

Advocacy for Muslim women and children as victims of domestic violence in Central Java, Indonesia

Muhammad Ulinnuha

Universitas Islam Negeri Salatiga, Indonesia

Ulinnuhamuhammad190@gmail.com

Asfa Widiyanto

Universitas Islam Negeri Salatiga, Indonesia

asfa.widiyanto@uinsalatiga.ac.id

Abstract

This study is aimed at revealing the strategies of advocacy for Muslim women and children who become victims of domestic violence in Semarang, Central Java, Indonesia. This research was conducted at the 'Legal Resources Centre for Gender Justice and Human Rights' (LRC KJHAM) and the 'Regional Technical Implementation Unit for the Protection of Women and Children' (UPTD PPA). Data collection techniques include in-depth interviews and documentation. It employs two main theories, namely conflict theory and the *maqasid al-shari'a* (objectives of Islamic law). The results show that the advocacy efforts embrace complaint services, assessment, medical referrals, provision of safe houses, counselling, litigation and non-litigation legal assistance, empowerment, and policy advocacy. Based on conflict theory, a dialectic is found in domestic violence cases. This can be observed that male dominance in a patriarchal system represents a thesis, whilst rejection of violence as a violation of human rights and Islamic principles embodies an antithesis, and advocacy as a form of resolution serves as synthesis. Furthermore, from the perspective of *maqasid al-shari'a*, this advocacy aligns with the five essential objectives of Islamic law, namely, preservation of religion (*hifz al-din*) through strengthening faith; preservation of life (*hifz al-nafs*) through medical services and safe houses; preservation of lineage (*hifz al-nasl*) through child protection and legal aid; preservation of intellect (*hifz al-'aql*) through counselling; and preservation of wealth (*hifz al-mal*) through

economic empowerment. This paper argues that the advocacy provided in these two institutions is not merely legal-formal, but also reflects a broader effort for social transformation rooted in Islamic teachings.

Penelitian ini bertujuan untuk mengungkap strategi advokasi bagi perempuan dan anak Muslim yang menjadi korban kekerasan dalam rumah tangga di Semarang, Jawa Tengah, Indonesia. Penelitian ini dilakukan di Legal Resources Center Keadilan Jender dan Hak Asasi Manusia (LRC KJHAM) dan Unit Pelaksana Teknis Daerah Perlindungan Perempuan dan Anak (UPTD PPA). Teknik pengumpulan data meliputi observasi, wawancara mendalam, dan dokumentasi. Penelitian ini menggunakan dua teori utama, yaitu teori konflik dan *Maqasid al-shari'a* (tujuan hukum Islam). Hasil penelitian menunjukkan bahwa upaya advokasi meliputi layanan pengaduan, asesmen, rujukan medis, penyediaan rumah aman, konseling, bantuan hukum litigasi dan non-litigasi, pemberdayaan, serta advokasi kebijakan. Berdasarkan teori konflik, terdapat dialektika dalam kasus kekerasan dalam rumah tangga. Hal ini dapat diamati bahwa dominasi laki-laki dalam system patriarki mewakili tesis, sementara penolakan terhadap kekerasan sebagai pelanggaran hak asasi manusia dan prinsip-prinsip Islam mewakili antitesis, dan advokasi sebagai bentuk penyelesaian berfungsi sebagai sintesis. Selain itu, dari perspektif *Maqasid al-shari'a*, advokasi ini selaras dengan lima tujuan utama hukum Islam, yaitu menjaga Agama (*hifz al-din*) melalui penguatan keimanan, menjaga jiwa (*hifz al-nafs*) melalui layanan medis dan rumah aman, menjaga keturunan (*hifz al-nasl*) melalui perlindungan anak dan bantuan hukum, menjaga akal (*hifz al-'aql*) melalui konseling, dan menjaga harta (*hifz al-mal*) melalui pemberdayaan ekonomi. Artikel ini berargumen bahwa advokasi yang diberikan oleh dua lembaga ini tidak hanya berbasis hukum formal, tetapi juga mencerminkan upaya transformasi sosial yang berakar pada ajaran Islam.

Keywords: *Advocacy; Domestic violence; Conflict theory; Maqasid al-shari'a, Muslim women.*

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Introduction

Domestic violence represents a critical issue within Islamic Family Law that affects relationships among family members due to its fatal consequences for

victims, perpetrators, and families (Levin & Bhatti, 2024). It is defined as an emotional act perpetrated by one family member against another, encompassing physical violence, psychological violence, sexual violence, and economic violence, which violates the human rights, dignity, and honour of individuals. Domestic violence is susceptible to being perpetrated by all family members, including husbands, wives, and children, and may occur anywhere and at any time, both at home and in public spaces (Horney et al., 2023).

