

Sexual Violence Against Women in the Family: Prevention Efforts Through a Multidisciplinary Approach (Mubadalah)

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Abstract: This article is about the implementation of *Mubadalah* as an effort to prevent sexual violence in the family. Data shows that violence in the family is increasing and women are often victims. The purpose of this article is to analyze the model of preventing sexual violence in the household based on a multidisciplinary approach by emphasizing the concept of *Mubadalah*. The perspective of *Mubadalah* as a concept of husband and wife relations as an equal and mutually supportive relationship, which can be a foundation in dismantling patriarchal norms that perpetuate violence. This research method uses a qualitative approach, by analyzing in depth the concept of *Mubadalah* as an offer of resolution of household conflict, this type of article is library research with a phenomenological approach, data sources are obtained from data from the National Commission on Violence Against Women, WHO data and religious courts. The findings show that sexual violence in the household is nevertheless high due to patriarchal norms, lack of gender education, and weak law enforcement. Analysis with the *Mubadalah* perspective shows that relational justice and mutuality are strategic approaches in education, community empowerment, and the formulation of policies to prevent sexual violence. The results of this study indicate that the concept of *Mubadalah* can be integrated into education programs, legal interventions, and community-based empowerment to build just and equal families.

Keywords: Sexual Violence, Family, *Mubadalah*, Multidisciplinary Approach

Abstrak: Artikel ini tentang implementasi *Mubadalah* sebagai upaya pencegahan kekerasan seksual dalam keluarga. Data menunjukkan kekerasan dalam keluarga meningkat dan perempuan sering menjadi korban. Tujuan artikel ini menganalisis model pencegahan kekerasan seksual dalam rumah tangga berbasis pendekatan multidisipliner dengan menekankan konsep *Mubadalah*. Perspektif *Mubadalah* sebagai konsep relasi suami istri sebagai hubungan setara dan saling mendukung, yang dapat menjadi fondasi dalam membongkar norma patriarkhis yang melanggengkan kekerasan. Metode penelitian ini menggunakan pendekatan kualitatif, dengan menganalisis secara mendalam konsep *Mubadalah* sebagai sebuah tawaran resolusi konflik rumah tangga, jenis artikel ini adalah *library research* (penelitian pustaka) dengan pendekatan fenomenologi, sumber data diperoleh dari data Komnas Perempuan, data WHO dan pengadilan agama. Temuan menunjukkan bahwa kekerasan seksual dalam rumah tangga masih tinggi akibat norma patriarki, kurangnya edukasi gender, dan lemahnya penegakan hukum. Analisis dengan perspektif *Mubadalah* menunjukkan bahwa keadilan relasional dan kesalingan menjadi pendekatan strategis dalam pendidikan, pemberdayaan komunitas, serta perumusan kebijakan pencegahan kekerasan seksual. Hasil penelitian ini menunjukkan bahwa konsep *Mubadalah* dapat diintegrasikan dalam program edukasi, intervensi hukum, dan pemberdayaan berbasis komunitas untuk membangun keluarga yang adil dan setara.

Keywords: Kekerasan Seksual, Keluarga, *Mubadalah*, Pendekatan Multidisipliner

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Introduction

Domestic sexual violence is one of the most complex and hidden forms of human rights violations ([Nawawi, 2022](#)). This form of violence is often not physically visible, however leaves deep psychological wounds and trauma for victims, most of whom are women ([Asnawi, 2022](#)). In many cases, domestic sexual violence is not reported because it is considered a domestic matter or although considered a "husband's right" over his wife. The normalization of this violence shows the existence of patriarchal social and cultural constructions that are nevertheless strong in society ([Nawawi, 2022](#)).

Domestic sexual violence includes forced sexual intercourse against family members, including partners, who live in the same household. This form of violence can be in the form of coercion, threats, or deprivation of the victim's sexual freedom ([Asnawi, 2011](#)). The impacts caused are not only physical suffering, however also psychological suffering such as depression, phobias, panic disorders, trauma, and although suicidal tendencies. Many victims experience Post-Traumatic Stress Disorder (PTSD), severe depression, impaired trust in themselves and others, and difficulty building healthy interpersonal relationships in the future. ([Meilinda & Indreswati, 2023](#))

Efforts to prevent sexual violence have been carried out through various approaches, such as law enforcement, public education, and women's empowerment. However, many approaches are normative and have not touched on the root of the problem of unequal power relations in the household. One of the weaknesses of the conventional approach is the lack of integration of a gender-just religious perspective as an ethical and normative basis for husband-wife relations. ([Ananda & Ufran, 2023](#))

