Ann
Journal of Law Sciences
(Legisci)
e-ISSN: 3030-9549
p-ISSN: 3032-7555

Harmonization of The Role of Religious and State Justice Institutions in Handling Victims of Domestic Violence

Saptosih Ismiati[1*], Haswar Widjanarto[2], Ersya Aqila Wafa Azizah[3]
[1,2,3] Pasundan University, Bandung, Indonesia.

***Corresponding Author. E mail saptosih@ yahoo.com**
ORCID ID 0009-0008-0860-5887

Abstract. Domestic abuse is a subject of public law, thereby transcending the private sphere of the marital relationship and necessitating official intervention in its resolution. Domestic violence falls under criminal law, although divorce pertains to civil family law, resulting in two distinct legal processes in the divorce settlement that follow incidents of domestic abuse. Law Number 23 of 2004 addresses the Elimination of Domestic Violence, serving as the inaugural legislative framework that explicitly safeguards victims of domestic violence offenses. This study employs a descriptive-analytical research methodology. This study employs a normative juridical approach, utilizing literature and secondary data as the foundation for research, which involves an examination of relevant laws, regulations, and literature pertinent to the research process. Simultaneously, the analysis employed in this study methodology is qualitative legal. This study concluded that the Religious Court lacks the authority to adjudicate domestic violence cases, as it does not possess jurisdiction over public law matters. In addressing community needs, the majority of domestic violence cases are promptly adjudicated for divorce in the Religious Court without prior resolution in the District Court. Consequently, harmonization between the Religious Court and the District Court is necessary for the resolution and adjudication of divorce cases involving domestic abuse. Immediate formulation of clear and tangible regulations is necessary to address divorce cases stemming from domestic abuse, namely by granting the Religious Court the competence to adjudicate matters pertaining to public law, particularly those involving domestic violence.

Keywords: Harmonization, Religious Court, District Court, and Domestic Violence

INTRODUCTION

Marriage constitutes a union between men and women inside matrimonial institutions, aimed at fostering a robust, harmonious, affectionate, and affluent family structure (Imron, 2016). Marriage holds a prestigious status in Islam and within the favorable legal framework of Indonesia. Marriage serves as the cornerstone for establishing a lasting and joyful household rooted in the singular divine essence. In marriage, love and mutual acceptance of differences between partners are essential, along with a willingness to integrate into each

other's social settings, fostering maximal openness and tolerance to facilitate effective communication and harmonious interactions (Kusmidi, 2018).

Marriage is a process of family formation characterized by a sacred pact (Mistaqan Ghaildha) between spouses to collaboratively cultivate a harmonious and joyful family in accordance with religious tenets (Sholihah, 2020).

Similar to a structure, a family is constructed from several elements that provide support. Construction must be designed to ensure the strength and durability of the family residence. In Islam, the family holds significant importance, as it serves as the primary and fundamental institution of education. This location informs an individual of their rights and responsibilities as a servant obligated to serve the Khaliq (Al Hamat, 2018).

The family, being the most fundamental social unit, significantly influences the character of the nation. It is asserted that the family constitutes the primary foundation of the state; thus, if a nation possesses prosperous, secure, and harmonious families, a thriving country (welfare state) will emerge. Consequently, the state bears significant responsibility to safeguard each family to align with the objectives of the Marriage Law in Indonesia.

The absence of this ideal, within a marriage anticipated to be everlasting and conducive to a harmonious family, does not preclude the occurrence of recurrent disputes that may escalate into quarrels and potentially result in domestic violence. Domestic violence is a criminal act characterized by violence, wherein either the perpetrator or the victim may be male or female, occurring inside a domestic setting.