It is highly expected that the Government, private institutions, community organisations, and health workers because it is important to detect the symptoms of domestic violence early, to work to foster peaceful families so that they can give birth to a quality and superior generation of the nation's successors. Domestic violence not only traumatises the victim but also has a very negative impact on the development of the physiological system response of a child who is exposed to violent events, and can be recorded until adulthood. Exposure to domestic violence also affects the autonomic nervous system among infants, pre-schoolers, and toddlers with long-term programming effects (Bogat et al., 2023). Given the large and complex harms or negative impacts, concerted efforts from all stakeholders are essential to enhance understanding, awareness, and actions in preventing, implementing preventive measures, and advocating against domestic violence.

The Indonesian government has taken steps to eliminate domestic violence through the enactment of Law Number 23 of 2004 on the Elimination of Domestic Violence. Unfortunately, this regulation has not yet had a significant impact in eradicating domestic violence, as the number of reported cases continues to rise annually. For instance, in the province of Central Java, cases of domestic violence have shown a steady increase from 2020 to 2024. The most recent data from 2024 places Central Java as the second-highest province in reported domestic violence cases nationwide, with a total of 1,019 cases reported

in 2024 (Ministry of Women Empowerment and Child Protection of the Republic of Indonesia, 2025). Domestic violence remains a serious issue at the international level. According to a report by the World Health Organisation (WHO), approximately 1 in 3 women (30%) worldwide have experienced physical or sexual violence by a partner or non-partner during their lifetime (World Health Organisation, 2021). Furthermore, 38% of global femicides are caused by intimate partner violence. A report by The Lancet confirms that the prevalence of violence against women aged 15–49 by their partners reaches 27%. (Devries, K. M., Mak, J. Y. T., García-Moreno, C., Petzold, M., Child, J. C., Falder, G., ... & Watts, 2024) Data from the United Nations Office on Drugs and Crime (UNODC) in 2023 also notes that an average of 140 women and girls are killed every day by intimate partners or family members, with a total of around 51,100 victims per year (United Nations Office on Drugs and Crime, 2023). Specifically in some countries, domestic violence rates are also alarming: in the Philippines, a 2017 survey showed that 26% of married women had experienced violence by their partners; while in South Korea, a 2022 survey found that 9.4% of women reported having experienced domestic violence (Philippine Statistics Authority, 2024). These facts demonstrate that domestic violence is a global phenomenon that transcends cultures and regions, requiring serious attention through both international and national policies.

In the context of human rights protection, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Convention on the Rights of the Child (CRC) are two critical international legal instruments ratified by Indonesia. CEDAW emphasises the state's obligation to eliminate discrimination against women in all spheres, including protection from domestic violence (Holtmaat Ricki, 2023). Meanwhile, CRC provides comprehensive protection for children against all forms of violence, exploitation, and treatment detrimental to their development. The ratification of these two

conventions carries both legal and moral consequences for the state to ensure real protection for domestic violence victims, including through advocacy mechanisms. In the implementation of international instruments such as the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Convention on the Rights of the Child (CRC), there are a number of institutions that play an active role in monitoring, supervision, and advocacy. At the international level, the CEDAW Committee and the Committee on the Rights of the Child are the main United Nations (UN) bodies responsible for receiving, assessing, and providing recommendations on periodic reports from state parties (United Nations, 2024). In addition, other UN agencies such as UN Women, UNICEF, and the Office of the High Commissioner for Human Rights (OHCHR) also play an important role in supporting the implementation of both conventions, through the provision of data, development programs, and capacity building for countries. At the national level, many countries have established national human rights institutions (NHRIs), relevant ministries, and civil society organisations that actively advocate, prepare shadow reports, and monitor the implementation of state obligations under CEDAW and CRC. It is this synergy between international institutions, states, and civil society organizations that makes the implementation of the two conventions more effective and sustainable.

At the local level, various service institutions serve as frontline responders in providing advocacy, protection, and recovery for domestic violence victims. Legal Resources Centre for Gender Justice and Human Rights (LRC-KJHAM) and Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA), which are located in Semarang, Central Java, are two institutions that play significant roles in supporting victims and advocating for their rights. LRC KJHAM is recognised as a civil society organisation that engages in legal advocacy grounded in gender equality, while UPTD PPA functions as a

government-run service unit providing protection and recovery for women and children victims of violence (Sofiani, 2021). UPTD PPA, as a local government agency, plays a role in providing integrated services, ranging from legal and psychological assistance to social reintegration (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, 2024), while LRC KJHAM focuses more on structural advocacy, strategic litigation, and the preparation of shadow reports related to violations of women's rights (LRC KJHAM, 2024). In addition to these two institutions, there are other organisations with similar focuses, such as the National Commission on Violence Against Women (*Komnas Perempuan*) at the national level, as well as UN Women and UNICEF at the international level, which also provide program support, policy advocacy, and monitoring of the implementation of international conventions such as CEDAW and CRC. This cross-institutional collaboration demonstrates that the issue of violence against women and children is a structural problem that requires synergy between state actors, civil society, and international organisations for a more comprehensive approach.