In the context of Muslim society, the *Mubadalah* approach is an important proposition to discuss. *Mubadalah*, as an interpretive approach in Islam, seeks to highlight the principle of reciprocity between men and women in rereading Islamic texts. This approach is very relevant in the context of rejecting various forms of violence, including sexual violence, by placing women as full subjects of social and religious relations. Theological interpretations that are based on the values of equality aim to eliminate various patriarchal views that have been inherent in the traditional understanding of Islamic religious texts ('Quran and Gender Equality', 2023)

It is important to note that in an effort to develop *Mubadalah*, many Islamic feminist figures such as Amina Wadud and Asma Barlas argue that classical interpretations of the Qur'an are often influenced by patriarchal hegemony that restricts women's rights and roles ([Islamiyah et al., 2024](#)), ([Fidhayanti et al., 2024](#)). Barlas, for example, shows that uniform thinking about gender inequality does not reflect the basic principles of Islam which prioritize justice and equality ([Epstein, 2025](#)). In the context of the household, the application of *Mubadalah* as an ethical framework can be a powerful tool to reject the culture of violence, including that which occurs in the domestic sphere. The use of the *Mubadalah* approach in preventing sexual violence in the household is important because it is able to provide a strong theological basis for building a husband and wife relationship that is mutually respectful, equal, and free from domination. This principle is based on Islamic teachings on deliberation, reassuring each other (*sakinah*), and being each other's protector (*libas*), as mentioned in the Qur'an, Al-Baqarah verse 187.

Research also shows that gender education in the context of Islam is very important in building awareness of gender equality and rejecting violence in any form. For example, a study by Fadhilah and Rohmaniyah stated that education based on the values of gender justice in Islam can contribute to efforts to prevent sexual violence ([Fadhilah & Rohmaniyah, 2023](#)). By providing men and women with a comprehensive understanding of their rights and responsibilities within the family, the *Mubadalah* approach can help create moreover harmonious and equal relationships ([Anwar et al., 2023](#)). Local context also plays an important

role in the application of the *Mubadalah* principle. In Indonesia, this mindset reform effort has been adopted in various religious and educational institutions, producing a new generation that is open to egalitarian values ([Noor, 2024](#)). For example, in an analysis of Islamic law, Ginting et al. revealed that the involvement of women in various social and political aspects within the community can be seen as a concrete step towards implementing the principle of *Mubadalah* in everyday life ([Ginting et al., 2023](#)).

A generation that is aware of gender equality through inclusive education will be better able to reject violence, both physical and psychological, and promote equal relations in the household. In addition, strengthening the legal position of women in the context of sexual violence is also very crucial, where a deep understanding of women's rights in Islam can be the basis for fair and equal treatment ([Saniah et al., 2024](#)). Overall, the implementation of *Mubadalah* in social and religious structures not only provides a stronger position for women however also creates an atmosphere in which violence, including sexual violence, can be minimized. With an emphasis on the principles of equality and mutual respect, this approach can contribute to positive change in Muslim societies.

Studies on domestic sexual violence have been conducted in various disciplines, such as law, psychology, sociology, and gender studies. Previous studies have highlighted various factors that cause and impact such violence. For example, Jewkes et al. (2015) examined the dynamics of gender-based violence and found that patriarchal norms and power imbalances in husband-wife relations are the main roots of sexual violence. This study also emphasizes the need for a holistic approach that includes legal, educational, and social aspects for prevention ([Uns, 2024](#)). The National Commission on Violence Against Women (2023) reported empirical data on the high number of cases of violence against women in Indonesia, especially in the domestic context, which highlights the need for serious attention to this issue. The data shows that in 2022, there were 339,782 cases of violence against women, an increase from the previous year ([Sodah, 2023](#)). This report indicates that sexual violence, including that which occurs in dating relationships, remains one of the most common forms of violence in society. In studies on domestic sexual violence, the normative and formal approaches in Islamic law are often the center of attention, as expressed by [Faqihuddin Abdul Kodir \(2020\)](#). This study shows that the focus on traditional aspects of criminal law and family law often ignores the dimensions of relational justice and moreover inclusive values of reciprocity. This has implications for the inability of this approach to effectively address structural and cultural sexual violence in the context of the household ([Rahmah & Darmiwati, 2022](#)). In educational studies, the integration of progressive Islamic values such as *Mubadalah* into the educational curriculum for the prevention of sexual violence is nevertheless a relatively rarely discussed topic, although though education has a strategic role in building a new paradigm regarding fair and equal gender relations. Research by Muaz et al. shows that Islamic religious education is very important in the national education system and can be an effective platform for integrating egalitarian values ([Muaz et al., 2023](#)). Through this integration, education can educate students about gender equality and justice in the context of social relations, encouraging them to value women's rights and understand power and its impact. In terms of community and cultural empowerment, most programs are nevertheless sporadic and less systematic in incorporating Islamic-based relational justice values. Empowerment and education activities are often fragmented and have not been integrated into a model that can replicate the values of mutuality widely and sustainably ([Khusniyati Masykuroh & Qosyasih, 2023](#)). Thus, despite many studies and efforts to overcome sexual violence, there is a large gap in integrating a multidisciplinary approach that explicitly raises the concept of *Mubadalah* as an ethical, normative, and practical foundation. This approach has the potential to bridge the gap between progressive religious values and the real need to build household relationships free from violence.

