



# Gender Inequality and Domestic Violence in Lampung Province: Mubadalah as a Solution

Suwondo<sup>1\*</sup>

<sup>1</sup> Postgraduate at Ma'arif University Lampung (UMALA), Indonesia

## Corresponding

Junaidi

Email:

[junaidimahdv619@gmail.com](mailto:junaidimahdv619@gmail.com)

Publishing services provided by [Brajamusti Publication](#)



Name Corresponding et al. This article is distributed under the terms of the [Creative Commons Attribution-ShareAlike 4.0 International License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the [Journal Discrimination and Injustice](#)

How to cite this article:  
Suwondo. (2025). Gender Inequality and Domestic Violence in Lampung Province: Mubadalah as a Solution. *Journal Discrimination and Injustice*, 1 (1): 99-62. DOI: <https://doi.org/10.70992/k9kc5g59>

**Abstract:** Gender inequality is the structural root of domestic violence (DV) which is still rampant in various regions, including Lampung Province. This article aims to reveal the relationship between gender inequality and the high rate of violence against wives, and to analyze how the Mubadalah approach can be an alternative solution in preventing domestic violence. This study uses a qualitative approach with a case study in Mesuji Regency, Lampung, which has a high prevalence of domestic violence cases. Data were obtained through in-depth interviews, participatory observation, and documentation studies. The Mubadalah theory developed by Faqihuddin Abdul Kodir was used as an analytical tool, with an emphasis on the principle of mutuality and justice in husband-wife relations. The results of the study show that violence against wives does not only stem from economic imbalance and social pressure, but is also influenced by religious interpretations that are patriarchal in nature. The Mubadalah approach offers a reinterpretation of Islamic values that are more gender-just, so that it can be a transformative strategy in building equal and violence-free household relations. This article recommends mainstreaming Mubadalah values in religious education, family policies, and domestic violence victim assistance programs at the local level.

**Keywords:** Domestic Violence, Gender Inequality, Gender Justice, Islam Mubadalah.

## Introduction

Domestic violence (DV), especially against wives, remains a serious problem in Indonesia (Siregar, 2024). Data from the National Commission on Violence Against Women shows that the number of cases of domestic violence continues to increase every year, reflecting the existence of an unequal power relationship between husband and wife that is reinforced by patriarchal culture and gender-biased religious understanding (Eka Putri & Suherman, 2024). Research by Nur Rofiah (2017) highlights that wives are often victims in this unequal relationship, both physically, verbally, economically, and psychologically (Al-Fitri et al., 2025). Because neither the general public nor law enforcement officers have adequate information about women's rights in the household, the protections established by laws such as the 2004 Law on the Elimination of Domestic Violence are inadequate (Mustaqim et al., 2025).

In the context of Islam, violence against wives is contrary to normative values such as justice (*‘adl*), love (*grace*), and the reciprocal (*exchange*). Approach *exchange* introduced by Faqihuddin Abdul Kodir offers a rereading of religious texts that have been interpreted patriarchally (Na'mah et al., 2022). Through this approach, the relationship between husband and wife is understood as a relationship of mutual love and support, not a one-way power relationship. This principle is in line with Islamic teachings which emphasize the importance of justice and ethical relations in the family (Fathul Muin et al., 2025). The approach *exchange* not only theologically

relevant, but also an alternative strategy in dealing with domestic violence culturally and structurally (Adib & Mujahidah, 2021).

Lampung Province has a serious and complex problem related to domestic violence against partners. According to statistics from the Lampung Province Women's Empowerment and Child Protection Service (PPPA), the number of domestic violence (KDRT) against women, especially partners, is still quite high (Khoiriah, 2024). Physical violence is the most common form of violence and tends to be repeated, creating a vicious circle. Emotional instability, economic problems, jealousy, and misunderstanding are the root causes (Rohmi Yuhani'ah et al., 2025). Various efforts to provide legal protection have not succeeded in reducing the number of violence against partners, as seen above (Cahyanti, 2024).

This phenomenon reflects the existence of a gap between *that should* (what it should be) and *that be* (what happened). Victims of domestic violence are often regulated in Law No. 23 of 2004 concerning the Eradication of Domestic Violence (Mentari, 2024). However, in reality, many victims are reluctant to report due to various factors, such as economic dependence, societal pressure, and the growing assumption that domestic violence is an intimate personal problem (Fauzi & Ahmad Failasuf Nasuha, 2025). Social reality shows that the implementation of the law has not been effective, even though there is legal protection (Kusumo et al., 2023). This gap indicates the need for handling domestic violence problems in a more comprehensive and culturally aware manner.

Research on violence against wives in families in Lampung Province is very important because this issue not only concerns women's rights, but is also related to the inequality of power relations that are legitimized by patriarchal cultural constructions and religious interpretations (Astuti, 2023). By using the Mubadalah approach, this study not only aims to reveal the facts of violence, but also offers solutions based on gender-just Islamic values, namely justice, compassion, and mutuality (Rimanto et al., 2025). This approach opens up space for re-reading religious texts that have been used to justify male dominance in the household (Zuhdi, 2024). Therefore, this study has important implications in forming new awareness in education, public policy, and assistance to victims of violence based on a transformative Islamic perspective (Ramdhani & Alwi, 2016). This study is expected to provide conceptual and practical contributions to the development of just, equal, and civilized families (Yusron Rofi et al., 2024).

