

Sociological Analysis of Islamic Law on Family Resilience in Cases of Psychological Violence in the Household

Mirza Elmy Safira¹, Soepardi Redjo¹

¹ Universitas Sunan Giri, Surabaya, Indonesia

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ABSTRACT

This study conducts a literature review on the sociological analysis of Islamic law concerning family resilience in cases of psychological violence in the household. Psychological violence, often normalized and invisible, systematically erodes the foundational elements of a healthy family, such as trust, security, and mutual respect. Employing a qualitative approach to library research, this study analyzes how social constructions and distorted understandings of Islamic legal texts perpetuate such violence. The findings reveal that patriarchal culture, reinforced by textual and partial interpretations of concepts like qawwamah and nusyuz, creates unequal power relations that legitimize psychological abuse. This distortion, combined with the victim's lack of awareness and societal silence, severely undermines authentic family resilience. Consequently, achieving genuine family resilience post-violence necessitates a fundamental reconstruction of the marital relationship. This reconstruction requires the perpetrator's acknowledgment of wrongdoing, comprehensive recovery for the victim, equitable role distribution, healthy communication patterns, and constructive conflict management, all grounded in a just and contextual reinterpretation of Islamic values. The study contributes an integrative framework for understanding and addressing psychological violence from a socio-legal perspective.

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Corresponding Author:

Mirza Elmy Safira

Universitas Sunan Giri, Surabaya, Indonesia; mirza@unsuri.ac.id

1. INTRODUCTION

The household should ideally be the first bastion for every individual to grow, take refuge, and feel peace. The marriage bond in Islam is built on the foundation of *mawaddah wa rahmah*, a concept that promises love and affection as the driving energy of the husband-wife relationship. However, social realities often show a different picture. Behind closed doors, the practice of violence has become a poison that secretly eats away at the family joints. Domestic violence (KDRT) has long been a concern of various disciplines, but attention is more often focused on visible physical violence (Zulfahmi, 2024). Bruises and blow marks are easy to see, but there are other types of violence that are quieter, more difficult to prove, but whose impact is just as devastating, namely psychological violence. This form of

violence spreads in various forms, ranging from swearing, insults, threats, to systematic control of partner behavior that makes the victim feel helpless, worthless, and isolated.

Psychological violence in the household often escapes early detection because it does not leave a real physical mark. The victims, the majority of whom are women, are often caught up in a vicious cycle of violence that is invisible but slowly destroys their mental health. Battered *woman syndrome* is becoming known, describing how prolonged psychological violence can paralyze the victim's ability to make decisions, including to get out of the circle of violence (Samosir & Sirait, 2025). The perpetrator systematically builds dominance, while the victim is constantly confronted with inner pressure that makes him lose his confidence and independence. This is where the complexity of the problem lies, because psychological violence damages the individual, and fundamentally tears apart the family relationship that should be the main source of support. These pent-up psychological wounds will continue to burn and in time can explode into more destructive conflicts or even make the family emotionally dead zone.

This problem becomes even more complicated when it is associated with social constructions and religious interpretations that are often misunderstood. In a society that still strongly holds patriarchal values, wives are often positioned as parties who are obliged to *obey* and *serve* their husbands absolutely (Asman, 2024). Textual and incomplete religious understanding is often used as a justification by husbands to carry out psychological control and violence. Wives who try to fight or express their suffering can actually be stigmatized as disobedient wives. Social norms that consider domestic affairs to be a private realm that should not be intervened by outsiders also become a thick wall that prevents victims from seeking help. As a result, psychic violence continues to take place in silence, legitimized by the silence of the surrounding environment and the wrong interpretation of religion. This condition creates a paradox, where the family institution that is supposed to be the safest place turns into a psychological prison for one of its members.

