to the problem, aims to eliminate the problem and eliminate the environmental atmosphere that is influenced by the problems faced by communicating more with the surrounding environment, so that it can change the behavior of clients who originally did not know how to handle problems after communicating or asking for opinions. to someone who is in the environment.

A preventive approach, Islamic counseling guidance is directed to address various problems and prevent it from happening to clients, counselors provide knowledge, understanding of attitudes and skills to avoid problems

## *Islamic counseling guidance material*

Guidance material is an invitation, movement and ideas to achieve goals so that humans want to accept and understand and follow Islamic teachings so that they are really known, understood, lived and practiced as a guide for their lives (Zainal abidin, 2003, p.60). All the teachings of Islam are contained in the Revelation received by the Prophet Muhammad SAW whose manifestation is contained in the Al-Qur'an as-sunnah. Islamic counseling guidance material is sourced from the Al-quran and Al-Hadith (Saiful Akhyar Lubis, 2007, p.100). Aims to provide guidance or teaching knowledge that comes from the verses of the Al-Qur'an and al-hadith. The material used in dealing with clients is related to aqidah, worship and morals.

The material of aqidah is belief, faith in the form and oneness of Allah SWT (Zakiah Drajat, 2011, p.64). Aqidah is the pillar of faith which forms the basis and provides direction for human life, because one's faith is not permanent. Aqidah is important to convey to sufferers of mental disorders who adhere to faith in Allah SWT by always getting closer to Him.

The material of devotion in the form of devotion is addressed to Allah SWT begins with an intention. All good and praiseworthy deeds according to the norms of Islamic teachings, can be considered worship with sincere intentions because of Allah SWT Himself. In Islamic law the form of worship, the method, the time, the terms and conditions such as prayer, fasting, zakat, hajj. Worship must be done according to the Shari'at instructions. The main pillar prayer so that worship as a response as a model of religion. The provision of practical material aims to see the application

and activeness of clients in applying the worship materials that have been received (Anwar Sutoyo, 2013, p.27).

Moral material is defined by behavior or manners. According to Imam Ghazali morality is a form of mind that is embedded in a person's soul that encourages him not because of thought and not because of consideration. Moral material is building in a person's inner form which seems to be in a person's behavior (Zakiah Daradjat, 2011, p.68).

### *Islamic counseling guidance method*

The lecture method provides descriptions or explanations to clients at certain times and places with spoken language to provide understanding of the problems they face (Samsul Munir Amin, 2010, p.69).

The interview method (interview) takes place face-to-face meetings aiming to get the data needed for guidance. Client problems that are actually needed to provide guidance are needed there is mutual trust between the counselor and counseling.

Group methods, counseling and counseling can develop social attitudes, understand the role in their environment that other people see in the group, aiming at group guidance to disseminate information about adjustment to various client lives.

### *Islamic counseling guidance techniques*

This technique helps, directs or guides a person or group to realize and develop their potential, be able to make decisions and determine their life goals by interacting or face to face (Farida dan Saliyo, 2008, p.24). Types of Islamic counseling guidance techniques, namely:

Direct technique, this technique is centered on the counselor because the counselor has more role to determine something. This technique can be done for clients who do not have long time. The mentor communicates directly individually with the mentored party, trying to provide face-to-face assistance.

Indirect technique, counseling guidance conducted through communication media can be done through correspondence, telephone, guidance boards, newspapers or magazines, brochures, radio and television.

## **Discussion**

Cases of violence against women in Sambirejo Village, Gabus Subdistrict, Pati Regency are rarely revealed and victims of violence seek their own solutions by telling village modins, because village modins are widely trusted by the community and the way of delivery is by providing good,

friendly solutions using Islamic counseling guidance theory (Mr. Modin interview). Families who have experienced cases of violence perceive violence against women as an ugly which is shameful if exposed. Cases of violence are rarely known by people other than their own families, if it is known by other people, usually the role of neighbor to neighbor will increase the news, in the family, this incident will be more complicated to resolve. In Sambirejo village, violence against women occurs due to economic factors, lack of responsibility as husbands, poor communication, husbands are more powerful than wives and wives have to do the husband's will, selfishness, impatience in making decisions, going out of the house without clear reasons, prejudice or suspect a partner and lack of attention in the family.

Each individual has a different life background and life experience, as well as the two respondents in this study, it is necessary to know their social, economic, and educational background so that they can better understand. There are some divorce data in Sambirejo Gabus-Pati Village, it can be seen in the table presentation (Sambirejo Village Dynamic Data):

Table 1 Divorce Data

No	Letter Code	Name
1	474/139/VII/2016	Mintarsih
2	474.2/170/VIII/2016	Semiati
3	474.2/14/III/2017	Dewi Maysuka
4	474.2/96/XI/2017	Umi Salamah
5	474.2/102/XII/2017	Septiani Anjarsari
6	474.2/30/II/2018	Desti Ratnasari
7	474.2/78/VII/2018	Endang Wiji Rahayu

From table 1 above experienced divorce with various cases, there are two cases that resulted in domestic violence, namely Desti Ratnasari and Endang Wiji Rahayu. In this study, two divorce cases were taken because the cause of experiencing domestic violence was different from other divorces. Researchers describe through observation, interviews and documentation to answer existing problems. The author conducted an interview with Mr. Modin as a religious instructor/counselor, victims of domestic violence consisted of sisters Desti Ratnasari and Endang Wiji Rahayu.

