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ADDRESSING POST-TRAUMATIC STRESS DISORDER (PTSD) IN WIVES AS VICTIMS OF DOMESTIC VIOLENCE: AN ISLAMIC LEGAL PERSPECTIVE

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Abstract

Domestic violence against wives is a serious problem that has a widespread impact, not only physically but also psychologically, one of which is the emergence of Post-Traumatic Stress Disorder (PTSD). The method used is a normative legal research method with a juridical and conceptual approach. The juridical approach refers to Law Number 23 of 2004 concerning the Elimination of Domestic Violence, while the conceptual approach examines the principle of maqāṣid al-syarī'ah. The results of the study show that efforts to treat PTSD can be carried out through three main approaches, namely pharmacotherapy, Cognitive Behavior Therapy (CBT), and self-healing. Pharmacotherapy focuses on the use of antidepressant drugs such as SSRIs to balance the brain's neurochemical conditions; CBT helps victims change negative thought patterns and build self-confidence; while self-healing plays a role in natural self-recovery through positive activities, meditation, and self-reflection. From an Islamic legal perspective, the treatment of PTSD is in line with the principle of maqāṣid al-syarī'ah, which emphasizes the protection of the soul (ḥifẓ al-nafs) and the mind (ḥifẓ al-'aql). A spiritual approach through worship such as prayer, zikr, supplication, and reading the Qur'an serves as psychological therapy that calms the soul and strengthens the faith and patience of victims. This research is expected to contribute theoretically to the development of Islamic psychology and provide practical benefits to the community and relevant institutions in helping victims of domestic violence recover comprehensively, both medically and spiritually.

Keywords*: Domestic Violence, Post-Traumatic Stress Disorder, and Maqāṣid al-Syarī'ah.*

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Abstrak

Kekerasan dalam rumah tangga (KDRT) terhadap istri merupakan permasalahan serius yang berdampak luas, tidak hanya secara fisik, tetapi juga psikologis, salah satunya memunculkan gangguan *Post-Traumatic Stress Disorder* (PTSD). Penelitian ini bertujuan untuk mengkaji upaya penanganan PTSD pada istri korban KDRT serta menganalisisnya dalam perspektif hukum Islam. Metode yang digunakan adalah metode penelitian hukum normatif dengan pendekatan yuridis dan konseptual. Pendekatan yuridis merujuk pada Undang-Undang Nomor 23 Tahun 2004 tentang Penghapusan Kekerasan dalam Rumah Tangga, sedangkan pendekatan konseptual menelaah prinsip maqāṣid al-syarīʻah. Hasil penelitian menunjukkan bahwa upaya penanganan PTSD dapat dilakukan melalui tiga pendekatan utama, yaitu *farmakoterapi*, *Cognitive Behavior Therapy* (CBT), dan *self-healing*. Farmakoterapi berfokus pada penggunaan obat-obatan antidepresan seperti SSRI untuk menyeimbangkan kondisi neurokimia otak; CBT membantu korban mengubah pola pikir negatif dan menumbuhkan keyakinan diri; sedangkan *self-healing* berperan dalam pemulihan diri secara alami melalui aktivitas positif, meditasi, dan refleksi diri. Dalam perspektif hukum Islam, penanganan PTSD sejalan dengan prinsip *maqāṣid al-syarīʻah* yang menekankan perlindungan terhadap jiwa (*ḥifẓ al-nafs*) dan akal (*ḥifẓ al-ʻaql*). Pendekatan spiritual melalui ibadah seperti salat, zikir, doa, dan membaca Al-Qur'an berfungsi sebagai terapi psikis yang menenangkan jiwa serta memperkuat iman dan kesabaran korban. Penelitian ini diharapkan dapat memberikan kontribusi teoritis dalam pengembangan ilmu psikologi Islam serta manfaat praktis bagi masyarakat dan lembaga terkait dalam membantu pemulihan korban KDRT secara komprehensif, baik secara medis maupun spiritual.

Kata kunci: Kekerasan dalam Rumah Tangga, Post-Traumatic Stress Disorder, dan Maqāṣid al-Syarīʻah,

INTRODUCTION

The psychological impacts experienced by victims of domestic violence (DV) include Post-Traumatic Stress Disorder (PTSD), which is triggered by constant threats, criticism, and humiliation, resulting in severe psychological trauma. (Sinaga 2022) Common symptoms include nightmares, intense anxiety, intrusive and uncontrollable thoughts, depression, prolonged sadness, low self-esteem, self-doubt, and even suicidal ideation. (Anggraeni et al., 2021) Domestic violence against wives has the potential to cause psychological disorders such as PTSD, especially in individuals with low resilience. Conversely, high resilience plays a crucial role in improving an individual's ability to recover from traumatic events. (Ruidahasi, 2021).