Family resilience, a concept that refers to the family's ability to manage problems and survive in the face of pressure, is at stake. A family in which psychic violence occurs is unlikely to achieve true resilience, because its foundations have been fractured by inequality and suffering (Revatalina & Uljanah, 2025). Family resilience is not just the ability to remain structurally intact despite storms, but the quality of relationships between its members that allow them to grow together in an atmosphere of mutual respect and love. Psychological violence eats away at the family's social capital, such as trust, healthy communication, and empathy. When trust has been betrayed by insults and threats, when communication runs only one way in the form of commands and prohibitions, then the family loses its primary function as a support system. The accumulation of all this is the fragility of family resilience, which has an impact on couples, and on the psychological development of children who grow up and witness such violence as a normal model of relationships.

This is where the relevance of the sociological analysis of Islamic law becomes important. The sociology of Islamic law offers a perspective to see how Islamic law is understood as a static normative doctrine, and as an entity that lives and interacts with social reality. Through these lenses, we can examine how religious texts about the relationship between husband and wife are interpreted, practiced, and sometimes abused in daily life. This analysis allows us to dissect the social constructs surrounding the practice of psychological violence, as well as to explore the extent to which Islamic legal values that emphasize justice, *mu'asyarah bil ma'ruf* (good association), and prevention of harm (*la dharar wa la dhirar*) are truly internalized in family behavior. Thus, this literature study seeks to bridge the gap between the normative ideals of Islamic law about the *sakinah* family and the empirical reality of psychological violence that threatens the resilience of the family, in the hope of finding a more complete and solutional understanding.

The first fundamental problem in this study is the tension between the ideals of Islamic legal norms and the practice of gender relations in household reality. Islamic law normatively teaches the principles of justice, balance, and respect between husband and wife. The concept of *qawwamah* is often understood narrowly as male superiority, whereas in a broader understanding, it is a leadership

responsibility that is loaded with the value of protection and fulfillment of rights. However, at the level of social practice, this teaching is often distorted to legitimize the dominance of the husband, including in the form of psychological violence. Wives who experience inner pressure from their partner's behavior are often faced with a dilemma between their religious beliefs to maintain their household and the suffering they experience. This distortion of religious understanding is reinforced by patriarchal social structures, thus creating a system that is resistant to change. As a result, actions that are clearly contrary to the spirit of *mu'asyarah bil ma'ruf* can actually be considered reasonable and allowed. The problem lies in how to find a bright spot in the blurred line between the husband's legitimate leadership authority and the destructive practice of psychic violence.

Second, there are problems related to the absence of an adequate analytical framework to simultaneously understand the aspects of Islamic law and the social dynamics of psychological violence. Studies on domestic violence often focus on the criminological or psychological aspects of the victim, while fiqh studies focus more on the legal-formal aspects of divorce or *nusyuz*. This dissociating approach results in partial understanding. Psychic violence cannot be understood simply as a violation of the law, because its roots stem from problematic social constructions and religious interpretations. On the other hand, Islamic legal norms cannot be applied rigidly without understanding the dynamics of power relations and psychological vulnerabilities that occur in the household. The failure to integrate sociological perspectives into the analysis of Islamic law makes it difficult for us to formulate effective strategies for strengthening family resilience. We may be able to designate an act as a sin or a lawbreaker, but without understanding how social systems and religious meanings work to perpetuate the act, prevention and recovery efforts will be in place.

The study of psychological violence in the household from the perspective of the sociology of Islamic law is important because of the increasingly complex challenges faced by the modern family. Economic pressures, changes in gender roles, and the rapid flow of information bring new dynamics in husband-wife relationships. On the one hand, awareness of individual rights, including women's rights, is getting stronger. On the other hand, traditional norms are still firmly entrenched. These shifts often create friction and conflict within the household. When a husband fails to adapt to change or feels his authority is threatened, psychological violence can be a compensatory mechanism to regain control. Likewise, a wife who is beginning to be economically independent can experience psychological pressure from a partner who feels inferior. In the midst of this dynamic, an inclusive and gender-fair understanding of religion is urgently needed as a moral compass. Without a thorough analysis, we fear that psychological violence will increase as social pressure increases, and religion can be part of the problem, not the solution.