Various studies have been conducted on the phenomenon of violence against wives in the context of the household, such as that conducted by Muhammad (2024). In his article, Hasanuddin Muhammad identified the factors that cause violence against wives in the household and formulated a prevention formula (Kashvi, 2024). This study emphasizes the importance of pre-marital identification and balance in carrying out economic responsibilities in the family as an effort to prevent violence. The following was conducted by Diniyanti & Sidemen (2012), examining how acts of domestic violence committed by husbands against their partners affect the mental health of these women (Hermanto et al., 2024). According to a study, domestic violence can cause mental illness and depression in women. Next, Zainudin Hasan et al., (2023) discussed legal protection for women who are victims of domestic violence. This study highlights that protection for victims is still dominant through repressive actions against perpetrators, while temporary and permanent protection is still overlooked. And finally a study conducted by Daharis et al., (2025) Understanding the importance of equality and mutual understanding between husband and wife in building a just and peaceful family, this essay examines the concept of Mubadalah through the lens of

Islamic family law. On the other hand, domestic violence against couples in Lampung Province is not discussed directly in this study, which is more theoretical.

From the four articles above, it can be seen that most previous studies have focused more on the legal, social, or psychological aspects of dealing with domestic violence against wives. Several studies have adopted the Mubadalah approach, but are more theoretical and do not specifically examine cases of domestic violence in Lampung Province.

This article presents a new perspective by making Mubadalah not only a theoretical framework, but also a tool for critical analysis of unequal social realities, as well as an offer of solutions based on Islamic values that are just and gender-equal. By focusing on the case in Lampung Province, this article also fills the gap in local studies that are still limited. Another novelty lies in the effort to connect the gap between *das sollen* (normative rules in religious and legal texts) and *das sein* (the reality of violence that occurs), then offers a reinterpretation of religious values as part of advocacy and healing for victims. Thus, this article not only contributes to the academic discourse on gender and Islam, but also has practical implications for policy development, religious education, and assistance to victims of violence based on the Mubadalah approach.

The formulation of the problem in this article is based on the phenomenon of domestic violence against wives that is still rampant in Lampung Province, even though there are legal regulations and religious values that should provide protection for women. This study aims to understand the forms and causes of this violence, and why there is still a gap between normative values in Islamic law and teachings and the social reality experienced by wives. The Mubadalah approach is used as an analytical framework to review gender relations in households in a more just and equal manner, while also offering alternative solutions that are not only oriented towards law enforcement, but also towards the transformation of power relations based on mutuality. Thus, this article aims to reveal the reality of domestic violence from a critical perspective and provide conceptual and practical contributions in efforts to prevent violence and build civilized families.

## Method

This study uses a qualitative methodology using a case study technique. The author chose a qualitative approach in order to dig deeper into the perspectives, experiences, and dynamics of society around the causes of domestic violence against couples, especially in the Lampung Province area. By using this approach, we can better understand the factors including religious and cultural beliefs that contribute to the development of unequal power relations between husbands and wives. The research focused on Mesuji Regency, Lampung, because based on data from women's advocacy institutions in the area, the rate of domestic violence is relatively high and is often not resolved through legal or social channels. This location was also chosen because it is representative in reflecting the structural and cultural problems that occur in the outskirts of Lampung. Field research was conducted for approximately two months, from early March to late April 2025.

This study uses the Mubadalah approach as the main analytical framework. This approach views gender relations in Islam as fair, equal, and based on the principle of reciprocity between men and women. The selection of this approach is based on its relevance in explaining how Islamic values that support gender justice can function as a critical instrument against unequal household relations that have the potential to cause violence. In addition, the Mubadalah approach is used to interpret and analyze

field findings, especially in examining religious and cultural practices that play a role in strengthening or rejecting domestic violence.

The main data source in this study is primary data obtained from in-depth interviews with informants. The informants consisted of two female victims of domestic violence, one women's activist in Mesuji Regency, and one local religious figure who often provides family guidance in the community. However, one of the victims of violence refused to be interviewed on the grounds of trauma and to maintain family privacy, so only one victim was successfully interviewed directly. Interviews were conducted openly and in stages, with the aim of understanding the victim's personal experience as well as the perceptions of religious figures and advocates regarding the causes of violence and its potential resolution from an Islamic perspective.

Data collection techniques were conducted through in-depth interviews, direct observation, and documentation studies. Observations were conducted on the dynamics of community activities at the RT and village levels, such as religious study groups, family sakinah activities, and household counseling sessions at religious institutions. These observations are important to see directly how social and religious norms are practiced in community life, as well as how power relations in households are seen in social interactions. The documents studied included annual reports from women's service institutions (P2TP2A), records of assistance in cases of domestic violence, as well as sermon and religious lecture materials obtained from religious figures and archives of local da'wah institutions. These documents were obtained through official requests to related parties and are important because they show how social and religious institutions respond to the issue of domestic violence.

Data analysis was conducted thematically by referring to the Mubadalah perspective as the main theoretical framework. Data from interviews, observations, and documentation were coded, categorized, and analyzed to identify key themes such as power relations, religious perceptions, social responses, and efforts to resolve violence. The entire analysis process was directed at exploring the extent to which unequal gender relations contribute to violence, and how Mubadalah values can be used to build a model of just and equal household relations.