Law Number 23 of 2004 about the Elimination of Domestic Violence, henceforth referred to as UUPKDRT, is the inaugural legislative framework that particularly offers protection for victims of domestic violence offenses. This legislation offers protection, respect, and rehabilitation for victims of domestic violence, encompassing legal provisions that are both preventive and punitive, instituting prohibitions to avert domestic violence and imposing criminal and monetary penalties for such conduct (Muhammad Fadel et al., 2023). The manifestations of domestic abuse, as delineated by the Law on Domestic abuse, may include, but are not limited to: Initially, physical violence encompasses actions such as slapping, punching, and other forms of assault. Secondly, psychological violence pertains to an individual's mental or psychiatric state, resulting in the victim experiencing fear, worry, and diminished self-confidence. Third, sexual violence constitutes a disconnection from one's intrinsic wants, coercing sexual intercourse, among other acts. Fourth, economic-related violence manifests as neglect due to the failure to offer support, despite legal obligations or agreements mandating the provision of sustenance, care, or maintenance to household family

members. Familial violence is often a contributing factor to divorce. Divorce in Islamic law is not prohibited but is considered a last resort within the household when no alternative solutions exist. Divorce is the dissolution of the marital union between a husband and a wife. In Islamic terminology, divorce is termed talaq, which is perceived as release or liberation (Linda Azizah, 2012).

According to Article 39 of Law Number 16 of 2019, which amends Law Number 1 of 1974 regarding Marriage: (1) Divorce may only be granted in a Court following unsuccessful reconciliation attempts by the Court. To initiate a divorce, sufficient grounds must exist indicating that the husband and wife can no longer coexist harmoniously as a married couple. Divorce proceedings before the Court are governed by distinct rules and regulations. The stipulations in paragraph (2) of Article 39 of Law Number 16 of 2019, which amends Law Number 1 of 1974 regarding Marriage, may serve as grounds for divorce, particularly if one party engages in cruelty or severe abuse that poses a threat to the other party. Victims of domestic violence often address their issues by seeking resolution through the Religious Court, specifically by initiating divorce proceedings. The resolution of divorce matters for Muslim citizens including domestic abuse encompasses two distinct settlement processes governed by separate bodies. According to Article 1, point 1 of the Law on Domestic Violence, Domestic Violence is defined as any act directed at an individual, particularly a woman, that causes physical, sexual, psychological, or domestic suffering or neglect, encompassing threats of violence, coercion, or unlawful restriction of autonomy within the household context.

The Law on Domestic Violence is familiar to certain Religious Court Judges, as they incorporate the Law on the Elimination of Domestic Violence into their deliberations while adjudicating divorce cases. Domestic violence frequently serves as a basis for a wife to initiate divorce proceedings in the Religious Court (Makmun & Rofiqin, 2018). The implementation of the anti-domestic violence law has transformed domestic violence from a private matter between spouses into a public one, with the state actively participating in addressing the issue. It is anticipated that families and the community can contribute to the prevention and oversight of such matters (Sukardi, 2015).

Currently, Indonesian positive law delineates two distinct systems for addressing domestic abuse and divorce proceedings. Domestic violence falls under criminal law, necessitating resolution at the District Court, whereas divorce pertains to civil law. For Indonesian nationals who are Muslims, the resolution procedure occurs in the Religious Court. The resolution of these two distinct judicial institutions necessitates the harmonization of both

entities to provide a unified rule that expressly governs divorce resulting from domestic abuse. The author intends to do research on "Harmonization of the Role of Religious Justice Institutions and State Courts in Addressing Domestic Violence Victims."

METHODS

This study employs a descriptive-analytical research specification. Descriptive-analytical, as articulated by Soerjono Soekanto, aims to furnish precise data regarding individuals, specific conditions, or symptoms, with the objective of reinforcing hypotheses, thereby enhancing existing theories or facilitating the development of new theories (Sukanto, S.H., M.A, Prof. Dr. Soerjono, Mamudji, S.H; M.L.L, 2015). This standard is deemed suitable as it encapsulates the fundamental link between the researchers and the research subject. This study employs a normative juridical approach, utilizing literature and secondary data as the foundation for research, which involves an examination of relevant laws, regulations, and literature pertinent to the research process (Soekanto & Mamudja, 2001). The analysis employed in this study methodology is qualitative juridical.

