



THE VALUE OF SUFISM AS A PREVENTION OF DOMESTIC VIOLENCE

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Abstrak:

Kekerasan dalam rumah tangga diartikan sebagai tindak kejahatan yang konteksnya suatu hubungan yang intim. Baik kekerasan dalam bentuk fisik, psikis, emosional, seksual ataupun terlantarnya anggota keluarga. Islam memerintahkan para suami agar memperlakukan istri dengan cara yang baik. Islam juga mengajarkan etika dan moral serta dibenarkan oleh syar'i. Peneliti memfokuskan tentang nilai-nilai tasawuf sebagai upaya pencegahan kekerasan dalam rumah tangga, sehingga rumusan masalahnya antara lain: (1) Apa pengertian kekerasan dalam rumah tangga? (2) Apa saja faktor-faktor kekerasan dalam rumah tangga? (3) Bagaimana dampak kekerasan dalam rumah tangga? (4) Bagaimana nilai-nilai ajaran tasawuf sebagai pencegah kekerasan dalam rumah tangga?. Jenis penelitian yang digunakan dalam penelitian ini yaitu kepustakaan (library research) dalam hal ini peneliti menentukan literatur-literatur yang ada korelasinya dengan peran tasawuf terhadap kekerasan dalam rumah tangga. Penelitian ini menggunakan pendekatan kualitatif dengan metode yang digunakan adalah deskriptif analisis yakni penguraian secara teratur seluruh konsep yang ada masih berkaitan dengan pembahasan. Penerapan nilai-nilai tasawuf seperti muhasabah, qanaah, ridha, sabar dan syukur dalam kehidupan sehari-hari akan membuat rumah tangga kedalam keluarga yang baik dan menghindarkan dari pertikaian.

Keywords: Kekerasan dalam rumah tangga; Tasawuf; Spiritual

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Abstract:

Domestic violence is defined as a crime in the context of an intimate relationship. Both violence in the form of physical, psychological, emotional, sexual or neglected family members. Islam commands husbands to treat their wives in a good manner. Islam also teaches ethics and morals and is justified by syar'i. The researcher focuses on the values of Sufism as an effort to prevent domestic violence, so that the formulation of the problem includes: (1) What is the meaning of domestic violence? (2) What are the factors of domestic violence? (3) What is the impact of domestic violence? (4) What are the values of Sufism as a deterrent to domestic violence? The type of research used in this study is library research, in this case the researcher determines the literature that has a correlation with the role of Sufism on domestic violence. This study uses a qualitative approach with the method used is descriptive analysis, namely the regular breakdown of all existing concepts that are still related to the discussion. The application of Sufism values such as muhasabah, qanaah, ridha, patience and gratitude in daily life will make the household into a good family and avoid conflict.

Keywords: *Domestic violence; Sufism; Spiritualism*

INTRODUCTION

A person will start a new life after marriage. They began to carry out obligations and share the roles with the partner. A harmonious family will be created if a person's duties and obligations are appropriate to the function of the role. Living a married life certainly cannot be separated from various kinds of problems that must be faced together. So the rise of feeling in mutual understanding and a sense of togetherness in living marriage life is much needed in order to be capable of dealing with various problems and make the desired marriage life come true.

The dream of a couple in the marriage life is a harmonious family, loving and being happy, but the reality shows many couples do not feel harmony in their household life. They feel depressed because of domestic violence they experience in married life. Whether in the form of physical, psychological, emotional, sexual, or neglected family members. The cause

of domestic violence (KDRT) can come from factors within the family or outside the family, whether carried out by individuals or together.¹

Domestic violence usually occurs because of an unequal relationship between the domestic violence abuser and the victim in a family. For example, the relationship between husband and wife, parents and children, or in the relationship between the boss and the assistants. This kind of relationship is unconstant and continuously changed along with the change in household life. However, in principle, this relationship will make the person who has the dominant power in that circle tend to be the abuser and the other person become the victim. For example in a husband and wife relationship, the husband dominated the relationship physically and economically based, which might lead the husband to become the domestic violence abuser while the victim is the wife.

However, in some cases, the wife has more power in her social status than her husband for example, when the wife is a financially mature person, highly educated, from a wealthy family and so on the wife can potentially be a domestic violence abuser and the victim is the husband. The same thing can also happen when a child reaches adulthood, have adequate finances, and has a good image, meanwhile, their parents only come from a family which is economically disadvantaged, has an aging physique, and so on it will make that child have a great tendency to violence their parents.²

Sun Choirol Ummah in his research at the Sleman Religious Court explained the case of a highly educated wife who is busy with crowded activities, piled up work, and unstable emotional conditions affect her perspective in dealing with every problem in the household. In this case, the commitment in marriage turns into the achievement of individualist desires. Furthermore, it's getting worse since the negative influence of communication and technology tools that cause wives easier to avoid problems in the household when their rights of their husbands are fulfilled yet so that the wife betrays their husband comfortably.³

Violent behavior is also a response to stressors that have been through by someone that is shown through actual acts of violence against themselves, others, or the environment in the form of non-verbal and verbal. [4] Mental disorders such as stress, confusion, and so on exist because someone

¹ Edwin Manumpahi, Shirley Y.VI Goni, and Hendrik W Pongoh, "Kajian Kekerasan Dalam Rumah Tangga Terhadap Psikologi Anak Di Desa Soakonora Kecamatan Jailolo Kabupaten Halmahera Barat," *E-Journal "Acta Diurna"* 5, no. 1 (2016): 1.

