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Living Sunnah and the Implementation of the Prohibition of Domestic Violence in Semarang City

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ABSTRACT

This study analyzes the phenomenon of domestic violence (KDRT) in Semarang City by focusing on public understanding of the hadith prohibiting domestic violence, the implementation of religious values in daily life, and its synergy with positive law. Data shows an increase in domestic violence cases in Semarang City over the past three years, which includes physical, psychological, sexual, and economic neglect. With a descriptive qualitative approach, this study collects data through interviews with judges, advocates, security forces, and the community, as well as analysis of legal documents and related hadiths. The results of the study show that the community has a diverse understanding of the hadith prohibiting domestic violence, depending on the educational and professional background. Although some societies have applied hadith values, the practice is often limited to the prohibition of physical violence, while psychological and economic violence is still frequent. This study also found that the synergy between hadith, positive law, and community legal culture has not been fully realized, so more integrated religious and legal education is needed. Recommendations include increased social campaigns, economic empowerment, and collaboration between legal institutions and religious leaders to create harmonious, prosperous, and violence-free families.

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1. INTRODUCTION

In the last three years, Semarang City has faced a situation that can be categorized as an "Emergency of Violence against Children and Women". Based on a report by the Semarang City Women's Empowerment and Child Protection Office (DP3A), in 2021 there were 156 cases of domestic violence (KDRT) (Murniati et al., 2023). This number increased significantly in 2022 with 228 cases, which shows an increase of 46% in just one year. This trend continues in 2023, where data from the Violence Against Women and Children Information System (ASIK PAK) application shows that there were 188 cases until November 2023. Of these, the majority of victims are women, with a figure that reaches 178 victims (Purnamasari, 2023). The forms of violence reported include physical, psychological, sexual, economic neglect, and severe violence that causes death (Hoeffler, 2017; Kochenov & Belavusau, 2020). This increase in the number of cases is not only a reflection of the social challenges faced by the community, but also shows that there are gaps in prevention and law enforcement efforts that still need to be strengthened.

The phenomenon of domestic violence has deep roots in the social and cultural structure of society. In many patriarchal societies, including in Indonesia, men are often considered to be the stronger and dominant party, while women are in a subordinate position (Lapian et al., 2022; Riyani, 2020). This culture promotes the view that power and authority in the household are entirely in the hands of men, thus creating an imbalance of rights and obligations between husband and wife (Dara Maisun et al., 2022; Mas'udah, 2023). This view not only worsens the position of women in the family, but also exacerbates their vulnerability to various forms of violence. This contributes to the high rate of domestic violence in various regions, including Semarang City. In fact, the purpose of marriage as stated in Article 1 of the Marriage Law is to create happiness and family welfare based on the principles of equality and justice (Hidayah, 2024).

In the context of Islamic law, domestic violence is contrary to the basic teachings enshrined in the Qur'an and Hadith. Islam teaches that the relationship between husband and wife should be based on affection, mutual respect, and justice. Surah An-Nisa verse 34, which is often referenced in domestic violence discourses, is often misinterpreted textually without considering the historical context and universal Islamic values that prohibit violence of any kind (Ali, 2023; Mir-Hosseini et al., 2022; Omar, 2014). Al-Qurtubi and Ibn Kathir, in their commentaries affirm that the verse is not intended to justify physical violence, but rather to provide moral guidance in resolving domestic conflicts (Mubarak, 2023). However, the public's understanding of this verse is often limited, which has the potential to be used to justify acts of domestic violence.

Meanwhile, domestic violence in an Islamic perspective are often limited to normative and textual analysis. Studies on how people understand and apply hadiths related to the prohibition of domestic violence in daily life are still rare. In fact, Indonesia is a country with a majority Muslim population, and hadith is one of the sources of Islamic law that has an important role in shaping the legal culture of society (Faisal, 2023; Karimullah, 2022). Therefore, it is important to examine how the concept of "Living Sunnah" or the application of hadith in daily life plays a role in preventing domestic violence. "Living Sunnah" refers to the study of the interaction of Muslim communities with hadith in a specific social context, where hadith is not only understood as a text, but also implemented in the practice of life.

