



Religious Counseling Strategy in Providing Consultation Services on Domestic Violence Through BP4 Function

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Article Information:

Received: July 2024

Revised: August 2024

Accepted: September 2024

Published: September 2024

Keywords:

Counseling Strategies,
Domestic Violence, BP4
Function

Kata Kunci:

Strategi Penyuluhan, KDRT,
Fungsi BP4

Abstract

This research highlights the primary issue of how religious counselors use the BP-4 function to provide consultation services on domestic violence in the KUA, Biromaru District, Sigi Regency. This research employs a qualitative approach and is situated in the KUA, Biromaru District, Sigi Regency. The approach used is a descriptive one. The data sources used for this research are primary data, and secondary data are book literature, journals, and written documents. Data collection methods include observation, interviews, and documentation. Data processing and analysis techniques include data reduction, data presentation, and conclusion drawing. The research findings indicate that religious counselors are making significant efforts to provide consultation services related to domestic violence, including family guidance, mediation, and family advice through taklim assemblies. The inhibiting factors experienced by religious counselors in providing consultation services regarding domestic violence are difficulty in bringing together both parties who have domestic violence problems and parental interference in the problem.

Abstrak

Penelitian ini mengangkat isu utama tentang bagaimana penyuluh agama menggunakan fungsi BP-4 dalam memberikan layanan konsultasi tentang KDRT di KUA Kecamatan Biromaru Kabupaten Sigi. Penelitian ini menggunakan pendekatan kualitatif dan berlokasi di KUA Kecamatan Biromaru Kabupaten Sigi. Pendekatan yang digunakan adalah deskriptif. Sumber data yang digunakan dalam penelitian ini adalah data primer, sedangkan data sekunder berupa buku-buku literatur, jurnal, dan dokumen tertulis. Metode pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Teknik pengolahan dan analisis data meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penyuluh agama telah berupaya secara signifikan dalam memberikan layanan konsultasi terkait KDRT, meliputi bimbingan keluarga, mediasi, dan nasihat keluarga melalui majelis taklim. Faktor penghambat yang dialami penyuluh agama dalam memberikan layanan konsultasi terkait KDRT adalah kesulitan

mempertemukan kedua belah pihak yang memiliki masalah KDRT dan campur tangan orang tua dalam masalah tersebut.

INTRODUCTION

The family is the smallest social unit in society which plays a very large role in influencing the social development and personality development of each family member. (A. Octamaya Tenri Awaru, 2020). The crucial aspect of a family is the establishment of a positive, ideal relationship between the husband and wife. Through marriage, husband and wife are expected to be able to realize the household as a place of shelter, enjoy the shelter of love, and raise their children to live in good growth (Wahyu Wibisana, 2020).

A complete family consists of a head of household who serves as the leader of the family, a wife who assists her husband in his duties as the head of the family, and other family members. The family, which consists of the father, mother, and children, forms a unit with strong relationships. Harmony in the reciprocal relationships between all family members or individuals marks this relationship (Warsah et al., 2019). A family is said to be harmonious if the whole family feels happy, which is indicated by the absence of conflict, disappointment, tension and satisfaction with the condition (physical, mental, emotional and social) of all family members.

Given that husband and wife build the family on the foundation of their physical and spiritual bonds, the household should be a safe place for all its members. The household is also a place where there is a sense of protection and comfort (Aziz, 2017). However, in reality, not all families get a sense of security in their families; often family members get conflict and tension. Tension or conflict that occurs between husband and wife or parents with children is something that is normal in a family or household; all families have experienced it (Abd Majid et al., 2018). What makes a difference is how we overcome and resolve this conflict.

Problems that occur in households are very diverse. Failure to maintain self-control can disrupt the integrity and harmony of the household, particularly when issues escalate into violence (Rama Dhini Permasari Johar, 2020). This clearly differs from the goal of marriage, which is to create a harmonious family in line with Islamic teachings, specifically *sakinah mawaddah warahmah*. *Sakinah* is peace in the heart, while *mawadah* is affection, and *warahmah* is gentleness and empathy. The Qur'an combines the three meanings of *sakinah*, *mawadah*, and *warahamah* to depict a life brimming with peace, love, and affection.

Social and household life develops a myth that men have a higher position than women because men are seen as more intelligent, strong, and not emotional. This myth influences how parents educate their children. In addition, male dominance in various aspects of life causes women to experience various discriminations (Fajrini et al., 2019). One form of discrimination is the existence of division of labor values, which emphasize that the household world belongs entirely to women, limiting women's tasks to the well,

kitchen, and bed. So if there is inequality and error in work, it will usually trigger violence by the husband against his wife and children, or the type of violence is typically in the form of physical, sexual, and emotional abuse.