The main objective of this research is to examine the advocacy provided by LRC KJHAM and UPTD PPA in Semarang City to Muslim women and children who become the victims of domestic violence. At the practical level, it is hoped that these two institutions can serve as a role model for other institutions in Indonesia to improve advocacy services to victims of domestic violence. This study argues that the advocacy offered in these two institutions is not merely legal-formal, but also represents a broader effort for social transformation rooted in Islamic law.

Understanding of domestic violence

Domestic violence refers to any act or behaviour committed by one family member against another, involving abusive actions or words in nature, ranging

from threats, physical violence, sexual abuse, emotional or verbal harm, to economic exploitation. While all family members are potentially vulnerable to becoming perpetrators or victims of domestic violence, women are statistically more likely to be victims, whilst men are more often identified as perpetrators, particularly in terms of physical, economic, and social dominance.

According to Law of the Republic of Indonesia Number 23 of 2004 on the Elimination of Domestic Violence, domestic violence is defined as any act against an individual, especially women, that results in physical, sexual, psychological suffering, or neglect within the household, including threats, coercion, or unlawful deprivation of liberty within the domestic sphere. (Adil Samadani, 2013). It constitutes a serious social issue that occurs across all levels of society. Moreover, it not only causes physical suffering but also results in prolonged psychological and social trauma for the victims. To effectively address and prevent domestic violence, the public needs to understand the various forms of violence that fall under this category.

Domestic violence is a form of human rights violation that frequently occurs within the private sphere of the family. Although it often happens behind closed doors, its impact is profound, leaving victims with lasting physical, psychological, and social scars. In Indonesia, the regulation of domestic violence is established through Law Number 23 of 2004 on the Elimination of Domestic Violence. This law categorises domestic violence into several main types, which must be understood to enable proper prevention and intervention. These include physical violence, psychological (emotional) violence, sexual violence, and economic neglect (Law Number 23 of 2004).

The rationale of women's advocacy

The term advocacy fundamentally refers to two key aspects. First, it denotes the profession or occupation of a legal advocate or lawyer who works to defend and

win cases on behalf of clients in judicial proceedings. Second, it refers to active public defence or support, which is not limited to legal professionals. In this broader sense, anyone can be involved in advocacy by actively promoting, supporting, or defending an issue (Wilson & Goodman, 2021)

Legal and social problems, therefore, often require advocacy, especially in defending the rights of marginalised or oppressed groups. Such problems commonly arise due to a discrepancy between *das Sollen* (what ought to be) and *das Sein* (what actually is). This gap gives rise to various social issues, including domestic violence.

Issues related to the family unit are particularly sensitive, as the family is viewed as a private domain where external intervention is often restricted. Nevertheless, when social problems intersect directly with legal concerns—such as violence—they cannot be ignored or tolerated, especially when they threaten life, health, and the moral values of society (Nnawulezi, 2022).

In light of this, Lisa VeneKlasen and Valerie Miller conceptualise advocacy as a strategic process that involves several interrelated components aimed at achieving social change. These elements include: the issue or problem, desired change goals, actors or stakeholders involved, strategies and approaches, strong data and information sources, and public communication and media engagement (Unsicker, 2012).

To further contextualise this framework, Lisa VeneKlasen is a human rights activist and strategic thinker in the fields of gender and participatory democracy. She is the founder of Just Associates (JASS), a global organisation focused on strengthening women's movements and civil society (Eckstein, 2018). VeneKlasen is widely known for her influential book co-authored with Valerie Miller, titled *A New Weave of Power, People and Politics: The Action Guide for Advocacy and Citizen Participation*. This book is considered a foundational reference in participatory advocacy, emphasising that social change must originate from the

grassroots, using strategic, collaborative approaches grounded in people's lived experiences.

Her co-author, Valerie Miller, is a development and human rights expert who has worked with ActionAid and several international NGOs. Together, they assert that advocacy is not only about influencing policy but also about building collective power among communities to achieve social justice (Klasen & Miller, 2002).

Building on VeneKlasen and Miller's framework, advocacy becomes most effective when it is participatory and rooted in the lived realities of the communities it seeks to serve. In cases of domestic violence, this means centring the voices and agency of survivors, particularly women and children, in the design and implementation of advocacy strategies. Rather than relying solely on top-down legal mechanisms, effective advocacy requires a bottom-up approach that recognises survivors not just as victims, but as active agents of change. The concept of advocacy, according to Lisa VeneKlasen and Valerie Miller is understood as a systematic effort to influence public policy, power structures, and social norms to achieve social justice. For both of them, advocacy is not merely lobbying or conveying aspirations. Still a political process that involves community empowerment, strengthening the capacity of marginalised groups, and creating space for participation in decision-making. They emphasise that advocacy encompasses three key dimensions: fostering critical awareness of injustice, mobilising collective strength to drive change, and working to transform discriminatory structures and policies (Klasen & Miller, 2002)

This principle is evident in the practices of organisations like Legal Resources Centre for Gender Justice and Human Rights (LRC KJHAM) and Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA), which integrate survivor-led decision-making,

empowerment programs, and psychosocial support as key components of their intervention.