² Nur Rofiah, "Kekerasan Dalam Rumah Tangga Dalam Perspektif Islam," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 1 (2017): 31–44, <https://doi.org/10.15575/jw.v2i1.829>.

³ Sun Choirol Ummah, "Kasus Cerai Gugat Pada Istri Berpendidikan Tinggi," *Humanika* 11, no. 1 (2018): 1–16, <https://doi.org/10.21831/hum.v11i1.20995>.

experiences a spiritual emptiness. Spiritual emptiness leads humans to experience mental disorders or illnesses that change their lifestyle become more consumptive and individualistic. Mental disorders are usually difficult to cure through medical treatment. The diseases related to the human mind can only be cured by spiritual methods or through Sufistic medicine.⁴

In Islam, domestic violence is not specifically discussed. Islam itself commands husbands to treat their wives in a good way. As in the hadith of the Prophet: “Have mercy on those on earth, surely those in the heavens will love you”. (HR. Abu Dawud)

The Messenger of Allah also emphasized the issue of affection and protection, where affection is a component of protection and protection is a component of affection. In the hadith, it is permissible for husbands to beat their wives who are *nusyuz*, but this hadith needs to be understood contextually so that the word hitting can be understood by giving something that feels touching so that it makes change toward someone’s bad behavior into good behavior because Islam teaches ethics and morals and is justified by syar’i.⁵

Through tasawwuf, a person can increase morality to encourage him to become a person who can maintain himself from neglecting his spiritual needs. The correlation between spiritual experience and mystical feelings in a Sufi can also be a medicine, refresher, and soul cleanser in humans. This is in line with research conducted by Professor Vander Hoven he explained that a person who says the word “Allah” continuously both to normal people and patients, especially those with *dejection and tension* can prevent psychological diseases. Physiologically, the pronunciation of the word «A» can expand the respiratory system so that it can control the movement of breath. In the second letter, namely «L» in its pronunciation, the tongue will be drawn to the ceiling and slightly slip to the upper jaw then held for a moment before saying the sentence «LOH» this forms a certain space in the cavity.⁶ A person who practices Sufism can place humans so that they create a clear heart, a clean soul which will soothe and reassure the soul.

Tasawwuf as science can understand the good and bad things of the soul, cleanse from despicable traits and fill the soul with commendable qualities, with mysticism, and take the way (pleasure) of Allah and leave (Allah’s

⁴ Yoana Bela Pradityas, Imam Hanafi, and Esti Zaduqisti, “Maqamat Tasawuf Dan Terapi Kesehatan Mental (Studi Pemikiran Amin Syukur),” *Religia* 18, no. 2 (2015): 187, <https://doi.org/10.28918/religia.v18i2.627>.

⁵ Abdul Aziz, “Islam Dan Kekerasan Dalam Rumah Tangga,” *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16, no. 1 (2017): 177–96, <https://doi.org/10.15408/kordinat.v16i1.6460>.

⁶ Sagiran, *Mukjizat Gerakan Shalat* (Jakarta: QultumMedia, 2019).

prohibitions) towards (Allah's commands).⁷ To avoid the similarity of the object of study in this study, the researcher first conducted a literature review on several journals that related to the theme which would be examined by the researcher, as follows:

Scientific Journal of Religion and Socio-Cultural Volume 2 Number 1 June 2017 by Nur Rofiah with the title *Domestic Violence in Islamic Perspective* which contains violence against humans in any form and the reality of public or domestic spaces are not in obedience to God's guidance. In line with domestic violence, the Prophet Muhammad as the leader of Muslims continued to struggle with humanitarian problems throughout his life. In the Islamic guidance, the struggle for a strong anti-domestic spirit through traditions and patriarchal values in various aspects of human life, especially Muslims, is still ongoing today. Islam strongly protested against all forms of domestic violence, the Islamic justification for domestic violence demanded by some people, only shows that patriarchal culture is stronger than Islamic values itself. In this case, it is necessary to have an alternative interpretation in Islam that is accompanied by a spirit of anti-violence, especially gender abuse which eventually becomes domestic violence. Creating awareness of the importance of gender justice along with pioneering a friendly culture is a big enough investment for an Islamic civilization that is just and free from all acts of violence. The effort to decrease or eradicate domestic violence is a prophetic mission which is an obligation for every Muslim who is a follower of the Prophet.⁸

Journal of Islamic Philosophy and Thought Volume 20 Number 1 January 2020 by Anisyah entitled *The Meaning of Marriage in Sufism Perspective* contains the essence of marriage according to Sufism as a way to get closer to Allah. If everything is done because of Allah, then family life will be far from divorce and conflicts that end in domestic violence. A Sufi who does not marry does not mean he is against the prophet guidance and makes the meaning of marriage in the Sufism perspective being fade. Sufis who do not getting marriage do not mean forbidding someone to get married, however it is a step or way for a servant to be closer to his Lord. For instance, the Prophet Muhammad ever gave an example of it, as he do uzlah in the Cave of Hira. Eschew worldliness does not mean being anti-world but giving boundaries to the world so that the servant can find the truth and guidance in seeing and interpreting somethings.