We divide the pattern of violence against women into three realms: the household or personal relationship realm, the community realm, and the state realm. Throughout 2016-2018, it was also known that the most reports of violence experienced by women were in the household realm, with the largest percentage being cases against wives (Komnas Perempuan, 2024). Violence is defined as an act by a person that causes injury or death to another person, thus violence is a form of action that is more physical in nature that results in injury, disability, and the element that needs to be considered is coercion. (Khoiroh, 2021).

In fact, violence can occur anywhere and in any context, including in the family realm or what is known as domestic violence (KDRT). The forms of violence experienced by women in the household are physical violence, sexual violence and economic violence (Nisa, 2018). Domestic violence is violence that occurs in domestic life, is any act against a person, especially women, which results in physical, sexual, psychological misery or suffering, or neglect of the household, including threats to commit acts, coercion, or deprivation of basic human rights (Rokhimah, 2014).

The existence of domestic violence has led the Ministry of Religion to establish an advisory body for the development of marriage preservation with the aim of improving the quality of marriage in order to create a harmonious family according to Islamic teachings to achieve an advanced, independent, happy, prosperous, material and spiritual Indonesian society and nation.

The Office of Religious Affairs, through the ranks that serve as the advisory body for the guidance and preservation of marriage (BP-4), is an institution whose duties and functions are to provide guidance to prospective brides and grooms before marriage and reconcile husbands and wives who are in dispute. This agency has received official support from the government with the issuance of a decree (SK) of the Minister of Religion number 85 of 1961, which stipulates BP-4 as the only agency or institution that works in the field of marriage counseling and preventing divorce (Adiyasa et al., 2020). As a place for family counseling consultation, BP-4 naturally faces challenges, including how to effectively address and comprehend the issues faced by husbands and wives in household relationships. BP-4 typically refers to handling problems as counseling.

Government and non-government institutions often use the term Extension Worker for activities that provide information to the community. This term is taken from the word “suluh,” which means torch or lamp, and functions as a light. In this context, religious extension refers to the dissemination of knowledge by an individual to aid those facing spiritual challenges in their surroundings, enabling them to surmount their personal issues through awareness or submission to God Almighty, thereby igniting a glimmer of hope for their current and future well-being (Asmawati & Sunantri, 2023).

In society itself, cases of domestic violence are a common phenomenon, such as in a study conducted by Khomisiatul Inayah explaining the role of religious instructors in carrying out their professional functions for cases of domestic violence and explaining the supporting factors and inhibiting factors of religious instructors in preventing domestic violence in Parung Bogor (Khomsiatul Inayah, 2020), as well as other studies on the role of religious instructors in handling cases of domestic violence (KDRT) and early marriage in Batam City have a significant impact through a moral, ethical, and spiritual approach, religious instructors can contribute to providing sustainable solutions to overcome domestic violence (Beddu, 2023). Likewise, in Sigi Regency, domestic violence that still often occurs in several family members, such as acts of physical, psychological, sexual, or economic violence committed by one family member against another family member, is usually mediated by the instructor at BP-4, which then became the focus of the author.

METHOD

This study employs qualitative research, a method that generates descriptive data from people's written or spoken words and observable behavior (Moleong, 2006). Data obtained through direct observation in the field, interviews through selected sources, or information. We refer to the data sources as informants, who provide information (Dedi Mulyana, 2003). In this study, the author acted as a data collector and participant observer. As a data collector, the author took direct action by reaching out to sources deemed capable of providing the necessary information, thereby incorporating the researcher into the study's instrument or tool. The researcher's presence at the research location was absolutely required as part of the research instrument (Adlini et al., 2022).

Primary data can also take the form of opinions from individuals or groups of people, including observations related to the research, and secondary data, which is the collection of data supporting the main data. This data can be sourced from literature that supports the operationalization of writing research results (Cholin Narbukon, 2002). Research results can be in the form of data obtained through documents and records related to the research object that show a general picture of the research results obtained (Hardani et al., 2020). This study aims to examine how religious counselors at the KUA, Biromaru District, Sigi Regency use the BP-4 function to provide consultation services on domestic violence. The author will use data analysis in this study to reduce, present, and verify the validity of the data (Prastowo, 2016).

RESULTS AND DISCUSSION

Sigi Biromaru District is one of Sigi Regency's sub-districts, overseeing 17 villages. The Religious Affairs Office (KUA) of Sigi Biromaru District, Sigi Regency, Central Sulawesi Province is one of the 10 definitive KUA Districts in Sigi Regency. It is located in Jalan Mpanau Village as the capital of Sigi Biromaru District and also as the capital of Sigi Regency, which is 15 km from Palu, the capital of Central Sulawesi

Province. This study uses data from the KUA of Biromaru District, Sigi Regency. The KUA Office's data simply illustrates the number of couples who reconciled after household clashes.