Furthermore, the integration of advocacy within both legal and socio-cultural contexts is crucial in navigating the complexities of domestic violence, especially in societies where patriarchal norms remain deeply entrenched. Advocacy in this setting is not merely reactive—it also serves a transformative function by challenging existing power dynamics and shifting public discourse around gender-based violence. By doing so, advocacy helps bridge the gap between normative ideals (*das Sollen*) and social realities (*das Sein*), aligning legal protections with the pursuit of substantive justice in everyday life

Advocacy of the regional technical implementation unit for the protection of women and children (UPTD PPA)

The Indonesian Ministry of Women's Empowerment and Child Protection has recorded that Semarang City, Central Java, Indonesia, holds the highest number of violence cases in Central Java (Esposin Semarang, 2025). In response, the Semarang municipal government continues to make efforts to ensure the protection and safety of victims, particularly in cases of domestic violence, through the enactment of Regional Regulation No. 5 of 2016 on the Protection of Women and Children from Acts of Violence. One such effort involves optimising referral service institutions such as Shelter Seruni (Safe House), which was later renamed in 2025 as the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) under the Department of Women's Empowerment and Child Protection in Semarang (DP3A Semarang City, 2025).

Figure 1. Graphic of female violence victims by province in Indonesia, 2024

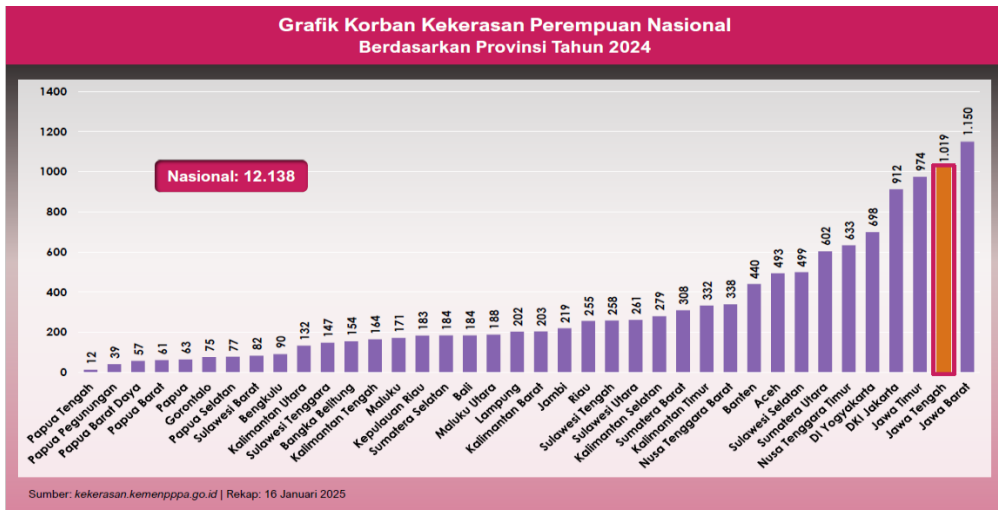
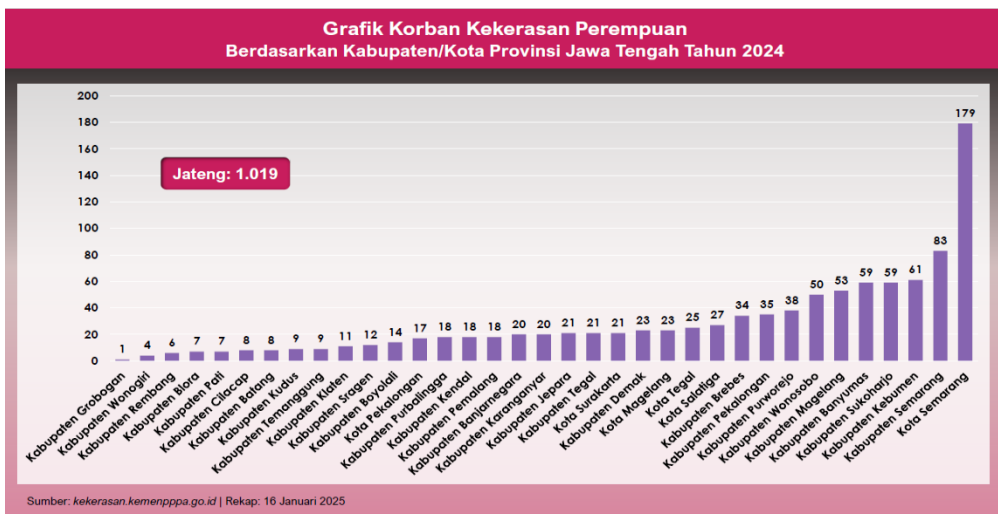


Figure 2. Graph of female violence victims by regency/city in Indonesia, 2024



According to the report from the UPTD PPA in Semarang City, the number of domestic violence cases in 2024 increased significantly to 143 cases. This figure is higher than in 2023, which recorded 114 cases. This trend indicates

that domestic violence remains a widespread issue and requires serious attention to reduce occurrences of violence, particularly within households.