DISCUSSION

Domestic Violence

Domestic violence constitutes a violation of human rights. Domestic violence has two terms: "keresa," denoting violence, which serves as the focal point, and "domestic," indicating the context in which the violence occurs (Richter et al., 2018). Article 1 of Law Number 23 of 2004 regarding the Elimination of Domestic Violence (UU P-KDRT) defines Domestic Violence as any act perpetrated against an individual, particularly a woman, that inflicts physical, sexual, psychological, or domestic distress or suffering, including threats of violence, coercion, or unlawful deprivation of autonomy within the domestic sphere.

According to Article 1, Number 30 of the Code of Procedure of the Household Criminal Procedure Code, the term "family" refers to individuals connected by blood or marriage ties (Al Hamat, 2018). The Law on the Elimination of Domestic Violence broadens the definition of family to encompass spouses, children, individuals related by blood, marriage, breastfeeding, nurturing, guardianship, those residing in the household, and household helpers who temporarily reside in the household (Aziz, 2020).

The public's perception of domestic violence is restricted to physical abuse, but the manifestations of domestic violence are many, as outlined in the Law on Domestic Violence.

Domestic abuse is applicable solely within marriages or families resulting from legally recognized unions. Acts of domestic violence may only be prosecuted if the validity of the marriage is established in line with state legislation, specifically aligned with the respective religions documented within the country (Rofiah, 2017). Numerous factors contribute to domestic violence, including (Warman, 2020):

1. Economic elements may arise from a deficiency in the household economy, where unmet financial requirements precipitate familial issues, resulting in both physical and psychological violence.
2. Low educational characteristics and little educational expenses impact an individual's mindset, behavior, and attitude within both the household and community settings. Nonetheless, the low education component warrants reevaluation, as the higher education factor may equally influence the prevalence of domestic violence.
3. The jealousy component within the household induces envy towards the partner. This factor is frequently a catalyst for violence stemming from aversion to the partner's conduct.

The repercussions of domestic abuse are significant, leading to disability, trauma, and stress. If categorized as the consequences of domestic violence, it will result in both short-term and long-term effects. Initially, short-term effects typically manifest as direct consequences, including physical injuries, disability, pregnancy, and employment termination. Secondly, long-term effects typically influence the future and can endure for a lifetime. Typically, victims endure psychiatric illnesses, diminished self-esteem, social withdrawal, trauma, and terror leading to depression. Among the two consequences, the primary concern is the persistence of violence. There is concern that inadequately addressed victims may evolve into future perpetrators of violence (Muhammad Fadel et al., 2023).

Number of Divorces Caused by Domestic Violence at the Bandung Religious Court

The rights and responsibilities of each citizen are same. The 1945 Constitution of the Republic of Indonesia explicitly asserts that all citizens has equal standing under the law and government, and are obligated to uphold both without exception. This article asserts that men and women hold equal standing under the law. Women are equal partners to males, possessing identical rights, responsibilities, and opportunities throughout all domains of life, including domestic spheres (Susanto, 2008). Nevertheless, the execution of domestic life frequently incites disputes that culminate in acts of violence.

Domestic violence may be a contributing factor to divorce. Divorce results in the dissolution of the marital link between spouses. The party seeking a divorce must submit a petition to the Court. This aligns with the stipulations of Article 39, paragraph (1) of Law Number 16 of 2019, which amends Law Number 1 of 1974 regarding Marriage, stating that "Divorce may only be granted in a Court Session, subsequent to the Court's unsuccessful attempts at reconciliation between the parties" (Jumiyati, 2021, p. 42). Domestic violence is instigated by various variables, including the prevailing ideology or worldview of a society, which subsequently influences its perspective (Rofiah, 2017). The disparity in perspectives fosters discord within the household, inciting conflicts, one of which may manifest as domestic violence.