The issue of mental health that is starting to receive serious attention in the community makes this topic even more relevant. Psychological violence has been proven to be one of the main triggers for anxiety disorders, depression, and prolonged trauma in victims. The impact does not stop at the individual, but spreads to his social function. Victims who experience severe inner pressure will find it difficult to carry out their roles optimally, both as mothers, wives, and members of society. On a broader scale, this means the erosion of the nation's social capital. The state through Law Number 23 of 2004 concerning the Elimination of Domestic Violence has provided a legal umbrella, but its effectiveness depends heavily on changing collective consciousness. This literature study is important to provide a solid academic foundation for understanding the root of the problem from a socio-religious perspective. Thus, efforts to prevent and handle psychological violence rely on a repressive criminal law approach, and on the transformation of religious values and understanding at the most basic level of society, namely the family.

This study aims to critically analyze the social constructs behind the practice of psychological violence in the household, with a focus on the distortion of understanding of Islamic legal texts that are often used as legitimacy. In addition, this study seeks to formulate the concept of family resilience that is structurally resilient, and psychologically and relationally healthy, using the sociological analysis knife of Islamic law. The theoretical contribution of this study is to develop an integrative framework

between normative Islamic law and the social-psychological reality of the family, which has been often separated. Practically, the results of this research are expected to be a reflection material for religious extension workers, religious court judges, and women and child protection activists to design interventions that are more humane and have a gender justice perspective. A complete understanding of the dynamics of psychological violence and the solutions offered by Islamic substantive values are expected to be able to strengthen efforts to realize a family that truly becomes *sakinah, mawaddah, wa rahmah*.

2. METHODS

This research was prepared as a literature study with a qualitative approach that relies on text and discourse analysis. As explained by Zed (2004), literature study is not just an activity of reading and recording literature, but a series of activities related to the method of collecting library data, reading, recording, and processing research materials systematically. The researcher does not go into the field to interview informants or conduct participatory observations, but rather to search, review, and analyze various written sources relevant to the topic of domestic psychological violence and family resilience from the perspective of the sociology of Islamic law. These sources include classical and contemporary jurisprudence books, legal sociology literature, scientific journals on domestic violence, as well as the results of previous research on gender relations and family resilience. The qualitative approach was chosen because it allows researchers to understand the meanings behind religious texts and social phenomena that are studied interpretively. Creswell (2007) emphasized that qualitative research is a means to explore and understand the meaning that individuals or groups consider to come from social or humanitarian problems, so it is very appropriate to be used to dissect social constructions that perpetuate psychological violence.

The analysis process in this study refers to the qualitative content analysis model developed by Krippendorff (2004), which views content analysis as a research technique to make reproducible and valid conclusions from the text into various contexts of its use. The researcher will critically read all the literature that has been collected, then identify the main themes related to the formulation of the problem. These themes include the concept of *qawwamah* in classical and modern interpretations, forms of psychological violence in the perspective of Islamic law, and indicators of family resilience in sociological and psychological literature. Furthermore, the textual data are classified, compared, and analyzed using the theoretical framework of Islamic legal sociology. Miles and Huberman (1994) provide the basis that in qualitative data analysis, researchers need to carry out data reduction, data presentation, and conclusion drawing in an interactive and sustainable manner. This process ensures that the analysis is descriptive, and is able to generate a profound new understanding of how Islamic law operates in the social reality of psychic violence and how the concept of family resilience can be reformulated in a more equitable and humane way.

3. FINDINGS AND DISCUSSION

Social Construction and Distortion of Islamic Law Understanding in the Practice of Domestic Psychological Violence

The discussion of social construction in the practice of psychological violence begins with the understanding that the reality of the household is not formed in a vacuum. Society has a set of values, norms, and beliefs that are inherited from generation to generation and shape individual mindsets and behaviors in it. In the relationship between husband and wife, the dominant social construction in Indonesia is still strongly influenced by patriarchal culture. This culture places men in a higher and more powerful position, while women are positioned as subordinates whose main task is to serve and obey their husbands (Alfariszi & Ahsan, 2024). This construction operates in the public sphere, and permeates even the most private space, namely the family. As a result, when a husband commits psychological violence against his wife, the act is often not seen as a violation of human rights, but

rather as a form of correction or reasonable control from a household leader. The wife who receives this treatment often internalizes these values, so that she feels that she deserves to be treated that way or that she has failed to carry out her obligations as a wife.