## Findings/Results

### Forms of Violence Against Wives in Lampung Province

Based on the results of field research and documentation studies, domestic violence (KDRT) in Lampung Province shows an alarming prevalence. KDRT does not only occur in urban areas, but is also spread across various districts/cities, both in coastal areas, inland, and outlying areas. This shows that domestic violence is a structural problem that crosses social and geographical classes. The Lampung Province Women's Empowerment and Child Protection Service (PPPA) through data collected from SIMFONI-PPA noted that throughout 2024, there were a total of 636 cases of violence against women and children that were officially reported. Of this number, cases that occurred in the household were the most dominant, namely 409 cases (around 64%). This fact emphasizes that the household, which should be a safe space, is actually an arena that is vulnerable to violence, especially against women as wives or partners. The following data summarizes the distribution of the number of domestic violence cases in all districts/cities in Lampung Province during 2024: (Source: <https://dinaspppa.lampungprov.go.id/berkas/uploads/6A9xFiqfDNeA5PksHhsaBYYz7AfgYkoVAJOQrTLU.pdf> )

The level of violence against partners in Lampung Province is very high and victims report experiencing various acts of violence. Based on data from the Lampung Province Women's Empowerment and Child Protection Service (PPPA), in 2023 there were 786 cases of violence against women and children with 872 victims. (Kupastuntas.co, 2024). Sexual violence ranks highest, followed by physical and psychological violence. Of the total number of incidents reported, 212 included sexual assault, 78 involved physical violence, and 40 involved psychological abuse. (Pereilipuali et al., 2024). This violence does not only occur in the public sphere, but also in the household environment, which should be a safe place for women.

One concrete example of violence against wives in Lampung is a case that occurred in Central Lampung Regency, where a husband shot his wife with a homemade firearm because of jealousy. Victims of domestic violence may feel forced to take drastic actions that endanger their lives, as seen in this example. Such incidents show that domestic violence is more than just physical acts; violence also has complex psychological and emotional components. (Oktavia, 2024). Furthermore, as stated in the 2024 Annual Report on Violence against Women by the National Commission on Violence against Women, sexual violence is still the most common type of violence against women throughout Indonesia, especially in Lampung Province. Among the many types of violence documented, sexual violence ranks highest, even surpassing physical and psychological violence. This highlights the urgent need to address and prevent sexual violence against partners in this region. (National Commission on Violence Against Women, 2016).

### **Factors Causing Domestic Violence**

One of the main factors causing domestic violence (DV) is an unstable economic condition. Economic difficulties, such as unemployment or insufficient income, can cause stress and tension in the household, which ultimately triggers violence. Research by Maria Y.E. and Yulian E. shows that economic factors are a significant cause of domestic violence in Bantul District, Yogyakarta. In the study, families with lower-middle economic conditions were more vulnerable to domestic violence (Eskawati & Endarto, 2018). Patriarchal culture also plays a major role in the occurrence of domestic violence. In a society that adheres to a patriarchal system, men are considered to be the main power holders in the family, while women are considered to be the ones who must submit. This view can cause inequality in husband and wife relationships and trigger violence against wives. Research published in the journal *Civilia* states that patriarchal culture is one of the dominant factors causing domestic violence (Setiawan et al., 2023).

Psychological factors, such as mental disorders or emotional instability, can also trigger domestic violence. Perpetrators with unstable psychological conditions tend to have aggressive behavior and have difficulty controlling their emotions, which can lead to acts of violence against their partners. An article published by *Kumparan Woman* explains that psychological factors are one of the main causes of domestic violence (Plus, 2024). In addition, alcohol and drug use are also factors that cause domestic violence. Consumption of alcohol or drugs can reduce an individual's ability to control themselves, increase aggressiveness, and reduce empathy for their partner. Data from *Liputan6* shows that husbands who often consume alcohol have a higher risk of committing violence against their wives (liputan6, 2023). Another factor that influences the occurrence of domestic violence is past experiences, such as having been a victim of violence or witnessing violence in the family as a child. These experiences can form behavioral patterns that tend to repeat violence in domestic relationships in

adulthood. Research by Maria Y.E. and Yulian E. also found that past experiences are one of the factors that cause domestic violence (Eskawati & Endarto, 2018).

### Findings Based on Field Interviews

This study involved three main informants through in-depth interviews, namely a female victim of domestic violence, a women's activist in Mesuji Regency, and a local religious figure. Interviews were conducted in a semi-structured manner with a focus on personal experiences, social perceptions, and religious views related to violence against wives.

#### 1. Victim of Violence Informant

The victim of domestic violence (initials: Y, age 32) is a housewife who has experienced violence for more than five years. In an interview, she revealed that the most frequent forms of violence she experienced were psychological and economic violence. Her husband forbade her from working, limited her access to family finances, and often used harsh words that belittled her self-esteem.

*"I can't work, my husband said that women should just stay at home. Even for shopping money, I have to ask for it. If I say a little, he'll immediately get scolded—called a disobedient wife,"* he explained (Interview, March 2025).

The victim also admitted that she did not dare to report to the authorities because she was afraid of family pressure and social stigma. She said that local culture considers that household shame should not be revealed to the public, and there is an assumption that a wife must always obey her husband, whatever the conditions. This finding is in line with the results of research by Kesuma et al., (2022) which shows that patriarchal culture in Lampung places women as a "second class society" and gives rise to unequal power relations in the family.

#### 2. Female Companion Informant

A female activist from the P2TP2A service institution in Mesuji Regency (initials: F, age 38) gave an overview of the high number of domestic violence cases in the area. She stated that most of the victims came from lower-middle economic backgrounds, and many of them did not realize that what they were experiencing was violence.

*"They think being beaten, controlled, and even not given money is normal. Especially if the perpetrator cites religious verses to justify the act. This is what makes it difficult for us to enter the household realm,"* said F (Interview, April 2025).

This finding is in line with the critical analysis of patriarchal culture by Sam'ani et al., (2023) which shows how biased religious interpretations strengthen male dominance in the family.