⁷ Pradityas, Hanafi, and Zaduqisti, "Maqamat Tasawuf Dan Terapi Kesehatan Mental (Studi Pemikiran Amin Syukur)."

⁸ Nur Rofiah, "Kekerasan Dalam Rumah Tangga Dalam Perspektif Islam" 1, no. Juni (2017): 31–44, <https://doi.org/10.15575/jw.v2i1.829>.

Based on the description above, the research is still related to the discussion will be studied by researchers in this study, and based on previous research there are similarities in terms of discussion. Namely, both discuss domestic violence. So the domestic violence becomes an object that is quite interesting for researchers to researched. However, in this case, the researcher looks at it from the point of view of Sufism. Therefore, the researcher focuses on the values of Sufism as an effort to prevent domestic violence, so that the formulation of the problem includes: (1) What is the meaning of domestic violence? (2) What are the factors of domestic violence? (3) What is the impact of domestic violence? (4) What are the values of Sufism as a deterrent to domestic violence? Therefore, the researcher hopes that in the future the results will be useful for many parties, especially the IAIN Ponorogo institution, and families who encounter problems of domestic violence.

The type of research used in this research is library research where the researcher collects theoretical data for scientific presentation by selecting works of literature that are still related to the research theme.⁹ In this case, the researcher determines the literature related to the role of Sufism in domestic violence. The approach uses a qualitative approach and the method used is descriptive analysis, namely, the researcher regularly describes all existing concepts that are still related to the discussion.¹⁰

DISCUSSION

Definition of Domestic Violence

Domestic violence according to Indonesian law number 23 of 2004 is an act against a person, especially a woman, which results in physical, sexual, psychological misery or suffering, and neglect of the household, including threats to commit such acts, coercion, or unlawful deprivation of liberty within the household.¹¹

Nevada Attorney defines domestic violence as a crime in the context of an intimate relationship. This relationship is usually characterized by violence accompanied by power and coercion aimed at individuals and has the aim of controlling the individual.¹² So the domestic violence can be interpreted as an act that causes a person to experience misery or suffering.

⁹ Sugiono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2008).

¹⁰ Anton Baker, *Metode Filsafat* (Jakarta: Ghalia Indonesia, 1996).

¹¹ "Undang Undang Nomor 23 Tahun 2004 Tentang Kekerasan Dalam Rumah Tangga" (n.d.).

¹² Ayu Setyaningrum and Ridwan Arifin, "Terhadap Korban Kekerasan Dalam Rumah Tangga (KDRT) Khususnya Anak-Anak," *Jurnal Ilmiah Muqoddimah* 3, no. 1 (2019): 9–19.

Regarding to the domestic violence, Hermawan classified domestic violence into four form, First domestic violence is a violence in the form of physical, economic, and psychological performed by husbands to wives, there is different treatment between boys and girls, violence is committed where male family members as abuser and female family members as victims. Second, violence or harassment that occurs in the workplace. Generally, the victims are women workers. For example, casually touching women's sexual organs, talking about pornographic things, inviting indecent acts. In this case, the boss or male friend tends to be the perpetrator. Third, violence or harassment that occurs in public places. Touching and seducing. Fourth, violence that occurs in the media. An example of violence in the form of media is exposing images of sexy women to sweeten and make news presentations more interesting.¹³

The form of domestic violence according to Law No. 23 of 2004 concerning the Elimination of Domestic Violence, namely, First physical violence is an act that causes pain, falls, or is seriously injured. Second, psychological violence is an act that causes fear, loss of self-confidence, loss of ability to act, feeling helpless, and/or severe psychological suffering on a person. Third, sexual violence includes forcing sexual intercourse carried out against people who live within the scope of the household, forcing sexual relations against one person within the scope of his household with another person for commercial purposes and/or certain purposes. Fourth, neglect of the household where every person is prohibited from abandoning people within the scope of his household, even though according to the law that applies to him or because of an agreement or agreement he is obliged to provide life, care, or maintenance to that person. Neglect also applies to anyone who causes economic dependence by limiting and/or prohibiting proper work inside or outside the home so that the victim is under the control of that person.¹⁴

Meanwhile, according to Muhamad Kamal Zubair, violence is categorized into four types: First, open violence, violence that can be seen barely, for example, fights. The second is closed violence, a kind of violence performed secretly or unseen, for example threatening someone, violence because of lust. The third is violence whose purpose is not to get protection but with a specific purpose, for example, deprivation. The four acts of violence are carried out to get protection.¹⁵

¹³Nurbaity Prastyanda, "Penelantaran Rumah Tangga (Kajian Hukum Dan Gender)," *Jurnal Muwazah* 8, No. 1, no. Juni (2016): 74–97.