The internalization of patriarchal values takes place through various socialization processes, ranging from the family, the surrounding environment, to educational and religious institutions (Anshor & Muttaqin, 2023). From childhood, girls and boys are taught different and hierarchical gender roles. Girls are taught to be gentle, patient, and yielding, while boys are taught to be strong, assertive, and be leaders. When these values enter the household, it creates an unequal power relationship. The husband feels that he has absolute authority over his wife and children, and the wife feels that she has no bargaining position to refuse treatment that degrades her. Psychological violence such as reproach, insults, or prohibition from interacting with one's own family becomes an instrument to maintain this dominance. Victims who already believe that patience and submission are the absolute obligations of a wife will tend to endure and harbor her suffering. This socialization process is the solid foundation for the practice of psychological violence to continue without much resistance.

This unequal social practice is actually contrary to the fundamental principles affirmed in QS. Al-Hujurat verse 13: "*Yaa ayyuhaan naasu inna khalaqnaakum min dzakarín wa untsha...*" (O people! Verily, We have created you from a male and a female... Indeed, the most noble among you in the sight of Allah is the most pious). This verse explicitly breaks down the entire construction of a gender-based hierarchy built by patriarchal culture. Allah affirms that a person's glory is not determined by his gender, nor by his position or role in the household structure, but solely by the quality of his piety before Him. Thus, the claim of the superiority of the husband over the wife as a justification for psychological control and violence is a form of deviation from the moral message of the Qur'an. When a husband humiliates his wife with insults or feels entitled to control her every move, he has actually violated the principle of equality of human dignity taught by Islam. This verse is a solid theological foundation to dismantle the legitimacy of psychological violence that originates from gender bias, as well as the basis for building a more equal and just relationship between husband and wife as required by the sharia.

This unequal social construction then interacts with textual and partial religious understandings. Islamic legal texts, especially those related to the relationship between husband and wife such as in Surah An-Nisa verse 34 on *qawwamah*, are often read in excerpts without looking at the overall message of the Qur'an about justice and equality. This verse is often understood narrowly as giving a mandate to men to become authoritative leaders, even in some classical interpretations, it is also discussed about the ability to hit a *nusyuz wife* (Nasyiah, 2024). Literal understanding and decontextualization of verses like this become a powerful weapon for perpetrators of psychic violence to justify their actions. He felt that his religion supported his position as ruler in the household and that the wife was obliged to submit unconditionally. This distortion occurs among the laity, and is sometimes also reinforced by religious discourses that are not complete to convey the Islamic teachings on marriage. As a result, religion, which is supposed to be a source of peace, turns into a legitimacy for suffering.

The misunderstanding of the concept of *nusyuz* also contributes significantly to the practice of psychological violence. In classical jurisprudence discourse, *nusyuz* is often defined as the wife's disobedience to her husband. This definition is particularly problematic because it uses the husband's subjective standards to determine whether the wife is considered disobedient or not. When a wife asks for her right to work, visit her family, or simply disagree in domestic matters, an authoritarian husband can easily label her as a *nusyuz*. This stamp then becomes a justification for giving "lessons" to the wife, including in the form of psychological violence such as boycotts of communications, threats, or humiliation in front of children. In fact, in the broader spirit of Islam, differences of opinion in the household should be resolved by deliberation and good means (*mu'asyarah bil ma'ruf*), not by intimidation and psychological pressure. This distortion of the concept of *nusyuz* has turned the mechanism of resolving domestic conflicts into a repressive tool of power (Rafianti, 2023).