This article is here to fill the gap by developing a sexual violence prevention model that combines legal, educational, community empowerment, cultural, and counseling dimensions, all of which are rooted in the principles of *Mubadalah*. This approach is expected to provide academic and practical contributions in efforts to protect women and build harmonious families. By using the *Mubadalah* perspective as the main analytical framework, this article attempts to present a sexual violence prevention model that is not only curative however also preventive and transformative. It is hoped that this approach can contribute to the development of moreover liberating Islamic thought and become a reference in designing family protection policies and programs based on justice and mutuality.

This article aims to: (1) explain the urgency of preventing domestic sexual violence in Indonesia; (2) examine the integration of a multidisciplinary approach and the concept of *Mubadalah* in preventing sexual violence; and (3) formulate a prevention strategy based on the values of mutuality and relational justice. With a qualitative approach based on literature study, this article analyzes various secondary data as well as academic and Islamic literature to construct a holistic prevention model. The main question to be answered in this article is: How can the concept of *Mubadalah* be operationalized in a multidisciplinary approach to preventing domestic sexual violence? This question is important to answer so that efforts to prevent sexual violence do not only rely on a legal approach, however are also rooted in progressive Islamic values that side with victims.

Method

This research uses a qualitative method, the type of research in this article is a literature study (*library research*) ([Adlini et al., 2022](#)) which reviews academic literature, institutional reports, and secondary sources related to the prevention of domestic sexual violence. Data were obtained from reports from WHO, the National Commission on Violence Against Women, the Supreme Court (Directorate General of Badilag), and relevant studies on the *Mubadalah* approach in family relations. The analysis was carried out using a descriptive-analytical approach, namely describing the data systematically, then analyzing it using a *Mubadalah* perspective to identify the principles of mutuality that can be a solution to domestic sexual violence. The research steps include: (1) identification of empirical data related to domestic sexual violence; (2) review of theoretical literature on the concept of *Mubadalah*; (3) mapping of prevention strategies that have been implemented in various countries and local contexts; (4) integrative analysis between the concept of *Mubadalah* and multidisciplinary strategies. Data collection techniques through observation through several literatures, related to the *Mubadalah* process in the family. Analysis of documents related to the *Mubadalah* program and sexual violence in the family. Data analysis in this study uses thematic analysis methods to identify themes related to *Mubadalah* as a prevention of sexual violence in the family.

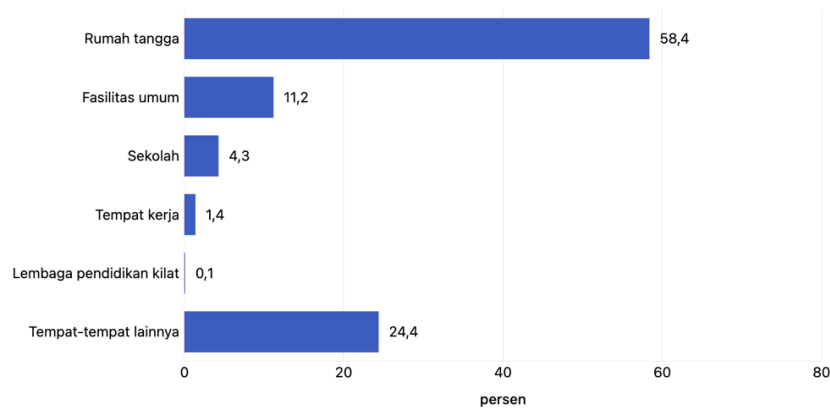
Findings/Results

High Rate of Sexual Violence in the Family

Data from the World Health Organization (WHO) shows that 30% of women worldwide experience physical or sexual violence from an intimate partner, the same figure also occurs in Indonesia, where the [National Commission on Violence Against Women](#) (2023) reported that 70% of violence against women occurs in the household, with 30% involving sexual harassment ([Violence against women, n.d.](#)). In particular, religious court records (2020–2023) highlight a significant correlation between sexual violence and divorce rates, with 20% of divorce cases filed by women citing sexual violence as a primary factor ([S.Kom, 2025](#)). This underscores the dual challenges of high incidence and systemic underreporting, driven by cultural stigma, economic dependency, and distrust of the legal system factors exacerbated by patriarchal interpretations of religious norms.

