

Domestic Violence and Women's Legal Awareness: The Family Corner Programmes Interventions through the Perspective of *Maqāṣid al-Usrah*

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Abstract

This study examines the mosque-based family corner in Malang Regency as a community institution implementing a legal awareness intervention programme for victims of domestic violence. The research specifically analyses the design and implementation of this intervention through the perspective of Jamaluddin Athiyyah's *maqāṣid al-usrah*, while also evaluating key programme components such as legal education, counselling, mediation, and legal advocacy aimed at enhancing victims' legal awareness. Employing field research with a descriptive-qualitative approach, data were collected through in-depth interviews with family corner counsellors, religious figures, and community leaders, complemented by direct field observations of programme activities. The findings demonstrate that the mosque-based family corner plays a significant role in assisting families affected by domestic violence, particularly by increasing victims' understanding of their legal rights and encouraging informed decision-making through non-litigation mechanisms. The intervention programme contributes positively to strengthening family integrity, restoring communication, and fostering a shared commitment to preserving family unity following incidents of domestic violence. These outcomes are consistent with the core objectives of Jamaluddin Athiyyah's *maqāṣid al-usrah*, including the realisation of *sakinah*, *mawaddah*, and *rahmah* within the family; the protection of life (*hifz annafs*); the safeguarding of religious values (*hifz at-tadayyun*); and the reinforcement of family institutions as a foundation of social stability. This study enriches the scholarly discourse on legal awareness among women victims of domestic violence, particularly those who choose counselling-based, non-litigation pathways, and

highlights the strategic role of mosque-based community institutions in promoting access to justice and family resilience.

Keywords: domestic violence; legal awareness; family corner; women.

Introduction

Cases of violence against women in Indonesia remain high.¹ Based on data from the Indonesian National Commission on Violence Against Women (Komnas Perempuan RI) in 2024, there were 17,305 cases of sexual violence, 12,626 cases of physical violence, 11,475 cases of psychological violence, and 4,565 cases of economic violence.² This violence is a major factor in divorce across regions of Indonesia, including Banda Aceh,³ West Nusa Tenggara (Lombok),⁴ West Java (Bekasi),⁵ Central Java (Purwokerto),⁶ and East Java (Surabaya,⁷ Madura,⁸ Jember,⁹ and Malang).¹⁰ East Java has the highest divorce rate due to domestic violence in Indonesia.¹¹ Over the past few years, there has been an upward trend in divorces due to domestic violence in East Java. In 2018, for example, there were 1,455

¹ Robi'atul Adawiyah et al., "Sexual Violence Against Children: Prevention Efforts in Jambi City," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 25, no. 2 (December 2025), <https://shariajournals-uinjambi.ac.id/index.php/al-risalah/article/view/1495>; Faisal Zulfikar, Hilman Taqiyuddin, and Mohamad Muchlisin, "Maqashid Syariad Asy-Syatibi Review of Marital Rape in the Sexual Violence Crime Law," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 23, no. 1 (June 2023): 97–110, <https://doi.org/10.19109/nurani.v23i1.16991>.

² Komnas Perempuan Republik Indonesia, *Menata Data, Menajamkan Arah: Refleksi Pendokumentasian Dan Tren Kasus Kekerasan Terhadap Perempuan*, Annual Report (Jakarta: Komnas Perempuan Republik Indonesia, 2025).

³ Ihdi Karim Makinara, Jamhuri Ungel, and Fitrah Arrazi, "Physical Handicap as a Reason for Divorce: Case Study at the Sharia Court, Banda Aceh, Indonesia," *El-USRAH: Jurnal Hukum Keluarga* 8, no. 2 (2023): 318–34, <https://doi.org/10.22373/ujhk.v6i2.7836>.

⁴ Abdullah Abdullah, Hijrah Hijrah, and Hery Zarkasih, "Criticizing the Muslim Divorce Tradition in Lombok: An Effort to Control the Women's Rights," *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial* 19, no. 1 (2022): 57–73, <https://doi.org/10.21154/justicia.v19i1.3168>.

⁵ Mazroatus Saadah, "Perempuan Dan Perceraian: Kajian Tentang Cerai Gugat Di Pengadilan Agama Bekasi," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 11, no. 2 (December 2018): 116–32, <https://doi.org/10.14421/ahwal.2018.11202>.

⁶ Durotun Nafisah et al., "Comparative Analysis of Islamic Family Law and Normative Law: Examining the Causes of Divorce in Purwokerto, Indonesia," *Samarah* 8, no. 2 (2024): 846–71, <https://doi.org/10.22373/sjhk.v8i2.16825>.

⁷ Holilur Rohman and Muhammad Jazil Rifqi, "When the State Tackles Family Law Issues: The Attitudes of Surabaya and Sidoarjo Religious Offices on Child Marriage, Sirri Marriage, and Domestic Violence," *Al-Ahwal* 17, no. 2 (2024): 267–86, <https://doi.org/10.14421/ahwal.2024.17207>.

⁸ Maimun, "The Women's Rights in Divorce and Gender Equality Discourse in The Dynamics of Divorce in Madura," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 1 (2022): 468–92, <https://doi.org/10.22373/sjhk.v6i1.12804>.

⁹ Muhamad Arifin Badri, Anas Burhanuddin, and Ghufran Jauhar, "Factors Influencing The Increase in Khulu's Divorce: A Case at The Jember Religious Court (2021-2023)," *Al-'Adalah* 21, no. 1 (2024): 53–76, <https://doi.org/10.24042/alah.v21i1.21074>.

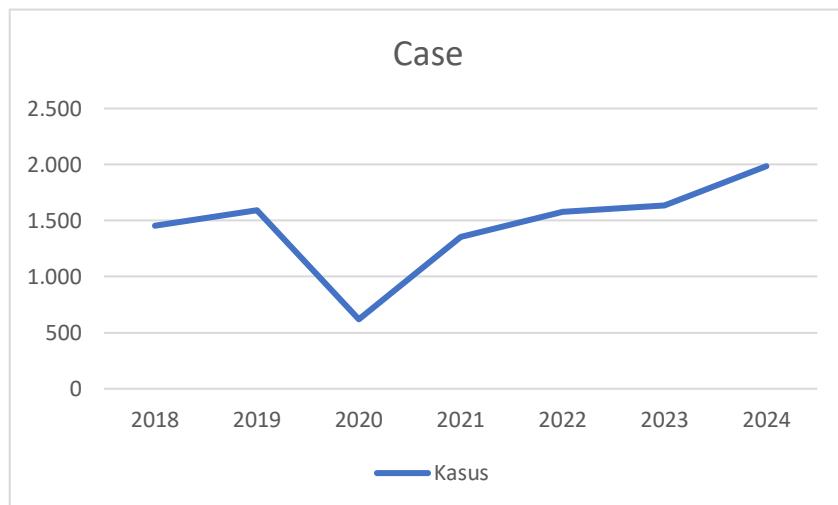
¹⁰ Ferry Irawan Febriansyah et al., "Legal Regulations Against Violence in Marriage," *International Journal of Law and Society (IJLS)* 3, no. 1 (May 2024): 44–58, <https://doi.org/10.59683/ijls.v3i1.80>.

¹¹ Kelfin Gilang, "Provinsi Dengan Angka Perceraian Akibat KDRT Tertinggi," GoodStats, 2024, <https://data.goodstats.id/statistic/provinsi-dengan-angka-perceraian-akibat-kdrt-tertinggi-k3VNx>.



cases, followed by 1,593 cases in 2019, 619 cases in 2020, 1,354 cases in 2021, 1,577 cases in 2022, 1,636 cases in 2023,¹² and 1,985 cases in 2024.¹³

Graph 1. Data on divorces due to domestic violence in East Java from 2018 to 2024



Source: Data Processed by author

The data above shows an upward trend in divorce rates in East Java. This trend is consistent with a high divorce rate, accounting for 5,619 divorce cases due to domestic violence in Malang, East Java, where 2,033 cases were due to arguments and domestic violence. Furthermore, 684 cases were triggered by one spouse leaving, and 2,855 by economic reasons.¹⁴ Recently, from January to June 2025, there have been 3,979 divorces recorded at the Malang Regency Religious Court,¹⁵ where domestic violence, economic issues, and infidelity serve as the main contributing factors.

Table 1. Reasons for Divorce in Malang City and Regency in 2024

Regency	Reason for Divorce		
	Quarrel and Domestic Violence	Leaving without explanation	Economy

¹² Agus Dwi Darmawan, "Data 2023: Jumlah Perceraian Akibat Kekerasan Dalam Rumah Tangga (KDRT) Jawa Timur 1.636 Kasus," Databoks, 2024, <https://databoks.katadata.co.id/demografi/statistik/ade5e76d8e0d21c/data-2023-jumlah-perceraian-akibat-kekerasan-dalam-rumah-tangga-kdrt-jawa-timur-1-636-kasus>.