In addition to the concepts of *qawwamah* and *nusyuz*, the understanding of the rights and obligations of husband and wife is also often interpreted dichotomously and rigidly. In classical fiqh,

the husband is obliged to provide for his birth, while the wife is obliged to be obedient and take care of the household. This legal construction, if not understood contextually, can create transactional relationships that weaken emotional bonds. A wife who is not given the proper mental sustenance, such as attention, affection, and appreciation, may not have a legal basis to sue her because it is considered not a formal obligation of the husband. On the other hand, a husband who feels that he has fulfilled his obligation to provide for his wife feels entitled to demand absolute obedience from his wife. When that obedience does not live up to his expectations, psychic violence becomes a tool to impose it. This transactional relationship pattern ignores the spiritual and emotional dimensions of marriage which are at the heart of the purpose of marriage in Islam, which is to achieve calm and affection. As a result, the family loses its spirit and turns into a formal institution that withers from the warmth.

This distortion of understanding does not stand alone, but is reinforced by social structures that provide a narrow space for women. In many societies, women's access to economic resources, education, and social networks is still limited. The wife's economic dependence on her husband makes her very vulnerable to psychological violence. She may be under pressure for fear of not being able to support herself and her children if she gets divorced. The social stigma against divorced women also becomes an additional psychological burden that makes them reluctant to leave unhealthy relationships. In this situation, the husband who commits psychological violence takes advantage of this structural vulnerability to strengthen his control. He knew that his wife had no choice but to survive. This condition shows that psychological violence is not just an individual problem, but a systemic problem that is closely related to the structural injustices experienced by women. Normative Islamic law that talks about justice becomes helpless when faced with an unequal social structure.

Psychological violence itself has various forms that are not always realized as violence by the perpetrator or victim. It can be verbal violence such as yelling, insulting, degrading, or humiliating your partner in front of others. It can also be in the form of emotional violence such as threatening to divorce, threatening to take children, or threatening to commit suicide if they do not comply with their will. There is also a form of isolating violence, which prohibits wives from meeting their family or friends, controls their every movement, and spies on their communications. Another form is economic violence, such as not providing a decent living even though he is able, or strictly controlling all of his wife's income (Alidar et al., 2022). All of these forms fall into the category of psychological violence because their purpose is the same, which is to control, degrade, and make the victim feel afraid and helpless. In a society that still narrowly interprets violence as physical beating, these forms of psychological violence are often considered commonplace and not a big deal.

The lack of awareness that these actions constitute violence is a challenge in itself. Many wives who experience inner pressure every day do not realize that they are victims of violence. They consider that the behavior of the husband who likes to yell or insult is normal in the household. They may think that all husbands are like that, or that they themselves are impatient and unkind enough to deserve to be treated that way. This normalization of psychological violence occurs because there is not enough reference to how a healthy husband-wife relationship should be. What exists are the popular narratives about the wife's infinite patience and about the paradise under the husband's feet that are misinterpreted. When the victim herself does not realize that she is experiencing violence, she will not seek help. The violence also takes place continuously in a vicious circle that is difficult to break.

The role of social environments, such as extended family and neighbors, is also often unhelpful. When they learn of a domestic conflict, the common response is to advise the wife to be patient and improve. Husbands rarely get reprimands, because they are considered to have full authority over their household. If the wife dares to complain, she can actually be accused of being a wife who does not know herself because she opens the household disgrace. These values about disgrace and domestic privacy are a shield that protects the perpetrators of violence. The victim is trapped in a situation where he cannot be silent because he is suffering, but also cannot speak because he will be blamed. It is this collective silence that makes psychological violence persist. In fact, in Islamic teachings, covering up

disgrace should not be interpreted as allowing tyranny to continue. Defending the wronged, including wives who have experienced psychological violence, is a shared obligation.

This problematic social construct and distortion of religious understanding ultimately leads to the fragility of family resilience. The true resilience of the family cannot stand on the foundation of the suffering of one of its members. A family in which psychological violence occurs, even though it is still physically intact and not divorced, is actually a sick family. Her family members, especially children, grew up in an environment full of stress and fear. They learn that love is synonymous with control, that solving problems can be done by violence, and that women are inferior beings. Such parenting will give birth to a generation that may later repeat the same pattern in their own households. This is the most devastating long-term impact of psychological violence, it creates an intergenerational cycle that is difficult to break. Therefore, dismantling social constructions and straightening out distortions of religious understanding is a fundamental step in efforts to build essential family resilience.