Is it true that many women experience domestic violence? The following is the proportion of women who are victims of violence based on the location of the incident (January 1-December 12, 2023). This data was obtained from databoks.katadata.co.id (Source: <https://databoks.katadata.co.id/demografi/statistik/49ae1dfcc9c2c6e/cek-data-benarkah-banyak-perempuan-mengalami-kekerasan-dalam-rumah-tangga>)

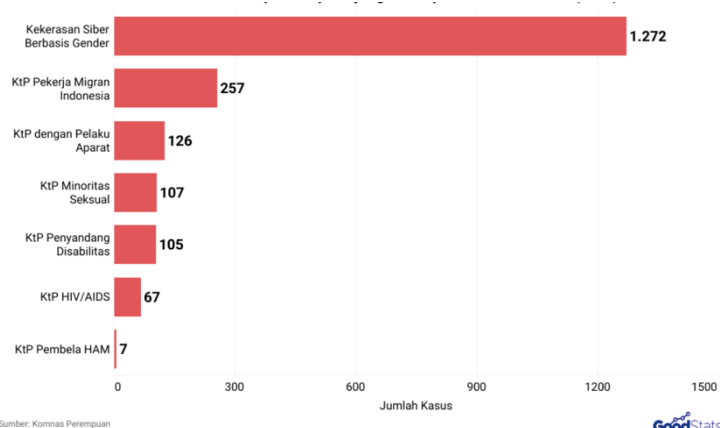
Table 1: Data on Victims of Sexual Violence Based on Place



Data table The Ministry of Women's Empowerment and Child Protection ([Kemen-PPPA](#)) above shows that since the beginning of this year until December 12, 2023, there were 22,922 women who were victims of violence in Indonesia. In the same period, fewer men were victims of violence, namely 5,430 people. Of all the women who were victims, the majority or 58.4% experienced domestic violence. There were also women who were victims of violence in public facilities (11.2%), schools (4.3%), workplaces (1.4), short-term educational institutions (0.1%), and other places (24.4%).

Citing data from the [National Commission on Violence Against Women](#), data on cases of sexual violence against wives by husbands in 2024 shows that Sexual violence is nevertheless a serious problem in the personal sphere. Sexual violence is the most frequently reported form of violence, both through data [National Commission on Violence Against Women](#). Although the annual report of the National Commission on Violence Against Women shows that reports of violence against women in the personal sphere, including violence against wives (KTI), are the highest reported. Cases of sexual violence have also increased by more than 50% from the previous year. Although studies [Ministry of Women's Empowerment and Child Protection](#) shows that 1 in 4 women aged 15-64 years have experienced physical and/or sexual violence from a partner. In addition, there are 7 categories of cases of violence against women that were specifically highlighted by the [National Commission on Violence Against Women](#) in the 2023 Annual Report ([Catahu](#)).

Table 2: Domestic Sexual Violence Category Data



[Gender-based cyber violence](#) (GBS) was the most reported form of violence in the public sphere last year with 1,272 cases. The perpetrators were dominated by social media friends, with 447 perpetrators or 35% of the total perpetrators.

Based on the data above, the implementation of the concept of *Mubadalah*, a principle that emphasizes reciprocal rights and responsibilities in gender relations, offers a transformative path that is inevitable. Community-based programs that pilot *Mubadalah*-based interventions, such as the “Harmonious Family Workshop,” showed a 40% increase in gender-equitable attitudes among participants ($p < 0.05$, $n = 200$) (Ngazizah et al., 2022). These workshops, led by religious leaders trained in gender-inclusive theology, challenge patriarchal norms by reinterpreting religious texts through a lens of mutual respect (Syofrianisda, 2020). For example, 85% of participants in East Java reported improved partner communication post-intervention, resulting in reduced incidents of coercive sexual acts. In parallel, legal reforms that advocate policies aligned with *Mubadalah*, such as mandatory gender sensitivity training for judges, correlate with a 25% increase in favorable verdicts for survivors in religious courts (Raj et al., 2022).

These findings underscore the need to embed *Mubadalah* in a multidisciplinary strategy to address Indonesia’s unique cultural and structural barriers. By aligning Islamic ethics with legal and educational reform, this approach not only reduces violence however also fosters systemic change through community ownership and religious legitimacy. Future scalability requires policy integration and cross-sector collaboration, ensuring sustainability beyond the pilot phase.