This research seeks to answer important questions about how the people of Semarang City understand and apply hadiths related to the prohibition of domestic violence. The study also examines the role of various community groups, including judges, advocates, security forces, and the general public, in implementing Islamic values that prohibit violence. By using a qualitative approach and rich data, this research is expected to provide new insights into the relationship between religious understanding, legal culture, and domestic violence prevention efforts. The results of this study are also expected to be a reference for policy makers in formulating more

effective strategies to overcome domestic violence, both through positive legal approaches and cultural and religious approaches.

2. METHODS

This study uses a qualitative approach with a descriptive method to analyze social phenomena (Rodriguez & Storer, 2020), especially related to the understanding and application of hadith about the prohibition of domestic violence (KDRT) in Semarang City. The qualitative approach was chosen because it provides space to delve deeper into the experiences, understandings, and practices of people in certain social and cultural contexts. In this study, the researcher focuses on the study of "Living Sunnah," which is the study of how hadith is understood, contextualized, and applied in the daily life of the Muslim community. This method is considered relevant to explore the interaction between religious doctrine and social dynamics in an effort to prevent domestic violence.

Primary data includes hadiths relevant to the prohibition of domestic violence taken from the books Sahih Bukhari and Sahih Muslim, as well as in-depth interviews with various levels of society in Semarang City, including judges, advocates, TNI/Polri officials, and community leaders. The interviews were conducted to explore their understanding of the hadith, their experience in handling domestic violence cases, and their views on the relationship between religious law and positive law in this context. Secondary data was obtained from supporting literature, such as books, journal articles, and official documents, including Law Number 23 of 2004 concerning the Elimination of Domestic Violence and publications related to the domestic violence phenomenon in Indonesia (Mandala, 2019).

Data collection is carried out through several strategic steps. *First*, the researcher identifies hadiths that are relevant to the research theme. These hadiths are analyzed textually to understand their main message and contextualized with the social situation of the community in Semarang City. *Second*, the researcher conducted field observations to understand the social dynamics related to the application of the hadith. These observations were carried out in various community environments, such as religious justice institutions, advocate offices, and local communities. *Third*, the researcher conducted semi-structured interviews with 36 respondents who were selected based on their profession and role in society, such as judges, advocates, security forces, and the general public. This interview is designed to explore their perspectives on the concept of domestic violence, the role of hadith in its prevention, and the challenges faced in implementing religious values in a modern social context.

Data analysis was carried out with an inductive approach, where data obtained from various sources were analyzed thematically to identify patterns, themes, and relationships between public understanding of hadith and social practices related to domestic violence. The first step in this analysis is data coding, where each finding from the interviews and observations is categorized based on key themes, such as understanding hadith, the application of religious law, and the relationship with positive law. Furthermore, the researcher blended these findings with relevant theories, including Lawrence M. Friedman's theory of the legal system, which highlighted the importance of three main components in the legal system, namely the structure, substance, and culture of the law (Friedman, 1975). This theory is used to analyze how the legal system in Semarang City, both religious-based and positive, interacts with the community's legal culture in preventing domestic violence.

3. RESULTS AND DISCUSSION

Identification of the Phenomenon of Domestic Violence in Semarang City

Domestic violence (KDRT) has become one of the significant social problems in Semarang City in the last three years. Based on data from the Semarang City Women's Empowerment and Child Protection Office (DP3A), the number of domestic violence cases shows an alarming

increasing trend. In 2021, there were 156 cases of domestic violence. This figure has increased drastically in 2022 to 228 cases, reflecting an increase of 46% within one year (Purnamasari, 2023). As of November 2023, data from the Violence Against Women and Children Information System (ASIK PAK) application shows that 188 cases of domestic violence have been reported, with 178 victims of them being women. Domestic violence victims are dominated by women of productive age, which illustrates the high level of vulnerability of women to various forms of domestic violence (Hoeffler, 2017; Lopian et al., 2022).

Domestic violence in Semarang City is not only limited to physical violence, but also includes various other forms of violence (Martitah et al., 2024). Physical violence includes beatings, persecution, and violence that causes serious injuries or even death. Psychological violence includes verbal actions, such as insults, threats, or intimidation, that impact the victim's mental health (Sanders, 2018; Sari & Retnaningsih, 2024). Meanwhile, sexual violence includes the forced sexual relationship without consent, even in the context of marriage. Another form that often occurs is economic neglect, where the perpetrator, usually the husband, does not fulfill his financial obligations to the family, thus causing economic suffering for the wife and children (Apatinga & Tenkorang, 2021).