The practice of psychological violence in the household cannot be separated from an unequal social construct and a distorted understanding of religion. Patriarchal culture that is internalized through various socialization processes creates unequal power relations between husband and wife. A textual and partial understanding of Islamic legal texts, especially about *qawwamah* and *nusyuz*, then gives theological legitimacy to these unequal relationships. As a result, various forms of psychological violence such as insults, threats, isolation, and excessive control become normalized and difficult to recognize as violence. The victim's unconsciousness and the silence of the social environment reinforce this cycle of violence, thus ultimately undermining the foundations of family resilience. Dismantling social constructs and conducting a contextual and gender-fair rereading of religious texts is an absolute prerequisite for stopping the practice of psychic violence and building truly healthy and resilient families.

Towards Family Resilience: Reconstruction of Husband-Wife Relations Based on the Sociology of Islamic Law After Psychological Violence

Discussions about family resilience after psychological violence must begin with the understanding that recovery is not a simple linear process. Families who have experienced psychological violence, whether short or prolonged, experience damage to their relational structure. The trust that is the main glue of the husband and wife relationship has been torn apart by degrading and hurtful actions. The sense of security that should be the main characteristic of the household has turned into anxiety and fear. In such a situation, family resilience cannot be interpreted as simply the ability to stay together legally-formally. Defending the family without recovery efforts can actually trap the victim in a situation that continues to hurt him. True resilience is when the family is able to transform from a conflict zone into a psychologically and relationally healthy space. This transformation requires a fundamental reconstruction of the way husbands and wives view themselves, their spouses, and the meaning of marriage itself.

The reconstruction of the relationship between husband and wife after psychological violence requires an acknowledgment of the mistakes that have been made. The perpetrator of violence, in this case usually the husband, must come to the realization that his actions have hurt his wife and damaged the family order. This confession is not just a formal apology, but a deep understanding of the impact of psychological violence on the wife's mental state. He must understand that the insults uttered years ago may still be scarred, that the threats uttered even if not carried out have created trauma, and that the control exercised has robbed the wife of her independence as a human being. This realization is difficult to achieve if the perpetrator is still trapped in self-justification that his actions are his prerogative as a husband. Therefore, the reconciliation process must be preceded by the dismantling of the narratives that have so far justified violence. Islamic law with its principle of justice provides a strong foundation that anyone who commits wrongdoing, including a husband against his wife, is obliged to repent and improve himself.

Victims of psychological violence need a safe space to recover. This recovery includes psychological, social, and spiritual aspects. Psychologically, victims need to get assistance to rebuild their self-confidence that has been destroyed by constant humiliation. He needs to realize that he is valuable and that the violence he experienced was not his fault. Socially, victims need to be supported to rebuild their social networks that may have been cut off during periods of violence. Support from extended family, friends, or community becomes essential to overcome isolation. Spiritually, the victim needs to be helped to reconstruct his religious understanding that may have been used as a tool to justify his suffering. He needs to understand that Islam is a religion that defends the oppressed, not a religion that legitimizes tyranny. The theological foundation for the restoration of dignity can be referred to the words of Allah in QS. Al-Isra verse 70: "*Wa laqad karramna bani Adam...*" (And indeed We have glorified the sons of Adam). This verse emphasizes that every individual, without exception, has an innate dignity (*karamah insaniyyah*) inherent in him as a human being. Psychic violence perpetrated through systematic insults, threats, and degradation is a serious violation of the glory that God has bestowed. Spiritual recovery is therefore very fundamental, because it restores the victim's awareness to the truth that he remains noble before God despite being humbled by his partner. This understanding frees the victim from the shackles of guilt and the mistaken belief that his suffering is a destiny that must be taken for granted. This comprehensive recovery is the foundation for victims to be able to determine the best choices for their future, whether they want to continue their marriage on fairer terms or take another healthier path (Salama, 2024).