Of the 143 domestic violence cases in Semarang City in 2024, it was the most reported type of case compared to others: 91 cases of violence against children, 3 cases of dating violence, 29 cases of violence against women, and 0 trafficking cases. Among all cases reported in 2024, physical violence was the most common form experienced by victims, with 120 cases (www.lrc-kjhm.com, 2025). Data from the United Nations Office on Drugs and Crime (UNODC) in 2023 also notes that an average of 140 women and girls are killed every day by intimate partners or family members, with a total of around 51,100 victims per year (United Nations Office on Drugs and Crime, 2023). Specifically in some countries, domestic violence rates are also alarming: in the Philippines, a 2017 survey showed that 26% of married women had experienced violence by their partners; while in South Korea, a 2022 survey found that 9.4% of women reported having experienced domestic violence (Philippine Statistics Authority, 2024). These facts demonstrate that domestic violence is a global phenomenon that transcends cultures and regions, requiring serious attention through both international and national policies.

The UPTD PPA in Semarang City plays a critical role in providing protection and assistance to victims of domestic violence, given the complex consequences of such cases and their high incidence in the community in 2024. Therefore, UPTD PPA strives to maximise efforts in supporting and fulfilling the rights of victims. The services or advocacy provided by UPTD PPA to tackle domestic violence victims include: reporting of domestic violence actions, initial assessment, medical services, counselling, legal assistance, mediation, rehabilitation, monitoring and evaluation, case recording/monitoring, and public education and socialisation (Widayati, 2025).

Advocacy of the legal resource centre for gender justice and human rights (LRC KJHAM)

In addition to the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) above, there is also a private organisation, namely Legal Resources Centre for Gender Justice and Human Rights (LRC KJHAM), which actively provides services for women and children who are victims of violence, particularly in Semarang. The establishment of LRC KJHAM aims to provide legal protection and assistance to victims to ensure the fulfilment of their rights and to prevent long-term negative consequences resulting from the violence they have experienced (Februa, 2025).

LRC KJHAM recorded that in 2024, Semarang City recorded the highest number of domestic violence cases, totalling 16 reported cases. Most incidents occurred in the private sphere (within the home), amounting to 64 cases or 65%. Meanwhile, 33 cases or 35% took place in public settings. Public locations included hotels, abandoned houses, social media platforms, hospitals, and retail stores (Interview NL, 2025).

The handling of domestic violence cases by LRC KJHAM in Semarang City follows specific mechanisms, particularly regarding the type of cases it prioritises. LRC KJHAM provides advocacy services for selected cases only, including domestic violence, sexual violence, rape, trafficking, and dating violence. Therefore, victims seeking assistance must first undergo a verification process to ensure that the case aligns with the organisation's area of focus.

In assisting domestic violence victims, LRC KJHAM employs a Participatory Action Research (PAR) system, a gender-based violence response model that involves survivors directly as active subjects. Instead of referring to them as 'clients', LRC KJHAM employs the term 'partners', reflecting a horizontal relationship between the counsellor (case worker from the NGO) and survivor. Both parties work collaboratively in resolving the case. In every process,

the final decision rests entirely with the survivor, while the counselor serves to inform them of possible risks or consequences resulting from a particular decision.

Regarding the reporting procedure, NM, Head of the Legal Aid Division, explained:

There are two types of reporting services at LRC KJHAM: direct and indirect. Victims may report cases via telephone or by visiting the LRC KJHAM office in person. Once connected with the administrative staff, the victim is required to fill in personal information and explain the case chronology to the appropriate division. After the case chronology and type are presented, LRC KJHAM will determine whether the case is eligible for support, especially in line with its vision, mission, and organisational goals. Under LRC KJHAM's principles, a case must meet certain criteria to be eligible for legal assistance (Interview with NM, 2025).

Once a case is accepted by LRC KJHAM, it is processed accordingly, and the organisation will proceed with legal advocacy and support based on its institutional capacity. The forms of advocacy commonly provided by LRC KJHAM for gender-based domestic violence cases include: complaint handling, individual counselling, support groups, medical services, legal aid, case monitoring, anti-violence education, economic empowerment, and policy advocacy.

The perspective of Marx's conflict theory

From Marx's perspective, the household can be viewed as a microcosm of broader social structures, wherein unequal power relations often manifest. Within this framework, the husband frequently assumes the dominant role, resembling the bourgeois class, while the wife is positioned as subordinate, akin to the proletariat. The husband's power over the wife, economically and socially, creates an imbalance that opens the space for domestic violence to emerge as a form of domination (Christine Purnamasari, 2021).