¹³ Badan Pusat Statistik Provinsi Jawa Timur, "Jumlah Perceraian Menurut Kabupaten/Kota Dan Faktor Penyebab Perceraian (Perkara) Di Provinsi Jawa Timur, 2024," Badan Pusat Statistik Provinsi Jawa Timur, 2025, <https://jatim.bps.go.id/statistics-table/3/YVdoU1IwVm1TM2h4YzFoV1psWkViRXhqT1ZwRFVUMDkjMw==/jumlah-perceraian-menurut-kabupaten-kota-dan-faktor-di-provinsi-jawa-timur--2023.html?year=2024>.

¹⁴ Badan Pusat Statistik Provinsi Jawa Timur, "Jumlah Perceraian Menurut Kabupaten/Kota Dan Faktor Penyebab Perceraian (Perkara) Di Provinsi Jawa Timur, 2024," Jatim.Bps.Go.Id, 2025, <https://jatim.bps.go.id/statistics-table/3/YVdoU1IwVm1TM2h4YzFoV1psWkViRXhqT1ZwRFVUMDkjMw==/jumlah-perceraian-menurut-kabupaten-kota-dan-faktor-di-provinsi-jawa-timur--2023.html?year=2024>.

¹⁵ Mahmudan, "Tahun 2025, 16 Istri Di Malang Kehilangan Suami Tiap Hari, Dipicu Masalah Ekonomi Hingga Perselingkuhan," Jawa Pos Radar Malang, 2025, <https://radarmalang.jawapos.com/berita-terbaru/81623116/tahun-2025-16-istri-di-malang-kehilangan-suami-tiap-hari-dipicu-masalah-ekonomi-hingga-perselingkuhan>.



Malang Regency	2,033 cases	684 cases	2,855 cases
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Source: Processed by authors

The data does not entirely represent the validity of domestic violence figures in Malang Regency, as many female victims of domestic violence are reluctant to report cases to the authorities.¹⁶ Therefore, Puspawati recommends strengthening cooperation with non-governmental organisations to anticipate domestic violence and maximise advocacy efforts for victims of domestic violence within these organisations.¹⁷ Moreover, the lack of legal awareness among women victims of domestic violence is also a challenge.¹⁸ Fathony et al. revealed that inadequate knowledge and understanding of the law regarding domestic violence, as well as the issue of domestic violence being considered normal by society, are problems to be addressed.¹⁹ Similarly, research conducted by Karim confirms that the legal understanding of women victims of domestic violence is low, resulting in poor awareness.²⁰ The lack of legal awareness among women victims of domestic violence signals low trust among women in the law as an instrument of justice. The law is a social engineering tool that builds public awareness of the value of justice. Despite challenges such as the neutrality of the law²¹ and law enforcement officials who are not biased towards women,²² understanding and knowledge of domestic violence law is primary to building a fair legal culture for victims of domestic violence. Building women's legal awareness regarding domestic violence may involve the intervention of non-governmental organisations that support education and domestic for victims of domestic violence, as emphasised by Anyemdeu in his research that Education can involve utilising digital technology strategies or establishing command posts that help build legal awareness.²³

In Indonesia, several institutions provide education and advocacy to help fulfil the rights of women as victims of domestic violence, particularly domestic violence, including

¹⁶ Njomza Shaqiri and Afrim Osmani, "Fear – A Reason For Not Reporting Domestic Violence To The Police," *JUSTICIA – International Journal of Legal Sciences* 8, no. 13 (2020): 176–84.

¹⁷ Ani Agus Puspawati, Bambang Utomo, and Yudha Suchmasasi, "Analysis of the Implementation of Domestic Violence Prevention in Indonesia," *Sosiohumaniora* 25, no. 3 (2023): 379–92, <https://doi.org/10.24198/sosiohumaniora.v25i3.42362>.

¹⁸ Laras Shesa et al., "Reformulating Progressive Fiqh of Talak (Divorce): A Contemporary Study of the Principle of Making Divorce More Difficult in SEMA No. 1 of 2022 for Women's Protection," *MILRev: Metro Islamic Law Review* 3, no. 2 (December 2024): 236–62, <https://doi.org/10.32332/milrev.v3i2.9950>.

¹⁹ Moh Rosil Fathony et al., "Resistance to Gender Equality: Criticism of Physical Violence from the PKDRT Law Perspective," *Indonesian Journal of Islamic Law* 7, no. 1 (2024): 105–24, <https://doi.org/10.35719/1xjdkk59>.

²⁰ Rabiul Karim et al., "Gender and Awareness of Laws on Intimate Partner Violence: A Study Among Bengali, Garo, and Santal Ethnic Communities in Rural Bangladesh," *Journal of Interpersonal Violence* 38, nos. 1–2 (2023): NP613–45, <https://doi.org/10.1177/08862605221081926>.

²¹ Feminist legal thinkers consider legal positivism to be largely marginalizing to women. Feminist legal thinkers consider the law, which is believed to be neutral by positivists, to be non-existent, because the law is from a male perspective. Sometimes the law also justifies inequality between men and women. See Dony Donardono, "Teori Hukum Feminis: Menolak Netralitas Hukum, Merayakan Difference Dan Anti Esensialisme," in *Perempuan Dan Hukum: Menuju Hukum Yang Berperspektif Kesetaraan Dan Keadilan*, ed. Sulistyowati Irianto (Jakarta: Yayasan Obor Indonesia, 2006), 7.

²² Camille Deller and Steven C. Deller, "Women in Law Enforcement and Police Use of Deadly Force," *Women & Criminal Justice* 29, no. 3 (2029): 163–80, <https://doi.org/10.1080/08974454.2018.1544104>.

²³ Yenny Aman Serah et al., "Raising Public Legal Awareness in the Digital Age: Global Practices and Indonesia's Path Forward," *Journal of Law and Legal Reform* 6, no. 1 (2025): 209–38, <https://doi.org/10.15294/jllr.v6i1.19654>.



Rifka Annisa Women's Crisis Centre in Yogyakarta,²⁴ Savy Amira Women's Crisis Centre in Surabaya,²⁵ Legal Resource Centre for Gender Justice and Human Rights (LRC-KJHAM) Semarang,²⁶ Family Empowerment Foundation (PEKKA) in Jakarta,²⁷ Indonesian Women's Coalition (KPI),²⁸ Samahita Foundation in Bandung,²⁹ Dian Mutiara Women's Crisis Centre in Malang, and a mosque-based family corner in Malang regency.³⁰ The mission of these institutions involves education and advocacy to raise legal awareness of domestic violence.

However, the mosque-based family corner in Malang Regency, East Java, stands out. Mosques, housing Muslim activities, have great potential to serve not only as places of worship, but also as social service centres that address family issues, including domestic violence.³¹ The initiative to establish a mosque-based family corner in Malang Regency is a strategic measure to build legal awareness related to domestic violence. The mosque-based family corner has successfully conducted domestic violence education to help increase women's knowledge and understanding. This is evidenced by several mosque administrators who acknowledge that domestic violence education helps raise awareness of the dangers of domestic violence and methods of overcoming it.³² Advocacy was also carried out by advocating for women victims of physical violence in the form of stab wounds, and physical violence that caused psychological disorders, even sexual violence. However, complaints mostly stemmed from domestic violence committed by husbands against their wives.³³ This indicates that the mosque-based family corner programme is running as expected.

The study of legal awareness of domestic violence has been previously researched. Mahmood examined the relationship between legal awareness and attitudes toward violence among educated women. The results show that women with legal awareness will oppose violence.³⁴ Moreover, Karim et al. examined legal awareness among the Garo and Santal ethnic communities and Bengali community,³⁵ Kaugia emphasised the importance of legal awareness of domestic violence as prerequisite for preventing domestic violence

²⁴ Rifka Annisa, "Tentang Kami," Rifka-Annisa.Org, 2025, <https://rifka-annisa.org/tentang-kami/>.

²⁵ Savy Amira Women's Crisis Center, "Program Dan Layanan," <Https://Savyamirawcc.Com/>, 2025, <https://savyamirawcc.com/program-layanan/>.

²⁶ Legal Resource Center untuk Keadilan Jender dan Hak Asasi Manusia (LRC-KJHAM), "Home," Rckjham.Id, 2025, <https://lrckjham.id/>.

²⁷ PEKKA, "Latar Belakang," Pekka.or.Id, 2025, <https://pekka.or.id/bergabungbersamakami/#>.

²⁸ Koalisi Perempuan Indonesia, "Visi Dan Misi," <Www.Koalisiperempuan.or.Id>, 2025, <https://www.koalisiperempuan.or.id/tentang/visi-dan-misi/>.

²⁹ Raihan Malik, "PROFIL SAMAHITA: Merangkul Kelompok Marginal, Melawan Kekerasan Seksual," <Https://Bandungbergerak.Id/>, 2025, <https://bandungbergerak.id/article/detail/159510/profil-samahita-merangkul-kelompok-marginal-melawan-kekerasan-seksual>.