The reconciliation process between husband and wife after psychological violence should not be done in a hurry. Often, pressure from family or society encourages couples to reconcile immediately without resolving the root of the problem. This pressure can further hurt the victim because his suffering is considered to be erased with a single apology. Healthy reconciliation requires an open and honest dialogue process, facilitated by a neutral and competent third party, such as a family counselor or religious leader who has an understanding of violence and trauma (Kusumaningsih, 2024). In this process, the victim needs to be listened to without being judged, and the perpetrator needs to be held accountable for his actions. The principle of deliberation in Islam should be applied in the technical affairs of the household, and in the resolution of complex conflicts such as these. True deliberation is an equal dialogue that recognizes the right of each party to speak and be heard.

Relationship reconstruction also requires a paradigm shift in leadership in the household. The concept of *qawwamah* that has been understood hierarchically and authoritarily needs to be reinterpreted with a more substantive spirit. Husband's leadership in Islam is actually a leadership that serves, not a dominating leadership. The husband as a leader is tasked with protecting, meeting needs, and creating a conducive environment for all family members to grow and develop. He is not the ruler who has the right to rule at will, but is the first person responsible for the welfare of the family. In the post-psychological violence sphere, the reinterpretation of *qawwamah* is very crucial. Husbands who have been violent need to change their leadership style from control and intimidation to protection and empowerment. He needs to learn to respect his wife's opinion, involve her in decision-making, and acknowledge her contribution to the family (Dirgayunita & Adawiyah, 2019).

This paradigm change must also be followed by a more equal redistribution of roles between husband and wife. In many families, rigid and unfair division of labor is a source of latent conflict. Wives who work in the public sphere while at the same time bear all domestic burdens without the support of their husbands are prone to physical and mental fatigue. This condition can trigger tension that ultimately leads to psychological violence. After violence, couples need to renegotiate a more equitable division of roles and in accordance with each other's capacities. Husbands need to learn to engage in domestic work and childcare, not as a form of assistance, but as a shared responsibility. Wives need to be given space to develop their potential outside of domestic roles. This equal division of roles will reduce the potential for conflict and build a sense of mutual respect which is an important foundation for family resilience (Yandri et al., 2022).

Healthy communication is the main instrument in the reconstruction of relationships after psychological violence. During times of violence, communication in the family usually goes one way, full of commands, prohibitions, and insults. The wife learns to be silent for fear of speaking wrongly, while the husband is accustomed to speaking without hearing. Once the violence stops, couples need to re-establish new communication patterns. They need to learn to convey feelings and needs without blame, as well as learn to listen with empathy. This process is not easy because old wounds are still scarred. The wife may still find it difficult to believe that her opinion will be valued, while the husband may still be easily offended if criticized. It takes patience and commitment from both parties to continue practicing building healthy communication. Islamic values of good words (*qaulan karima, qaulan ma'rufa, qaulan layyina*) provide very clear guidance on how communication in the family should be built, namely with noble, kind, and gentle words (Anisa, 2023).

Another aspect that is no less important to build family resilience after violence is conflict management. Conflict in the household is a natural thing, and can even be a means to grow if managed properly. However, families who have experienced psychological abuse usually do not have healthy conflict management skills. Small conflicts can quickly escalate into violence because of long-standing patterns that are already entrenched. Therefore, couples need to learn new skills to deal with differences. They need to learn to identify anger triggers, calm down before speaking, and find solutions that benefit both parties. The principle of *islah* or peace in Islam is relevant for major conflicts, and also for resolving daily disputes. Couples need to understand that winning arguments is not as important as maintaining the integrity and warmth of the family. Giving in does not mean losing, but rather a form of maturity to respond to differences (Hidayati et al., 2022).

Support from the social environment also plays an important role in strengthening family resilience after violence. Families in recovery need a supportive environment, not a judgmental one. Extended families, neighbors, and communities need to be educated about psychological violence and its impact, so that they can respond appropriately when they know there is a family that is struggling. They need to learn not to blame the victim, not to pressure to make peace immediately, and not to consider domestic problems as a disgrace that must be tightly closed. Instead, they need to be a support system that provides a safe space for victims to tell their stories, be a fair mediator when requested, and assist the recovery process in constructive ways. A healthy society is one that is able to protect its vulnerable members, not a society that allows tyranny to take place in the name of privacy.