Karl Marx's theory of conflict stems from the view that society is always in tension between two main classes, namely the bourgeoisie (capital owners) who control the means of production and maintain their economic power, and the proletariat (workers) who are oppressed and exploited. This conflict of interests creates an inevitable structural conflict, as the bourgeoisie seeks to expand capital accumulation while the proletariat demands justice and welfare. From this conflict emerges a synthesis, namely revolutionary social change that gives birth to a new classless order, in which the means of production are jointly controlled in order to achieve a more just and equal society. Thus, the thesis-antithesis-synthesis in Marx's theory of conflict shows the dialectic of history that moves through conflict towards social transformation. Karl Marx never explicitly used the terms thesis-antithesis-synthesis in his works. Marx adopted Hegel's dialectical method, but he called it materialist dialectics, not dialectics in the literal sense as conceived by Hegel. Marx criticised and reversed Hegel's dialectics from idealism to materialism (Marx, 1867)

Karl Marx (Marx, 1954) argued that capitalism is destined to collapse, to be replaced by socialism. According to Marx, this transition occurs through a dialectical process composed of three stages: thesis, antithesis, and synthesis. To understand Marx's theory comprehensively, this dialectical method can be applied to uncover the root of the problem and develop relevant solutions. The researcher elaborates as follows:

First, the **thesis** refers to an action or assertion by an individual or group that serves as the foundation for conflict, disagreement, or tension. In the context of domestic violence, the thesis might be represented by the belief that "the freedom of the perpetrator is a fundamental right." Domestic violence in Semarang City, for instance, reflects a broader conflict rooted in patriarchal norms within both the family and society at large. These norms place men in dominant positions of power, thereby legitimising their perceived right to commit

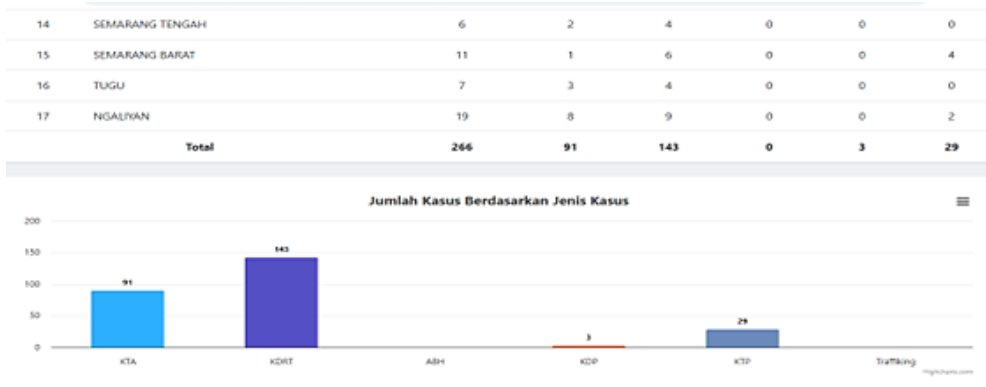
violence against women or other family members. While not all domestic violence is perpetrated by men or husbands, the majority of cases are, due to the internalisation of patriarchal values. These values allow perpetrators to feel entitled and absolved of responsibility, with violence perceived as a tool to maintain control or reinforce authority within the family (Perspektif et al., 2024).

The patriarchal mindset that prevails in Semarang, as in other regions, can be a contributing factor to domestic violence. This value system places men in a superior position, which can trigger inequality and violence against women (Rossevelt et al., 2023). This perception leads perpetrators to believe that the victim is under their control and that the violence inflicted is a legitimate exercise of their authority. Consequently, victims often hesitate to report abuse, and communities are reluctant to intervene (Interview with NM, 2025)

Legal Resources Centre for Gender Justice and Human Rights (LRC KJHAM) and Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) remain committed to confronting this issue through advocacy and public education, encouraging victims to report incidents. Reporting is crucial not only to break the cycle of violence but also to challenge the stigma used by perpetrators to justify their actions. Advocacy aims to ensure that victims have wide access to legal and social support mechanisms, thereby creating deterrents for perpetrators and promoting accountability.

Based on data from LRC KJHAM and UPTD PPA in Semarang in 2024, hundreds of domestic violence cases were recorded, demonstrating that class-based, gender-based, and structural inequalities continue to manifest in family life.

Figure 3. Graph showing victims of domestic violence in Semarang, 2024



From ancient to modern times, conflicts—especially those involving domination, violence, and injustice—have persisted within the institution of marriage. This is consistent with Karl Marx's view that social life is inherently characterized by conflict among and within groups or individuals (Marx & Engels, 1872). For Marx, the essence of social life is conflict. In his conflict theory, Marx identifies two major classes: the proletariat (the oppressed) and the bourgeoisie (the oppressor). In the context of domestic violence, victims are likened to the proletariat—powerless and often subjected to oppression—while perpetrators resemble the bourgeoisie—those who hold and wield power to sustain inequality (Nugroho, 2021)

Second, antithesis is a statement, action, or view that contradicts the thesis, aiming to challenge or test the truth or falsity of the thesis. In the social context of domestic violence, the antithesis takes the form of "the perpetrator's freedom can create conflict with the victim's freedom."

