

QS An-Nisa: 34: Islamic Psychological Counseling Treatment on Misperception-based Domestic Violence Cases

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ABSTRACT It takes 20 treatment times in two semesters to restore the subject's beliefs and new lifestyle. Through the design of a single subject design (A-B-A), observations, interviews, historical studies at founding the essence of causes, and Islamic psychological counseling treatment, verification of treatment instruments and data analysis using framing analysis and subject behavior. The results of the study found that 1) the factors causing the perpetrators of violence in the household based on misperception of QS An-Nisa:34, so that men feel they have the right to power over women, causing gender inequality on husband and wife relationships in the household. 2) the decrease in the frequency of the subject's violence against his wife, from hitting behavior, saying rudely, not acknowledging children in a legal marriage relationship, threatening to pour battery water, breaking household appliances, draining wife's property into awareness to stop and not repeating it again, apologize and plead with It is very important for the wife to still accept him as a husband and be more affectionate and considerate to the children.

KEYWORDS gender based violence, Islamic counseling guidance treatment

I. INTRODUCTION

Intertwining family life is an individual choice. Marriage is one of human rights. But, whether someone gets married or not depends on each individual. Getting married, of course, the main intention should be in the name of worship so that someone is more prepared to face all the risks of marriage and live it legally. But, when you have chosen to get married, you should be ready to go through everything. When you are married, naturally, it is your destiny to live it, whether to get the ideal partner or not to live with it. With prayer and effort, of course, something that is already in front of our eyes can be changed for the better. However, if you have tried what you have not achieved, certainly, you have to do of all is accept destiny by not getting tired of fight continuing to change matters for the better.

One that often occurs in the household are both physical, psychologically, economical and also sexual violence. One the violence act can be implicated to other violence. In order to break the chain of violence, it is necessary to carry out a careful analysis of the reasons behind the violence. Through an analysis of the causes of domestic violence, it is hoped that the breaking of the chain of attachment and behavior change can be analyzed, so that the happiness can be restored to families who have chosen to marry. One analysis of the causes is a misunderstanding of the interpretation of Q.S. An-Nisa': 23. The following verse in Q.S An-Nisa: 34.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا قَضَى اللَّهُ بَعْضُهُمْ عَلَى بَعْضٍ وَبِمَا أَنْتَقُوا مِنْ
 أَمْوَالِهِمْ قَالِ الصَّالِحَاتُ قَاتِبَاتٌ لِّأَنفُسِنَّ مَا حَفِظَ اللَّهُ وَاللَّاتِي تَحَاوُونَ
 نَشُورَهُنَّ فَمِعْظُوهُنَّ وَأُخْرُوهُنَّ فِي الْمَضَاجِعِ وَآخِرُوهُنَّ قَلْبًا أَطَعْتِكُنَّ قَلْبًا
 تَبِعُوا عَلَيْكُنَّ سِدِّجَلًا لِّئِنَّ اللَّهَ كَانَ عَلِيمًا كَرِيمًا

Based on the verse above, there are differences and can lead to interpretation misunderstanding of the verse which results in the formation of behavior patterns towards partners and tends to be physical violence which results in psychological violence as well. Moreover, what is taken is only one word "yadhribu" as an excuse for an "order" to commit violence. Constructing the meaning of "an yadhribu" into a positive meaning is a treatment step for a family that has had a wrong understanding in interpreting it. It is proven that with this wrong foundation there has been successive violence, starting from the harsh words issued, behavior, prejudice against the partner so that the partner feels pressured and does not forget the words and behavior that emerge from the partner. What's even worse is that "sex services" in the household become a "hell" because the basic mindset that women have as victims of "yadhribuuna" can't forget the trauma, so that "sex services" in the household can't become heaven again in family life. The emergence of domestic violence causes inequality in the husband's relationship which should be happiness turned into suffering and even all family members including children A household is built to meet each other's mutual needs, because the domestic violence emergence is the opposite. A case occurred that the subject had the right to hurt his wife, because of jealousy based on QS An-Nisa: 34 "I am rude to my wife, ordered by the Quran". Islamic psychological counseling is given to the subject through the correcting back stage in understanding QS An-Nisa: 34, what's on the subject's mind (reassessment), understand the cycle of self-rage, change the pattern of beliefs about QS An-Nisa:34, change awareness and behavior, learn to correct mistakes and learn to apologize to partners and all family members and accept all risks of being separated or staying together.

Research tries to answer research questions as follows.

RQ 1. What is the meaning of the subject in QS An Nisa': 34?