The Court's statistics indicates that the incidence of divorces attributed to domestic violence varies. The author collected data samples from the Bandung Religious Court spanning the years 2020 to 2024.

The data indicates multiple factors contributing to divorce, including infidelity, alcoholism, drug addiction, gambling, abandonment, incarceration, polygamy, domestic violence, physical disability, conflicts, forced marriage, apostasy, and economic pressures.

In 2020, there were 51 divorces attributed to domestic violence. In 2021, the number of cases rose to 62. In 2022, there was a significant decline from prior years, specifically 43 cases. In 2023, the number of cases will rise to 50, and by March 2024, there will be just 7 cases attributed to divorce resulting from domestic violence.

The data is as follows:

Number of Domestic Violence Cases at The Bandung Religious Court					
Moon	**2020**	**2021**	**2022**	**2023**	**2024**
January	9	7	5	3	4
February	9	3	1	2	2
March	4	9	3	4	1
April	1	5	2	2	
May	2	6	2	4	
June	4	3	2	5	
July	2	3	1	5	
August	4	3	4	7	
September	2	4	5	2	
October	4	3	6	8	
November	4	5	9	5	
December	6	11	3	3	
TOTAL CASES	**51**	**62**	**43**	**50**	**7**

Number of Divorces Caused by Domestic Violence at the Bandung District Court

The process of settling divorce cases is a cluster of civil cases, while the process of settling domestic violence cases is part of the criminal cluster because it is a sub-category of special criminal law, as mentioned by the author previously that the process of settling domestic violence cases is resolved through the District Court both for Muslims and non-Muslims.

Based on the findings obtained by the author at the Bandung District Court that there are several decisions decided by the Bandung District Court in the trial of divorce cases for non-Muslim couples, some of the cases include one of the causes of divorce caused by violence that arises in the household, both physical violence and psychological violence so that the divorce is immediately terminated without resolving the violent case first, so that from 2020 to 2024 based on the results of the research conducted by the author, there are no domestic violence decisions that have been decided related to the crime of domestic violence at the Bandung District Court.

Even though in the posita requested in the verdict it is explained that there are indications of physical or psychological violence experienced by the victim, but by not reporting on it, the judge cannot process the criminal case. Apart from that, because the divorce process is a process of civil cases, in this case it is known as the principle of a passive judge.

The principle of passive judges provides limitations to judges to not be able to prevent if the lawsuit is withdrawn by the parties, or in the event that the parties make peace as contained in Article 130 of the HIR, Article 154 RBg, or this principle of passive judges in the event that the judge only adjudicates the extent of the subject matter of the dispute submitted by the parties and is prohibited from granting or imposing a judgment in excess of what is demanded as contained in Article 178 Paragraph (2), and (3) HIR, as well as Article 189 Paragraph (2) and (3) RBg. So that in the event of an act of domestic violence that triggers a divorce, and this is not done in a litigation settlement process regarding domestic violence first, then in the divorce decision the judge cannot decide that the divorce that occurred is the result of domestic violence. Almost all cases occurred because the parties did not file the domestic violence settlement process first, but immediately applied for a divorce. Even so, in the process of the decision, violence was found, but this was only part of the judge's consideration in deciding and adjudicating the divorce case.

Regarding the authority of the District Court in completing the process of resolving domestic violence cases, the Supreme Court issued Circular Letter Number 5 of 2021 concerning the Implementation of the Formulation of the Results of the 2021 Supreme Court Chamber Plenary Meeting as a guideline for the implementation of duties for the court. In the SEMA it is explained that *"Regarding the crime of domestic violence as referred to in Article 46 of Law Number 23 of 2004 which contains the content of sexual violence and the Public Prosecutor does not prosecute the offense of decency (Article 281 of the Criminal Code to Article 297 of the Criminal Code), with consideration to provide protection for the dignity and dignity of humanity in the case of domestic violence that contains the content of sexual violence, The Panel of Judges declared the trial closed to the public".*

From the SEMA mentioned above, in the case of domestic violence crimes, even if they are processed in litigation, the Supreme Court provides restrictions, especially those related to acts of sexual violence, so that they are not so publicized to protect the parties. However, based on the findings and the absence of a verdict on a special criminal act related to domestic violence here, it means that most people prefer to process the divorce directly rather than choosing to carry out the criminal process for their domestic violence first.