Table 1. Data on the Number of Couples Who Reconciled After Domestic Conflict

| Refer/Year | | | |
|------------|------|------|------|
| 2021 | 2022 | 2023 | 2024 |
| 18 | 13 | 17 | 14 |

Source: Data from KUA of Sigi District

The KUA has conducted interviews with several counselors to provide strengthening guidance to households experiencing domestic violence. The KUA and Religious Counselors aim to strengthen guidance for households experiencing domestic violence by offering family guidance. Based on the results of the interviews, the religious counselors implemented a family guidance process for prospective brides and grooms.

“Since seeing the increasing rate of early marriage in the KUA environment of Biromaru District, Sigi Regency, he made family guidance an initial step to prevent cases of domestic violence in families because marriage in the first 1–5 years is the most difficult period and is very vulnerable to things that we do not want. He also made family guidance a forum to provide understanding and provide religious lectures to families to find out how to have a family and avoid cases of domestic violence. However, he expressed regret that the duration of the family guidance process was relatively brief.”

Second, by providing mediation. Interviews conducted with religious counselors found that they also carry out the mediation process if there are cases of domestic violence. The KUA Office first resolves domestic violence cases before bringing them to the Religious Court. The KUA Office provides direction or enlightenment to the troubled parties or parents, guiding them to find a solution to the current issue, aiming for peace and avoiding undesirable outcomes. Enlightenment persuades them to understand and comprehend each other, prompting them to reevaluate their past decisions without putting their egos first. After observing multiple instances, he summons both parties for a consultation to identify the underlying issue that led to the domestic violence case. Does the problem originate with the wife or husband? This facilitates the mediation process for religious counsellors. The third is by providing advice on family and domestic violence through the Majelis Taklim. This activity is also attempted as one of the steps of Religious Counselors in providing an understanding of family, and good households that are in line with Islamic law. As said by Mr. Ilham, S.Ag

“In her role as a counselor, she organized a religious study group activity to foster an understanding of domestic violence within the family, thereby fostering mutual understanding. Mrs. Suarti S. Ag also said that through the study of religious study groups or several other religious activities, the counselor also included an understanding of the need for a harmonious family life free from domestic violence.”

The BP-4 Function Presents Inhibiting Factors for Religious Counselors in Offering Domestic Violence Consultation Services. The following factors impede religious counselors from providing consultation services on domestic violence through

the BP-4 function at the KUA, Biromaru District, Sigi Regency. The first is the difficulty in bringing together both parties with domestic violence problems. An interview with a religious counselor at KUA Biromaru yielded the following findings: Cases of providing consultation services to both parties experiencing domestic violence are sometimes very difficult to bring together (Akram et al., 2023). Counselors cannot immediately bring together the two parties who have problems. Counselors sometimes have to lobby one party first or the other party, but people who already have cases often choose to distance themselves. This is the biggest obstacle faced by counsellors.

The second issue pertains to parents interfering in their children's problems. Parents need to understand the extent to which they can intervene in their child's household problems. Parents' support and role are critical in helping children resolve household issues they encounter. As the religious instructor stated,

“That usually in cases of domestic violence that occur the parents of the related parties interfere too much with the decisions made by the child. If interfered by the parents the problem will usually be prolonged. If there is a parent who does not support the child in his decision, be it from the wife or husband, the case will become more complicated and prolonged until it ends in divorce in the Religious Court”.

Religious counselors or people who have certain knowledge to convey messages of teachings and provide family guidance and offer knowledge, understanding of skills, and awareness-building to adolescents of marriageable age and prospective brides and grooms about household and family life (Utomo et al., 2022). Religious counselors aim to initiate the process by offering consultation services on domestic violence, with the goal of preventing cases of violence after marriage. They also provide guidance and counseling on domestic violence, beginning with educating families on how to nurture a family within the bonds of marriage (Bagas, 2022). Religious counselors see themselves as individuals tasked with disseminating Islamic teachings and providing high-quality religious information. They define good information as anything that aligns with religious values and Islamic law, and contributes to the personal growth of each individual.

The results of the study above also revealed that Islamic religious counselors provide themselves with the opportunity to participate in thinking about and solving problems faced by the community, including personal, family, and community problems in general. Consultative is an institution that provides advice and considerations to the government so that it is formed from religious experts (Ruslan, 2023). Religious counselors have a moral and social responsibility to carry out counseling and education activities for the community from all forms of activities and thoughts that damage the faith and challenges of religious life, especially in terms of households.

Religious counselors at the Marriage Preservation Guidance Advisory Board also offer guidance on how to establish a strong family structure, thereby preventing instances of domestic violence. They impart knowledge on how to treat each other with respect in the future. The Marriage Preservation Guidance Advisory Board (BP-4) not only handles conflicting husband-and-wife couples but also provides education and guidance to avoid

and reduce conflicts that occur in husband-and-wife couples. BP-4 has implemented a premarital course, known as *suscating*, to prevent domestic violence among prospective brides and grooms. Prospective brides and grooms receive initial reinforcement through this course.