#### 3. Religious Figure Informant

A local religious figure (initials: KH. A, age 50) provided a theological view on husband-wife relations. He acknowledged that many religious understandings in society are still literal and patriarchal, thus placing men as the owners of absolute authority in the household.

*"I myself am often asked to give sermons on a peaceful family. But many people still believe that wives must obey, and must not fight back, no matter what their husbands say. In fact, Islam is about mercy and deliberation,"* he explained (Interview, April 2025).

KH. A also expressed his support for the Mubadalah approach which according to him is more relevant to the spirit of Islamic justice. He has begun to integrate the principle of reciprocity and justice in his sermons and family studies in his community.

This study confirms that one of the main causes of domestic violence is the existence of patriarchal beliefs in the family system; this belief is still very strong in Lampung society. This condition shows that violence is not only an individual act but is the result of a social system that legitimizes male dominance. The narratives of

victims, companions, and religious figures strengthen the relevance of the Mubadalah approach as a transformative solution designed to reverse this patriarchal construction.

### **Mubadalah's Perspective on Domestic Violence**

To combat domestic violence, Faqihuddin Abdul Kodir proposed the idea of mubâdalah which encourages a two-way street in marital interactions. (Na'mah et al., 2022). This method emphasizes societal transformation, women's empowerment, and the formation of a mubâdalah worldview in married couples (Asnawi., 2024). To achieve a more just society, mubâdalah seeks to make changes at both the societal and individual levels (Asnawi, 2022).

In the context of Lampung Province, the mubâdalah approach has been implemented by the Regional Management of the Women and Children's House (RPA) as a preventive measure against domestic violence (Asnawi, 2013). Through education that is filled with mubâdalah values, RPA seeks to change people's mindsets about gender relations and the role of women in the household (Husnah & Na'imah, 2023). This education aims to form harmonious and violence-free families by emphasizing the principles of gender equality and justice (Latifah et al., 2024). Furthermore, mubâdalah also highlights the importance of the public role of wives in preventing domestic violence (Asnawi, 2012b). By encouraging women to be active in the public sphere and have strong social networks, they can reduce their dependence on their husbands and increase their independence (Na'mah et al., 2022). This can help women to be more empowered in dealing with and preventing domestic violence (Asnawi, 2011b).

In addition, the mubâdalah approach can also be used to reinterpret religious texts that are often used as justification for acts of violence. By understanding Islamic teachings through the lens of reciprocity and gender justice, society can avoid biased interpretations and support the creation of harmonious relationships in the household (Asnawi, 2011a, 2012a). Overall, the mubâdala perspective offers a comprehensive approach in preventing domestic violence by emphasizing reciprocity, equality, and justice in husband-wife relationships. The implementation of this approach is expected to create a harmonious family and a society free from violence .

The results of field research in Lampung Province, especially in Mesuji Regency, revealed that violence against wives is still a phenomenon that is rooted in the social and cultural structure of society. Based on interviews with two main sources, namely a female activist from an institution that supports victims of violence and a victim of domestic violence who was willing to be interviewed, it was found that the most dominant forms of violence were psychological and economic violence (Asnawi, 2016). The victim source revealed that she experienced repeated emotional pressure because her husband forbade her from working and did not give her access to household income, which resulted in total dependence on the perpetrator.

Field observations also show that psychological violence is often not considered violence by society, but is considered part of the husband's "education" or control over his wife. This is reinforced by findings from interviews with community leaders who stated that a wife should obey her husband unconditionally as part of her religious obligations. This reflects a gender-biased religious understanding, which normalizes violence as a form of normality in husband-wife relations.

In a study of the annual report document of the Lampung Province Women's Empowerment and Child Protection Service (DP3A) in 2023, it was identified that cases of domestic violence were still high, with the majority of victims being women of productive age (25-45 years). The report also stated that access to legal and psychological assistance services was still limited in rural areas such as Mesuji, which

worsened the condition of victims and reduced their chances of breaking out of the cycle of violence.

The Mubadalah approach is very relevant to study this phenomenon because it offers an ethical and theological framework that supports gender equality. When the principle of Mubadalah, namely mutuality and justice, is applied as a perspective in husband-wife relations, then unequal power relations can be eliminated. For example, Mubadalah interprets the command to obey in the household not as unilateral obedience from the wife to the husband, but as mutual responsibility between the couple, including in decision-making and the division of domestic and public roles.

Overall, the results of this study indicate the existence of systemic gender relations inequality in households and enabled by cultural legitimacy and patriarchal religious interpretations. However, there is an opportunity for social change through awareness-based approaches to Mubadalah, especially in family education and strengthening anti-violence regulations against women. This approach can open up new space for the transformation of household relations into more equal, just, and respectful relations. Data from interviews, observations, or other qualitative sources (if any), as well as quantitative results from hypothesis and assumption tests, and data from critical literature reviews, are all part of the research findings. These findings are critically analyzed and then presented sequentially or as an integrated whole. You can find the findings of the data analysis in the results section presented.

## Discussion/Analysis

### Gender Inequality as the Root of Domestic Violence

Gender inequality is one of the main roots of domestic violence (DV), especially against women as wives. This inequality is reflected in the unequal power relations between husband and wife, as well as a social system that normalizes male dominance in the domestic sphere. In the context of Lampung society, the patriarchal structure is still very strong and makes men the holders of absolute authority in the household, while women are positioned as the party who must submit and obey their husbands' orders. This view creates cultural legitimacy for various forms of violence, whether physical, psychological, economic, or sexual.