Wives who are victims of domestic violence often find it difficult to forgive the perpetrator due to negative thoughts and constant rumination. However, forgiveness can occur when they begin to change their desire to avoid the perpetrator and reduce their desire for revenge. (Ramadhani, 2023) Handling Post-Traumatic Stress Disorder (PTSD) requires a complex process with an integrated approach, in which pharmacotherapy, Cognitive Behavioral Therapy (CBT), and self-healing are effective efforts to relieve stress due to trauma.

An Islamic legal perspective offers a holistic approach to addressing Post-Traumatic Stress Disorder (PTSD) by combining spiritual calm with emotional empowerment. Religious practices such as prayer, dhikr, and reading the Quran serve not only as forms of devotion to God but also as therapeutic means to calm the soul and mind. Prayer provides a moment of solemn reflection that soothes inner turmoil; dhikr fosters emotional peace by keeping God in mind in all situations; and reading the Quran brings enlightenment and serenity through its wise words. Thus, through these acts of worship, Islam offers guidance that taps into the spiritual dimension while supporting profound mental and emotional recovery.

This research focuses on Post-Traumatic Stress Disorder (PTSD) experienced by wives of domestic violence victims. This research examines efforts that can be made to address PTSD in these victims. Furthermore, this study analyzes methods for treating PTSD in wives of domestic violence victims from an Islamic legal perspective. The purpose of this study is to explore strategies for addressing PTSD in wives of domestic violence victims and to examine these efforts through the perspective of Islamic legal principles.

This research offers theoretical and practical benefits in addressing the psychological trauma experienced by victims of domestic violence. Theoretically, this study contributes to a deeper understanding of efforts to treat Post-Traumatic Stress Disorder (PTSD) in wives of domestic violence victims, seen from the perspective of Islamic law. Practically, the findings of this study are expected to provide valuable insights for the general public, especially victims of domestic violence, regarding PTSD treatment methods that align with Islamic values. Thus, this research not only contributes to the development of science but also has practical applications in supporting the recovery of domestic violence victims.

METHOD

This study employed a mixed method in data collection, including in-depth interviews with wives of domestic violence victims and a literature review of relevant literature. The study employed a normative legal research method with a statutory and conceptual approach. The statutory approach, specifically Law Number 23 of 2004 concerning the Elimination of Domestic Violence, was used to analyze the ideas and principles of Islamic law relating to the protection of the soul (ḥifẓ al-nafs) and the mind (ḥifẓ al-'aql) within the framework of the maqāṣid al-syarī'ah.

This study used two methods of data collection. First, in-depth interviews with wives of victims of domestic violence were conducted to explore their direct experiences, symptoms, and psychological conditions related to Post-Traumatic Stress Disorder (PTSD). Second, a literature review included academic literature, laws and regulations, particularly Law Number 23 of 2004 concerning the Elimination of Domestic Violence, and relevant scientific works from Islamic law and psychology perspectives. This data collection aims to provide both an empirical and normative basis for analyzing the management of PTSD in wives of domestic violence victims through an Islamic law approach.

RESULTS AND DISCUSSION

Psychological Interventions for Post-Traumatic Stress Disorder in Wives Victims of Domestic Violence

Post-traumatic stress disorder (PTSD) is a mental health disorder that arises after someone experiences or witnesses a traumatic event. While most individuals exposed to trauma tend to recover over time through adaptive coping mechanisms, PTSD occurs

when the traumatic experience persists and significantly interferes with daily functioning and overall quality of life.

Post-traumatic stress disorder (PTSD) is a psychological condition that arises in individuals after experiencing or witnessing a traumatic event, series of incidents, or specific circumstances that are perceived as emotionally or physically threatening or endangering their safety. This condition affects a person's physical health, mental well-being, social relationships, and spiritual aspects. Common triggers include natural disasters, terrorism, war, violence, sexual assault, past trauma, domestic violence (DV), and prolonged intimidation. (Desir, 2022) PTSD is a serious psychological disorder in which individuals frequently relive traumatic memories, leading to cognitive impairment, emotional instability, and the development of negative beliefs about themselves. (Winingsih et al., 2021)

Post-Traumatic Stress Disorder (PTSD) is a mental disorder that can occur in wives who experience intimate partner violence, with such violence being a significant predictor of PTSD. This form of violence has a significant impact on the wife's psychological well-being, causing emotional wounds and lasting trauma due to the husband's extreme emotional attacks. As a result, the wife can experience fear and psychological distress within her own home (Kartikasari & Nashori, 2022).

The 2020 Annual Report of the National Commission on Violence Against Women (KOMNAS) revealed that the highest number of domestic violence/personal relationship cases involved violence against wives, with a total of 3,221 cases—accounting for half of all cases reported in the previous year. This was followed by domestic violence with 1,309 cases (20%), and domestic violence against daughters with 954 cases (15%). Other cases included 401 cases (6%) of violence by an ex-boyfriend, 127 cases (2%) of violence by an ex-husband, and 457 cases (7%) of other forms of violence in personal relationships. Compared to other forms of domestic violence, violence against wives continues to have the highest number of reported cases, even during the pandemic (Sari et al., 2021).