Education is an important factor in the life of the nation, because education is one of the factors that causes social change in society. The community in Sambirejo Village Gabus-Pati education level is generally classified as good. In the village of Sambirejo Gabus-Pati, for religion one of the factors that is quite dominant is Islam, there are also Christians who are only 0.3%. Many of the livelihoods are in agriculture because of the availability of land for farming with soil fertility levels, besides that there is also a livelihood trade in Kasur as an additional family business. Many causes of violence in household are relatively closed (personal in nature). Economic factors cause

husband violence against wife. The wife has a job and the husband does not have a job. Most wives will act at will to treat their husbands, there is no respect for the husbands, resulting in domestic violence.

Victim of domestic violence in Sambirejo Village Gabus-Pati, a 27 year old woman with a divorce her name is Desti Ratnasari, an entrepreneur her last high school education was the third child of three children (Desti Ratnasari. Interviews by the author). Age at marriage was 18 years old and when married had one son, 8 years old. Desti Ratnasari husband Nur Salam, is 30 years old and works as a construction worker. The peak of the problems that occurred in their family in 2017, was because the husband was not responsible for supporting his wife, was angry and liked to beat, besides being less responsible as the head of the household, his husband was also less with his family every day but always with his friends. In economic matters, it is actually quite enough, because her husband rarely spends his salary money and the salary money is always used to have fun with his friends, so Desti's family finances are very lacking. Desti ventured to ask for money from her husband who argued to buy jewelry because instead of using the money to be with her friends, it is better to use it to buy jewelry, it's the same for saving. That's when Desti's husband got angry, hit and strangled Desti. Every day, desti was beaten when she asked for more money because she thought that the money she gave her husband was not enough for everyday life. The violence that Desti has experienced has been kept to herself, her parents can only give advice to be patient. Her husband's treatment became angry and hit, because he did not want his wife to interfere with her husband's activities. Over time Desti was not strong because she always experienced violence, shouted at her and finally Desti asked for a divorce, her husband did not want a divorce. Secretly Desti went to the modin's mbah's house to find a solution to the situation he was experiencing.

In addition to victims of violence experienced by Desti Ratnasari, Endang Wiji Rahayu, 30, is divorced, is a self-employed person. The last high school education was the first child of two siblings when she married, had her husband's daughter, Mugiyanto, worked as a construction and agricultural laborer (Endang Wiji Rahayu. Interviews by the author). . The peak of the problems that occurred in their family was in 2015, because her husband had jealousy, always discussed the problem of Endang, was angry, was hitting and when she was playing with Endang, her husband committed violence first because her husband's lust appeared when Endang felt helpless. In the family economy they are sufficient, because Endang also helps to make a living by selling side dishes in the market, because Endang cannot rely on her husband's salary. Her husband, who is lazy to work, likes to go around and beat his wife. The marriage that Selma had built 12 years now ended in divorce. Endang was not strong enough with what she had experienced so far, she went to the mobin's house to ask for a solution to the problems she was facing. According to Endang, finding a solution to the village modin is the right thing because the modin to keep secrets is very good, especially about someone's problems. Endang has made up his mind.



Village modins who are trusted by the community to provide solutions properly can be called counselors, because the solutions given use Islamic counseling guidance theory (Village Modin. Interviews by the author).. The 56 year old village modin is married and works as a village official. The task of the Village Modin is to implement programs for the development of religious life, community and social empowerment, including the implementation of other tasks assigned by the Village Head. The role of modin that is often seen for a modin is in religion, including a congregation event called yasinan carried out routinely on a weekly basis by residents, tahlilan commemorating the death of a citizen and including all forms of residents' submission and taking care of marriage if any of the residents want to get married. In addition to working in the Village Government of Pak Modin, he is also a religious instructor or counselor where people look for solutions to Mr. Modin in family problems, work, hopelessness because they have not found a mate and learn the Koran. In religious counseling Mr. Modin often handles family problems, including domestic violence, economic problems, infidelity, sexual masochism or sexual disorders where sexual satisfaction is obtained when having sexual intercourse first hurts or tortures his partner and lack of communication within family members. The method Mr. Modin uses is the face-to-face method. In the implementation of counseling that Mr. Modin uses, namely problem identification, diagnosis (nature or cause of the problem), prognosis (referring to conditions in the future), providing counseling and maintaining the privacy of the victim. The action taken by Pak Modin as a counselor is to help women who experience violence by their husbands by providing counseling guidance with Islamic spirituality.

The handling action taken comes from the Islamic Religion which is contained in the al-Qur'an and hadith. Counseling given to women victims of domestic violence covers world and the hereafter, sakinah mawadah warahmah, communication and deliberation with families, patience and tawakkal. Pak Modin also resolves cases of domestic violence with compassion and the safety of the victim for his future, so as not to create a sense of revenge for the perpetrator. The technique carried out by Mr. Modin is to direct or guide husbands and wives to always get closer to Allah SWT through acts of worship both mandatory and sunnah as stated in Islam by positioning the time, place, situation and condition of husband and wife. different. The implementation of Islamic counseling creates a loving relationship between the counselor and the victim. Without affection, the client will not trust and dialogue smoothly. The feeling of compassion and gentleness for the victim is beneficial for the success of Islamic counseling. In carrying out Islamic counseling guidance Pak Modin is sincere, fair, healthy, physically and spiritually, full of understanding and compassion, has emotional stability.

## Conclusion

Based on researchers on Islamic counseling guidance on cases of violence against women in the family in the village of Sambirejo Gabus-pati, there are several suggestions that the researcher would like to recommend:

To Mr. Modin to always be patient in facing various problems and victims of violence against women in the household, because Mr. Modin has become the duty of a counselor to serve, guide and provide solutions for perpetrators and victims of violence against women in the household to carry out their obligations so that they are able to carry out the orders of Allah SWT and stay away from all prohibitions.

Mr. Modin overcomes violence against women in the household to always provide guidance to families in the household according to their needs, because the guidance is sufficient to provide calm for victims of violence against women in the household.

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