Interview findings with the victim (Y, 32 years old) strengthen this condition. She stated that her husband forbade her from working, restricted all access to household finances, and accused her of being a disobedient wife if she refused orders. She experienced psychological pressure every day, but did not have the courage to report it to the authorities for fear of being considered a disgrace to the family.

*"I can't work, everything has to ask permission. If I don't obey, I'll be called against my husband. I'm afraid if my family finds out, I'll be the one blamed,"* (Interview, March 2025).

An interview with a female companion (F, 38 years old), an activist from P2TP2A Mesuji, showed that this kind of power relationship is a common phenomenon in the domestic violence cases they handle. She stated that many victims were advised to be "patient" by community leaders or their own families, even though they had experienced repeated violence.

*"Most victims do not know that they are experiencing violence. They think that being scolded, prohibited from working, even having their movements restricted is normal. Especially if it is spiced up with religious verses that are interpreted arbitrarily,"* (Interview, April 2025).

The religious figure interviewed (KH. A, 50 years old) also acknowledged that most people still understand household relations hierarchically. In some cases,

religious teachings are interpreted unilaterally to justify inequality, such as the wife's absolute obedience to her husband in all matters.

*"When I give a lecture, I say that Islam is mercy. But society knows that wives must be absolutely obedient. Whereas what I understand is that the relationship between husband and wife must be mutually protective and consultative,"*(Interview, April 2025).

This finding is in line with the research of Setiawan et al. (2023) which shows that patriarchal culture is the main determinant in the occurrence of domestic violence, because it creates social legitimacy for male power in the household. On the other hand, the legal system has not fully sided with the victims. Although Law No. 23 of 2004 has guaranteed protection for victims of domestic violence, its implementation is still weak. Victims are reluctant to report due to economic dependence, social pressure, and community stigma (Khoiriah, 2024).

Gender inequality in the household cannot be understood only as an interpersonal problem, but must be seen as the result of social and cultural construction that institutionalizes male power. Therefore, efforts to prevent domestic violence are not sufficient with a legal approach, but must also include the reformulation of social norms and reinterpretation of religious teachings that support gender justice. The Mubadalah approach in this context is very relevant, because it offers a framework of relations based on mutuality, justice, and affection in Islamic families.

### **Mubadalah as an Alternative Solution in Preventing Domestic Violence**

By emphasizing the need for justice and reciprocity in marital relationships, the Mubadalah approach provides an alternative method to avoid domestic violence. This idea encourages the development of more equitable relationships and challenges patriarchal conventions that uphold male supremacy in the family. (Taufik, 2023). According to Faqihuddin Abdul Kodir, Mubadalah is a method of interpreting religious texts that places men and women as equal subjects. With this approach, religious teachings can be interpreted more fairly and non-discriminatory towards women.

Implementation of the Mubadalah approach in education and counseling can help change people's mindsets about gender relations. For example, by integrating Mubadalah values into the religious education curriculum, it is hoped that a generation will be created that is more aware of the importance of gender equality. In addition, the Mubadalah approach can also be used in the mediation and counseling process for married couples. By emphasizing the principles of mutuality and justice, it is hoped that healthier communication can be created and the potential for domestic violence can be reduced. Overall, the Mubadalah approach offers a comprehensive framework for preventing domestic violence. By emphasizing the importance of equality and justice in husband and wife relations, this approach can be an effective alternative solution in overcoming the problem of domestic violence.

In Lampung Province, the Mubadalah approach has been implemented in various domestic violence prevention programs, especially by the Regional Management of the Women and Children's House (RPA). These programs aim to educate the community about the importance of gender equality and prevent domestic violence. One of the programs carried out is counseling and training on Mubadalah values for married couples. In this program, participants are taught about the importance of healthy communication, fair role division, and joint decision making in the family.

In addition, RPA also provides assistance to victims of domestic violence using the Mubadalah approach. This approach helps victims understand that they have the same rights in the family and have the right to live free from violence. These programs have shown positive results in reducing the number of domestic violence cases in

Lampung Province. The community has become more open in discussing the issue of domestic violence and is more aware of the importance of gender equality. The successful implementation of the Mubadalah approach in Lampung Province shows that this approach can be an effective model in preventing domestic violence. More peaceful and violence-free families may be the result of implementing this strategy in other areas, as long as it is supported by relevant stakeholders. There are several obstacles in implementing the Mubadalah strategy in the community, although this strategy provides an effective way to reduce domestic violence. Opposition from conservative organizations that oppose changes in the understanding of religious texts is a major obstacle. Another thing that hinders Mubadalah is the lack of public knowledge about it.

The phenomenon of domestic violence against wives in Lampung Province cannot be separated from the patriarchal social structure and unequal power relations between men and women. The findings of this study indicate that violence experienced by wives is not only physical, but also includes psychological violence, economic violence, and social control, which is legitimized by gender-biased religious and cultural understandings. Gender inequality is the main root of domestic violence, where male dominance is considered the norm, and female obedience is considered an absolute obligation without room for criticism. Interviews with victims, companions, and religious figures confirm that the violence that occurs is not merely an individual problem, but part of a system that legitimizes inequality. In this context, the Mubadalah approach developed by Faqihuddin Abdul Kodir offers a highly relevant and transformative alternative paradigm. By emphasizing the principles of mutuality (Mubadalah), justice ('adl), and compassion (rahmah), this approach opens up space for a more gender-just rereading of religious texts. The Mubadalah approach is not only able to correct the bias of interpretation that has been used to justify male dominance, but also provides a strong ethical-theological foundation for building equal and violence-free household relations. The implementation of these values in education, public policy, and victim assistance programs is very important in encouraging more just and civilized social change. This study provides conceptual and practical contributions to efforts to prevent domestic violence. Conceptually, it reinforces the urgency of reading religion that is responsive to gender justice. Practically, it emphasizes the need for integration of Mubadalah values in the Islamic education curriculum, family counselor training, and the formulation of women's protection policies. This study is expected to be a reference in developing a transformative and just religious approach, as well as a foundation for building harmonious, equal, and violence-free families.