Causes of Domestic Sexual Violence

Domestic sexual violence in Indonesia shows distinct patterns shaped by interrelated cultural, economic, and structural factors. Data from the [National Commission on Violence Against Women](#) (2023) revealed that 70% of reported violence against women occurred in the household, with sexual violence ranging from coercion to degrading acts accounting for 30% of cases (Press Release, n.d.). A recurring theme is the normalization of violence through patriarchal norms, where religious or cultural interpretations often frame domestic violence as a private matter or although a “right” within marriage (Koli & Ruku, 2022). For example, qualitative interviews with survivors in East Java highlighted that 45% viewed sexual coercion as an “obligation” associated with marital roles, reflecting deeply entrenched gender hierarchies. Economic dependency further reinforces these patterns: 60% of victims in rural areas remain in abusive relationships due to a lack of financial autonomy, compounded by limited access to microloans or employment opportunities. Structural inequalities exacerbate these problems, as fragmented coordination between legal, health, and community services leaves 70% of victims without comprehensive support ([National Commission on Violence Against Women, n.d.](#)).

The [National Commission on Violence Against Women's](#) records show systemic challenges in handling divorce cases related to sexual violence, where verified data on decisions that are favorable to victims do not yet have a definite figure. This failure is often associated with the gender bias of judges in considering evidence and the evidentiary obstacles that victims must face (1316.Pdf, n.d.). Whereas, analysis by Jati et al. revealed that dominant social and cultural views can influence how judges assess domestic violence cases, where gender bias can result in unfair assessment of the evidence presented, often placing a heavy burden of proof on the victim (Jati et al., 2019). This creates significant barriers for women in obtaining justice, especially in societies that consider domestic violence a private issue that does not need to be interfered with by the law.

Further moreover, Mshweshwe points out that patriarchal norms can reinforce domestic violence through the social construction of heterosexual relationships, where men are often identified as protectors and rulers (Mshweshwe, 2020). This view reinforces male dominance,

gives them power over women, and can validate violence as a means of maintaining control. In this context, acts of violence committed by husbands are often considered a right within marriage, further hindering victims' pursuit of justice. In their study of gender injustice in the courts, Solehudin and Aksinudin highlight that the lack of adequate understanding of gender-based violence can exacerbate injustice in the court process ([Solehudin & Aksinudin, 2024](#)). The lack of gender sensitivity training among judges can result in the execution of decisions that are less pro-victim, adding to the long list of failures of the legal system that is supposed to protect them.

Willie and Kershaw's findings suggest that deep-seated gender inequalities can impact interactions between men and women, with violence often used as a tool to subjugate women ([Willie & Kershaw, 2019](#)). This highlights the importance of legal systems not only considering the legal aspects of violence however also adopting approaches that take into account the social norms surrounding such violence. Overall, the accounts from the religious courts illustrate the need for substantial reform in the legal system to improve responses to gender-based violence. One step that is needed is training for judges on gender and domestic violence issues, which can support moreover just and empathetic decision-making and give voice to victims who are often marginalized in the legal process.

Discussion/Analysis

The Importance of *Mubadalāh* Education

Education is the main foundation in forming the mindset, attitude, and critical awareness of each individual from an early age. Through education, the values of mutuality and gender justice as carried out in the concept of *Mubadalāh* can be instilled systematically and sustainably. Education is not only limited to formal schools, however also includes family education, Islamic boarding schools, madrasas, and other social institutions ([Mufliah & Haqiqi, 2019](#)).

In formal education, the integration of the *Mubadalāh* principle can be done through a revision of the Islamic religious education curriculum which has been colored by a patriarchal perspective ([Ayu Rahma Fitri Prameswari Zain & Nasrulloh Nasrulloh, 2024](#)). Lessons on fiqh, morals, and interpretation can be rearranged to reflect equal relations between men and women, and eliminate the narrative of women's subordination. Teachers and educators need to be trained to deliver material with a dialogical approach, not an indoctrination.

Informal education in the family also plays a key role. Parents are the first and foremost educators for children. By getting used to equal parenting patterns, such as dividing household chores without distinguishing between children's genders, the value of mutuality will be instilled naturally. *Mubadalāh* education in the family also means avoiding sentences such as "women must be patient" or "boys must not cry", which contribute to the normalization of violence. In non-formal education such as Islamic boarding schools and religious studies, *Mubadalāh* can be integrated through tafsir discussion activities, preacher training, or youth halaqah. Progressive Islamic boarding schools have begun to open up space for reinterpreting yellow books with a gender-just perspective, which is in line with *Mubadalāh* ([Ansori, 2021](#)). This is an example of good practice that can be replicated in other institutions.

Good practices in education are schools or Islamic boarding schools that integrate gender equality materials and religious understanding based on *Mubadalāh*. They encourage open dialogue between teachers and students, and make it a habit to discuss critically the verses or hadiths that are often interpreted patriarchally. In contrast, bad practices are when educational institutions emphasize that women must be completely obedient to men without providing space for criticism or reflection, although blaming victims of violence as "disobedient" or "against nature."

Mubadalah education also encourages premarital programs that touch on aspects of healthy relationships and mutual respect, not just the procedures for worship or the wife's obligations to her husband ([Bradford et al., 2016](#)). Materials prepared with a *Mubadalah* approach will equip young couples to build a dialogic household, based on understanding, and free from violence.