The National Commission on Violence Against Women (Komnas Perempuan) recorded 457,895 cases of violence against women in 2022 (Fuad et al., 2023). Andy Yentriyani, Chair of Komnas Perempuan, stated that this number shows a slight decrease compared to the previous year. In 2021, the commission recorded 459,094 cases (Fuad et al., 2023). It is noteworthy that cases increased from 38 in 2021 to 68 in 2022. Of these total cases, Komnas Perempuan received 622 reports, or 30% of cases of violence in the private sphere, categorized as violence against wives. According to the 2023 Annual Report, there were 289,111 reported incidents of violence against women. This represents a decrease of 55,920 cases, or approximately 12%, compared to 2022. The majority of these cases were reported directly by victims, their advocates, or family members. However, the actual number of unreported cases of violence against women is likely much higher. Despite these statistics, it is important to recognize that many victims still do not receive adequate protection and recovery services, despite various legal frameworks in place to protect women from violence (Fuad, 2024).

In handling domestic violence cases, fulfilling the victim's rights is a crucial step regulated in Law Number 23 of 2004 in Indonesia, specifically in Chapter IV, Article 10, which outlines five main points as the basis for protecting the rights of victims of domestic violence, namely:

a) Protection from family members, the police, the prosecutor's office, the courts, legal advocates, social institutions, or other relevant parties, whether temporary or based on a protection order issued by the court;
b) Medical services according to the victim's health needs;
c) Special treatment regarding the confidentiality of the victim's identity and case details;
d) Assistance from social workers and legal aid at every stage of the investigation process in accordance with applicable laws and regulations; and
e) Spiritual counseling services.

There are two distinct but complementary types of legal protection: preventive legal protection, which focuses on preventing problems before they occur, and repressive legal protection, which addresses problems after they arise. In the context of victims of domestic violence, preventive legal protection under the Law on the Elimination of Domestic Violence aims to protect victims by clearly defining acts of domestic violence. This definition serves to clarify prohibited behaviors within the domestic environment (Fitriani, 2022).

As a preventative measure, the Law on the Elimination of Domestic Violence provides legal protection by clearly outlining acts considered domestic violence. This law defines prohibited behaviors within the household to ensure victim protection and establishes concrete steps aimed at reducing the incidence of domestic violence. Law Number 23 of 2004 concerning the Elimination of Domestic Violence (UU PKDRT) contains preventive provisions to prevent domestic violence. Article 11 states that the government and society are jointly responsible for preventing domestic violence, while Article 12 mandates the government to conduct outreach and education to the community about rights and responsibilities in the household, as well as the dangers and legal consequences of committing acts of domestic violence.

Repressive Measures: Legal protection for victims of domestic violence through law enforcement measures aimed at addressing the victim's situation as a last resort within the legal system. These measures can include fines, imprisonment, or other penalties if violations occur. Under the Law on the Elimination of Domestic Violence, perpetrators can be subject to criminal sanctions if they violate legal provisions. Under Article 16 of the Domestic Violence Law, temporary protection can be provided in the form of direct assistance provided by the police, social institutions, or other relevant parties until a valid court decision is issued.

Repressive measures taken by the government to protect victims of domestic violence, as stipulated in Law Number 23 of 2004, encompass several legal provisions. Article 36 authorizes the police to detain the perpetrator if there is sufficient evidence and the victim is in danger. Article 28 allows the victim or their representative to request a protection order from the court, while Article 32 allows the court to extend the protection period after a hearing. In addition to these legal measures, victims also have

the right to access health services and psychological support. Under the Domestic Violence Victim Protection Law, victims of domestic violence are granted various protected rights. These rights include the right to legal assistance from the government and legal aid institutions; the right to safe shelter provided by the government and the community for victims in need of immediate protection; and rehabilitation services, including medical, psychological, and social support. Furthermore, this law stipulates that perpetrators who violate protection orders may be subject to additional criminal sanctions in accordance with applicable regulations. (Danial & Febriani, 2024).

To understand the psychological conditions of wives who are victims of domestic violence and how they cope with the traumatic impact they experience, the author conducted in-depth interviews with several victims. These interviews aimed to explore the nature of the violence they experienced and its psychological impact. The findings from these interviews are presented as a source of accurate data for this study.

The research results must be stated clearly and concisely, accompanied by data descriptions or required statistical descriptions. Tables/illustrations of the research results are included in this section (a maximum of five tables/illustrations) with brief titles. The author explains the analysis of each included table/illustration.

Table 1. Interview Findings with 5 Domestic Violence Victims

Subject	Age	Addres	Domestic Violence Ecprerienced	Psychological Impact
Erni	32	Ingkor	Verbal harassment	Anxiety, flashbacks.
Mammi	38	Balebo	Physical and verbal violence	Trauma, fear, anxiety, flashbacks.
Nurdiana	46	Kamiri	Beaten, kicked and cursed at	Fear, trauma, flashbacks, anxiety, and feelings of being unappreciated.
Ayu Husmiati	48	Baliase	Beaten and verbally abused	Trauma, fear, anxiety, and flashbacks.
Putri	30	Kapidi	Beaten, dragged, and verbally abused	Fear, anxiety, feelings of being unappreciated, and suicidal thoughts.