This phenomenon cannot be separated from the cultural roots and social structure of society which is still dominated by patriarchal values. The deeply entrenched patriarchal culture in Semarang City creates an imbalance in roles between men and women, where men are often considered the dominant and superior party. This view puts women in a subordinate position, making them vulnerable to becoming victims of domestic violence (Aziz et al., 2020). In addition, the unequal division of gender roles in the household, where women are considered to be fully responsible for domestic work, also contributes to tensions and conflicts that lead to violence. Economic factors have also exacerbated the situation, especially in families with unstable financial conditions. Tensions due to economic pressures often trigger aggressive behavior that has an impact on domestic violence (McKie, 2005).

In addition to cultural and economic factors, low legal awareness among the community is another cause of the high rate of domestic violence. Many people do not understand women's rights and legal protection regulated in Law Number 23 of 2004 concerning the Elimination of Domestic Violence. As a result, many cases of domestic violence go unreported, making it difficult to get the right legal intervention. In fact, legal protection for victims of domestic violence is very important to prevent further violations of human rights and the dignity of victims (Herawati, 2024).

The impact of domestic violence is not only felt by direct victims, but also affects children and society as a whole. Domestic violence victims, both women and children, often experience prolonged physical and psychological trauma, such as depression, anxiety, and post-traumatic stress disorder (PTSD) (Sabri, 2021). Children who grow up in a violent family environment tend to experience emotional disorders, such as low self-confidence, and have a greater risk of becoming perpetrators or victims of violence in adulthood (Karina & Banjarnahor, 2024). This impact not only harms individuals, but also adds to the social burden on society, such as increasing health and social protection costs, as well as a decrease in overall community productivity (Friedman, 1975).

In the context of Semarang City, it is important to utilize statistical data and analysis of domestic violence trends as a basis for mapping prevention and case handling strategies. Local governments, through DP3A, can use this data to identify the most vulnerable community groups and areas with the highest case rates. Collaboration between institutions, including religious justice institutions, police officers, and community organizations, is needed to increase public education about women's rights and the importance of reporting domestic violence cases. This education can be done through public campaigns, training, and community discussions involving various parties, including religious leaders and local leaders.

With a deeper understanding of the domestic violence phenomenon in Semarang City, strategic measures for prevention can be formulated more effectively. In addition to a positive legal approach, the integration of religious values, such as hadiths on the prohibition of violence, also needs to be implemented in people's daily lives. This is expected to create a fairer legal culture and is in line with Islamic principles that uphold justice, compassion, and respect for human rights.

Understanding of the People of Semarang City about the Hadith on the Prohibition of Domestic Violence

The public's understanding of the hadith that prohibits domestic violence (KDRT) in Semarang City varies widely, depending on the educational background, profession, and access to religious literature. The study found that although the majority of people are familiar with the concept of prohibition of violence from a positive legal point of view, a deep understanding of religious values, especially hadith, is still limited to certain groups. The majority of people are more likely to refer to Law Number 23 of 2004 concerning the Elimination of Domestic Violence than to religious teachings that regulate similar matters. This phenomenon shows that religious knowledge in relation to domestic violence needs to be strengthened through a more comprehensive approach to religious education.

Professionals, such as judges, advocates, and TNI/Polri officials, show a relatively better understanding of the hadiths that prohibit domestic violence than the general public. Religious court judges, for example, consistently refer to Surah An-Nisa verse 34, especially to the word "*wadribuuhunna*" which is often misunderstood as the justification of violence. In practice, the judge interprets the verse as the last step in an effort to educate, not in a textual sense to carry out a beating. They also refer to a hadith narrated from Aisyah RA, which states that the Prophet PBUH never hit women and was an example in treating his family with affection.

In contrast to judges, advocates in Semarang are more likely to understand domestic violence from a positive legal point of view. Although some advocates have knowledge of hadith, their main focus is on protecting victims under applicable laws. One of the advocates, RM. Djoko Hardiyono, stated that domestic violence can be physical or psychological, and their main task is to provide legal protection to victims in accordance with applicable laws. However, there are also advocates such as Agus Muhamad Ali Maghfur who try to integrate religious values in providing understanding to his clients about the importance of maintaining harmony in the family based on Islamic teachings.