¹⁴Undang Undang Nomor 23 Tahun 2004 Tentang Kekerasan Dalam Rumah Tangga.

¹⁵Jaja; Muzaki Suteja Muzaki, "Pengabdian Masyarakat Melalui Konseling Keluarga Sebagai Upaya Pencegahan Kekerasan Dalam Rumah Tangga (KDRT) Di Kabupaten

Domestic Violence Factors

Violence is caused by at least two factors, namely internal factors, and external factors. Internal factors are caused by the weakening of the ability to adapt between each family member, which causes a tendency to act discriminatory and exploitative towards family members who are considered as weak. While external factors result from the interference of their environment which either directly or indirectly influences the attitudes of family members, in the form of exploitative attitudes towards other family members, usually occurs in women or children.¹⁶

Meanwhile, according to Mufidah, the factors that causes domestic violence include, First, a patriarchal culture that places men as the holders of power and dominates. The higher position of men over women makes women vulnerable to being targets of domestic violence. Second, there are negative images and negative nicknames that are detrimental, for example, men are considered strong, rude, macho, while women are considered weak. This kind of view is used as an excuse that is considered a natural thing to make women victims of domestic violence. Third, the interpretation of religion is only textual, not contextual. When the wife ignores her husband in fulfilling sexual needs, the husband is allowed to beat him and the wife is threatened with curses from angels. Fourth, domestic violence that occurs is justified by the community and is considered a component of family, culture, state, or practice in society. Fifth, the absence of mutual understanding between husband and wife.¹⁷

The research conducted by Rohimah mentions several factors that cause domestic violence, as follows, the lack of religious understanding, the lack of understanding of the Islamic religion is one of the factors in the occurrence of domestic violence both regarding monotheism, worship, or muamalah. There are still many couples who do not understand the rules in Islam regarding marriage, therefore the household path is not carried out under religious norms, which in the end leads to misunderstanding and domestic violence occurs.

Second, unregistered marriages, unregistered marriages or polygamy by husbands are usually carried out secretly and are usually only discovered after a long period of time. The majority of problems in unregistered

Cirebon," *Al-Isyraq: Jurnal Bimbingan, Penyuluhan, Dan Konseling Islam* 2, no. Vol 2, No 1 (2019): 33–51.

¹⁶ Agung Budi Santoso, "Kekerasan Dalam Rumah Tangga (KDRT) Terhadap Perempuan: Perspektif Pekerjaan Sosial," *Komunitas* 10, no. 1 (2019): 39–57, <https://doi.org/10.20414/komunitas.v10i1.1072>.

¹⁷ Mansari dkk, "Gugatan Cerai Perempuan Korban Tindak Kekerasan Dalam Rumah Tangga," *Gender Equality: International Journal of Child and Gender Studies* 4, no. 1 (2018): 39–54.

marriages occur because the husband has an affair with another woman without the knowledge of the legal wife. Domestic violence can occur because the husband feels bored and is no longer interested in his wife. This condition can be experienced by the legal wife or her honey.

Third, early marriage, this condition is prone to domestic violence. Couples who marry early are mentally immature. The mental condition of a person who is not mature enough when dealing with household problems tends to be prone to collisions and shocks if between partners are not good at taking attitudes so that they are vulnerable to domestic violence.

Fourth, low education, this condition also contributes to the reason for the occurrence of domestic violence. The lower a person's education level, the higher the level of domestic violence.

Fifth, economic problems, low family income because the husband's salary is small, the husband does not have a permanent job or cannot work so he asks his wife to work. The husband who is still unemployed at home when his wife is asked to work encourages disputes that result in domestic violence.

Sixth, psychological factors, namely the innate condition of men who tend to be more irritable, light-handed, and more easily offended by their wives. The husband's temperamental attitude, leads to domestic violence, often occurring at the slightest level of error, such as cooking that lacks salt, loss of matches, and others. Jealous and dependent husbands, dominant husbands, having an aggressive nature, depression, or other psychological illnesses experienced by husbands can encourage acts of violence. Husbands who are addicted to drugs and alcoholic beverages are also a trigger for domestic violence.

Seventh, cultural factors related to the existence of a patriarchal culture in society. This condition indirectly creates an understanding that women have a position that is not higher than men. Women are always considered weak and helpless creatures, can be abused, sidelined, and even considered not having the right to voice their thoughts. The worst thing about this culture is that when a wife gets harsh treatment from her husband, it is considered natural and resigned because she thinks that she deserves to be treated that way. After all, she is the cause of it all. A wife is required to obey whatever her husband wants while the husband is considered a strong being and can do anything. This ultimately leads to unequal power relations between men and women.

The Impact of Domestic Violence

Domestic violence does not only leave physical scars but also psychologically attacked. Therefore, the impact caused by domestic violence may become permanent and can adversely affect a person's further development.¹⁸ Physical violence itself can cause victims of violence to experience pain caused by injuries, both internal and external injuries. As for the consequences of psychological violence experienced by the victim, namely the emergence of excessive feelings of fear, loss of self-confidence, and a mental burden due to feelings of anxiety and problems that are always present in the heart or mind.