## Conclusion

Based on the findings and conclusions of this study, it is recommended that the Mubadalah approach be mainstreamed in various educational programs, family counseling, and the formation of women's protection policies, both at the local and national levels. Local governments, especially the Women's Empowerment and Child Protection Service (PPPA), need to strengthen cooperation with religious leaders, educational institutions, and civil society organizations in socializing the values of gender equality based on Islam that are fair and transformative. Victim advocates and religious counselors also need to be equipped with an understanding of the Mubadalah approach so that they are able to build alternative narratives that not only protect women from violence, but also encourage the creation of mutually supportive husband-wife relationships. In addition, strengthening the legal and psychosocial

service system for victims of domestic violence is needed, including access to fast, safe, and impartial justice. Further research is recommended to examine the effectiveness of the implementation of Mubadalah values in various other local contexts as an effort to expand the impact and relevance of this approach in addressing gender inequality and domestic violence.

### Bibliography

- Adib, M. A., & Mujahidah, N. (2021). Konsep Mubadalah Faqihuddin Abdul Kodir Dan Formulasinya Dalam Pola Pengasuhan Anak. *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan*, 6(2), 171. <https://doi.org/10.29240/jf.v6i2.3412>
- Astuti, D. (2023). Relasi Kuasa Dalam Kekerasan Berbasis Gender: Diskusi Bersama Satgas SIGRAK Kota Yogyakarta. *Jurnal Ilmiah Padma Sri Kreshna*, 10–15. <https://doi.org/https://doi.org/10.37631/psk.v5i2.1050>
- Al-Fitri, Aulia Rahman Iskandar, & A. Zamakhsyari Baharuddin. (2025). Repositioning of Female Children's Inheritance in Indonesia Through Jurisprudence in the Perspective of Mubadalah Theory. *Journal of Islamic Mubadalah*, 2(1), 1–19. <https://doi.org/10.70992/banhpc96>
- Asnawi, H. S. (2011a). HAM dalam Ruang Domestik: Studi terhadap UU. No. 23 Tahun 2004 Tentang PKDRT. In *Al-Mawarid: Jurnal Hukum Islam* (Vol. 11, Issue 2). Universitas Islam Indonesia. <https://www.neliti.com/id/publications/26065/ham-dalam-ruang-domestik-studi-terhadap-uu-no-23-tahun-2004-tentang-pkdr>
- Asnawi, H. S. (2011b). Kritik Teori Hukum Feminis terhadap UU Nomor 1 Tahun 1974 tentang Perkawinan, Suatu Upaya dalam Menegakkan Keadilan HAM Kaum Perempuan. *Al-Ahwal*.
- Asnawi, H. S. (2012a). Membongkar Patriarkhisme Islam Sebagai Kearifan Budaya Lokal: Sebuah Kritik Terhadap UU. No. 1 Tahun 1974 Tentang Perkawinan. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 13(2), 223. <https://doi.org/10.14421/esensia.v13i2.739>
- Asnawi, H. S. (2012b). Politik Hukum Kesenjangan Kaum Perempuan dalam Organisasi Masyarakat Islam di Indonesia. *Musāwa Jurnal Studi Gender Dan Islam*, 11(1). <https://doi.org/10.14421/musawa.2012.11.67-84>
- Asnawi, H. S. (2013). Membongkar Paradigma Positivisme Hukum dalam Pemberantasan Korupsi di Indonesia: Pemenuhan Hak Asasi Manusia dalam Negara Hukum. *Supremasi Hukum*.
- Asnawi, H. S. (2016). Tinjauan Kritis Terhadap Hak-Hak Perempuan Dalam UU. No. 1 Tahun 1974 Tentang Perkawinan: Upaya Menegakkan Keadilan Dan Perlindungan HAM Perspektif Filsafat Hukum Islam. *Mahkamah: Jurnal Ilmu Hukum Dan Hukum Islam*, 1(1). <https://doi.org/10.25217/jm.v1i1.27>
- Asnawi, H. S. (2022). *Dinamika Hukum Perkawinan di Indonesia Tinjauan Hukum Keluarga Islam terhadap Legalitas Perkawinan Kepercayaan Penghayat*. CV. Bildung Nusantara. <https://balaiyanpus.jogjapro.go.id/opac/detail-opac?id=346958>
- Asnawi, H. S. (2024). Mental Rehabilitation of Divorce Prohibition Victim Wives Through the Balancing Institution of Megou Pak Customary Pepung and its Implications Against Household Harmony. *COUNS-EDU: The International*