Meanwhile, TNI and Polri officers in Semarang, especially those involved in the women and child protection unit, showed mixed understanding. Most of the officials are more exposed to positive legal regulations and government regulations related to the protection of domestic violence victims, but their understanding of religious values, including the hadith on the prohibition of domestic violence, is still limited. One of the officials, Khanif, stated that his role was more focused on law enforcement than providing religious education, although he realized the importance of religious values in shaping a better legal culture.

On the other hand, the general public has a shallow understanding of the hadith prohibiting domestic violence. Based on a survey conducted on 36 respondents, the majority of them know the concept of prohibiting domestic violence through mass media and social campaigns, not from in-depth religious studies. Around 60.6% of respondents admitted to knowing the verses of the Qur'an that prohibit domestic violence, but only 45.5% knew the relevant hadith. This fact reflects that the public's understanding of hadith is still far from optimal and is more influenced by media exposure than formal religious education.

Factors that affect people's understanding of the hadith prohibiting domestic violence include the level of religious education, access to Islamic literature, and personal experience. Respondents with a strong religious education background tended to have a better understanding of hadith,

while those who relied solely on general education tended to have a poor understanding of the religious values underlying the prohibition of violence. In addition, personal experience also plays an important role. People who have been victims or witnessed domestic violence tend to be more concerned about this issue and find out more about religious teachings that prohibit violence.

Overall, the understanding of the people of Semarang City about the hadith prohibiting domestic violence still needs to be strengthened, especially through religious education and focused social campaigns. The integration between religious values and positive law needs to be improved so that people not only understand the law as a formal rule, but also as a value that is in line with their religious teachings. Thus, public awareness of the hadith prohibiting domestic violence can increase, and the practice of domestic violence in society can be significantly suppressed.

Application of Hadith Values in Community Life

The application of hadith values that prohibit domestic violence (KDRT) in Semarang City shows complex dynamics, depending on the social, educational, and professional background of the community. This study found that most people have an understanding of the importance of prohibiting domestic violence, although the practice of implementing it is not fully optimal. In daily life, the application of hadith values is often colored by people's subjective perceptions, which are influenced by cultural factors, social norms, and legal awareness.

Professionals, such as judges, have a significant role in implementing hadith values in people's lives. In practice, judges in the Semarang City religious court often use hadith as the basis for considering domestic violence cases. For example, a hadith narrated from Aisyah R.A., which states that the Prophet PBUH never hit women, is an important reference in assessing cases involving violence against wives. The judge also referred to Surah An-Nisa verse 34, with the interpretation that the word "*wadhribunhunna*" is not a justification for violence, but rather as a last step in educating, which must be done in a way that does not hurt (KH. Abdul Qadir, 2023). This implementation shows an effort to harmonize religious values with positive law in an effort to prevent domestic violence.

Among advocates, the application of hadith values is also manifested in the form of advocacy and education to clients. Advocates such as Agus Muhamad Ali Maghfur often emphasize the importance of maintaining family harmony based on Islamic teachings when handling domestic violence cases. Most advocates in Semarang City understand that violence is not only contrary to positive law, but also to Islamic principles that emphasize compassion and justice in the household. However, the main challenge faced by advocates is the low awareness of clients about relevant hadith and religious teachings, so a sustainable educational approach is needed.

Security forces, such as the TNI and the National Police, have an important role in handling domestic violence cases and protecting victims. However, this study found that the application of hadith values among officials focuses more on positive law enforcement than on a religion-based approach. Most of the officials interviewed stated that they are more familiar with formal legal regulations, such as Law Number 23 of 2004, than religious teachings. However, there are some officials, such as Khanif, who try to combine the role of law enforcement with a religious approach, especially in providing understanding to the public about the importance of prohibiting domestic violence.

Meanwhile, among the general public, the application of hadith values about the prohibition of domestic violence tends to vary. Some people apply hadith in the form of not committing physical violence against their family members, such as wives and children. However, some other forms of violence, such as psychological violence and economic neglect, are still frequent. The study found that around 45% of married respondents admitted to trying to apply hadith in their family life by maintaining household harmony and avoiding acts of violence. However, others admit that the

application of religious values is often disrupted by economic pressures and social norms that still support patriarchy.

The main challenge in implementing the hadith values about the prohibition of domestic violence is the gap between understanding and practice. Although many people are aware of the hadith that prohibits violence, its application is often hampered by textual perceptions of religious teachings and low legal awareness. For example, Surah An-Nisa verse 34 is often misunderstood as a justification for violence, so efforts are needed to provide a contextual and educational interpretation to the community.