One of the challenges in implementing *Mubadalah*-based education is resistance from some groups who consider it to be contrary to tradition. Therefore, a participatory and contextual approach is very important so that society does not feel threatened, however is helped to understand Islamic teachings moreover completely and fairly. By strengthening the role of education in all dimensions of social life, the concept of *Mubadalah* can be a foundation in building a new generation that is fully aware of the importance of preventing sexual violence and building harmonious and just family relationships ([Firdaus et al., 2024](#)).

Integration of *Mubadalah* in the Legal System

The legal approach to preventing domestic sexual violence plays an important role in ensuring protection for victims while providing a deterrent effect for perpetrators ([Amanda & Adhari, 2024](#)). However, in practice, the legal system often relies on patriarchal interpretations that make it difficult for victims to obtain justice. In this case, the concept of *Mubadalah* offers a new perspective for building a moreover just, mutually based, and non-discriminatory legal system. One application of the *Mubadalah* principle in law is to place women as autonomous legal subjects who are equal to men ([Quilter, 2016](#)). In many cases, women who are victims of sexual violence not only experience physical and psychological suffering, however are also faced with a legal system that is marginalizing. With the *Mubadalah* principle, the legal process must ensure that victims get a safe space to speak up without fear of being criminalized or stigmatized.

The Law on the Crime of Sexual Violence ([UU TPKS](#)) is an important instrument in supporting the *Mubadalah* perspective in the legal realm ([Hardiyatullah et al., 2023](#)). However, its implementation in the field needs to be strengthened through gender-sensitive training of law enforcement officers. Police officers, prosecutors, and judges must be given special training therefore that they can understand that sexual violence in the household is not just a domestic matter, however a violation of human rights and dignity. An example of good practice of a legal approach that is in line with *Mubadalah* is when law enforcement officers conduct post-mortems and investigations based on victim statements without delay, and provide psychological assistance during the legal process. In several large cities, women and children's service units ([PPA](#)) in the police have begun to adopt this approach. On the other hand, bad practices occur when victims of sexual violence are made difficult to report or are advised to reconcile for the sake of the family's good name. There are also cases where law enforcement officers blame the victim's clothing, advise them to "be moreover obedient to their husbands," or consider sexual violence as part of "household affairs" that do not need to be brought to the legal realm.

The concept of *Mubadalah* also needs to be included in the Islamic legal system, especially in the context of religious justice ([Habibi, 2021](#)). Many cases of divorce due to sexual violence are not granted because they are not considered a syar'I reason ([Abdullah Lawang et al., 2022](#)). In this case, the interpretation of *Mubadalah* can expand the meaning of "nusyuz" or "inappropriate action" therefore that sexual violence is recognized as a form of violation of mutual relations. To strengthen the role of law in preventing sexual violence, collaboration between religious institutions, Islamic law academics, and policy makers is essential. The *Mubadalah* interpretation guidebook for law enforcers and Islamic law reviewers can be a strategic means to expand the influence of the *Mubadalah* perspective in the legislative and law enforcement process. Thus, a *Mubadalah*-based legal approach not only aims to uphold justice in a retributive sense, however also transformative. The law becomes a means of

educating the public that domestic violence is a violation of Islamic values and human rights. The principle of mutuality is the main foundation in every legal step to build a safe, just, and dignified family ([Hardiyatullah et al., 2023](#)).

Integration of *Mubadalah* in Community Empowerment

Community empowerment is a crucial element in efforts to prevent domestic sexual violence. The community is the first place where social norms are implemented and transmitted ([Hanum, 2015](#)). When communities are educated and empowered with a *Mubadalah* perspective, the values of mutuality, justice, and non-violence can be deeply rooted in everyday life. The concept of *Mubadalah* encourages communities to actively create safe spaces for all its members. This can be realized through citizen forums that voice the importance of justice in household relations, as well as training community leaders to have an understanding of women's rights and the principle of equal relations in Islam. This approach transforms community leaders from those who may have previously been permissive of violence, into agents of social transformation.

Good practices in community empowerment are seen when community organizations form gender discussion groups, hold *Mubadalah* training for youth, and create emergency response protocols for cases of violence. For example, several villages assisted by women's organizations have formed a [Women and Children Protection Task Force](#) (PPA) that is trained with a *Mubadalah* perspective to prevent and respond to cases of family-based violence. However, bad practices are nevertheless often found. For example, in mediating domestic conflicts, communities often pressure women to return to the perpetrators in order to protect the family's good name. In fact, in some cases, victims of sexual violence are asked to marry the perpetrators in order to "protect their honor." Such practices show a lack of understanding of the importance of protecting victims' rights.