In the lens of criminal procedure law in terms of handling domestic violence cases, the judge examines and adjudicates a case after going through the process of investigation, investigation, and transfer of the process to the court. From the case of domestic violence itself, the main focus is the interests of the victim. In domestic violence cases, the judge may not mediate in examining and adjudicating domestic violence cases, unless mediation is carried out by the victim or perpetrator outside the court.

Harmonization of the Role of Religious Justice Institutions and State Courts in Handling Victims of Domestic Violence

The problem of domestic violence is a form of violation of human rights, automatically it can also be declared as a form of violation of the values contained in Pancasila. On this basis, the state through government institutions should constitutionally have a great responsibility to regulate the guarantee of legal protection for victims of domestic violence. Meanwhile, the guarantee of legal protection for children and women from domestic violence in Law Number 39 of 1999 concerning Human Rights is regulated in Article 58 and Article 66 paragraph (1) (Ismiati, 2020).

Domestic violence, as referred to in Article 1 of Law Number 23 of 2004 concerning the Elimination of Domestic Violence, is any act committed against another person, especially

women, that causes physical, sexual, psychological, or emotional distress or suffering. Domestic neglect includes threats of unlawful acts, coercion, or deprivation of liberty within the home (Saraswati, 2009).

The existence of the Law on Domestic Violence is a legal milestone that can be used by justice seekers, especially for people who are married. Domestic violence is a criminal act, so when a divorce occurs due to domestic violence, it should be resolved, in the case of the divorce and in the case of domestic violence, it is the authority of the District Court to adjudicate. As for Muslim families, if domestic violence occurs and has an impact on divorce, from the cases that the researcher obtained, many immediately file for divorce to the Religious Court, and divorce for Muslims is indeed the authority of the Religious Court to adjudicate, but the problem of domestic violence is not the authority of the Religious Court. Here the author argues that there are two judicial systems that have the authority to resolve divorce cases due to domestic violence, and that both the State Court and the Religious Court should be able to resolve divorce due to the occurrence of domestic violence, so that victims of domestic violence get justice without a convoluted process.

Based on the results of the author's research at the Bandung District Court, the Chairman of the Bandung Religious Court said that most divorce cases recorded at the Bandung Religious Court caused by domestic violence are directly processed for divorce, while for the criminal issues related to the existence of domestic violence are not recognized by the victim further, this is due to the many individual considerations from the victim, one of the considerations why the victim does not continue the case Domestic violence, which often occurs because the perpetrator of domestic violence is the father of his child, which is worried that it will have an impact on the mental development of the child and his family. In fact, according to the view of the perpetrators, if the perpetrator of domestic violence is left uncriminalized, it is very likely that domestic violence will continue again, because between the victim and the perpetrator there is still a high possibility of meeting each other because there is a bond between children and family, so this can endanger the victim even though there is no longer a husband and wife bond, and the deterrent effect of the Law on Domestic Violence will not be realized.

To resolve domestic violence cases, the Religious Court involved the Police, the Prosecutor's Office, and the District Court who worked together to provide assistance to victims who experienced domestic violence, until in the end there were several victims who wanted to report. In addition, there was also the establishment of a socialization program to prevent

domestic violence, one of which was in Bandung a program called PEKA (Education and Awakening) was held to prevent domestic violence.