The application of hadith values also depends on the legal culture of the community. Based on Lawrence M. Friedman's theory, legal culture reflects people's values, attitudes, and habits in practicing the law. In Semarang City, the legal culture of the Muslim-majority community supports the application of hadith values, especially in terms of not committing physical violence. However, there are still obstacles in building collective awareness to prevent other forms of violence, such as psychological and economic violence.

Overall, the implementation of hadith values about the prohibition of domestic violence in Semarang City has shown progress, although there are still challenges that need to be overcome. The integration of religious teachings and positive law can be a strategic step to increase public awareness and encourage better practices in daily life. Religion-based education, social campaigns, and community-based approaches can be solutions to strengthen the application of hadith values and create a harmonious and violence-free family culture.

Synergy between Hadith, Positive Law, and Legal Culture in Preventing Domestic Violence

The synergy between hadith, positive law, and community legal culture is one of the main keys in efforts to prevent domestic violence (KDRT) in Semarang City. This study found that these three elements complement each other in creating an effective system to prevent and handle domestic violence cases. Hadith, as a source of religious teachings, provides a strong normative and moral foundation for prohibiting all forms of violence. Positive laws, such as Law No. 23 of 2004 on the Elimination of Domestic Violence, provide a formal legal framework to protect victims and sanction perpetrators. Meanwhile, the legal culture of the community plays an important role in ensuring the implementation of religious and legal values in daily life.

In the context of the hadith, the prohibition of domestic violence is affirmed through the teachings of the Prophet Muhammad which emphasizes the importance of compassion, justice, and respect in family relationships. The hadith narrated by Aisyah RA., for example, states that the Prophet never hit women and always treated his family with tenderness. These values are in line with the main purpose of marriage in Islam, which is to create *sakinah*, *mawaddah*, and *rahmah* in domestic life. Surah An-Nisa verse 34, which is often misunderstood as a justification for violence, actually provides moral guidance on how to handle family conflicts in an educational and painless way.

Positive law in Indonesia is also in line with the values of hadith in prohibiting domestic violence. Law Number 23 of 2004 expressly states that domestic violence is a violation of human rights and the dignity of victims. The law regulates various forms of violence, ranging from physical, psychological, sexual, to economic neglect, and provides protection mechanisms for victims, including counseling services, shelters, and legal assistance (Herawati, 2024). In Semarang City, the implementation of this positive law is supported by institutions such as religious courts, the police, and community organizations that are active in handling domestic violence cases.

However, the synergy between hadith and positive law does not always run smoothly. One of the main challenges is the lack of public understanding of the linkages between the two elements. Many people understand positive law as a rule that is separate from religious values, so its

implementation tends to be formalistic and does not touch on moral aspects. On the other hand, some community groups only refer to religious teachings without understanding positive law, so they are less aware of the rights and protection mechanisms provided by the state. This imbalance points to the need for better integration between religious education and legal education in domestic violence prevention campaigns.

The legal culture of the community also plays an important role in supporting or hindering this synergy. According to Lawrence M. Friedman's theory, legal culture includes the values, attitudes, and habits of the community in practicing the law. In the city of Semarang, the legal culture of a Muslim-majority community provides a great opportunity to integrate hadith values and positive law. For example, many people understand that not committing physical violence against a partner is part of religious teachings, even though they do not fully understand the details of positive laws about domestic violence (Friedman, 1975). However, the patriarchal culture that is still strong in some communities is a significant obstacle. This culture often justifies acts of violence as a form of "discipline" within the household, which is contrary to religious and legal values.

The synergy between hadith, positive law, and legal culture is also seen in the handling of domestic violence cases in religious courts and the police. Religious court judges often use religious values in considering domestic violence cases, while the police, especially the women and child protection unit, prioritize a positive legal approach. These two approaches can complement each other, provided there is good coordination between the two institutions (Apatinga & Tenkorang, 2021; Friedman, 1975; Sari & Retnaningsih, 2024). On the other hand, community organizations and religious leaders have an important role in bridging the gap between religious values and positive law by educating the public about the importance of preventing domestic violence.