The victim data in this study was obtained through in-depth interviews with five wives of domestic violence victims in Masamba District, North Luwu Regency. Respondents were selected using purposive sampling, directly identifying and identifying subjects based on their experiences as victims of domestic violence and their willingness to be interviewed. This process was conducted through field research, with researchers going directly to the field, interacting, and engaging in dialogue with the victims, ensuring that the information obtained was authentic and reflected the psychological conditions they actually experienced.

The interviews with the five domestic violence victims revealed profound psychological impacts, including symptoms of post-traumatic stress disorder (PTSD), such as traumatic flashbacks, anxiety, persistent fear, and difficulty establishing new social relationships. These findings indicate that trauma resulting from domestic violence not only impacts the victims' physical well-being but also causes long-term psychological disorders. This confirms the existence of PTSD among wives of domestic violence victims and underscores the importance of prioritizing their mental health care.

Researchers conducted an interview with Dr. Andi Nurul Khadijah, a psychiatrist experienced in treating patients with post-traumatic stress disorder (PTSD) at Andi Jemma Regional Hospital in Masamba Regency, North Luwu Regency. The interview aimed to explore the medical and psychological approaches used in treating this disorder. The findings provide valuable insights into the medical interventions and therapeutic strategies used in the care of PTSD patients.

Dr. Andi Nurul Khadijah explained that in treating post-traumatic stress disorder (PTSD), she employs a stepwise approach. Treatment begins with psychopharmacotherapy in the first session to help patients who are still reluctant to share their traumatic experiences. In the second session, supportive psychotherapy is conducted to listen to the complaints of patients and their accompanying families. The third session involves psychodynamic psychotherapy, which involves asking questions, providing feedback, and offering emotional support. In the next stage, cognitive behavioral therapy (CBT) is implemented. She also advises trauma survivors to seek a safe environment and distance themselves from their perpetrators to reduce the risk of ongoing trauma. Although the Healthy Quality of Life (QoL) instrument exists to assess patients' quality of life, its implementation at the psychiatric clinic at Andi Jemma Regional Hospital in Masamba is less than ideal due to limited facilities and the high volume of patients requiring daily care.

This study revealed that rehabilitation for victims of post-traumatic stress disorder (PTSD) due to domestic violence involves a variety of therapeutic methods, including pharmacotherapy, cognitive behavioral therapy (CBT), and self-healing techniques. Each of these approaches plays a crucial role in the psychological recovery process and supports victims in overcoming their trauma.

1. Pharmacotherapy

In an effort to treat or cure a disease, the use of drugs is one of the most important steps. The scientific field that studies this is known as pharmacology, while pharmacotherapy is a branch of pharmacology that specifically examines the sources, chemical properties, and biological and therapeutic effects of drug use. (Yesika et al., 2024) Treatment of post-traumatic stress disorder (PTSD) with chemical agents must be prescribed and supervised by a doctor or psychiatrist, depending on the condition of each patient. Various types of drugs can be used, including SSRIs (Selective Serotonin Reuptake Inhibitors), MAOIs (Monoamine Oxidase Inhibitors), tricyclic antidepressants, antipsychotics, anticonvulsants, adrenergic agents, D-cycloserine, and hydrocortisone. Current pharmacological therapy tends to focus on SSRIs such as sertraline and

paroxetine, with fluoxetine, venlafaxine, and paroxetine showing the highest effectiveness as monotherapy in relieving PTSD symptoms. (Putri, 2022).

The most effective pharmacological treatment for post-traumatic stress disorder (PTSD) involves the use of selective serotonin reuptake inhibitors (SSRIs), specifically sertraline (Zoloft), which works by increasing serotonin levels in the brain to help regulate mood, and paroxetine (Paxil). These two medications are the only SSRIs officially approved by the Food and Drug Administration (FDA) for the treatment of PTSD.(Holtzheimer dan Montaño, nd).

2. Cognitive Behavioral Therapy (CBT)

According to the National Association of Cognitive Behavioral Therapists (NACBT), Cognitive Behavioral Therapy (CBT) is a psychotherapy approach that emphasizes the important role of the mind in understanding a person's feelings and behavior. This approach combines cognitive therapy, which focuses on a person's thoughts, assumptions, and beliefs, with behavioral therapy, which aims to change maladaptive behaviors.

According to J.L. Matson and T.H. Ollendick, Cognitive Behavioral Therapy (CBT) is a counseling approach that focuses on using cognition—such as perceptions, beliefs, and thoughts—as a central component of the therapy process. Its primary goal is to change behavior by modifying specific aspects of the thought process. The theory underlying this approach states that human thought patterns are formed through the interconnected interaction of stimuli, cognitions, and responses in the brain. Therefore, CBT aims to correct distorted thought patterns resulting from negative experiences, both physical and psychological (Fadhlullah et al., 2023).