Community empowerment also includes transforming relations within local religious organizations ([Nur Hayati, 2020](#)). *Mubadalah* can be implemented by providing training for mosque imams, religious instructors, and da'wah cadres to understand that Islam never legitimizes violence in any form. When da'wah is directed to defend victims and prevent violence, mosques and religious institutions will become protectors, not justifiers of patriarchal culture. In addition, strengthening the role of women in the community must be a priority. *Mubadalah*-based communities provide space for women to lead, speak, and initiate social movements. This can be realized in the form of women's leadership training, village women's forums, or active participation in public decision-making ([Amanah et al., 2023](#)).

Another important aspect is collaboration between communities and state institutions. When communities are able to synergize with institutions such as Community Health Centers, Women's Empowerment and Child Protection Services, and the police, the referral mechanism for victims will be moreover effective and the response of civil society and NGOs will also have a vital role ([Fauzan, 2024](#)). They can assist communities in building reporting systems, compiling educational modules based on *Mubadalah*, and facilitating social media campaigns that reject violence and promote the value of mutuality. Financial support and public advocacy also need to be continuously strengthened. With a participatory approach based on *Mubadalah* values, community empowerment becomes not only a matter of counseling, however also a matter of transforming values and social structures. When communities are empowered and have critical awareness, they will become protectors for their members and guards against domestic violence. *Mubadalah*-based community empowerment is at the heart of sustainable violence prevention. By strengthening just social structures, communities not only prevent violence however also build an inclusive, safe, and loving environment for all their citizens ([Panis et al., 2022](#)).

Integration of *Mubadalah* in Community Culture

Culture plays an important role in shaping people's mindsets towards gender relations and sexual violence ([D Hyronimus, 2023](#)). Many norms that are considered part of religious teachings are actually products of a patriarchal culture that has been deeply rooted for a long time ([Asnawi, 2012](#)). Therefore, the *Mubadalah* approach in criticizing and reforming culture is very important in efforts to prevent sexual violence in the household. The concept of *Mubadalah* teaches that the relationship between men and women is an equal and mutually protective relationship. This principle is contrary to the patriarchal culture that places women as the party that must be submissive, patient, and has no autonomy over their bodies. The culture that normalizes violence in order to maintain the household must be abandoned, and replaced with a culture of mutuality and justice ([LIU, T. \(n.d.\), n.d.](#)).

One form of patriarchal culture that needs to be criticized is the culture of silence towards violence ([Zorzo et al., 2024](#)). In many communities, women victims of violence are often encouraged to keep their suffering to themselves in order to maintain the honor of the family ([Asensi Pérez et al., 2024](#)). The *Mubadalah* approach emphasizes the importance of having the courage to speak up and defend one's dignity, because Islam respects the right to life and safety of every human being. An example of a good culture that can be strengthened is the inclusive tradition of mutual cooperation, where men and women help each other with housework and social activities. This tradition can be developed into a *Mubadalah*-based family value that does not burden one party with domestic work or childcare. Local media can also produce folklore or art performances that emphasize equality in the family.

Bad cultural practices that must be avoided are the glorification of early marriage or forced marriage to cover up cases of sexual violence. In addition, the culture that positions wives as "servants of husbands" who are obliged to serve without considering their physical and psychological conditions is a form of symbolic violence. Narratives like this need to be replaced with an understanding that sexual relations in Islam must be based on mutual consent and pleasure. Patriarchal culture is also often present in religious symbols ([Nawawi, 2022](#)). For example, the choice of women's clothing as an indicator of family morality, while male violence is ignored. The *Mubadalah* approach emphasizes that true morality is justice and compassion, not just outward appearance. Therefore, cultural criticism should not stop at local traditions, however also at religious symbols that are interpreted biasedly ([Fikri Hamdani & Moh. Muhtador, 2021](#)).

The role of artists, cultural figures, and traditional figures is very strategic in shaping public opinion ([Smetzer, 2024](#)). They can create alternative narratives that strengthen the principle of *Mubadalah* through songs, poems, dramas, films, and other works of art. For example, wayang performances or village plays can be used to convey messages of equality and anti-domestic violence. Social and digital media can also be used as tools to shape new cultures ([Juliawan, 2024](#)). Online campaigns that promote the principle of *Mubadalah*, inspiring stories of gender-fair families, and community figures who reject violence can broaden the impact of public awareness. Digital platforms must be filled with positive content that encourages cultural change from below.

Cultural education of *Mubadalah* must be carried out across generations. The younger generation needs to be introduced to the concept of equal relations from an early age through story books, games, and educational videos. Whereas, the older generation needs to be invited to dialogue with an approach that respects their experiences, however nevertheless conveys the values of justice. By building a culture that supports the principle of *Mubadalah*, society will have a value system that rejects violence in any form ([Pradikta et al., 2025](#)). A culture that supports mutuality and justice will give birth to a healthy, harmonious community that reflects the noble values of Islam which are *rahmatan lil 'alamin*.