³⁰ Bidang Komunikasi dan Informasi Publik, "Wujud Program Ketahanan Keluarga, Family Corner Berbasis Masjid Resmi Diluncurkan," <Https://Malangkota.Go.Id>, 2023, <https://malangkota.go.id/2023/08/28/wujud-program-ketahanan-keluarga-family-corner-berbasis-masjid-resmi-diluncurkan/>.

³¹ Mufidah Ch and Abd. Rouf, "Pencegahan Kekerasan Seksual Berbasis Masjid Dalam Mewujudkan Masjid Ramah Perempuan Dan Anak," *EGALITA Jurnal Kesetaraan dan Keadilan Gender* 19, no. 2 (December 2024), <https://doi.org/10.18860/egalita.v19i2.29464>.

³² Mr. Fa, interview, (August 3, 2024).

³³ Mrs. Ju, Interview, (August 12, 2024).

³⁴ Qaisar Khalid Mahmood, "Relationship between Legal Awareness and Attitude towards Gender Based Violence among Educated Women Living in Punjab, Pakistan," *SOCIAL SCIENCE REVIEW ARCHIVES* 2, no. 2 (2024): 2249–57, <https://doi.org/10.70670/sra.v3i1.407>.

³⁵ Karim et al., "Gender and Awareness of Laws on Intimate Partner Violence: A Study Among Bengali, Garo, and Santal Ethnic Communities in Rural Bangladesh."



experienced by women,³⁶ Sivarajasingam et al. examined the understanding of the impact of domestic violence and raising public awareness,³⁷ and Serah et al. explored the use of digital technology to increase public legal awareness.³⁸ Unlike previous studies, this study continued the recommendation of the previous studies by examining the intervention of the mosque-based Family Corner program in order to raise women's legal awareness of domestic violence.

The basis of this research argument is that the intervention of mosque-based family corners in building awareness of domestic violence laws has a positive impact on women's legal awareness. This study reinforces previous research emphasising the need for institutions to intervene and campaign for domestic violence laws to increase legal awareness. Then, *maqāṣid al-usrah* (noble goals in household life in Islam) serve as a theoretical and philosophical basis for analysing and optimising the interventions of mosque-based family corner programmes to build women's legal awareness. Thus, this study examines the intervention of mosque-based family corner programmes in building awareness of domestic violence laws. This article also analyses mosque-based family corner education and advocacy programmes from the perspective of Jamaluddin Athiyyah's *maqāṣid al-usrah*. The use of *Maqāṣid al-Usrah* is to describe the objectives of an ideal household in structural terms (husband-wife relationships, responsibilities, protection) to assess the extent to which the family corner programme contributes to restoring family functions and preventing domestic violence.

Methods

This study is field-based, with data collected directly in the field, focusing on mosque-based family corners in Malang Regency. The selection of this research site was based on its active interventions to build awareness of domestic violence laws. Meanwhile, this research uses a descriptive-qualitative approach by examining and analysing the behaviour or statements of interviewers, whether verbal or written, based on their experiences or views.³⁹ Primary data was collected through several techniques, including interviews that were conducted with counselors and administrators to explore their experiences and strategies; participatory observation, where researchers were directly involved in family corner activities to observe dynamics of interaction and the programme intervention process firsthand; documentation study by examining programme documents, activity reports, work guidelines, and domestic violence education materials used in mosque-based family corners in Malang Regency.

Table 2. Informants

No	Initial Name	Position/Role
1	Mrs. Ju	Head of Family Corner, Pakis District, Malang Regency
2	Mr. Im	Head of DMI Malang Regency
3	Mrs. Im	Head of PC BKMM DMI, Pakisaji District, Malang Regency.

³⁶ Silvia Kaugia, "Awareness of Violence as a Prerequisite for Prevention of Domestic Violence," *Law: Journal of the University of Latvia* 2022, no. 15 (2022): 166–75, <https://doi.org/10.22364/jull.15.11>.

³⁷ Vasumathy Sivarajasingam et al., "Investigating Public Awareness, Prevailing Attitudes and Perceptions towards Domestic Violence and Abuse in the United Kingdom: A Qualitative Study," *BMC Public Health* 22, no. 1 (2022): 1–12, <https://doi.org/10.1186/s12889-022-14426-9>.

³⁸ Serah et al., "Raising Public Legal Awareness in the Digital Age: Global Practices and Indonesia's Path Forward."

³⁹ Mukti Fajar and Yulianto Achmad, *Dualisme Penelitian Hukum Normatif Dan Empiris* (Yogyakarta: Pustaka Pelajar, 2023), hlm. 192.



4	Mrs.An	Secretary of PD BKMM Malang Regency.
5	Mrs.Is	Family Corner Counsellor, Wagir District, Malang Regency
6	Mrs.Wi	Treasurer of PD BKMM Malang Regency and Counsellor of Family Corner Wajak District, Malang Regency
7	Mr. Fa	Polowijen Mosque Committee

The data obtained were analysed using descriptive analysis and prescriptive analysis.⁴⁰ The descriptive analysis technique was used to provide an overview and explanation of the context of this study, such as the facts in the field, while the prescriptive analysis technique was used to provide arguments for the research results based on the *maqāṣid al-usrah* perspective theory, with a focus on several values, such as realising sakinah, mawaddah, and rahmah in the family; preserving the soul (hifz an-nafs); preserving religious aspects (hifz at-tadayyun); and strengthening the institution of the family in *maqāṣid al-usrah*. This analysis was conducted in three stages, comprising data reduction, data presentation, and conclusions.⁴¹ Data reduction was performed by grouping and sorting field data relevant to domestic violence issues, women's legal awareness, and the family corner programme interventions. Data were further presented in narrative form, sourced from interview results. Conclusions were drawn by verifying the condensed and displayed data.

Results and Discussion

Family Corner, Mosque Revitalisation, and Women

The family corner is an idea to revitalise the function of the family. This idea arose amid rising family problems in Indonesia. These problems include family relationships, poor family education, and socioeconomic inequality within families. These three problems are the main causes of domestic violence and violence against children. Therefore, the family corner is projected to improve family conditions by providing education and advocacy.⁴² The idea of establishing family corners was initially intended to be built in every Neighbourhood Association (RT) and Community Association (RW), utilising the potential of local residents to provide various services. Examples include counselling services for residents with counselling expertise, and reproductive health services for residents with expertise in reproductive health. Furthermore, the initial idea for the Family Corner also involved collaboration with the Integrated Service Post (POSYANDU) and the Family Welfare Empowerment Team (PKK).⁴³

The idea of a family corner does not go through the Neighbourhood Association (RT) and Community Association (RW); instead, it utilises the mosque's position that symbolises Islamic civilisation for religious activities, while also playing an active role in the development of individuals, families, and the community.⁴⁴ This helps revitalise the family and the mosque by incorporating activities that improve their functioning. The emergence of mosque-based family corners is motivated by three factors. First, in terms of efforts to revitalise the function of mosques, mosques play an important role in the lives of Muslims. Their function is not limited to places of worship, such as prayer, but also has a broader

⁴⁰ Fajar and Achmad., hlm. 183-184.

⁴¹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Beverly Hills: Sage Publicatin, 2014)., hlm. 12.

⁴² Sudirman et al., "The Family Corner for the Post-COVID 19 Revitalization of Family Function," *Samarah* 5, no. 1 (2021): 88–107, <https://doi.org/10.22373/sjhk.v5i1.9122>.

⁴³ Sudirman et al.

⁴⁴ Ahmad Bagdja and Ahmad Yani, *Panduan Memakmurkan Dan Dimakmurkan Masjid* (Jakarta: Dewan Masjid Indonesia, 2017), 22.



social dimension. Mosques provide a space for the community to gather, learn, and strengthen Islamic brotherhood. In everyday life, mosques serve as the centre of community life, including education, social services, and character building, as in the time of the Prophet Muhammad.⁴⁵ For example, the Nabawi Mosque was not only used as a place of worship but also for deliberation, education, court proceedings, and even military strategy. It indicates that mosques play a multidimensional role in shaping Islamic civilisation.⁴⁶

As the centre of civilisation for the community, mosques need revitalisation to ensure that Islamic values can thrive and have a positive impact on society.⁴⁷ Revitalisation can be realised through various strategic programmes to enable the community to perceive the benefits. The programmes in question are not only focused on the vertical dimension between humans and God, but can also extend to the horizontal dimension between humans. To achieve this, synergy is needed among mosque administrators, community leaders, youth, and religious institutions, thereby enabling the mosque revitalisation programme to run sustainably and create a better quality of life. The family corner in mosques is a responsive measure to help the community understand that mosques are places of worship, while housing social activities, such as the distribution of religious funds, including zakat, *infaq*, and *sadaqah*.⁴⁸ Mosques are also places to promote religious harmony and moderation.⁴⁹ Mosques also serve as courts or centres of community administration.⁵⁰ Given the function of mosques, they are able to strengthen their central position as socio-religious spaces that are responsive to the dynamics of people's lives. They can even be places that are friendly to women and children.⁵¹

Second, there is a lack of public awareness of reporting cases of domestic violence. As previously explained, women victims of domestic violence have a low level of legal understanding, resulting in a poor level of awareness.⁵² In addition, the culture of normalising domestic violence causes victims to be reluctant to report it.⁵³ Therefore,

⁴⁵ A. Perdana, "Optimizing Green Sustainable Mosque Criteria : A Case Study of Trisakti University Nagrak Campus Mosque Design," *IOP Conference Series: Earth and Environmental Science* 1312, no. 1 (2024): 1–12, <https://doi.org/10.1088/1755-1315/1312/1/012024>.