The primary goal of Cognitive Behavioral Therapy (CBT) is to help individuals with distorted or dysfunctional thoughts and feelings by presenting evidence that contradicts their negative beliefs about the issues they face. Through this process, counselors help clients develop healthier self-beliefs and reduce excessive emotional responses. Ultimately, CBT aims to transform clients' thought patterns and behaviors into more adaptive and desirable ones (Wibisono et al., 2022).

Cognitive Behavioral Therapy (CBT) is considered an effective treatment for post-traumatic stress disorder (PTSD), with evidence demonstrating its ability to reduce core PTSD symptoms as well as comorbid conditions such as depression, anxiety, disability, and functional impairment. Cognitive behavioral therapy (CBT) encourages patients to reevaluate their thinking patterns and assumptions to identify cognitive distortions, such as overgeneralization, pervasive negative thinking, and a lack of positive experiences. This process helps patients develop a more balanced and adaptive mindset. Additionally, CBT incorporates the use of trauma reminders or trauma-related emotions to help patients reduce avoidance behaviors and correct maladaptive associations with traumatic experiences. (Sagita et al., 2023).

3. Self-healing

According to Ikhsan Bella Persada, self-healing is a personal recovery process from internal trauma and negative experiences that have a psychological impact. Meanwhile, Tchiki Davis of the Berkeley Well-Being Institute states that this method also includes healing physical health conditions, because physical and mental health are inseparable and mutually influence each other. Therefore, the primary goal of self-healing is to improve an individual's mental and physical well-being holistically (Prasanda, 2022).

Self-healing is an approach introduced by Loyd & Johnson, psychologists and therapists, which involves developing skills to calm oneself, restore energy, reduce physical stress, and increase overall well-being. This approach emerged for two main reasons: first, as rational beings, humans are expected to act wisely in facing life's challenges; and second, despite advances in medical technology, physical ailments often worsen over time. Self-healing is based on the principle that the human body has an innate ability to repair and heal itself naturally, without relying entirely on external medical intervention (Mutohharoh, 2022).

Self-healing can be achieved through a variety of simple yet effective techniques aimed at improving mental health and emotional balance. Common techniques include:

1. Engage in Positive Activities: Participating in enjoyable and meaningful activities—such as light exercise, hobbies, or social interactions—can help improve mood and reduce stress.
2. Practice Mindfulness Meditation: Mindfulness meditation allows individuals to become more aware of their thoughts, emotions, and bodily sensations without judgment, increasing calm and reducing anxiety.
3. Expressive Writing: This technique involves writing openly and honestly about one's experiences or emotions, which has been shown to help process trauma and release emotional baggage.
4. Remembering and Accepting: Consciously remembering painful experiences and accepting them as part of life allows individuals to release denial and create space for emotional healing.
5. Positive Self-Talk: Replacing negative thoughts with positive affirmations helps build self-confidence, reduce anxiety, and strengthen mental resilience.
6. Guided Imagery: This technique uses guided imagery to create calming or healing mental images—such as peaceful places or positive scenarios—to reduce stress and improve emotional well-being.

Islamic Law Perspective on Efforts to Address Post-Traumatic Stress Disorder in Wives Who Are Victims of Domestic Violence

Islam places great emphasis on protecting life and mental well-being as part of the maqāṣid al-shar. The primary objective of Islamic law is to ensure welfare (maṣlaḥah) and prevent evil (mafsadah) in all aspects of human life. In this context, mental health disorders such as post-traumatic stress disorder (PTSD) experienced by wives who are victims of domestic violence deserve serious attention. Islam teaches that preserving the soul (ḥifẓ al-nafs) and reason (ḥifẓ al-'aql) is one of the five important objectives of

maqāṣid al-shar. Therefore, all efforts to restore the psychological condition of victims can be seen as part of the implementation of Islamic legal and ethical values. (Wicaksono & Ashari, 2024).

Within the framework of maqāSid al-Syar'i'ah, mental health problems such as post-traumatic stress disorder (PTSD) experienced by victims of domestic violence are considered a form of Darar (harm) that must be addressed. The term Darar refers to any form of harm or danger that must be avoided, as emphasized by the legal maxim " الضرر يزال," which means "harm must be removed." Therefore, PTSD resulting from traumatic experiences such as domestic violence is a form of Darar that requires serious intervention, so that both individuals and society can achieve the physical and spiritual well-being idealized in Islamic law.

Maqāṣid al-Sharsaya'Ah, as formulated by Imam Al-Ghazali and further developed by Imam Al-Shatibi, is designed to protect five important elements: religion (ḥifẓ al-dien), life (ḥifẓ al-nafs), intelligence (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-maal). The main goal of this concept is to ensure that human life runs harmoniously by protecting individuals from various forms of danger—physical, mental and social. Therefore, maqāṣid al-sharI'Ah's aim is not limited to the literal application of Islamic legal texts, but also aims to realize broader moral and social goals. Among these is the elimination of domestic violence, which seriously damages family unity and threatens the stability of society.