In addition, there is also sexual abuse, defined as a form of violence that causes victims of violence to experience depression, feelings of fear caused by actions that are hated by the victim accompanied by coercion or persecution. Another form of domestic violence is in the form of neglect which causes the victim to feel unprotected, not paying attention, and even not getting their rights.¹⁹ According to Davies, a person who lives in a family with domestic violence has a risk of experiencing stress, depression, post-traumatic disorders, and problems in daily life.²⁰

The Value of Tasawuf as a Prevention of Domestic Violence

Harun Nasution in his book entitled *Philosophy and Mysticism in Islam* explain the origin of Sufism, which he said it was originated from the word Sufi. History itself explains that Abu Hasyim Al-Kufi (d. 150 H) was the first Zahid to use the term Sufi.[22] The theories regarding the origin of the word Sufi include, First, Sufism in the sense of *Ahlu Suffah*, namely people at the time of the Prophet Muhammad who lived in the porches of the mosque to devote themselves to worship Allah SWT. Second, Sufism in the sense *shafa* which means a designation for «clean» and «holy» people, namely a group of people who purify themselves before Allah SWT. Third, Sufism in the sense *rows* which is attributed to people who are always in the front row when praying. Fourth, Sufism in the sense *saufi* has the same meaning as the word wisdom which means wisdom. This is based on the fact that the Greek philosophers at that time had already poured their thoughts or words through writings in various philosophical books that had so many

¹⁸ Marieta Rahmawati, "Menulis Ekspresif Sebagai Strategi Mereduksi Stres Untuk Anak-Anak Korban Kekerasan Dalam Rumah Tangga (KDRT)," *Jurnal Ilmiah Psikologi Terapan* 2, no. 2 (2014).

¹⁹ Setyaningrum and Arifin, "Terhadap Korban Kekerasan Dalam Rumah Tangga (KDRT) Khususnya Anak-Anak."

²⁰ Rahmawati, "Menulis Ekspresif Sebagai Strategi Mereduksi Stres Untuk Anak-Anak Korban Kekerasan Dalam Rumah Tangga (KDRT)."

meanings of wisdom. Fifth, Sufism in the sense of the word *shaufanah* is a type of fruit with a hairy texture and usually grows in the deserts of Arabia. This is based on the clothing of the Sufis at that time which was hairy like the fruit in simplicity. Sixth is Sufism in the sense of *shuf* which means fleece or wool.²¹

As for Abu al-Wafa, 'Al Taftazani gives an understanding about Sufism as a philosophical thought of life which has the aim of increasing the morality of the soul of a servant, which can be achieved through certain practical exercises so that a servant arrives at feelings that are dissolved in transcendental nature.

Meanwhile, 'Abd Al-Rahman Badawi defines Sufism as basically coming from two things, namely the first direct relationship between a servant and his Lord through spiritual experience. Which through a certain process outside the logic of reason, namely between subject and object merge into one which makes the person concerned "mastered" by waves of consciousness as if filled with light that sweeps away feelings so that it appears to him that a supernatural power is controlling himself and spreading throughout his body and soul. Second, Sufism's "unity" between God and his servant is something that can happen. Because if this is not the case then Sufism will only be in the form of religious morality. The basis of this view is the belief in an absolute being as the only true being.²²

Sheikh Abul Hasan Asy-Syadzili, the founder of the Syadzili order who was born in North Africa, defines Sufism as a process of practice and self-training carried out by a Sufi. By presenting love in every worship and placing himself in order to always be in the way of Allah.²³ So tasawwuf can be interpreted as a spiritual path taken by someone to improve the morality of the soul of a servant.

Domestic violence can harm other people in the form of physical, psychological, and sexual and this can cause trauma for the victim. This kind of condition can make humans far from their God, so it is necessary to internalize the teachings of Tasawwuf. The application of Tasawwuf values in everyday life will make the environment more conducive and moral. In Tasawwuf known by the terms as follows:

²¹ Rosihan Anwar, *Akhlak Tasawwuf* (Bandung: Pustaka Setia, 2010).

²² Alwi Shihab, *Antara Tasawwuf Sunni Dan Tasawwuf Falsafi Akar Tasawwuf Di Indonesia* (Depok: Pustaka IIMaN, 2009).

²³ Siti Maryam Munjiat, "Peran Tasawwuf Dalam Pendidikan Karakter: 'Membangun Pendidikan Melalui Kerangka Tasawwuf,'" *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 3, no. 2 (2018): 71–89.

1. Muhasabah

Muhasabah comes from the form mashdar *hasaba-yuhasibu* which is basically *hasaba-yahsubu* which means to count. In terms, muhasabah according to al-Ghazali is the calculation of a servant against every movement and silence he has passed, for example, a trader who takes into account his capital, profits, and losses obtained. The capital of a servant concerning religion is fard worship, while sunnah worship is his advantage, and the disgraceful deeds he does become his loss.²⁴

Meanwhile, Amin Syukur defines muhasabah as introspection, self-examination, or insight. That is calculating every action per year, month, and day even every time. Thus, muhasabah is not only carried out at the end of the year or the end of the month, but it is better to do it every day or at any time.²⁵ So that muhasabah can be interpreted as an introspective attitude towards the actions that have been carried out.