⁴⁶ Farahati Abbasali, "The Mosque as the First Political-Ideological Base in the Islamic Society," *Journal of Politics and Law* 4, no. 1 (2011): 146, <https://doi.org/10.5539/jpl.v4n1p146>.

⁴⁷ Mufidah Ch, *Revitalisasi Fungsi Masjid Melalui Posdaya Dalam Perspektif Teori Struktural* (Malang: LP2M UIN Maulana Malik Ibrahim, 2015).

⁴⁸ Rizqi Anfanni Fahmi, Suyitno Suyitno, and Endang Rochmiatun, "MOSQUE-BASED ECONOMIC EMPOWERMENT IN THE MALAY WORLD: Views of Ibnu Khaldun's Asabiyah and Malik Bennabi's Civilization Theories," *Al-Qalam* 29, no. 1 (2023): 88, <https://doi.org/10.31969/alq.v29i1.1208>.

⁴⁹ Tarmizi M.Jakfar et al., "Efforts to Moderate Islamic Law Understanding through Hadith Studies in Aceh and West Sumatra Mosques," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 20, no. 1 (2025): 94–115, <https://doi.org/10.19105/al-ihkam.v20i1.14609>.

⁵⁰ Nayeem Asif et al., "THE STUDY ON THE FUNCTIONAL ASPECTS OF MOSQUE INSTITUTION," *JOURNAL OF ISLAMIC ARCHITECTURE* 6, no. 4 (2021): 229–36, <https://doi.org/DOI%2520http://dx.doi.org/10.18860/jia.v6i4.11749%2520%2527C>.

⁵¹ Mufidah Ch and Abd. Rouf, "Pencegahan Kekerasan Seksual Berbasis Masjid Dalam Mewujudkan Masjid Ramah Perempuan Dan Anak," *EGALITA: Jurnal Kesetaraan Dan Keadilan Gender* 19, no. 2 (2024): 155–67, <https://doi.org/10.18860/egalita.v19i2.29464>.

⁵² Karim et al., "Gender and Awareness of Laws on Intimate Partner Violence: A Study Among Bengali, Garo, and Santal Ethnic Communities in Rural Bangladesh."

⁵³ Daisy S. Ng-Mak et al., "Normalization of Violence Among Inner-City Youth: A Formulation for Research," *American Journal of Orthopsychiatry* 72, no. 1 (2010): 92–101, <https://doi.org/10.1037/0002-9432.72.1.92>.



women as victims of domestic violence choose to resign themselves to improving their worship (spirituality) with God. The hope is that there will be a change in circumstances through a framework of spirituality.⁵⁴

However, reporting domestic violence to the authorities sometimes faces obstacles. The police's response is often dismissive to domestic violence reports, and there is a lack of professional competence in dealing with women victims of domestic violence.⁵⁵ The police profession that tends to be masculine affects the agency's perspective on domestic violence.⁵⁶ To address this issue, mosque-based family corners are established as an innovation to raise public awareness of violence and assist the authorities in addressing domestic violence. Third, women's participation in mosques is minimal. Mosques are participatory spaces for all, including men and women. However, empirically, there is a structural imbalance dominated by men, which results in a lack of gender-friendliness and hinders women's participation.⁵⁷ Some programmes do not take women's needs into account. This creates a gap in women's access to programmes, such as family counselling, health education, and mosque-based parenting. These activities often overlook the specific needs of women.⁵⁸

Recognising the gap in women's participation in mosques, it is necessary to transform mosques into spaces of gender equality by empowering women as pioneers. This is intended to ensure that mosques provide programmes related to family, comprising family financial management,⁵⁹ women's fiqh,⁶⁰ and sakinah family education.⁶¹ Women's involvement in mosques should strengthen gender equality in places of worship and emphasise that women's empowerment in public spaces is possible. Based on the three reasons above, one strategic innovation being pursued is the establishment of a mosque-based family corner. This initiative aims to provide a space for consultation, education, and the strengthening of family values based on Islamic teachings, allowing mosques to contribute to raising

⁵⁴ Bianca J. Smith and Atun Wardatun, "Domestic Violence and Islamic Spirituality in Lombok, Indonesia: Women's Use of Sufi Approaches to Suffering," *Contemporary Islam* 16 (2022): 427–47, <https://doi.org/10.1007/s11562-022-00495-5>.

⁵⁵ Annemarie Millar et al., "Police Officers Do Not Need More Training; But Different Training. Policing Domestic Violence and Abuse Involving Children: A Rapid Review," *Journal of Family Violence* 37 (2021): 1071–88, <https://doi.org/10.1007/s10896-021-00325-x>.

⁵⁶ Monica Fagerlund, "Gender and Police Response to Domestic Violence," *Police Practice and Research* 22, no. 1 (2020): 90–108, <https://doi.org/10.1080/15614263.2020.1749622>.

⁵⁷ Faradilla Fadlia, Siti Nur Zalikha, and Ismar Ramadani, "Women Friendly Mosque in Banda Aceh: A Study of the Concept of Gender Justice and Gender Planning Perspective," *Sawwa: Jurnal Studi Gender* 16, no. 1 (2021): 101–20, <https://doi.org/10.21580/sa.v16i1.6330>; Viktoria Kobko -Odarii et al., "Reconstructing Gender Equality in Family Law: A Normative and Comparative Analysis of European Family Law Systems in Religious Context," *Syariah: Jurnal Hukum Dan Pemikiran* 25, no. 1 (August 2025): 195–214, <https://doi.org/10.18592/sjhp.v25i1.17694>.

⁵⁸ Fatima Islam and Mokhamad Choirul Hudha, "Efforts To Build A Women- And Elderly-Friendly Mosque: A Case Study At Masjid Agung Darul Falah Pacitan," *Al-Mubin: Islamic Scientific Journal* 8, no. 1 (2025): 43–151, <https://doi.org/10.51192/almubin.v8i1.1742>.

⁵⁹ Cucu Cucu and Raziki Waldan, "Transformation of Masjid Raya Management: Pioneering Moderation-Based Administration, Integrated Financial System, and Strengthening Gender Equality," *Jurnal Ilmu Dakwah* 43, no. 2 (2023): 407–20, <https://doi.org/10.21580/jid.v43.2.18442>.

⁶⁰ Hannan Fatini Md Reshad and Siti Fatimah Salleh, "Empowering Knowledge of Women's Blood Jurisprudence through the Mosque as a Shared Responsibility: An Analysis of Educators' Understanding," *INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS AND SOCIAL SCIENCES* 14, no. 12 (2024): 20–27, <https://doi.org/10.6007/IJARBSS/v14-i12/23917>.

⁶¹ Katni Katni, Sri Sumarni, and Aziz Muslim, "The Role of Mosque-Based Non-Formal Islamic Education in Building Sakinah Families," *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022): 192–213, <https://doi.org/10.35723/ajie.v6i1.243>.



women's awareness of domestic violence laws and to improving the quality of family life, the smallest social unit in society. Mosque-based family corners also aim to increase women's roles in places of worship. Thus, mosque-based family corners become a medium for social transformation.

With a view to raising legal awareness among women victims of domestic violence and enhancing the role of women to create harmonious families, a mosque-based family corner was established to strengthen family functions and resilience to achieve the objectives of marriage as set out in Article 1 of Law No. 1 of 1974 concerning Marriage,⁶² Article 2 of Presidential Instruction No. 1 of 1991 concerning the Compilation of Islamic Law,⁶³ and Law No. 52 of 2009 concerning Population Development and Family Development. The mosque-based family corner was launched by the Mayor of Malang on August 28, 2023, at the Jami' Grand Mosque in Malang City, in collaboration with PD DMI Malang City, the Malang City Government, the Malang City Ministry of Religious Affairs Office, and the Sharia Faculty of UIN Maulana Malik Ibrahim Malang.⁶⁴ Following this, on May 7, 2024, a family corner was also established and launched in Malang Regency by the Regent of Malang, Drs. H. M. Sanusi, MM, in collaboration with PD DMI Malang Regency, the Malang Regency Government, the Malang Regency Ministry of Religious Affairs Office, and the Faculty of Sharia at UIN Maulana Malik Ibrahim Malang, with a focus on reducing divorce rates.⁶⁵ By 2024, 35 mosques should serve as pilot projects for family corners in Malang City and Malang Regency. The vision of the mosque-based family corner is to be at the forefront of providing sakinah family⁶⁶ services aimed at strengthening families and the nation, with its three main missions: to provide sakinah family education and training for the community, to provide assistance for family resilience, and to provide quality services and establish networks with relevant parties. The objectives are to achieve a good level of understanding in the community about sakinah families, to create a space for family consultation and counselling covering physical, psychological, economic, social, and spiritual resilience, and to increase quality resources through cooperation with relevant parties.