Regarding the harmonization in handling divorce due to domestic violence, the Religious Court finds it difficult to do this, this is seen in terms of policy and authority between the District Court and the Religious Court, but when looking at the needs of the community, from the cases that have occurred and those that have been decided by the Bandung Religious Court, then the harmonization between the two parties in resolving and adjudicating divorce due to domestic violence is indeed is indispensable. In this case, the chairman of the Religious Court said that there were difficulties because the Religious Court could not conduct an independent investigation, because the Religious Court did not have the authority to handle the problem of domestic violence, and the Religious Court could only resolve certain civil cases.

However, if the Religious Court is given the authority and there is a strict regulation to be able to decide the crime of domestic violence which is the cause of the divorce, it can be done by the Religious Court and the Religious Court is ready, because so far the Religious Court has decided many divorces because the cause of domestic violence has occurred and this is proven in the trial, however, according to the author, changes are needed to the Law on Domestic Violence because it is related to with one of the Articles that contains that domestic violence is a complaint. Although this Law on Domestic Violence has a special feature because not only victims can report, but those who see, hear, and witness can also report. However, in practice, judging from the reality, Indonesian culture cannot be done like that because there are many assumptions that domestic violence is the realm of the family.

In the legal system in Indonesia, when viewed from the jurisdiction of the Religious Court only in certain civil fields, the Religious Court has limitations in its authority, and does not have the authority to resolve issues related to crimes. If we look at other countries such as Malaysia and Egypt there is authority on the Religious Court to settle and decide cases related to criminal offenses, so this should make a new breakthrough for the Indonesian state in protecting victims of domestic violence, and the Judicial Harmony in handling divorce due to domestic violence can be formed regulations that can be a bridge in realizing justice, especially for victims of domestic violence.

Policy makers are expected to immediately formulate clear and tangible regulations that can resolve divorce cases due to domestic violence in one door so that the principle of fast and low-cost justice can be achieved.

Legal certainty has two sides, the first side determines the law of things that are concrete in nature so that it means that the parties seeking justice or justiabellen want to know about

what is the law or inconcreto in a particular case before they litigate (Van Apeldorn, 2000). As for the second side, it is the legal security side. The juridical dimension regarding the concept of legal certainty can be interpreted as a formulation of legal norms that are clear and not multi-interpreted applied with the principle of similia-similibus or the same legal rules applied to the same legal case (Atmadja & Putu Budiartha, 2018). So that to prevent legal uncertainty, it is necessary to have regulations that are able to provide real and clear protection.

CONCLUSION

The Law on Domestic Violence is not new for some Religious Court Judges, because in resolving divorce cases, there are some Religious Court Judges who integrate or include the Law on the Elimination of Domestic Violence into their decision considerations. This is because domestic violence is often a reason for a wife to file a divorce lawsuit with the Religious Court. However, in terms of deciding the criminal case, the Religious Court has not been given the authority to do so. The domestic violence settlement process is the domain of the District Court to examine and adjudicate the case.

Divorce cases caused by domestic violence at the Bandung Religious Court every year the data found is facultative, but thus domestic violence cases still occur every year. Meanwhile, in the Bandung District Court itself, in the period from 2020 to 2024, no decision was found specifically to complete the domestic violence process, so it can be concluded that there are no people who process domestic violence but directly decide the divorce case, both Muslim and non-Muslim people. Thus, it is necessary to have a one-stop divorce settlement institution process related to the settlement of domestic violence cases. This can be done by increasing the authority of the Religious Court to be able to process the crime so that the values of justice can be created within the scope of the family.

ACKNOWLEDGMENTS

Praise and Thanksgiving to God Almighty, because with His blessing and grace the author was able to complete this scientific paper. The author also expressed his deepest gratitude to the Faculty of Law, Pasundan University for financing the process of writing this scientific paper so that this paper could be published.

The author also expressed his gratitude to the Bandung Religious Court and the Bandung District Court Class IA Special for giving the opportunity to the author to conduct research to support the smooth creation of this paper. As well as other parties that the author cannot mention one by one.