RQ 2. What does changes that occur after gender treatment

II. Family Happiness

Marriage in Islam as a rule to beatify family and all worth worship. Therefore, marriage is the sunnah of the Prophet, but because marriage is a human right, a person may choose whether to marry or not. But, when you are married, happiness is the main goal. Although the definition of happiness (Yamamura & Tsutsui, 2021) is certainly not the same between one couple and another, family happiness can be measured by achieving the main goal of worship as the goal of marriage (Kieron Barclay, 2022). As well as achieving the goals chosen by each family.

III. Break Loose Yourself From Gender-Based Domestic Violence

Domestic violence (Elisa Ruth Straub, Constantin Schmidts, Wilfried Kunde, Jinhui Zhang, 2022) can be sexual, economic, physical, psychological, psychological. One type of violence is not purely one-sided, but can have implications for other violence. Because violence is a condition that disturbs family harmony, all family members should free themselves from violence (Jacques van Lankveld, Marieke Dewitte, Viviane Thewissen, 2021). If subject's gotten stuck stuck in violence, immediately supposed to stop it with self-control, emotions, performing ablutions, forgiving each other and clear communication (Coutinho& Laflamme, 2023), so that you are not trapped in your own emotions in uncertainty, prejudice, which could be wrong.

IV. METHODE

Design

Experimental research design (Creswell J. and Wisdom JW., 2013) because it provides counselling treatment for changing the behavior due to misinterpretation of the Quran An-Nisa: 34. Then measured the changes that occurred before and after the treatment

A¹ - B - A²

First condition Treatment Final condition

Single subject design (Fraenkel, J.R & Wallen, 2009)

Subject

The subjects chosen was single subject who had been married for 7 years, male, 33 years old. Already has two children and is still bound in a legitimate marriage. Always saying "doesn't the Quran allow us to hit women" and expressed many times". He also has wrong emotional expressions and stems from a wrong interpretation of the Quran such as "I splashed my wife's face so that no man will want to be with her anymore", "he is not my son" while still being married.

Data collection technique

Observations to collect behavior that can be assessed is due to violence committed by the subject how to express "violent bias based on QS An Nisa':34" emotional expression actions expressed through verbal and non-verbal behavior during treatment process. What do and say to the couple (Gay, L.R, Mills, Geoffrey E, 2012).

Cognitive restructuring dialogic interviews on the interpretation of QS An-Nisa: 34, interviews in treatment to reduce domestic violence and endeavored to reinstate happiness in the household.

Table 1. Treatment instruments

Number	Treatment material	Frekuensi	Time
1	Human rights understanding and brainstorming	3x	weekly
2	Understanding husband's obligations in the family & brainstorming		
3	Gender bias due to the interpretation perspective that is greeting towards meaning QS An-Nisa:34	4 x	weekly
4	Analyze the violent words and appeared behaviors	4 x	Weekly
5	Planning, and decision making in changing new minds	4 x	Weekly
6	A new thought and behavior style commitment	3x	Weekly

Qualitative data analysis

Qualitative data analysis (Guadix, Carrillo-Castrillo, Onieva, & Navascués, 2016) was carried out with the stages of data collection, data verification, conclusions and data extracts according to the context of gender analysis based on Q.S. An-Nisa 34. Harvard analysis to explore gender inequality in families by questioning the division of labor between women and men as well as differences in their access to and mastery over sources of life which in turn cause violence in the home originate from a wrong interpretation of the Quran.

V. RESULT

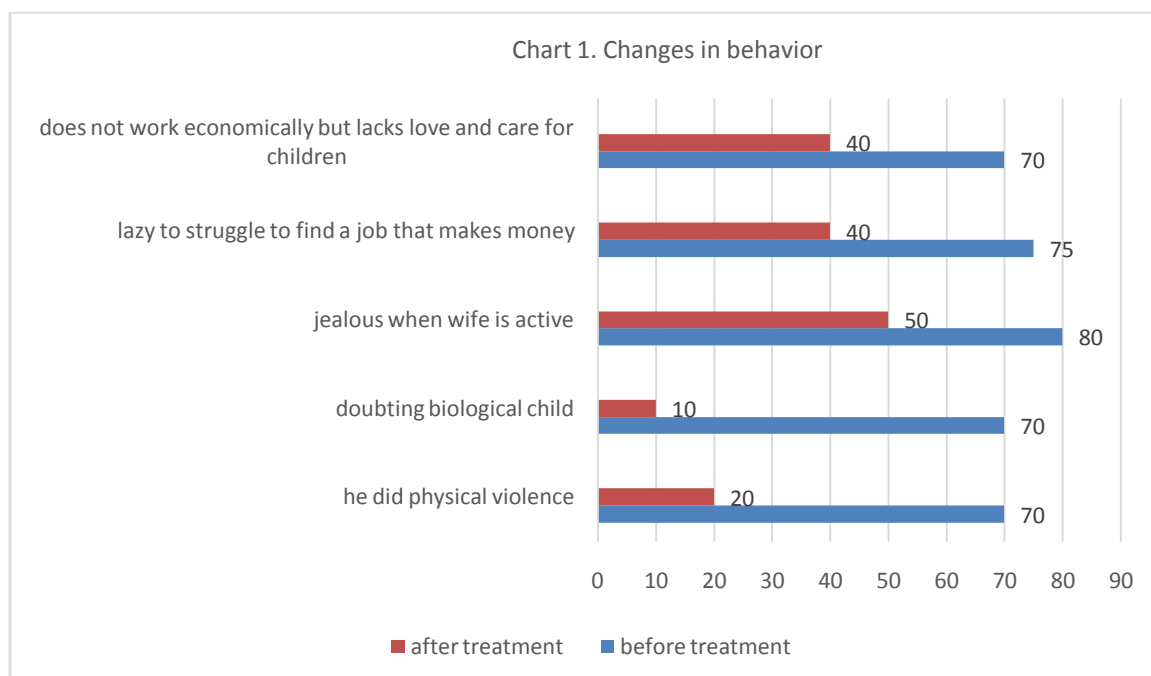
Result 1. The domestic violence source comes from Misconceptions in QS An Nisa': 34.