Domestic violence is grouped into several types, one of which is psychological violence. According to Sri Nurdjunaida, acts of psychological violence include actions that suppress emotions or demeaning words that result in fear, loss of one's ability to act, loss of self-confidence, severe psychological suffering on a person.²⁶

The connection, in this case, is to create a harmonious family, one of which is muhasabah. Reflecting on every deed that has been done, contemplating every personal mistake, it will make the heart aware so that the emotions in yourself are muted and become a person who is aware that you can be wrong and not completely right. A person who continues to meditate can solve problems, especially family problems because moral education (religion) has been embedded in himself. Muhasabah can also make everyone accustomed to the atmosphere of diversity in the family so that togetherness in a family is maintained and can minimize conflicts.²⁷

²⁴Siti Alfiatun Hasanah, "Konsep Muhasabah Al-Qur'an Telaah Pemikiran Al-Ghazali," *Jurnal Al-Dirayah* 1, no. 1 (2018).

²⁵Amin Syukur, *Tasawuf Bagi Orang Awam (Menjawab Problematika Kehidupan)* (Yogyakarta: LPK2, Suara Merdeka, 2006).

²⁶B Rudi Harnoko, "Dibalik Tindak Kekerasan Terhadap Perempuan," *Muwazah* 2, no. 1 (2010): 181–88, <http://e-journal.iainpekalongan.ac.id/index.php/Muwazah/article/view/16/16>.

²⁷Mawardi, "Tinjauan Hukum Islam Tentang Upaya Wanita Karir Dalam Mewujudkan Keluarga Sakinah: Studi Kasus Dosen Wanita Akademi Kebidanan Ibrahimy Sukorejo Situbondo," *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 3, no. 2 (2019): 147–64, <https://doi.org/10.35316/istidlal.v3i2.158>. who have gharizah al-fitriyyah (aptitude

2. Qanaah

Qanaah feeling enough for what Allah SWT has given us so that it can keep the greedy nature away. The nature of qanaah provides an understanding that the fortune we get has become the will of Allah SWT.²⁸

Abu Abdillah bin Khafif defined Qanaah, which is to leave wishful thinking about something false and feel enough for something that you already had.²⁹

Muhammad bin Ali At Tirmidhi defines qanaah as the satisfaction of the soul for the sustenance bestowed upon him. Another meaning of qanaah is finding sufficiency in what is at hand. This means not being greedy and accepting whatever is given by Allah SWT.³⁰

While the understanding of qanaah according to Amin Syukur is accepting the heart for what is there, even though it is not much, accompanied by an active attitude, effort. It is a form of treasury that will not disappear. Because a person who has a qanaah character, in his heart always accepts the fact that being rich is not a worldly thing but an inner richness.³¹ So that qanaah can be interpreted as a feeling of being sufficient for everything that Allah SWT has given, tempered with maximum effort.

In a household, the activity of working to earn a living to meet family needs for a husband is something that must be carried out following religious values. This means that halal and the blessing of fortune are the main priority, a husband fulfills the needs of his family without justifying all means in seeking wealth. So that they do not pay attention to social norms and religious norms in achieving excessive desires for assets that are not their rights. Therefore, the harmony between feeling self-sufficient (qanaah) and trying to earn a living for the family must be used as the main capital for each family member to achieve a prosperous and peaceful life.³²

The connection with problems in the family is not only about economic limitations, but having an excess economy can also be a disaster. Rosalinda

²⁸ Irnadia Andriani and Ihsan Mz, "Konsep Qana'ah Dalam Mewujudkan Keluarga Harmonis Perspektif Alquran," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3, no. 1 (2019): 64–73, <https://doi.org/10.23971/njppi.v3i1.1291>.

²⁹ Syekh Ibnu Jabr Ar-Rummi, *Mendaki Tangga Ma'rifat: Menggali Potensi Indra Keenam, Meraih Misteri Karomah* (Surabaya: CV Pustaka Media, 2020).

³⁰ Alwazir Abdusshomad, "Penerapan Sifat Qanaah Dalam Mengendalikan Hawa Nafsu Duniawi," *Asy-Syukriyyah* 21, no. 1 (2020): 21–33, <https://doi.org/10.36769/asy.v21i1.95>.

³¹ Muhammad Amin Syukur, "Sufi Healing: Terapi Dalam Literatur Tasawuf," *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 391, <https://doi.org/10.21580/ws.2012.20.2.205>.