The author realizes that there are still shortcomings in writing this scientific paper, for that it is hoped that constructive criticism and suggestions will be able to improve this scientific paper. Hopefully this scientific paper can provide benefits for readers. Finally, the author would like to thank you.

BIBLIOGRAPHY

Al Hamat, A. (2018). Family Representation in the Context of Islamic Law. *JUDICIARY:*

Journal of Legal Thought and Islamic Law, *8*(1), 139. https://doi.org/10.21043/yudisia.v8i1.3232

Atmadja, I. D. G., & Putu Budiartha, I. N. (2018). *Legal Theories* (D. Sanggaraha Irnanda & K. Sukmawati (ed.); 1 ed.). Setara Press.

Aziz, A. (2020). Islam and Domestic Violence. *Journal of the Islamic College of Nurul Iman*, *1*, 159–176.

Imron, A. (2016). Understanding the Concept of Divorce in Family Law. *GENDER PERSPECTIVE : Journal of Gender and Child Studies*, *1*(1), 15–27. https://doi.org/10.22515/bg.v1i1.66

Ismiati, S. (2020). *Domestic Violence (Domestic Violence) & Human Rights (HAM) (A Juridical Study)* (R. Widyani (ed.)). Deepublish.

Jumiyati. (2021). Legal Analysis of Divorce Caused by Domestic Violence (KDRT) (Case Study at the Sidrap Religious Court). *EL-AHLI : Journal of Islamic Family Law*, *2*(2), 40–54.

Kusmidi. (2018). The Concept of Sakinah, Mawaddah and Rahmah in Marriage. *Journal of Islamic Thought and Hadith Tafsir*, *7*(2).

Linda Azizah. (2012). Analysis of Divorce in the Compilation of Islamic Law. *Al-'Adalah*, *10*(2), 415-422. https://doi.org/10.24042/adalah.v10i2.295.

Makmun, M., & Rofiqin, I. (2018). Divorce Lawsuit Due to Domestic Violence (Study of Judge's Decision at the Gresik Religious Court). *Journal of Islamic Family Law*, *3*(2), 183–194.

Muhammad Fadel, Abubakar, A., & Haddade, H. (2023). Implementation of the Concept of Sakinah and Sibaliparriq Families in the Prevention of Domestic Violence (KDRT). *Qolamuna : Journal of Islamic Studies*, *8*(2), 49–65. https://doi.org/10.55120/qolamuna.v8i2.736

Richter, L. E., Carlos, A., & Beber, D. M. (2018). The Role of the Integrated Service Center for Empowerment and Children (P2TP2A) in Overcoming Domestic Violence. *Journal of Cosmic Law*, *18*(1).

Rofiah, N. (2017). Domestic Violence in an Islamic Perspective. *Insight: Scientific Journal of Religion and Socio-Culture*, *2*(1), 31–44. https://doi.org/10.15575/jw.v2i1.829

Saraswati, R. (2009). *Women and the resolution of domestic violence*. PT. Citra Aditya Bakti.

Sholihah. (2020). The Sakinah Family (A Study of Muhammad Quraish Shihab's Thought). *Journal of Islamic Religious Studies*, *4*(2).

Soekanto, S., & Mamudja, S. (2001). *Normative Legal Research (A Brief Review).* Rajawali Press.

Sukanto, S.H., M.A, Prof. Dr. Soerjono, Mamudji, S.H; M.L.L, S. (2015). *Normative Legal Research: A Brief Review* (17 ed.). Rajawali Press.

Sukardi. (2015). A Study of Domestic Violence in the Perspective of Islamic Law and Positive Law. *Court Journal*, *9*(1).

Susanto, H. (2008). *Distribution of gono gini property when a divorce occurs*. Visimedia.

Van Apeldorn, L. . . (2000). *Introduction to Law*. P.T. Pradnya Paramita.

Warman. (2020). Domestic Violence and Family Law: The Role of Islamic Family Law in Avoiding Domestic Violence. *Ijtihad*, *4*.