Mosque-Based Family Corner Intervention: Domestic Violence Legal Education

The mosque-based family corner prioritises a comprehensive support system for families, enabling it to serve as a solution for assisting victims of domestic violence. The establishment of mosque-based family corners, in addition to serving as centres for

⁶² Marriage is a spiritual and physical bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family (household) based on the One Almighty God.

⁶³ Marriage aims to create a sakinah, mawaddah, and rahmah.

⁶⁴ Redaksi, "Walikota Malang, Launching Family Corner Berbasis Masjid," SUARA MASJID, 2023, <https://suaramasjid.com/walikota-malang-launching-family-corner-berbasis-masjid/>.

⁶⁵ Anang Panca Kurniawan, "Family Corner Hadir Di Masjid Kabupaten Malang, Tekan Angka Perceraian," MalangRaya.Co, 2024, <https://malangraya.pikiran-rakyat.com/kabupaten/pr-3628060446/family-corner-hadir-di-masjid-kabupaten-malang-tekan-angka-perceraian>.

⁶⁶ A *sakinah* family is conceptualised as a harmonious family, namely a family that is able to fulfil its functions, such as biological, psychological, and religious functions. See Khoirul Anwar and Ramadhita Ramadhita, "Menggapai Keluarga Sakinah Melalui Berkah Kyai: Strategi Pemilihan Pasangan Hidup Santri Tradisional Di Kabupaten Malang," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 12, no. 2 (2019): 130–44, <https://doi.org/10.14421/ahwal.2019.12202>. Other literature conceptualizes a sakinah family as a family that is resilient in facing life's challenges. See Faizal Faizal and Khairullah Khairullah, "Community Empowerment in Strengthening the Sakinah Family: The Strategic Role of KUA in Bandar Lampung City," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025): 1264–83, <https://doi.org/10.22373/xhfjej51>.



religious/spiritual social services, also functions as places for reporting and resolving family issues, such as domestic violence, and providing family counselling to help build sakinah families. Therefore, one of the main features of mosque-based family corners is to minimise domestic violence and raise awareness of the law related to domestic violence.

Legal awareness is the result of the process of knowledge and understanding of the law that exists in society. In Soerjono Soekanto's view, legal awareness is a value that exists within humans regarding the existence or non-existence of law.⁶⁷ Therefore, legal awareness is a psychological process that may or may not exist in humans. In the context of this study, building legal awareness among women victims of domestic violence is an effort to fulfil justice and resist domestic violence. Resistance is a form of legal awareness among women as victims of domestic violence, as revealed by Mahmood, believing that higher women's awareness of the law leads to greater agency in opposing social norms that support domestic violence. Therefore, understanding and knowledge among women is essential.⁶⁸ Understanding the importance of legal awareness regarding domestic violence, family corner held an educational programme on legal knowledge and understanding related to domestic violence through a workshop that invited family corner cadres based in mosques to provide legal knowledge and understanding of domestic violence to the general public. This is because not all people understand domestic violence. Mr. Im, in his interview, said,

“Many people in our community still do not understand domestic violence, which is why the mosque-based family corner is here to provide education on domestic violence. It starts with understanding that women are vulnerable to becoming victims and men are the perpetrators. And the internal and external motives behind it. This is a good programme that should be done often, so that couples understand violence.”⁶⁹

In Mr. Im's perspective, education about domestic violence is a positive programme, given that not all people are aware of the anatomy of domestic violence. Hasanudin emphasised that domestic violence is a phenomenon that occurs in Indonesia, particularly among women who are more vulnerable to becoming victims than men. Furthermore, sometimes victims of domestic violence have no idea why their partners commit violence.⁷⁰ Laksono also emphasises that domestic violence factors also stem from socioeconomic conditions, in which lower socioeconomic status leads to a higher risk of domestic violence.⁷¹ The domestic violence education programme conducted by the mosque-based family corner through workshops also aims to provide knowledge and understanding of the concept of domestic violence in accordance with applicable regulations, Law No. 23 of 2004. The goal is to provide the community with an understanding that domestic violence is not only physical, as revealed by Mrs. Im:

“We already have regulations on domestic violence, but perhaps the public still does not understand what domestic violence is. Domestic violence is not just physical abuse; according to the regulations, all forms of suffering, whether physical,

⁶⁷ Soerjono Soekanto, *Kesadaran Hukum Dan Kepatuhan Hukum* (Jakarta: Rajawali, 1982)., hlm. 152.

⁶⁸ Mahmood, “Relationship between Legal Awareness and Attitude towards Gender Based Violence among Educated Women Living in Punjab, Pakistan.”

⁶⁹ Mr. Im, interview, (Malang, August 3, 2024).

⁷⁰ Hasanudin Hasanudin et al., “Phenomena of Domestic Violence Against Women and Divorce in 2020-2022 in Indonesia: An Islamic Perspective,” *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023): 137–52, <https://doi.org/10.24090/mnh.v17i2.7686>.

⁷¹ Agung Dwi Laksmono et al., “Socioeconomic Differences of Intimate Partner Violence among Married Women in Indonesia: Does Poverty Matter?,” *Indian Journal of Community Medicine* 48, no. 2 (2023): 304–9, https://doi.org/10.4103/ijcm.ijcm_254_22.



psychological, or sexual, are also considered domestic violence. This domestic violence education program provides an understanding of the concept of domestic violence according to the regulations, so that the public understands.”⁷²

The interview implies that domestic violence is not only physical violence, but also psychological or sexual violence. However, the public does not yet understand and realise that psychological and sexual violence are domestic violence as stipulated in Indonesian law. Domestic violence is not just physical violence; it constitutes various types of violence in which domestic violence is involved. These include physical violence such as being pulled and pushed by a partner, or being hit or kicked by a partner. Economic violence includes not being allowed to work or spend money without consent. Another example of violence is verbal violence, including insulting one's partner.⁷³ Iffaty added that psychological violence includes ignoring one's partner, giving one's partner silent treatment, which raises anxiety of one's partner.⁷⁴ Furthermore, the educational programme initiated by the mosque-based family corner aims to improve public perception of domestic violence as a criminal act. To date, domestic violence has been normalised due to patriarchal cultural practices and traditional practices that are inappropriate in Asian societies, including Indonesia.⁷⁵ In addition, religious doctrines inadvertently perpetuate violence and prevent victims from seeking help. As a result, victims choose to remain silent instead of reporting it to authorities. Therefore, this programme also aims to alter the mindset of normalising domestic violence, as revealed by Mrs. An:

“The programme initiated by family corner is excellent. Many victims of domestic violence remain silent and do not report it. However, domestic violence is an act of violence for which the perpetrator can be punished. This raises awareness that when domestic violence occurs, the perpetrator must be prosecuted in accordance with applicable regulations. Domestic violence should not be normalised”.⁷⁶

Remaining silent and not reporting domestic violence, as revealed by Mrs. An, shows that society still lacks awareness of domestic violence as a criminal offence. Understanding the criminal nature of domestic violence needs to be emphasised as a way of protecting human rights. As revealed by Putra, criminal penalties for perpetrators of domestic violence are intended to protect and preserve human rights from actions that harm human dignity.⁷⁷

⁷² Mrs. Im, interview, (Malang, August 12, 2024)

⁷³ Abha Rai and Y. Joon Choi, “Domestic Violence Victimization among South Asian Immigrant Men and Women in the United States,” *Journal of Interpersonal Violence* 37, no. 17 (n.d.), <https://doi.org/10.1177/088626052110152>.

⁷⁴ Iffaty Nasyiah, “Urgency of Fatwa on Domestic Psychological Violence in Indonesia as an Effort to Protect Women’s Rights,” *De Jure: Jurnal Hukum Dan Syar’iah* 16, no. 1 (2024): 118–40, <https://doi.org/10.18860/j-fsh.v16i1.26403>.

⁷⁵ Banuka De SILVA, K.S. DHARMASIRI, and D.M.P.V. DISSANAYAKE, “The Cultural and Societal Factors Contributing to Domestic Violence in Asia,” *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis* 6, no. 2 (2023): V.