- Journal of Counseling and Education*, 8(3).  
<https://doi.org/10.23916/0020230842630>
- Cahyanti, E. (2024). *Strategi Pendampingan Terhadap Korban Kekerasan Dalam Rumah Tangga (Kdrt) (Studi Dinas Pemberdayaan Perempuan Dan Perlindungan Anak Provinsi Lampung)* (Vol. 15, Issue 1). <https://repository.radenintan.ac.id/32256/>
- Daharis, A., Pradana, S. Y., Hasibuan, K., Fadjriani, L., & Mardiansyah, H. (2025). *Relevansi Konsep Mubadalah Dalam Relasi Suami-Istri Menurut Hukum Keluarga Islam The Relevance of the Concept of Mubadalah in Husband-Wife Relations According to Islamic Family Law*. 8(3), 1557–1563.  
<https://doi.org/10.56338/jks.v8i3.7201>
- Diniyanti, N., & Sidemen, I. G. (2012). Hubungan Kekerasan Dalam Rumah Tangga yang Dilakukan Suami pada Istri Dengan Perilaku Kekerasan Ibu pada Anak. *Jurnal Sosiologi*, 14(1), 69–82.  
<https://doi.org/https://doi.org/10.23960/sosiologi.v14i1.109>
- Eka Putri, N., & Suherman, A. (2024). *Budaya Patriarki Akar KDRT Terhadap Perempuan Budaya Patriarki: Pengaruhnya Terhadap Kekerasan Dalam Rumah Tangga Terhadap Perempuan ( Di Bidang Ekonomi )*. 2(1), 193–202.  
<https://doi.org/https://doi.org/10.62379/z259aa10>
- Eskawati, M. Y., & Endarto, Y. (2018). Faktor-Faktor Yang Menyebabkan Kekerasan Dalam Rumah Tangga (KDRT) Di Kecamatan Bantul, Kabupaten Bantul, Yogyakarta. *Jurnal Kesehatan Masyarakat*, 17(1), 21–34.
- Fathul Muin, Farah Batrisyia Binti Mohd Ridzwan, Susi Nurkholidah, Diah Mukminatul Hasyimi, & Sakirman. (2025). Mubadalah as a Pillar of Family Resilience in Indonesia in Facing the Challenges of Information Disruption. *Journal of Islamic Mubadalah*, 2(1), 35–49. <https://doi.org/10.70992/tamhse32>
- Fauzi, M. A., & Ahmad Failasuf Nasuha. (2025). Digital Sexual Harassment of Young Women in Mesuji Lampung: Mubadalah Analysis. *Journal of Islamic Mubadalah*, 2(1), 64–80. <https://doi.org/10.70992/nr722d03>
- Hermanto, A., Bunyamin, M., & Nurjanah, Siti, Setiawan, A. (2024). Implementation of M ubāḍalah in Households: A Study of the Fulfillment of the Rights and Obligations of Contemporary Husband and Wife. *Journal of Islamic Mubāḍalah*, 1(2). <https://doi.org/10.70992/obphsv24>
- Husnah, T. W. S., & Na'imah, F. U. (2023). Nilai-Nilai Pendidikan Islam Perspektif Mubadalah Sebagai Upaya Pencegahan KDRT Di Provinsi Lampung. *DHABIT: Jurnal Pendidikan Islam*, 2(3), 121–132.  
<https://dhabit.web.id/index.php/dhabit/article/view/77%0Ahttps://dhabit.web.id/index.php/dhabit/article/download/77/58>
- Kashvi, F. A. (2024). Husband and Wife Relationship of Tabligh Jama 'ah in Ambehta Mohan India and its Implications for Household Harmony from the Perspective of Mubadalah. *Journal of Islamic Mubāḍalah*, 1(2).  
<https://doi.org/10.70992/rzkm3p26>
- Kesuma, A. S., Risdiana, A., & Ramadhan, R. B. (2022). Patriarchal Culture: A Study of the Lampung Muslim Women's Movements in Women Empowerment. *International Journal of Special Education*, 37(3), 2022–9776.
- Khoiriah, S. (2024). *Provinsi Lampung memiliki masalah serius dan pelik terkait*

kekerasan dalam rumah tangga terhadap pasangan. Menurut statistik dari Dinas Pemberdayaan Perempuan dan Perlindungan Anak (PPPA) Provinsi Lampung, angka kekerasan dalam rumah tangga (KDRT) terhadap. <https://kupastuntas.co/2024/02/20/sepanjang-tahun-2023-872-perempuan-dan-anak-di-lampung-jadi-korban-kekerasan>

Komnas Perempuan. (2016). *Refleksi Pendokumentasian Dan Tren Kasus Kekerasan Terhadap Perempuan 2024*. 2023, 1–23.

Kupastuntas.co. (2024). *Sepanjang Tahun 2023, 872 perempuan dan Anak di Lampung menjadi korban Kekerasan*. <https://kupastuntas.co/2024/02/20/sepanjang-tahun-2023-872-perempuan-dan-anak-di-lampung-jadi-korban-kekerasan>

Kusumo, B. ali, Supriyanta, S., & Cahaya, R. (2023). Perlindungan Hukum Terhadap Korban Kekerasan Dalam Rumah Tangga (Kdrt). *Adi Widya : Jurnal Pengabdian Masyarakat*, 7(1), 65–74. <https://doi.org/10.33061/awpm.v7i1.8039>

Mustaqim, D. A. M., Afif Muamar, Muhammad Feby Ridho Pangestu, & Nazula Alfirahmah. (2025). Implementation of Hadanah by Single Parents as A Result of Divorce in Indonesia Perspective of Maqashid Syariah and Qira'ah Mubadalah. *Journal of Islamic Mubadalah*, 2(1), 20–34. <https://doi.org/10.70992/njf6bt59>