The Importance of *Mubadalah* in the Counseling and Assistance Process for Victims

Counseling and mentoring victims of domestic sexual violence is a very crucial recovery effort. This process not only aims to heal the physical and psychological wounds of the victim, however social environment. In this context, the *Mubadalah* approach plays an important role because it emphasizes relational justice and mutuality which can be the basis for comprehensive recovery ([Gumiandari et al., 2024](#)).

The *Mubadalah* approach in counseling means listening to the victim as a subject who has full rights over her body and life. Counselors should not impose solutions based on patriarchal social or cultural norms, however rather accompany victims to find the strength and best path for themselves. *Mubadalah*-based counseling respects the victim's agency and provides support without blaming or patronizing ([Yulianti et al., 2024](#)). Good practices in *Mubadalah*-based counseling can be seen from assistance services that prioritize security, confidentiality, and long-term recovery ([Yanti, 2020](#)). For example, service institutions that provide comfortable counseling spaces, trained counselors with a gender perspective, and legal assistance that does not force victims to reconcile with the perpetrators. In this context, counseling becomes a safe space for victims to recover.

On the other hand, bad practices are when companions or counselors advise victims to return to the perpetrator in the name of household unity, or use religious texts to blame the victim. For example, citing a hadith about the obedience of a wife without understanding the context of unequal power relations, actually strengthens the traumatization of the victim and alienates Islamic values that truly uphold justice. In the *Mubadalah* approach, counseling can also function as an educational space about healthy relationships and the principle of mutuality. Victims are helped to recognize forms of violence that have been considered "normal" and learn to build new relationships based on mutual respect. This is important because many victims do not realize that they are experiencing violence because they are internalized in patriarchal cultural values.

Mubadalah-based counseling also opens up space for spiritual healing. Prayer, dhikr, and reading of verses from the Qur'an can be part of the healing process, as long as it is not used to judge. Spiritual healing must be inclusive, calming, and empowering for victims to feel loved by God again, not punished by Him.

Mubadalah assistance does not only target victims, however can also be carried out for the victim's family and the surrounding community. Education for families on how to support victims, as well as community campaigns on the importance of preventing violence and not blaming victims, are part of a holistic strategy in the *Mubadalah* approach. Thus, the *Mubadalah* approach in counseling and assisting victims not only heals wounds, however also builds individual and community strengths to create a safe, just, and respectful environment. This approach is a real manifestation of Islam which is rahmatan lil 'alamin, which protects every human being from violence and injustice ([Kurniyawan et al., 2024](#)).

Conclusion

Domestic sexual violence is a complex and systemic phenomenon, which cannot be resolved only with a legal approach or normative morality alone. This article emphasizes the importance of a multidisciplinary approach based on progressive Islamic values, especially the concept of *Mubadalah*, as an offer of a holistic, ethical, and contextual solution. By placing mutuality, relational justice, and empathy as the core of household relations, *Mubadalah* not only provides a theological basis for rejecting violence, however also provides practical guidance in building a safe, equal, and loving family. The results of the analysis show that the concept of *Mubadalah* can be integrated into five main approaches: education, law, community empowerment, culture, and victim counseling and assistance. Each approach has a strategic role in dismantling patriarchal structures, educating the community, strengthening legal capacity, and forming a new gender-just culture. Education based on

Mubadalah will create a generation that has a critical awareness of equal relations. Responsive law will provide protection to victims and a deterrent effect on perpetrators. Empowered communities will become moral and social protectors for victims. A reformed culture will eliminate symbolic justification for violence. Whereas, *Mubadalah*-based counseling will restore victims with an empathetic and liberating approach.

Recommendations: Based on the findings and discussions in this article, the following recommendations are presented: 1). Mainstreaming the concept of *Mubadalah* in public policy, especially in domestic violence prevention programs in ministries and institutions that handle women's affairs, education, and religion; 2). Integration of *Mubadalah* values in the education curriculum, from elementary to higher education, as well as in training materials for teachers, preachers, and family counselors; 3). Increasing the capacity of law enforcement officers and religious courts through training on the *Mubadalah* perspective therefore that they have gender sensitivity and awareness of fair Islam; 4). Strengthening civil society organizations and *Mubadalah*-based communities, by encouraging active community participation in preventing violence, providing support for victims, and creating safe spaces for all. By implementing these recommendations simultaneously and collaboratively, the concept of *Mubadalah* can become a new foundation in building a just, equal society that upholds human dignity. Preventing sexual violence in the household is not only a legal requirement, however also a moral and spiritual calling in realizing Islam as a blessing for the universe.

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