⁷⁶ Mrs. An, interview, (Malang, August 3, 2024)

⁷⁷ Dedisyah Putra and Nuriza Acela, “Human Rights Protection in the Islamic Family Law: A Case Study Concerning Domestic Violences,” *El-USRAH: Jurnal Hukum Keluarga* 6, no. 1 (2023): 1–16, <https://doi.org/10.22373/ujhk.v6i1.18511>.



Domestic violence is categorised as a criminal act because of the suffering it causes, such as injury, death, and trauma.⁷⁸

The domestic violence education programme run by the mosque-based family corner is an intervention measure to raise public awareness of domestic violence laws. This aligns with Febrianty's research findings that legal education is essential for improving public understanding of their rights. More access to legal knowledge and understanding means higher awareness in the community.⁷⁹ Similarly, Solikin argues that the first step in building legal awareness is to provide legal counselling to foster an understanding of the law's main issues in the community.⁸⁰ In this context, education about domestic violence will increase the community's legal awareness, so that domestic violence is not normalised.

Mosque-based Family Corner Intervention: Advocacy for Victims of Domestic Violence

Another effort by the mosque-based family corner intervention to build legal awareness among women victims of domestic violence is through advocacy. The goal is to provide support, defence, and protection to victims of domestic violence. As revealed by Afrianty, advocacy is necessary to achieve social justice for women who experience domestic violence.⁸¹ Advocacy also aims to prevent repeated violence. Wydra reveals that reducing violence requires taking creative actions, such as providing advocacy assistance, which is then reported to law enforcement as an act of positive revenge.⁸² The advocacy utilised by the mosque-based family corner employs a client advocacy model, which involves actions to advance clients' rights, interests, and concerns, ensuring they receive the services to which they are entitled and removing the obstacles they face. Kress emphasises that the goal of client advocacy is client empowerment, enabling clients to understand their rights and become more empowered.⁸³ Client advocacy is also commonly utilised by advocacy organisations to respond to client situations.⁸⁴ Advocacy for domestic violence cases carried out by mosque-based family corners tends to use non-litigation channels, namely prioritising deliberation and mediation conducted outside the judicial process. As Ariyani emphasised, non-litigation provides a more inclusive, dialogical, and fair space for resolving disputes,⁸⁵ as revealed by Mrs. Ju.

⁷⁸ Wahidah Zein Br Siregar, "Causes and Impacts of Domestic Violence against Women: Cases in Indonesia," *Jurnal Sosiologi Dialektika* 19, no. 1 (2024): 77–88, <https://doi.org/10.20473/jsd.v19i1.2024.77-88>.

⁷⁹ Yenny Febrianty et al., "The Effect of Legal Education on Public Legal Awareness," *Journal of Public Representative and Society Provision* 5, no. 1 (2025): 204–21, <https://doi.org/10.55885/jprsp.v5i1.532>.

⁸⁰ Nur Solikin, *Hukum, Masyarakat, Dan Penegakan Hukum* (Pasuruan: CV. Penerbit Qiara Media, 2019), hlm. 78.

⁸¹ Dina Afrianty, "Agents for Change: Local Women's Organizations and Domestic Violence in Indonesia," *Journal of the Humanities and Social Sciences of Southeast Asia* 174, no. 1 (2018): 24–46, <https://doi.org/10.1163/22134379-17401024>.

⁸² Harald Wydra, "The Recurrence of Violence," *Sociology Compass* 2, no. 1 (2008): 183–94, <https://doi.org/10.1111/j.1751-9020.2007.00072.x>.

⁸³ Victoria E. Kress, Matthew J. Paylo, and Christine A. McAllister, "Theoretical Foundations of Client Advocacy," in *Professional Counseling Excellence through Leadership and Advocacy* (London: Routledge, 2021), 20.

⁸⁴ Sulistyary Ardiyantika, "Strategi Advokasi Perempuan Difabel Korban Kekerasan Di SAPDA," *INKLUSI: Journal of Disability Studies* 3, no. 2 (2016): 139–62, <https://doi.org/10.14421/ijds.030203>.

⁸⁵ Evi Ariyani, Lutfiana Zahriyani, and Juneidi, "Initiating Non-Litigation Arbitration In Indonesia From A Restorative Justice Perspective Based On Progressive Law (Genealogical, Historical And Transformational)," *Pena Justitia: Media Komunikasi Dan Kajian Hukum* 24, no. 1 (2025): 1942–61, <https://doi.org/10.31941/pj.v24i1.6111>.



“We will prioritise cases that come to us using the concepts of mediation and deliberation. But ultimately, it is up to the victim to decide whether to go to court or not. What is certain is that we will prioritise the concept of deliberation and prioritise the rights of victims as taught by Islam.”⁸⁶

An interview with Mrs. Ju revealed that the decision to use non-litigation was based on the view that deliberation was considered more important and relevant to Islamic teachings. Ismayawati also shares the same idea, confirming that non-litigation is relevant to the principles of wisdom and Islamic teachings, including peace.⁸⁷ Meanwhile, litigation is considered incapable of achieving justice and can trigger prolonged conflict.⁸⁸ However, in some cases, non-litigation can resolve family disputes, such as inheritance disputes.⁸⁹ Non-litigation efforts carried out by the mosque-based family corner are a way of building awareness among victims of domestic violence. Individual counselling for victims of domestic violence is a method often used in advocacy.

In essence, counselling is assistance provided by an expert to a client to overcome problems, with the expert's advice taken into account. In this case, Islam appreciates counselling efforts because they help save and obtain goodness.⁹⁰ Counselling takes place when someone (a client) comes to ask for advice on a problem they are facing to help resolve problems and make decisions.⁹¹ In the context of this study, the mosque-based family corner has successfully provided counselling to several victims of domestic violence, one of whom was a victim of infidelity, leading to psychological impact affecting the couple, as revealed by Mrs. Ju in her interview.

We have provided counselling to victims of infidelity. We held in-depth discussions with clients, listened to the main issues and desires of the victims, and then provided guidance, input, and considerations that were accepted by the victims. The victims initially wanted a divorce, but now they have forgiven each other and returned to harmony.”⁹²

Based on the above statement, counselling as a measure taken by mosque-based family corners has a positive impact on families, given that its main purpose is to help victims analyse problems and provide solutions. The above statement also shows that counselling helps to positively change behaviour and make the best decisions for the

⁸⁶ Mrs. Ju, interview, (Malang, August 14, 2024).

⁸⁷ Peace is a fundamental principle of Islam. Islam places great emphasis on the principle of peace, as stated in Q.S. An-Nisa [4]: 35. “And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Aware.”

⁸⁸ Any Ismayawati and Zaimatus Sa'diyah, “The Settlement of Domestic Violence Cases (KDRT) Based On Islamic Values and Local Wisdom,” *Al-'Adalah* 16, no. 2 (2019): 311–30, <https://doi.org/10.24042/al-'adalah.v16i2.16175>.

⁸⁹ Iswanto Malik, “Effectiveness Of Inheritance Dispute Resolution Through Non-Litigation Channels,” *Indonesian Journal of Law and Islamic Law (IJLIL)* 4, no. 1 (2022): 84–123, <https://doi.org/10.35719/ijlil.v4i1.218>. See also Adi Nur Rohman, “Shifting The Role Of Mediation In Islamic Inheritance Disputes: An Overview Of Islamic Legal Philosophy,” *Diponegoro Law Review* 7, no. 2 (2022): 230–44, <https://doi.org/10.14710/dilrev.7.2.2022.230-244>.

⁹⁰ M. Asasul Muttaqin, Anila Umriana, and Ali Murtadho, “bimbingan konseling bagi perempuan korban kekerasan dalam rumah tangga di lrc-kjham semarang,” *Sawwa: Jurnal Studi Gender* 11, no. 2 (2016): 177–210, <https://doi.org/10.21580/sa.v11i2.1454>.

⁹¹ Mufidah, *Psikologi Keluarga Islam Berwawasan Gender* (Malang: UIN-Maliki Press, 2013), hlm. 316.

⁹² Ibu Ju, interview, (Malang, 14 August 2024).



family.⁹³ Roddy emphasised that victims of domestic violence can benefit greatly from counselling services, especially in restoring the victim's psychological well-being,⁹⁴ as revealed by Mrs. Is in her interview.

“We have provided counselling to victims of physical domestic violence that caused trauma to the victims and their children. We conducted several individual counselling sessions to resolve problems and rebuild the psychology of the victims and their children. Thank God, over time, the perpetrators have become aware of the need to end domestic violence, and the victims are now beginning to recover psychologically.”⁹⁵

Counselling efforts, as emphasised by Mrs. Is, have a positive impact on the psychological recovery of domestic violence victims, particularly those who choose to remain in the relationship. Dienemann explains that counselling helps restore the mental health of domestic violence victims. In the counselling, counsellors explore the cognitive condition of victims and help provide psychological therapy for both victims and perpetrators. This becomes the turning point for agreeing to build a better relationship.⁹⁶ Counselling for victims of domestic violence at the mosque-based family corner emphasises religious understanding of domestic violence and resolution efforts according to Islamic views. In the case faced by Mrs. Wi, for example, she counselled a victim of domestic violence involving physical abuse that traumatised the victim. Mrs. Wi used a spiritual approach to provide spiritual strength.