From the definition of Antithesis above, it can be concluded that the antithesis stage in cases of domestic violence is a form of resistance or negative impact and loss that occurs due to violence carried out by the perpetrator against the victim in various forms is a violation of Human Rights which has a very fatal impact on the victim and must be addressed and advocacy carried out. Law No. 23 of 2004 on the Elimination of Domestic Violence, as implemented by the

LRC KJHAM and the UPTD PPA in Semarang City, demonstrates the state's commitment to protecting and fighting for the rights of victims of domestic violence and rejecting the normalisation of domestic violence (Prayogi et al., 2025).

The results of the researcher's observations indicate that the LRC KJHAM and UPTD PPA of Semarang City have been very effective in their antithesis, as evidenced by the various services and facilities provided to protect and assist victims in challenging and defending their rights as victims, as well as providing recovery services, including psychological, medical, safe houses, and legal assistance in the form of mediation or litigation, to resolve domestic violence issues that have occurred.

Third, synthesis is a statement, action, or new view that combines positive aspects or resolves the conflict between thesis and synthesis to create a new, more comprehensive understanding (Marx, 2019). The results of the conflict of thesis and antithesis above in this study show that domestic violence is a complex problem that requires a comprehensive solution. The resolution and new understanding obtained in this case do not necessarily punish the perpetrator alone. However, it is necessary to understand that domestic violence is a sensitive problem that does not all end with the law, from the many domestic violence cases advocated by LRC KJHAM and UPTD PPA in Semarang City, only some have entered the legal realm, others are restorative justice and mediation because there is still love between the perpetrator and the victim and there is a continued commitment to promise each other to be a better husband or wife. Furthermore, the LRC KJHAM and the UPTD PPA in Semarang City continue to strive to provide education and new understanding to the community to change the patriarchal culture and the pervasive stigma. They also provide empowerment through psychological support for victims and rehabilitation for perpetrators, support groups, and collective advocacy for gender justice and the rejection of

domestic violence. This aims to encourage cultural change, build collective awareness, and create a healthy, just, and violence-free family environment (Shafia & Kamil, 2024).

Marx believed that human development is a process of resolving one conflict after another. He recognised that peace and harmony are the eventual outcomes of violent struggle and revolution. Conflict, in Marx's view, is not only inevitable but also necessary for social change. This is evident even within marriage: no relationship is entirely free from conflict, and any long-term marital union inevitably experiences moments of tension and struggle.

The perspective of *maqasid al-shari'a*

The occurrence of dynamic legal developments in all aspects of human life cannot be separated from the *'illat* (legal rationale) contained within them: the questions of what is *haram* (forbidden) and what is *halal* (allowed), what is apparent (*ẓāhir*) and what is hidden (*batin*), and what is permissible and what is contradictory. These are issues that will never cease to exist in human life (Khaliq et al., 2025). All of this originates from fundamental questions such as why, how, and what the law says about a particular legal matter. When discussing the question of “why,” the object of study is the underlying issue and the correct reasoning so that the matter can be clearly stated as either under or contrary to Islamic law. Therefore, the matter will never be separated from the theory of *Maqasid al-shari'a*. Especially if the issue faced relates to vital and fundamental aspects of human life, such as domestic violence, then the element of *daruriyyat* (necessities) constructed from the five universal interests (*al-kulliyat al-khams*) must be implemented (Akbar & Rusyana, 2022)

In the context of domestic violence, advocacy for victims is not only about legal justice but also involves fulfilling the basic needs protected by the Sharia, including the following. *First, hifz al-din* (protection of religion). Domestic

violence can destroy religious values that emphasise compassion, justice, and responsibility within the family. Islam commands husbands and wives to live with *mawaddah wa rahmah* (love and compassion). If violence occurs, these core religious values are shattered, and the perpetrator violates the principles of the Sharia (Pertiwi & Herianingrum, 2024). Domestic violence can cause both perpetrators and victims to lose direction and even drift away from worship. Weak faith leads perpetrators to lose control in their actions, while victims may also experience a decrease in faith due to trauma. Therefore, protection from violence is part of preserving religion. In line with *hifz al-din*, the Regional Technical Implementation Unit for the Protection of Women and Children (UPTD PPA) and the Legal Resources Centre for Gender Justice and Human Rights (LRC KJHAM) provide advocacy through religious awareness that domestic violence is a violation of religious values, encouraging harmonious family life under religious teachings (*sakinah, mawaddah, wa rahmah*), and protecting victims from distress that could distance them from spirituality through counselling, trauma healing, and support groups.