³² S Mahmudah Noorhayati, "Konsep Qona'ah Dalam Mewujudkan Keluarga Sakinah Mawaddah Dan Rahmah," *KONSELING RELIGI Jurnal Bimbingan Konseling Islam* 7, no. 2 (2017): 59, <https://doi.org/10.21043/kr.v7i2.1861>.

and Nurhasanah explained that the triggers for this conflict were, first of all, the increasing need in the household. This is exacerbated by the hedon lifestyle, especially among women. This condition often triggers a conflict between husband and wife which can lead to divorce. Second, career women who have their income. In Islam, a woman is allowed to work as long as she does not neglect her husband's rights. However, this kind of condition often becomes a trigger for disputes in the household because as a wife, she is too busy and neglects her household.³³

The case example that occurred in Pulau Punung Subdistrict, Dharmasraya Regency, West Sumatra, where a wife with the initials NMI (28 years old) beat her husband to a pulp. This case of violence resulted in the victim suffering injuries to the legs and face. Domestic violence perpetrated by perpetrators is based on social status, namely the lack of ability of the victim as a husband to meet the needs of his wife and children. As explained by Basri in his research in Kontumere Village, the perpetrators returned home so tired that it was difficult to control themselves by abusing the victim with harsh words and making fun of her husband. This is because the victim does not have sufficient income while the perpetrator has his own business and income.³⁴

In addition to economic problems, qonaah also needs to be used as a basis for fulfilling one's need for religious knowledge and general knowledge. Someone who has sufficient knowledge will be able to adapt to his social environment. A person who has sufficient knowledge can also control himself against actions that can later harm others or defame his family. Education can be used as a benchmark for a person's peace of mind because he can optimize himself through the skills he has. Self-competence which as an educated person will increase self-confidence so that in carrying out something mandatory for him, he can position himself according to his proportions. So that in a family, each member has the knowledge and skills so that each other can complement each other's strengths and weaknesses in the family. Therefore, qanaah on self-ability, accepting and acknowledging the skills of other family members can establish positive communication and interaction, help each other and provide assistance if someone is having difficulties. This kind of habit will make unity and solidarity stronger than before between families in daily life.

³³ Andriani and Mz, "Konsep Qana'ah Dalam Mewujudkan Keluarga Harmonis Perspektif Alquran."

³⁴ Basri dkk, "Kekerasan Dalam Rumah Tangga (KDRT) Yang Dialami Suami (Studi Di Desa Kontumere Kecamatan Kabawo Kabaupaten Muna)," *Neo Societal* 3, no. 2 (2018): 457–66.

Family harmony is very closely related to happiness and harmony. The Qur'an should be used as a guide in resolving disputes. In maintaining the harmony of the household is quite difficult, especially in relation to the problems of individuals in the family who are present alternately. Thus, qanaah or the attitude of feeling enough towards everything that has been acquired by family members is a manifestation of good behavior. Because in dealing with household issues, there needs to be a positive mindset that must be balanced with a peaceful and calm mood.³⁵

3. Ridha

The word al-Ridha or ridha in the language means willing, happy, and cheerful. Harun Nasution defines Ridha as not being able to oppose the qadha and qadar of Allah. The attitude of pleasure in a person will make him accept qadha and qadar more with a happy heart. He was able to get rid of the feeling of hatred in himself so that all that was left was a feeling of happiness and joy. He is as happy when he gets a disaster as he feels happy when he gets a favor. A person whose heart is filled with pleasure, then his feelings of love are turbulent when he gets a *plague* ' (severe ordeal).³⁶

The increase in domestic violence cases during the pandemic is due to several factors including economic, social, and other factors. The number of layoffs (Termination of Employment) makes the economy of families in layoffs do not have the income to meet daily needs. This is what triggers the excessive stress and emotions of the breadwinner who eventually commits physical violence. Edy Muhammad, Head of the Office of Women's Community Empowerment and Child Protection in Jogja said that in March there had been 18 cases of violence in which 14 people were female victims and 4 others were male victims.³⁷

The same thing is also explained by Komnas Perempuan in CATAHU 2021, where there is an increase in cases of violence in 2020 that there are 6,480 cases. This is due to the amount of time together at home coupled with the still existence of a patriarchal culture where women are placed as responsible in the household. Therefore the victim tends to be more stressed and tired which eventually gets harsh treatment from the perpetrator. [40] A person who has a happy attitude can be spared from stress, frustration

³⁵ Andriani and Mz, "Konsep Qana'ah Dalam Mewujudkan Keluarga Harmonis Perspektif Alquran."

³⁶ Solihin dan Rosyid Anwar, *Akhlak Tasawuf: Manusia, Etika Dan Makna Hidup* (Bandung: Nuansa Cendekia, 2005).

³⁷ Theresia Vania Radhitya, "Dampak Pandemi COVID-19," *Kolaborasi Resolusi Konflik* 2, no. 2 (n.d.): 111–119.

in going through the twists and turns of life. A pleased person will always submit to all the will of Allah SWT.³⁸

4. Be Patient

Being patient or *as-Shabru* linguistically means refraining from grievances. According to Ibn Qayyim al-Jauziyyah, patience means restraining oneself from restlessness, anxiety, and anger, restraining the tongue from the words of grievance, restraining the limbs from chaos.³⁹

According to Evi Tri Jayanthi in her research explains one of the factors of domestic violence is infidelity. Women who find out that their husband has a relationship with another woman tend to be psychologically traumatized. This can be because the victim feels unloved where his position has been taken over by others as well as a change in the husband's attitude that causes the couple to see something lacking in themselves and consider it no longer attractive in front of her husband.⁴⁰

Andria Praghlapati in her research concluded that infidelity occurs because of the lack of mutual love and can not accept the situation from his partner.⁴¹ Concerning household problems, patience is defined as the attitude of accepting either the shortcomings or weaknesses of the partner which is basically beyond its limits. The attitude of acceptance towards the partner must be full as one unity, our partner with everything that is in him is something that we must accept as a whole. Patience is living a married life is fundamental to obtaining blessings, such as the expression that "Marriage is a faculty of patience from the university of life". Those who succeed with patience will achieve many blessings.⁴²

An accepting attitude towards each partner in the family will create an attitude of trust because both husband and wife will respect each other's strengths and weaknesses. The attitude of trust is the main key in enhancing

³⁸ Rahmawati, "Peran Akhlak Tasawuf Dalam Masyarakat Modern," *Al-Munzir* 8, no. 2 (2015): 229–46.