Latifah, N., Utaminingsih, A., & Setiawati, E. (2024). The Application of Mubadala Concept to Marital Rape Prevention in A Gender Perspective. *Jurnal Islamika Granada*, 4(3), 116–124. <https://doi.org/10.51849/ig.v4i3.137>

liputan6. (2023). *8 Penyebab KDRT di Indonesia dan Solusinya, Tidak Hanya Masalah Ekonomi*. <https://www.liputan6.com/hot/read/5335689/8-penyebab-kdrt-di-indonesia-dan-solusinya-tidak-hanya-masalah-ekonomi>

Mentari, R. (2024). Mewujudkan Keadilan: Perlindungan Hukum bagi Perempuan Korban KDRT dalam Sistem Peradilan Pidana Indonesia. *SPECTRUM: Journal of Gender and Children Studies*, 4(1), 32–45. <https://doi.org/10.30984/spectrum.v4i1.1019>

Muhammad, H. (2024). Formulasi Pencegahan Kekerasan terhadap Istri dalam Rumah Tangga. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 5(1), 1. <https://doi.org/10.24042/el-izdiwaj.v5i1.22985>

Na'mah, U., Qamaria, R. S., & Makrufah, H. A. (2022). The Concept of Mubâdalah (Mutuality) and the Public Role of Wife to Prevent Domestic Violence. *Al-'Adalah*, 19(2), 291–314. <https://doi.org/10.24042/adalah.v19i2.13682>

Oktavia, V. (Kompas. id. (2024). *Cerita Pulu di Balik Tingginya Angka Kekerasan pada Perempuan di Lampung*. <https://www.kompas.id/baca/nusantara/2024/10/04/cerita-pulu-di-balik-tingginya-angka-kekerasan-pada-perempuan-di-lampung>

Pereilipuaili, F., Anak, D. A. H., & Ampung, P. N. I. I. (2024). *Tirnur Lampru \* g ttrtara Ksta Metno Lampung Tengah Io Sxrae*.

Plus, K. (2024). *7 Penyebab KDRT dan Cara Menghindarinya*. <https://kumparan.com/kumparanwoman/7-penyebab-kdrt-dan-cara-menghindarinya-22m6F4bP2A8/1>

Ramdhani, D., & Alwi, K. (2016). *KAJIAN METODE MUBADALAH: DEFINISI, LANDASAN TRADISIONAL, DAN PENERAPAN TAFSIR Diah*. 13(2), 1–23.

- Rofiah, N. (2017). Kekerasan Dalam Rumah Tangga dalam Perspektif Islam. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(1), 31-44. <https://doi.org/10.15575/jw.v2i1.829>
- Rimanto, Sanusi, A. Bin, & Sumarni. (2025). Sexual Violence Against Women in the Family: Prevention Efforts Through a Multidisciplinary Approach (Mubadalah). *Journal of Islamic Mubadalah*, 2(1), 81-96. <https://doi.org/10.70992/1s25sf96>
- Rohmi Yuhani'ah, Yuslina Mohamed, & Rudi Santoso. (2025). Reason Al-Narajil as Gender-Just Jurisprudence: Analysis of the Roles of Women and Men. *Journal of Islamic Mubadalah*, 2(1), 50-63. <https://doi.org/10.70992/2b874x97>
- Sam'ani, S., Rokhmadi, R., Amin, N., Zaini, A., & Sarib, S. (2023). Pragmatism of Polygamous Family In Muslim Society: Beyond Islamic Law. *Samarah*, 7(1), 321-340. <https://doi.org/10.22373/sjkh.v7i1.15874>
- Setiawan, N. H., Devi, S. S., Damayanti, L., Pramudya, F., & Antony, H. (2023). Pemahaman dan faktor – faktor penyebab kekerasan dalam rumah tangga: tinjauan literatur. *Jurnal Kajian Hukum Dan Pendidikan Kewarganegaraan*, 3(2), 1-6. <https://doi.org/https://doi.org/10.36859/jdh.v6i2.1574>
- Siregar, W. Z. B. (2024). Causes and impacts of domestic violence against women: Cases in Indonesia. *Jurnal Sosiologi Dialektika*, 19(1), 77-88. <https://doi.org/10.20473/jsd.v19i1.2024.77-88>
- Taufik, M. (2023). *Tafsir Mubadalah (Kajian Tafsir Tematik Ayat-Ayat Kekerasan Seksual Menurut Kongres Ulama Perempuan Indonesia)*. [http://digilib.uinkhas.ac.id/id/eprint/17675%0Ahttp://digilib.uinkhas.ac.id/17675/1/Muhammad\\_Taufik\\_U20181074%5B1%5D.pdf](http://digilib.uinkhas.ac.id/id/eprint/17675%0Ahttp://digilib.uinkhas.ac.id/17675/1/Muhammad_Taufik_U20181074%5B1%5D.pdf)
- Yusron Rofi, H., Qohar, A., Khudlori, A., & Muslimin, A. (2024). Fikih Mubadalah and Its Challenges: A Study of Household Conflict Resolution in Lampung Province. *Journal of Islamic Mubadalah*, 1(2). <https://doi.org/10.70992/woxa2n54>
- Zuhdi, M. N. (2024). Misogynistic Hadith in the Reading of the Liberal Islamic Network: A New Direction of Hadith Understanding. *Journal of Islamic Mubadalah*, 1(2). <https://doi.org/10.70992/9pgv5810>
- Zainudin Hasan, Alike Firly, Adelia Putri Utami, & Diah Eka Sari. (2023). Perlindungan Hukum Terhadap Perempuan Korban Kekerasan Dalam Rumah Tangga. *Jurnal Hukum, Politik Dan Ilmu Sosial*, 2(2), 103-113. <https://doi.org/10.55606/jhpis.v2i2.1607>