Islamic law was established in the world with a noble purpose, namely as a blessing for all humanity on earth, where sharia aims to achieve general welfare, provide benefits, and prevent evil for humanity. This is in line with the view of al-Syaṭibi, an Islamic legal scholar from the Maliki school, who developed the doctrine of Maqāṣid al-Sharī'ah, explaining that the ultimate goal of Islamic law is one: maṣlaḥah, or the good and welfare of humanity. Al-Shāṭibi believes that Allah has established sharia for the welfare of humanity, both now and in the future. Therefore, legal protection within the family is crucial because the family is built on the principle of mu'āshara bi al-ma'rūf (living together in goodness) (Arifin, 2016).

Domestic violence is often discussed within the framework of marital relations in Islamic legal thought. According to Yusuf al-Qaradawi, Islamic teachings strongly emphasize the principles of compassion and tenderness in family life. Therefore, all forms of violence—whether physical or emotional—are considered inconsistent with these principles and violate Islamic values, which prioritize justice, human dignity, and the protection of every family member, especially those vulnerable to violence.

Victims of traumatic events often experience sudden episodes of fear and anxiety, triggered by emotionally overwhelming events. One of the main causes of severe stress is trauma, where sudden and uncontrollable changes cause difficulties in adjusting. When individuals are unable to adapt to these changes, it can result in severe stress or the development of post-traumatic stress disorder (PTSD). In the Quran, Allah clearly

states that trials and tribulations are an inseparable part of human life, as conveyed in

Surah Al-Baqarah, verse 214:

امْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ ۗمَسَّتْهُمُ الْبَأْسَاۤءُ وَالضَّرَّاۤءُ وَزُلْزِلُوْا حَتّٰى

يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ مَتٰى نَصْرُ اللّٰهِ ۗاَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ

Translation:

> "Do you think that you will enter Paradise while such a trial has not yet come to you as came to those who passed on before you? They were afflicted with poverty, hardship, and were shaken (by various trials), until the Messenger and those who believed with him said, "When will the help of Allah come?" Indeed, the help of Allah is near".

Post-traumatic stress disorder (PTSD) experienced by wives who are victims of domestic violence, from an Islamic perspective, reflects a recognition of the profound psychological impact of such violence. Islam strictly prohibits all forms of violence against women, whether physical or psychological, as such acts violate the core principles of Islam, namely compassion (rahmah) and justice ('adl). Islam also recognizes the reality of psychological stress, which is explained in the Qur'an through the concept of burden a term that describes the immense hardship, pressure, and responsibility faced by individuals. This Qur'anic concept provides the basis for recognizing the need for psychological care and recovery for those suffering from trauma. A relevant verse illustrating this is found in Surah Al-Baqarah, verse 286, which states that Allah does not

burden a person beyond his capacity.

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗلَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗرَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚرَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚوَاعْفُ عَنَّا ۗوَاغْفِرْ لَنَا ۗوَارْحَمْنَا ۗاَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ

Translation:

> "Allah does not burden a person except according to his ability. For him the reward is what he has worked for (from good), and for him the punishment is what he has endured (from evil). (They prayed) "O our Lord, do not punish us if we forget or make mistakes. O our Lord, do not impose on us burdens like You imposed on those before us. O our Lord, do not impose on us something that we cannot bear. Forgive us, have mercy on us, and have mercy on us. You are our protector, so help us from those who disbelieve".

According to the prominent Islamic scholar Bediuzzaman Said Nursi, psychological disorders fundamentally arise from unmet spiritual needs. He argued that excessive focus on the physical aspects of life while neglecting the spiritual dimension leads to psychological imbalance, which in turn contributes to mental health problems. In this context, faith plays a crucial role—not only in defining one's relationship with God but also in maintaining mental and emotional well-being. This perspective is supported by Yusuf al-Qaradawi, who emphasized that healing a troubled soul through strengthening faith is an appropriate and effective approach. Faith does not discriminate

individuals based on physical conditions but rather has the power to transform a person's entire life, encompassing the spiritual, mental, and social dimensions (Zarkasyi et al., 2020).

Mental disorders are conditions in which individuals exhibit behavior that deviates from social norms, manifested in thoughts, emotions, or actions such as stress, depression, post-traumatic stress disorder (PTSD), and alcoholism. In Islamic psychology, symptoms such as stress, flashbacks, feelings of worthlessness, fear, depression, and nightmares are understood through a holistic approach that integrates spiritual and moral dimensions as essential components of mental health care. The core of these disorders lies in a decline in mental function, leading to behaviors inconsistent with human nature. The Quran also addresses mental illness and conditions of the heart, as stated in Surah Al-Baqarah, verse 10:

ۙ قُلُوْبِهِمْ مَّرَ ض فَزَادَهُمُ اللّٰهُ مَرَضًاۚ وَلَهُمْ عَذَا ب اَلِيْ م25 بِمَا كَانُوْا يَكْذِبُوْنَ

Translation:

> "In their hearts there is disease, then Allah adds to their disease; and for them there will be a painful punishment, because they always lie".