Second, hifz al-Nafs (protection of life). Domestic violence is a threat to personal safety. Abu Ishaq Al-Shatibi explained that protecting life is one of the primary objectives of the Sharia (Dalimunthe, 2024). Domestic violence directly endangers the victim's physical safety and constitutes oppression. Therefore, the advocacy provided by LRC KJHAM and UPTD PPA in Semarang aims to offer legal protection, psychological and medical assistance, and even access to safe houses for victims. In Islam, preserving life is a priority that must be upheld with all possible efforts. Legal advocacy against perpetrators and the provision of protection rights for victims and their children are part of this *maqasid al-shari'ah*. Abu Ishaq al-Shatibi emphasised that protecting life is one of the primary objectives of the Shari'ah, and neglecting it would eliminate the welfare of human life (al-Shatibi, 1997).

Third, hijz al-'aql (protection of reason). Violence, whether physical or psychological, negatively impacts the victim's mental health and can lead to trauma or mental disorders. Abu Ishaq al-Shatibi considered the protection of intellect an essential *maqasid* so that humans can think clearly in carrying out their lives (Nelli & Syahrizan, 2024). Victims of domestic violence often experience psychological trauma that threatens their mental health. Therefore, part of the advocacy provided by LRC KJHAM and UPTD PPA in Semarang includes professional psychological counselling aimed at helping victims recover emotionally and achieve mental stability. This aligns with the *maqasid al-shari'ah* of preserving the intellect, as a sound mind is a prerequisite for carrying out Shari'a obligations and for functioning in society.

Fourth, hijz al-nasl (protection of lineage). Domestic violence greatly affects children in the household who witness or become victims of violence. The advocacy of LRC KJHAM and UPTD PPA in Semarang includes the protection of children's rights, especially the right to grow up in a safe and supportive environment. According to al-Shatibi, preserving lineage is a form of protection directed at family members and is considered a necessity (*dharuriyyat*) in life, especially within the family context. Al-Shatibi emphasised that each individual in the family, especially the head of the household, has a great responsibility to ensure the protection and welfare of the family, particularly of the children (Elfia et al., 2024). This is under the command of Allah: "O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones" (Quran Surah al-Tahrim verse 6).

The verse above commands every believer to protect themselves and their families from all that is forbidden by Allah, which may lead to harm and Hellfire. Domestic violence is a complex issue that affects not only the victim but also children, as it can compromise their welfare and result in long-term negative effects on their thinking and behaviour. This highlights the importance of the

role of LRC KJHAM and UPTD in Semarang in providing advocacy that does not solely focus on the legal process but also considers the well-being and future of the children.

Fifth, hijz al-mal (protection of wealth). Domestic violence can damage the household economy, as conflict and violence cause egotism and disputes over shared assets. Economic neglect or the absence of financial support from the husband due to domestic violence is a grave injustice. Economic dependency is often the reason why victims remain in abusive environments (Fitria, 2024). Therefore, advocacy by LRC KJHAM and UPTD PPA in Semarang includes ensuring victims' and their children's economic rights—such as the right to financial support, joint marital assets (*gono-gini*), and access to financial assistance or skill empowerment. This is in line with the Qur'anic verse: "...and do not consume one another's wealth unjustly...." (Quran Surah al-Baqarah verse 188).

Conclusion

This study demonstrates that the 'Legal Resources Centre for Gender Justice and Human Rights' (LRC KJHAM) and the 'Regional Technical Implementation Unit for the Protection of Women and Children' (UPTD PPA) in Semarang, Central Java, play a crucial role in intervening in the unequal social structures that underlie domestic violence. The forms of advocacy provided include: complaint services, assessment, medical referrals, safe houses, counselling, legal assistance, both litigation and non-litigation, and empowerment and policy advocacy.

From the perspective of Karl Marx's Conflict Theory, the domestic violence conflicts addressed by LRC KJHAM and UPTD PPA in Semarang follow a dialectical process consisting of: 1) thesis, in the form of violence which is committed by the perpetrator against the victim; 2) antithesis, as can be observed from the victim's resistance against the perpetrator's abuse; and 3) synthesis, as can be seen from the solutions and resolutions aimed at

deconstructing the domestic violence conflict, which go beyond the provision of legal and psychosocial services to include policy reform and raising public awareness..

Based on the perspective of the *maqasid al-Sharia* as formulated by al-Shatibi, the advocacy carried out by LRC KJHAM and UPTD PPA in Semarang, for domestic violence victims, constitutes a form of protection aligned with the fundamental objectives of Islamic law, namely: 1) *hifz al-din* through strengthening faith, 2) *hifz al-nafs* through medical services and access to safe houses, 3) *hifz al-nasl* through legal assistance and ensuring the safety of children, 4) *hifz al-'aql* through counseling and mental health recovery, and 5) *hifz al-mal* through economic empowerment.

There are several limitations to this study, including the fact that the data obtained is highly dependent on the availability of informants from both institutions, so that not all advocacy dynamics can be fully described and the results of this study cannot be generalized to all similar institutions in other regions, but can be used as a reference or guide for advocacy for other institutions. The psychological aspects and emotional conditions of the victims who were the subjects of the assistance also posed a challenge for the researcher in gathering in-depth data.

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