Table 2. Misconceptions

Subject code	The subject's words revealed said
A	"The Quran orders to beat women who don't obey their husbands"
A	"toldno..."is he my son?"

A	don't flush battery water if no one wants to be with you
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Result 2. Changes that occur after gender treatment



VI. DISCUSSION

Violence that occurs in the household (Cross, Emily J.; Overall, Nickola C.; Low, Rachel S. T.; Henderson, 2021) is based on a misunderstanding of the Quran as found in finding 1 due to the cultural construction that the rulling man in the household can look down on his partner. When a spouse leaves the house to work, it is also suspected of being excessive when the wife demands the right for the children to be cared for, the husband does not give it and when the husband is told to go for economic work to support the family, it is not done, and when the wife go works the husband does not want to complete domestic work such as washing clothes while cleaning the house while the children are at school. learning is not also motivated and accompanied. In the beginning, the husband didn't understand the obligations (Carole & Dana (2023) and the wife didn't dare to demand that the husband do domestic work so that there was a double barden in the family.

If domestic violence occurs, the happiness and comfort of communication in the home is not balanced. The child is also embarrassed when asked what his father does, "just sleep, ma'am". If you want to answer privately, it's not that the father doesn't have a business, "so actually when the housework can be done by men, the mother can

give instructions to the child if asked about private work, "how much wages do you wash?" choose husband and wife who work economically ". However, if this is not the case, so the harmony of the family will be threatened. Marriage (Sejal, Foxx, & Flowers, 2019) should be happy, because domestic violence (Hashem, 2023) changes otherwise.

Moreover, the main thing is the subject's belief that the Quran commands beating a wife who doesn't obey her husband without seeing in what way the wife actually doesn't obey. In the perspective of Q.S. An-Nisa: 34, the husband may demand that the wife performs the obligation of sexual services not in other services, sex services to husbands and on the contrary are spiritual maintenance obligations for the couple, because the main happiness in marriage is the fulfillment for the couple to get and provide sexual services. Due to shar'i or health reasons (Howard Liu, Sullivan, 2021) sexual services cannot be fulfilled, so letting each other be sincere is up to each partner. This matter needs to be understood and not to let the refusal of sex services cause one of you to commit adultery, because seeking sex services for another (Wright, 2023), unless having an affair is certainly outside the provisions of the Islamic religion.

VII. CONCLUSION

Before marriage, it is necessary to communicate about the economy, sex, express emotions when angry, find solutions to things that are not known in the loveboomed pattern. or partner's parenting patterns including understanding gender, and all its attributes need to be understood. In a happy family, conditions that are free from violence can be created by understanding each other's rights and obligations, reminding each other, and communicating about things that can be stopped so that there is no domestic violence, including against spouses and children as well as all members. family. Restraining the words and behavior emotions, so as not to hurt one another is one effort to stop domestic violence and forgive one another. The theoretical implication is that in providing treatment for Islamic psychological counseling guidance, it is necessary to explore Islamic teachings in order to explain Islamic teachings as concepts and guidelines for proper behavior and following the right teacher to understand these teachings. The practical implication is that exploring the factors causing domestic violence can be traced from the perception of wrong teachings so that the handling of subject behavior based on the discovery of misperceptions of incorrect teachings can be used as an effort to return the subject to the correct perception of Islamic teachings and use religious teachings at the same time. As a treatment subject in this case, the perpetrator's at home. Further advice, it is necessary for both husband and wife to work hard to stop domestic violence.

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