One of the efforts we make for victims of domestic violence is to strengthen their spirituality. This does not mean that victims must accept their situation as it is, but rather fight back positively using an Islamic approach, such as demanding peace if that is what the victim wants, or fighting back through legal means that are justified by religion. But what is certain is that the purpose of the spiritual approach is to help victims feel more at peace psychologically.”⁹⁷

Mrs. Wi's statement implies that spirituality is used to help calm the victim. This approach has a positive impact on the recovery of domestic violence victims. This is emphasised by Gillum, stating that religious spirituality increases well-being and reduces depression, because spirituality is a source of inner strength.⁹⁸ Salama also emphasises the importance of spiritual growth for victims of domestic violence, as it is considered to play a crucial role in the psychological recovery of victims of domestic violence. This approach involves forgiving the perpetrator and continuing a better life.⁹⁹ Counselling with a spiritual

⁹³ Mufidah, *Psikologi Keluarga Islam Berwawasan Gender.*, hlm. 323.

⁹⁴ Jeannette K. Roddy, “Client Perspectives: The Therapeutic Challenge of Domestic Violence Counselling – a Pilot Study,” *Counselling and Psychotherapy Research* 13, no. 1 (2012): 53–60, <https://doi.org/10.1080/14733145.2012.711340>.

⁹⁵ Ibu Is, interview, (Malang, 12 August 2024).

⁹⁶ Jacqueline Dienemann et al., “The Domestic Violence Survivor Assessment: A Tool for Counseling Women in Intimate Partner Violence Relationships,” *Patient Education and Counseling* 46, no. 4 (2002): 221–28, [https://doi.org/10.1016/S0738-3991\(01\)00216-6](https://doi.org/10.1016/S0738-3991(01)00216-6).

⁹⁷ Mrs. Wi, interview, (Malang, August 12, 2024).

⁹⁸ Tameka L. Gillum, Cris M. Sullivan, and Deborah I. Bybee, “The Importance of Spirituality in the Lives of Domestic Violence Survivors,” *Violence Against Women* 12, no. 3 (2006): 240–50, <https://doi.org/10.1177/1077801206286224>.

⁹⁹ Nadiatus Salama, “Pathways to Healing: Forgiveness and Spiritual Growth for Domestic Violence Survivors in Islam,” *Jurnal Theologia* 35, no. 2 (2024): 159–80, <https://doi.org/10.21580/teo.2024.35.2.23534>.



approach is a characteristic of mosque-based family corners. On the one hand, mosques are gathering places for religious leaders and community members who are experts in the field of religion. On the other hand, they also serve spaces for dialogue to foster spirituality.

Thus, counselling conducted by the mosque-based family corner has made progress in turning negative conditions into positive ones. This shows progress in building awareness of domestic violence. As Serah emphasised, it is necessary to contextualise legal education methods as an effort to build public legal awareness. One of the methods offered is through effective counseling¹⁰⁰ as an effort to improve social justice for victims of violence.¹⁰¹

Intervention of the Mosque-based Family Corner Programme from the Perspective of Jamaluddin Athiyyah's *Maqāṣid al-Usrah*

Based on the previous description, the intervention programme, through education and advocacy to build legal awareness among victims of domestic violence, carried out by the mosque-based family corner in Malang Regency, has had a positive impact. Therefore, it is important to examine the intervention programme in cases of domestic violence through the perspective of Jamaluddin Athiyyah's *maqāṣid al-usrāh* to ensure that the assistance provided aligns with the principles of Islamic law.¹⁰² In *maqāṣid*, Jamaluddin Athiyyah reoriented *maqāṣid* to create a *maqāṣid* that is tailored to the needs of individuals and larger groups.¹⁰³ The concept of *maqasid* offered by Jamaluddin Athiyyah is grouped into four scopes, comprising 1) *Maqāṣid al-sharī'ah* in the individual scope; 2) *Maqāṣid al-sharī'ah* in the family scope; 3) *Maqāṣid al-sharī'ah* in the general or public sphere; and 4) *Maqāṣid al-sharī'ah* in the humanitarian sphere. Each has its own *maqāṣid* components in accordance with the benefits contained therein.¹⁰⁴ This confirms that the five *maqāṣid* cannot be applied in all fields because of the values of benefit in each sphere of life.

Within the family, Jamaluddin Athiyyah directs the value of *kamaslahatan* to several aspects. First, managing relationships with the opposite sex ensures that relationships with

¹⁰⁰ Yenny Aman Serah et al., "Contextualization of Progressive Law in Designing Hybrid Legal Counseling Methods as an Effort to Build Public Legal Awareness," *International Journal of Law Reconstruction (IJLR)* 8, no. 2 (2024): 270–83, <http://dx.doi.org/10.26532/ijlr.v8i2.40062>.

¹⁰¹ Courtland C. Lee et al., "Counselors as Agents of Social Justice," in *Counseling for Social Justice*, ed. Courtland C. Lee (Alexandria: American Counseling Association Foundation, 2018), 3.

¹⁰² Jamaluddin Athiyyah is one of several figures who proposed the concept of *maqāṣid al-sharī'ah*. According to him, *maqāṣid al-sharī'ah* is a benefit that transcends worldly benefits, physical human benefits, and individual benefits as advocated by capitalists and existentialists; the common good and the welfare of workers as advocated by socialists and Marxists; the welfare of a particular country as advocated by fascists and ultra-nationalists, and goes beyond the immediate benefits advocated by superficial people. *Maqāṣid al-sharī'ah*, in Athiyyah's view, is to provide benefits that encompass all of the above aspects and even more. See Jamaluddin Athiyyah, *Nahwa Tafīl Maqāṣid al-Syarī'ah* (Beirut: Darul fikr, 2001), hlm. 100.

¹⁰³ Aldi Wijaya Dalimunthe, "Maqasid Syariah Dalam Pandangan Jamaluddin Athiyah Muhammad," *Jurnal Al-Nadhair* 3, no. 1 (2024): 23–36, <https://doi.org/10.61433/lnadhair.v3i01.45>; M. Nanda Fanindy, "Formulasi Maqasid Syariah Perspektif Jamaluddin Athiyyah; Studi Kasus Perda Daerah Istimewa Yogyakarta (DIY) No. 7 Tahun 2018 Tentang Ketahanan Keluarga," *Islamitch Familierecht Journal* 1, no. 1 (2020): 23–45; Dwi Aprilianto et al., "The Controversy of Child Marriage Culture in The Perspective of Maqāṣid Al-Usrah: A Case Study of The Authority of Lebe' in Brebes," *Al-Manahij: Jurnal Kajian Hukum Islam*, August 7, 2024, 199–218, <https://doi.org/10.24090/mnh.v18i2.11554>; Farida Ulvi Naimah et al., "Internalization of Local Traditions in Child Marriage from the Perspective of Maqasid Al-Usrah," *El-Mashlahah* 14, no. 2 (October 2024): 237–58, <https://doi.org/10.23971/el-mashlahah.v14i2.7942>.

¹⁰⁴ Athiyyah, *Nahwa Tafīl Maqāṣid al-Syarī'ah*, hlm. 122.



the opposite sex are carried out in accordance with the law, rights, and obligations.¹⁰⁵ Second, protecting offspring (*hifz nasl*) emphasises that the purpose of Sharia law in opposite-sex relationships is to produce children as sunnatullah for humans.¹⁰⁶ Third, the aspect of realising the values of *sakinah*, *mawaddah*, and *rahmah* seeks to build peace between couples and develop loving relationships as the goal of opposite-sex relationships in marriage. According to Athiyyah, *sakinah* in the family represents a *daruriyat* benefit, *mawaddah* occupies the *hajiyāt* level, while *rahmat* is at the *kamaliyyāt* level.¹⁰⁷ Fourth, the aspect of *Hifz al-nasab* (protecting lineage), differing from the aspects, refers to lineage in a sociological context, while *hifz al-nasl* refers to preserving lineage in a biological context.¹⁰⁸ Fifth, the aspect of protecting the family's religion (*hifz tadayyun*) is related to several conditions that must be met to maintain this *maqāṣid*, such as the obligation of the household head to choose and practice a religion and to spread religious knowledge to his wife, children, and other family members.¹⁰⁹ Sixth, in terms of the aspect of institutional arrangement of the family, the family head has the responsibility and obligation to discuss any problems that arise with family members.¹¹⁰ Seventh, in the aspect of family finance management, *maqāṣid al-sharī'ah* is closely related to several matters such as dowry, child support, wives, divorced wives, wives who care for children after divorce, nursing mothers, inheritance, wills, waqf in the name of the family, and others. Therefore, there needs to be an agreement regarding money and property among family members.¹¹¹