Islamic Psychological Intervention for Victims of Domestic Violence

Islamic psychology is a field of study that began in the early 1960s, pioneered by Dr. Zakiah Daradjat, who introduced psychology from a religious perspective. Although interest in this field only increased significantly after the 1994 National Symposium, various terms such as Quranic psychology and Sufi psychology had been proposed before the term "Islamic Psychology" was finally agreed upon. Unlike conventional psychological research, which focuses on human behavior, Islamic psychology has its own characteristics. According to Baharuddin, Islamic psychology is a new school of thought based on Islam, offering constructive theories and concepts (Zuhdiyah et al., 2023).

According to Nashori, Islamic psychology is divided into two categories: pure interventions derived from Islamic teachings, and interventions that integrate Islam with contemporary psychology. Original Islamic interventions are developed from the understanding of the Qur'an and Hadith by competent experts, consisting of worship-based therapy (including dhikr, prayer, recitation of the Qur'an, prayer, fasting, pilgrimage, and zakat) and morality-based therapy (emphasizing attitudes such as sincerity, consent, syukr, contentment, patience, open-mindedness, tawadhu, forgiveness, husnudzon, tawakkal, muhasabah, and contemplation). (Nashori et al., 2016).

Islamic Psychotherapy: From an Islamic psychological perspective, psychotherapy is a method of preventing and treating mental health problems caused by life's challenges, combining spiritual and psychological approaches within the context of Islamic teachings. Psychotherapy can be performed independently or with the assistance of a psychotherapist. Psychotherapy is a method of healing physical and mental illnesses through specific techniques. According to Al-Ghazali, psychotherapy

involves avoiding negative behaviors that damage the soul while simultaneously engaging in positive actions to purify it. In an Islamic context, psychotherapy is a healing method that utilizes guidance and direction from the Quran, Hadith, or Sunnah of the Prophet Muhammad (PBUH), which can be applied to various mental and physical illnesses. (Karim, 2021).

a. Psychotherapy Through Faith

One type of Islamic psychotherapy is psychotherapy through faith, in which individuals accept suffering with faith in the help of Allah SWT. The assumption is that every event—both good and bad—occurs according to the individual's capacity. When faith arises in the heart and is manifested through action, (Rusdi and Subandi, 2019) Allah will provide guidance to overcome the psychological problems experienced. As stated in Surah At-Taghabun verse 11:

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِۗ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗۗ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ

Translation:

> No calamity befalls except with Allah's permission. And whoever believes in Allah, He will guide his heart. And Allah is All-Knowing of everything.

b. Psychotherapy through Salat (Prayer)

Carrying out obligatory acts of worship such as prayer, fasting, hajj, and zakat, as required by Allah SWT, can purify and soothe the soul from anxiety, prolonged sadness, fear, and other negative emotions. These acts of worship can illuminate the heart, making it easy to receive divine light, guidance and wisdom from Allah. As stated in Surah Az-Zumar verse 22:

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖۗ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِۗ اُولٰۤىِٕكَ فِيْ ضَلٰلٍ مُّبِيْنٍ

Translation:

> “So is the person whose chest Allah has opened for Islam, even though he is in the light of his Lord, the same as the person whose heart is hard? So woe to those whose hearts are hard to remember Allah. They are in obvious error”.

Prayer has a significant impact on alleviating psychological conditions such as fear, anxiety, stress, trauma, and emotional distress. When performed sincerely, with complete surrender to God, and a conscious effort to detach oneself from worldly distractions and personal problems, prayer can create inner calm, emotional stability, and spiritual peace. As a result, feelings of restlessness, psychological stress, anxiety, and overwhelming sadness tend to diminish or even disappear (Zaini, 2015).

c. Psychotherapy through Dhikr

DhikrIn Arabic, dhikr means to remember; in the context of Islamic law (shari'ah), dhikr refers to the act of remembering Allah SWT as a means of drawing closer to Him and seeking His forgiveness. The practice of dhikr has been shown to be beneficial in increasing inner peace and emotional calm, especially for individuals experiencing stress, anxiety, trauma, or prolonged grief. Dhikr serves as spiritual therapy that helps prevent the emergence of psychological disorders and emotional instability. Furthermore, dhikr is a divine commandment intended to protect humans from arrogance, as stated by Allah in Surah al-Ahzab, ve rs e 4 1 :

يايها الذين امنوا اذكروا اللّٰ ذِكراكثِيرا

Translation:

"O you who believe, remember Allah as much as possible.