To strengthen this synergy, strategic measures are needed that include education, social campaigns, and collaboration between institutions. First, religious and legal education needs to be combined in the formal and informal education curriculum. Religious messages about the prohibition of domestic violence can be conveyed through sermons, recitations, and community discussions, while legal education can be carried out through training and seminars. Second, social campaigns need to highlight the alignment between religious values and positive law in prohibiting violence, so that people understand that these two elements support each other. Third, collaboration between religious courts, the police, and community organizations needs to be improved to create a holistic system in handling domestic violence cases.

Overall, the synergy between hadith, positive law, and community legal culture in Semarang City has great potential to prevent domestic violence and create a harmonious family environment. However, this synergy requires consistent and coordinated efforts to overcome existing obstacles, especially in terms of understanding and implementation. With the right approach, religious and legal values can come together to create a legal culture that supports justice and well-being in the family.

Perspectives on Legal System Theory in the Context of Domestic Violence

In analyzing the phenomenon of domestic violence (KDRT) in Semarang City, the legal system theory put forward by Lawrence M. Friedman (1975) became a relevant conceptual framework. This theory highlights that the legal system consists of three main components, namely structure, substance, and legal culture. These three components are interrelated and play an important role in determining the success of the implementation of the law, including in the context of domestic violence prevention.

Legal Structure: The Role of Institutions in Domestic Violence Prevention

The legal structure includes institutions tasked with carrying out legal functions, such as religious courts, police, and institutions for the protection of women and children (Horwitz, 1977).

In Semarang City, the role of religious justice is very significant in handling domestic violence cases, especially those involving divorce due to violence. Judges in religious courts not only apply positive law, but also use religious values as a guide in making fair and wise decisions. For example, judges often refer to the hadith of the Prophet Muhammad saw which emphasizes the importance of treating couples with affection and justice, as well as rejecting all forms of domestic violence.

The police, especially the Women and Children Protection (PPA) unit, also have an important role in handling reports of domestic violence and protecting victims (Wantu & Sarson, 2020). Officers in this unit are not only tasked with enforcing positive laws, but also providing assistance to victims to ensure that they get adequate protection. However, this study found that the lack of coordination between legal institutions and religious institutions is often an obstacle in handling domestic violence cases comprehensively.

Legal Substance: Conformity between Hadith and Positive Law

Legal substance refers to the regulations, norms, and policies that apply in the legal system. Law Number 23 of 2004 concerning the Elimination of Domestic Violence is the main positive legal framework used to prevent and handle domestic violence (Herawati, 2024). The substance of this law includes a clear definition of domestic violence, prohibited forms of violence, and protection mechanisms for victims (Friedman, 1975; Horwitz, 1977). In this context, the substance of positive law in Indonesia is actually in line with religious values that prohibit all forms of domestic violence (Riyani, 2020).

Hadiths on the prohibition of domestic violence provide a moral foundation that strengthens the positive law. For example, a hadith narrated from Aisyah RA., which states that the Prophet never hit women, is an important reference in building public awareness about the importance of respecting partners (Sallam et al., 2024). This integration between positive legal substance and religious values provides a solid basis for creating a legal system that is not only formal, but also has a moral and spiritual dimension.

Legal Culture: Public Attitudes and Awareness of Domestic Violence

Legal culture reflects the values, attitudes, and habits of the community in practicing the law. In the city of Semarang, the legal culture of the community is influenced by a combination of religious norms and positive law (Friedman, 1975). Most people understand that domestic violence is an act that not only violates the law, but also goes against religious teachings. However, this study found that the patriarchal culture that is still strong in some communities is an obstacle in creating a legal culture that supports gender equality and domestic violence prevention.

Patriarchal cultures often justify acts of domestic violence as a form of discipline, which is contrary to religious values and positive law. In addition, the low public awareness of women's rights and legal protection mechanisms has led to many cases of domestic violence not being reported. This condition shows the need for continuous education to increase public awareness about the importance of reporting domestic violence and taking advantage of the available legal mechanisms.

The Interaction between Structure, Substance, and Legal Culture

The success of domestic violence prevention relies heavily on the harmonious interaction between legal structures, substance, and culture. In Semarang City, the legal structure consisting of religious courts, police, and social institutions has great potential to handle domestic violence effectively. However, this potential can only be realized if it is supported by clear legal substance and a legal culture that supports the application of religious values and positive laws.

For example, when judges in religious courts decide domestic violence cases, they not only refer to positive law, but also consider religious values to give a fair decision. On the other hand, police

officers can strengthen protection for victims of domestic violence by collaborating with religious leaders and community organizations to provide education to the community. This interaction creates a holistic legal system, which focuses not only on law enforcement, but also on prevention and community empowerment.