In Jamaluddin Athiyyah's *maqāṣid al-usrah* perspective, the intervention of mosque-based family corner programmes builds awareness of domestic violence through education and advocacy, which has a value of *maslahat* that aligns with the principles of *maqāṣid al-usrah*, including 1) creating a peaceful family, 2) preserving the soul (*hifz an-nafs*), 3) preserving the family's religiousness (*hifz tadayyun*), and 4) strengthening family institutions. The researcher clearly explains this in the following paragraphs. First, achieving *sakinah*, *mawaddah*, and *rahmah* in the families of domestic violence victims can be realised through emotional and spiritual recovery efforts, as shown in interview results described earlier. Educational efforts to raise awareness of domestic violence provide knowledge about the rights of domestic violence victims and inform perpetrators about the consequences of domestic violence. In view of this, the researcher assesses that this domestic violence education intervention is based on the principle of *maslahah* (public interest) to help build resilience in a household. As emphasised by Kodir, family problems must be prevented and avoided together to create a *sakinah* family.¹¹²

Similarly, advocacy programmes that serve as a form of intervention in the awareness of domestic violence victims have a positive impact on the recovery of victims and the strengthening of families affected by domestic violence, as evident in the success of

¹⁰⁵ Athiyyah., hlm. 149.

¹⁰⁶ Athiyyah., hlm. 150.

¹⁰⁷ *Daruriyat* are *maqāṣid* that indicate a level of necessity that must be fulfilled; if not fulfilled, it will threaten public interest. Then *hajiyāt* are *maqāṣid* that indicate a level of necessity that does not have to be fulfilled because if not fulfilled, it will not cause harm. Meanwhile, *tahsiniyyāt* or *kamaliyyāt* are necessities that do not interfere with *daruriyat* and do not cause difficulties. See Faishal Agil Al Munawar, “Abd al-Majid al-Najjar’s Perspective on Maqāṣid al-Shari’ah,” *JURIS: Jurnal Ilmiah Syari’ah* 2, no. 20 (2021): 210–23, <https://doi.org/10.31958/juris.v20i2.4281>.

¹⁰⁸ Athiyyah, *Nahwa Taṣlīl Maqāṣid al-Syari’ah*., hlm. 158

¹⁰⁹ Athiyyah., hlm. 153.

¹¹⁰ Athiyyah., hlm. 153-154.

¹¹¹ Athiyyah., hlm. 154.

¹¹² Faqihuddin Abdul Kodir, *Dari Aborsi Sampai Childfree, Bagaimana Mubadalah Berbicara?: Mengkaji Hadis Tentang Gender Dan Isu-Isu Kontemporer* (Bandung: Afkaruna.id, 2024)., hlm. 46.



mosque-based family corners in restoring domestic violence families to harmonious families by raising awareness among perpetrators and victims to strive for family unity. This shows that advocacy programme interventions have a positive impact, namely the ability to restore family unity.

Second, in protecting the soul (*hifz an-nafs*), the advocacy and counselling efforts carried out by mosque-based family corners aim to restore victims of domestic violence from trauma and psychological stress. Within the framework of Jamaluddin Athiyyah's *maqāṣid al-usrah*, *hifz an-nafs* means safeguarding, maintaining, and protecting human life from all forms of physical, mental, and spiritual threats. For victims of domestic violence, the threats faced are not only physical injuries, but also emotional wounds that can affect the victim's psychology.¹¹³ This is evidenced by the successful psychological recovery of clients using a psychological approach. Based on the findings, domestic violence victims who underwent domestic violence counselling at a mosque-based family corner successfully recovered from their fear. The intervention carried out is relevant to the principle of *hifz an-nafs* through client counselling services. In the family corner, victims are free to talk without fear of stigma, because there are women who are trained to provide psychological and spiritual support. Meanwhile, according to Jamaluddin Athiyyah, the family is a place to maintain and develop the life potential of its members, including maintaining their mental health. Therefore, *hifz an-nafs* in this context is to restore the family's function as a source of security and a place of healing, stop the cycle of violence from being passed down to the next generation, and help victims of domestic violence recover and continue the integrity of the household.

Third, in terms of protecting religious aspects (*hifz at-tadayyun*) in helping victims strengthen their faith and gain moral fortitude after a disaster, in Jamaluddin Athiyyah's view, maintaining religious aspects (*hifz at-tadayyun*) means maintaining the quality of one's religious life, both in terms of belief, worship, and morals. For victims of domestic violence, the disasters that befall them often shake their faith and inner balance. Protecting religious aspects means ensuring that victims adhere to Islamic values, do not lose hope, and do not fall into self-defeating behaviour due to life's pressures. This is evidenced by the spiritual approach used to calm victims of domestic violence and its proven success.

Mosque-based family corners apply protecting religious aspects (*hifz at-tadayyun*) through religious counselling when providing spiritual guidance to victims of domestic violence. Related to post-disaster recovery, strong faith makes victims more resilient in facing trauma and life's pressures. Likewise, their moral fortitude is very helpful in making wise decisions regarding the future of their household, children, and themselves. This aligns with Smith's idea, emphasising the importance of meditation efforts in alleviating suffering.¹¹⁴ By protecting religious aspects (*hifz at-tadayyun*), victims not only recover psychologically but also grow into more mature spiritual individuals. Fourth, in the context of strengthening the family institution in Jamaluddin Athiyyah's *maqāṣid al-usrah*, the family is not just an emotional relationship, but a social and sharia institution that has rules, rights, obligations and goals. Strengthening the family institution means returning the

¹¹³ Alvi Syahrin, Fatwa Imelda, and D.K. Dewi, "The Psychological Impact of Domestic Violence in Medan," *Caring: Indonesian Journal of Nursing Science* 3, no. 1 (2021): 1–7, <https://doi.org/10.32734/ijns.v3i2.6852>.

¹¹⁴ Smith and Wardatun, "Domestic Violence and Islamic Spirituality in Lombok, Indonesia: Women's Use of Sufi Approaches to Suffering."



function of the family as a place of moral development, love and shared responsibility.¹¹⁵ In this context, this is like an effort to repair the relationship of a couple as survivors of domestic violence to improve the structure and rules of relationships within the family, or ending a relationship that is no longer appropriate for the safety of the family. The success of the mosque-based family corner programme in several domestic violence cases, resulting in reconciliation for both partners, demonstrates the programme's relevance to the principle of strengthening the family institution. This is because strengthening the family institution restores the household's function as a safe and loving place, reminding families of past experiences that should not be repeated, and fostering a greater understanding of boundaries and responsibilities, thereby helping build resilience in families. As Ziad emphasised, family reconciliation is prioritised to achieve family function.¹¹⁶

Conclusion

This study found that the intervention programme initiated by the mosque-based family corner had an impact on the legal awareness of domestic violence victims in Malang Regency. The educational intervention helped increase public understanding of the rights of domestic violence victims and the consequences. Meanwhile, the advocacy intervention was carried out by providing counselling to domestic violence victims through non-litigation channels. This was considered effective, as evidenced by the positive sustainability in rebuilding family functions and committing to a *sakinah* family. This positive sustainability is proof that the intervention program is relevant to Jamaluddin Athiyyah's *maqāṣid al-usrah* principle: 1) realising *sakinah*, *mawaddah*, and *rahmah*, as evidenced by positive educational and advocacy programme interventions; 2) preserving the soul (*hifz an-nafs*), as evidenced by the psychological recovery of victims of domestic violence; 3) preserving religious aspects (*hifz at-tadayyun*), as evidenced by victims of domestic violence growing into more spiritually mature individuals; 4) strengthening family institutions, as evidenced by improving the structure and rules of relationships within the family as a result of domestic violence. This study positions itself as a response to previous research related to building women's legal awareness of domestic violence. This study reinforces that community institutions have a positive impact on building awareness of domestic violence through education and non-litigation counselling advocacy efforts. This illustrates the need for more intensive programmes in the future to create a legally aware society. Academically, this study recommends that future studies further explore the relationship between knowledge, understanding of domestic violence laws, and their influence using qualitative or quantitative models. Thus, this study not only confirms the positive influence of programme interventions but also provides a foundation for further research.

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¹¹⁵ Bahrun Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (2023): 1121–47, <https://doi.org/10.22373/sjhk.v7i2.17901>.

¹¹⁶ Tariq Ziad, Haitham M Altaany, and Ra'ed R Bataineh, "Parenting Program and Its Role in Family Reconciliation," *Pakistan Journal of Life and Social Sciences* 22, no. 2 (2024): 18104–13, <https://doi.org/10.57239/PJLSS-2024-22.2.001323>.



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