d. Psychotherapy through Quranic Recitation

Healing through Quranic recitation works through the auditory pathway, where the sound is captured by the ear and transmitted to the brain, affecting cells through electrical impulses and vibrations. This process produces measurable effects, especially after repeated exposure and practice. Reciting the Quran with deep contemplation and awareness can purify the heart, calm a restless soul, and bring inner peace and emotional refreshment. The Quran serves as a source of solace from sadness and a cure

te sin Su r a h a l-Z u m ar , verse 2 3:

for h e a r ta ch e . As Al lah S W T s ta

اَللّٰ نزَّل احْسنَ الْحدِيثِ كِتبا مُّتشابِهًا مَّثانِيَ تقشعِر مِنه جلوْد الذِينَ يخشون رَبَّهمْ ثمّ تلِين جلودهم وَقُلُوْبُهُمْ اِلى ذِكْرِ اللّٰذلِكَ هُدَى اللّٰ يَهْدِيْ بِ ,ه مَنْ يشَّاءُوَمَنْ يُّضْلِلِ اللّٰ فَمَا لهٗ مِنْ هَادٍ

Translation:

"Allah has sent down the best word: a Book (the Qur'an) whose verses are similar (in excellence and truth), over and over again. The skin of those who fear their Lord trembles because of it; then their skin and hearts become soft because of the remembrance of Allah. That is Allah's guidance, by which He guides whom He wills. And whoever Allah leads astray, then for him there is no one to guide him".

e. Psychotherapy through Patience

Patience (ṣabr) in Islamic psychology is not defined as passive resignation, but rather as active endurance—the inner strength to persevere and strive with full confidence in a positive outcome. Patience reflects the ability to restrain oneself from inappropriate desires in order to pursue higher moral and spiritual goals. As a therapeutic concept, patience plays a central role in emotional regulation and mental resilience, enabling individuals to face difficulties without despair. This aligns with Allah's words in Surah al-Baqarah, verse 155:

وَلَنَبْلُوَنكُّمْ بِشَيْءٍ Sمِنَ الْخوْفِ وَالْجوُعِ وَنَقْصٍ الّٰصبِرِيْنَ

Translation:

"Indeed, We will test you with a little fear, hunger, lack of wealth, souls and fruits. And convey good news to those who are patient".

f. Psychotherapy through resignation (Trust in God)

resignation refers to the act of completely surrendering oneself to Allah SWT after exerting all effort. This is not a passive surrender, but rather a conscious and faithful reliance on God's will after active effort. In the context of psychological healing—especially in addressing conditions such as Post-Traumatic Stress Disorder (PTSD)—tawakkal serves as a powerful internal coping mechanism that fosters emotional stability, spiritual serenity, and mental resilience. A person who practices tawakkal accepts life's outcomes with an open heart, free from excessive anxiety or complaint, even when facing difficulties. In Islamic teachings, tawakkal is the final spiritual foundation after all efforts have been made, anchoring the heart in peace, contentment, and happiness.While achieving perfect tawakkul (relief) instantly may not be easy, this attitude can be cultivated gradually through learning, self-reflection, and practice. This provides a therapeutic pathway for building trust in divine wisdom and releasing the psychological burden of control. This is supported by the Quranic verse in Surah al-Talaq, verse 3:

وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُۗ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗۗ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖۗ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا

Translation:

"Allah bestows sustenance from unexpected sources upon those who place their trust in Him. Those who fully surrender to Allah will find that Allah is sufficient for them. Indeed, Allah perfects all matters, for He has set the proper measure for everything."

b. Psychotherapy through Sincerity (Ikhlas)

Sincerity (ikhlas) is the attitude of acting, behaving, and performing deeds solely to seek Allah's pleasure, without expecting anything in return other than His pleasure. Actions based on sincerity will bring divine blessings such as physical and mental well-being, and a blessed life. Sincerity is an important foundation for every deed done for the sake of Allah, and must be guarded against anything that could diminish the majesty of Allah. With sincerity, one will more easily attain spiritual benefits such as patience (sabr) and trust (tawakal). This concept aligns with Surah Ad-Dhariyat [51]: 56..

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

Translation:

"And I did not create jinn and humans except that they should worship Me".

CONCLUSION

Research on the treatment of PTSD in wives who are victims of domestic violence emphasizes the importance of a multidisciplinary approach, including psychological therapy, medical interventions such as psychopharmaceuticals, cognitive behavioral therapy, and self-healing techniques. Social support from family, friends, and the community plays a crucial role in creating a safe and compassionate environment for recovery. PTSD recovery is not solely an individual responsibility but also requires the active involvement of the surrounding community as a form of collective responsibility.

From an Islamic legal perspective, PTSD treatment for wives who are victims of domestic violence prioritizes spiritual values and community support as essential components of the healing process. Islam encourages the protection of women and the upholding of justice, while also providing space for victims to access adequate support. This approach emphasizes awareness of individual rights and access to faith-based counseling services, including faith strengthening, prayer, and spiritual practices. Therefore, PTSD recovery is not solely medical but also encompasses spiritual healing that empowers victims to live better and more meaningful lives.

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