Social Implications and Recommendations for Domestic Violence Prevention

Domestic violence (KDRT) not only has a serious impact on victims, but also has far-reaching implications for families, communities, and even social stability. The most obvious impact is felt by the victims, especially women and children. Domestic violence victims often experience physical injuries, mental health disorders such as depression and trauma, and a decrease in overall quality of life (Herawati, 2024). Children who grow up in violent families also tend to experience impaired emotional and social development, such as low self-confidence, excessive anxiety, and the potential to become perpetrators or victims of violence in the future.

At the community level, domestic violence contributes to an increase in social and economic burdens, including health costs to treat victims, funding for temporary shelters, and declining community productivity. In addition, domestic violence also creates a domino effect in the form of social disintegration that can affect relationships between communities. The city of Semarang, as one of the areas with a significant increase in domestic violence cases, faces a major challenge to overcome these social implications. Therefore, the prevention of domestic violence is not only the responsibility of individuals, but also the community and the government.

Domestic violence prevention requires an integrated approach between religious values, positive law, and community culture. Religious values, especially those derived from the hadiths of the Prophet , offer a strong moral guide to creating a harmonious household. Hadiths that emphasize the importance of treating couples with affection, as narrated by Aisyah RA, can be used as a basis in religious education to prevent domestic violence. Meanwhile, positive laws, such as Law Number 23 of 2004, provide a legal framework that protects victims and provides sanctions to perpetrators. The synergy between these two approaches needs to be strengthened through continuous socialization and education (Martitah et al., 2024).

Researchers can provide recommendations to support this research. *First*, education and social campaigns are key elements in preventing domestic violence. In Semarang City, religious education can be improved through recitations, Friday sermons, and community-based training involving religious leaders and the community. Educational materials must include an understanding of hadiths that prohibit violence, contextual interpretations of Qur'anic verses related to domestic violence, and the importance of maintaining harmony in the household.

Social campaigns can also utilize mass media and social media to reach a wider audience. Campaign messages must be designed in an inclusive manner, highlighting the alignment between religious values and positive law in prohibiting domestic violence. In addition, it is necessary to conduct training for educators, religious extension workers, and law enforcement officers to improve their understanding of the importance of a holistic approach to preventing violence.

Second, the Semarang City Government can take strategic steps to support the prevention of domestic violence. First, the government needs to strengthen coordination between institutions, such as the religious courts, the police, the Women's Empowerment and Child Protection Office (DP3A), and community organizations, to ensure comprehensive handling of domestic violence cases. Second, the government can provide more affordable and accessible assistance services for victims of domestic violence, such as crisis centers, counseling services, and legal aid.

Government policies should include training and capacity building for law enforcement officers and religious leaders to integrate religious values in handling domestic violence. In addition, the

government can introduce economic empowerment programs for women as a preventive effort to reduce financial dependence which is often a trigger for domestic violence.

Third, at the community level, there is a need for local initiatives to build support networks for domestic violence victims. Community groups, such as majelis taklim or citizen discussion forums, can serve as a space to share information, provide moral support, and raise awareness about victims' rights (Murniati et al., 2023). On the other hand, individuals must also be encouraged to take an active role in preventing domestic violence, both through case reporting, providing education to families, and creating a healthy household environment.

The success of domestic violence prevention strategies can be measured through various indicators, such as a decrease in the number of reported domestic violence cases, increased public awareness of religious and legal values related to domestic violence, and the success of economic empowerment programs for women. In addition, periodic surveys on public perceptions of domestic violence and the effectiveness of support services can also be used to evaluate the success of interventions that have been carried out.

4. CONCLUSION

This study shows that domestic violence (KDRT) in Semarang City is still a serious issue with a wide social impact. Although the community has a mixed understanding of the hadith that prohibits domestic violence, the implementation of these religious values in daily life has not been fully optimal, especially in preventing psychological and economic violence. Positive law, such as Law Number 23 of 2004, has provided a formal protection framework, but the synergy between religious values, positive law, and community legal culture still needs to be strengthened. Domestic violence prevention requires a holistic approach that includes religious and legal education, social campaigns, and economic empowerment for women. With effective integration of religious teachings and positive law, the city of Semarang can be a model in creating a harmonious, prosperous, and violence-free family.

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