Providing mediation in the process of consulting services on domestic violence is an alternative effort (Hamidah, 2019). Counselors consider this to be in accordance with the basic nature of mediation, which gives full power to the parties to determine the course of the process and the desired results of the agreement. The decision taken is not a decision from a third party, but the will and full power of the parties in question. Religious counselors offer mediation as a means to peacefully resolve issues, thereby preventing undesirable outcomes like divorce (Kirana et al., 2024). Religious counselors provide mediation either directly, where the counselor or mentor communicates face-to-face with the person receiving guidance, or indirectly, through media such as Islamic magazines or YouTube broadcasts that contain religious lectures or content that prohibits domestic violence. At this time, the strategy of religious counselors at the Religious Affairs Office is very important, especially in Sigi Biromaru District. Divorce cases have been steadily rising over the past few years. For couples who want to file for divorce, they will usually meet first with a religious instructor at the KUA. Religious instructors are required, and they must be able to help families resolve their problems. When an instructor witnesses mediation between divorcing couples before they go to court, they must devise a strategy that enables these couples to maintain their household to the best of their ability.

The dynamics of a household will certainly never be free from problems, both due to internal and external factors. Problems that cannot be resolved by a married couple require a counselor strategy as a place to provide understanding, direction, advice and guidance to the problematic couple. The mediation process will determine what will happen to the couple, whether to continue the divorce or implement the solution obtained from the results of the mediation of the two parties and the religious counselor.

However, there are some cases that can be resolved through mediation, but not all parties experiencing domestic violence can be reconciled through mediation (Baroroh, 2012). Mediation process When a couple is fighting and it comes to a case of domestic violence, the form of handling the case of domestic violence is by conducting mediation or by providing consultation services. Mediation is carried out by calling the reported party to be asked for an explanation, then the disputing parties are given advice and assistance if there is no longer a match between the two conflicting parties BP-4 will submit the domestic violence case to the legal path.

The *Majelis Taklim* also facilitates understanding in households. Counselors routinely carry out the *Majelis Taklim*, a religious activity that primarily targets the community (Marzuki, 2016). The congregation's family faces religious, health, economic, and social issues, necessitating efforts to address these issues and foster a harmonious family life. According to the *Majelis Taklim*, religious study activities help people live in accordance with Allah's laws and achieve happiness in this world and the next. Through consultation, the congregation's family overcomes family problems to achieve harmony

and happiness in this world and the hereafter (Mariatul Fitri, 2020). This activity is also attempted as one of the steps of religious counselors in providing an understanding of families and good households that are in line with Islamic law. Majelis taklim, under the guidance of a harmonious family, aims to enhance the spiritual quality of all family members (*mawaddah wa rahmah*). This is because a harmonious family can only be realized through the spiritual aspect of solid faith. The spiritual aspect in question is the worship of all family members, actively attending religious lectures, wirid, prayer, and dhikr together so that they can be controlled in the peaceful family treasure.

Overcoming obstacles in problem solving is not an easy task. Religious counselors must first know what is behind the problem. Once the counselor understands the cause and effect of the problem, they must be able to provide a way out of the current situation. There are several parties who, if they experience such a case, will leave the house, hampered the counselors in the resolution process, and there are parties who are difficult to meet with the related parties, causing miscommunication and prolonging the resolution process for peace. As a result, good communication is very helpful in providing consultation services related to domestic violence cases (Wambes et al., 2020).

Parents' egos can influence many cases that could have been resolved amicably, resulting in them ending up in the Religious Court (Bakir & Hafidz, 2022). Parents' intervention is inseparable from the child's family, as a new family requires guidance from individuals with experience in married life. There are advantages and disadvantages to living under the same roof as parents, both of whom are in-laws. They have a lot of life experience, so they understand the problems of newlyweds, but not a few of the many parents who live with their married children have a lack of understanding of their boundaries in their children's problems, both psychological problems, economic problems, and other things that lead to domestic violence committed by one party from the household due to parental intervention. Therefore, many cases that could have been resolved amicably wind up in religious courts due to the influence of the parents' egos.

CONCLUSION

The efforts of Religious Counselors in providing consultation services on domestic violence through the BP-4 function at the KUA Biromaru District, Sigi Regency, namely providing family guidance, providing mediation, providing advice on families, providing mediation, providing advice on families and domestic violence through the activities of the Majelis Taklim, the inhibiting factors are the difficulty of bringing together both parties who have domestic violence problems, and parental intervention in the problem. The suggestion is to conduct more specific research to measure the extent of parental and environmental involvement in household domestic violence.

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