³⁹ Sukino, "Konsep Sabar Dalam Al-Quran Dan Kontekstualisasinya Dalam Tujuan Hidup Manusia Melalui Pendidikan," *Jurnal Ruhama* 1, no. 1 (2018): 63–77.

⁴⁰ Evi Tri Jayanthi, "Faktor-Faktor Penyebab Terjadinya Kekerasan Dalam Rumah Tangga Pada Survivor Yang Ditangani Oleh Lembaga Sahabat Perempuan Magelang," *Dimensia* 3, no. 2 (2009): 33–50, <https://journal.uny.ac.id/index.php/dimensia/article/view/3417>.

⁴¹ Andria Praghlapati, "Pengalaman Seseorang Yang Bercerai Karena Perselingkuhan Di Kota Bandung: Fenomenologi," *Jurnal Surya Muda* 2, no. 2 (2020): 66–75, <https://doi.org/10.38102/jsm.v2i2.64>.

⁴² Siti Chadijah, "Karakteristik Keluarga Sakinah Dalam Islam," *Rausyan Fikr* 14, no. 1 (2018): 113–29.

good relationships in married life. Loss of trust in the family will affect the relationship between husband and wife which can lead to quarrels.⁴³

5. Gratitude

Ibn Ujaibah defines gratitude as the inner happiness of the favors obtained, accompanied by limbs that are directed to make a servant more obedient to Allah SWT, and with humility to give recognition to all the favors he received from Him.

While Sayyid explained the meaning of gratitude is to use all the favors given by the Giver of Favors either in the form of sight, hearing or others in accordance with the purpose of the creation of the favors.⁴⁴ So that gratitude can be interpreted as a humble attitude in accepting the blessings given by Allah SWT.

In fact, gratitude in a person needs to be manifested through positive feelings such as happiness and pleasure as a response to something that has been found to be a good thing, lack in self, happy experiences and twists and turns experienced in married life.⁴⁵

Gratitude is an important part of family life. Being grateful can make couples closer and increase satisfaction in marriage. Grateful for life in the home, grateful for the love given and felt by the partner, grateful for every love and grief with the partner, grateful for the gift of offspring possessed.

The point of the Sufism field is to direct people to be closer to God, create a harmonious relationship with fellow human beings, make a moral person, and be filled with the principles of humanity so that the peace of mind inside of a person can be created.⁴⁶

The spiritual foundation applied by each family member can bring the household into a good family and avoid disputes. A good family is usually always in the way of God so that every activity done by family members is not just about the world but has the value of the hereafter. The orientation of every performed activity is not merely about this world but has the value of the afterlife. So the world is only used as a farm to earn rewards as a provision in the hereafter.⁴⁷

⁴³ Mohammad Luthfi, "Komunikasi Interpersonal Suami Dan Istri Dalam Mencegah Perceraian Di Ponorogo," *ETTISAL Journal of Communication* 2, no. 1 (2017): 51, <https://doi.org/10.21111/ettisal.v2i1.1413>.

⁴⁴ Abdul Qadir Isa, *Hakikat Tasawuf* (Qisthi Publisher, 2005).

⁴⁵ Dian Eriyanda and Maya Khairani, "Kebersyukuran Dan Kebahagiaan Pada Wanita Yang Bercerai Di Aceh," *Psikodimensia* 16, no. 2 (2018): 189, <https://doi.org/10.24167/psiko.v16i2.1269>.

⁴⁶ Nuraini dan Nelly Marhayati, "Peran Tasawuf Terhadap Masyarakat Modern," *Analisis: Jurnal Studi Keislaman* 19, no. 2 (2019): 297–320.

⁴⁷ Al-Ghazali, *Ihya' Ulumuddin, Juz II*, (Beirut: Darul Kitab al Islami, n.d.).

CONCLUSION

Based On the discussion above, it can be concluded that the practice of Sufism in daily life such as muhasabah, qanaah, ridha, patience, and gratitude can make family life better and avoid betrayals that lead to domestic violence. The values of Sufism make a person more moral wherein living a household life makes him more self-aware and always meditate on his every action so that the heart is aware and emotional fall, feeling enough of the blessings of fortune with maximum effort and with enough knowledge a servant can control himself. from deeds that harm others, by always surrendering to the will of God can avoid stress and frustration in a servant, the attitude of accepting either the shortcomings or advantages of the partner and instilling gratitude is needed by a servant to avoid disputes.

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