From the perspective of the sociology of Islamic law, strengthening family resilience after psychological violence also requires support from the legal system and public policy. The Domestic Violence Elimination Act has provided a strong legal foundation, but its implementation still needs to be improved. Complaint services, legal assistance, and safe houses for victims need to be available and easily accessible. Religious justice institutions also need to have gender sensitivity to handle divorce cases motivated by psychological violence. Judges need to understand that psychological violence is a serious form of violence and can be a valid reason for divorce. On the other hand, for couples who choose to maintain a household, there needs to be counseling and advanced premarital education programs that can help them rebuild healthy relationships. The synergy between positive law and the values of justice in Islamic law can create a comprehensive protection system for families.

More comprehensive premarital education is also the key to preventing and strengthening family resilience. So far, premarital education in many places still focuses on the ritual and technical aspects of worship, less touching on relational and psychological aspects. Brides-to-be need to be equipped with a correct understanding of the rights and obligations of husband and wife in just Islam, about communication skills and conflict management, and about the signs of domestic violence. They also need to be educated to recognize the potential for psychological violence early on and the courage to seek help if they experience it. Good premarital education will build a solid foundation for the family, so that the risk of violence can be minimized. For those who are married and experiencing problems, there needs to be easy access to quality family counseling services. Investment in strengthening family capacity is a long-term investment to build a healthy and civilized society.

The reconstruction of the husband-wife relationship after psychological violence is an effort to restore marriage to its true purpose, which is to create tranquility (*sakinah*), love (*mawaddah*), and affection (*rahmah*). These three goals will never be achieved in an unequal and violent relationship. Calm will only be present if there is a sense of security and mutual trust. Love will only grow if there is appreciation and acceptance. Compassion will only be realized if there is empathy and care. Rebuilding all of this after being destroyed by psychic violence is a huge undertaking that requires a strong commitment from both sides, support from the environment, and guidance from properly understood religious values. However, this effort is the only way to achieve true family resilience, which is resilience measured by structural integrity, and by the relational qualities that allow each family member to grow into a whole and happy person.

Family resilience after psychological violence requires a thorough reconstruction of the husband-wife relationship. This reconstruction begins with the confession of the guilt by the perpetrator and the recovery of trauma to the victim, followed by reconciliation that is not rushed and facilitated by the competent parties. A paradigm shift in the husband's leadership from authoritarian to serving, a more equal redistribution of roles, the development of healthy communication, and constructive conflict management are key elements in this process. All of these efforts must be supported by a conducive social environment, a victim-perspective legal system, and comprehensive premarital education. With an integrative approach between psychological, social, and spiritual dimensions based on the values of justice of Islamic law, families that have experienced psychological violence can transform into families that are truly resilient, able to protect their members, and realize the goal of marriage that is *sakinah, mawaddah, wa rahmah*.

4. CONCLUSION

This literature study concludes that the practice of psychological violence in the domestic is a complex problem rooted in unequal social construction and distortion of understanding of Islamic legal texts. Patriarchal culture that is internalized through a long process of socialization creates an unequal power relationship between husband and wife, where men are positioned as rulers and women as subordinates who are obliged to submit. Textual and partial understandings of key concepts such as *qawwamah* and *nusyuz* give theological legitimacy to these unequal relationships, so that psychic violence in the form of insults, threats, isolation, and excessive control becomes normalized and difficult to recognize as violence. This condition is exacerbated by the victim's unawareness and the silence of the social environment, which ultimately undermines the foundations of systemic family resilience. True family resilience is impossible to achieve as long as one of its members is still experiencing inner suffering, because a healthy family needs a relational foundation built on trust, security, and mutual respect. Dismantling problematic social constructs and conducting contextual and gender-correct re-readings of religious texts are absolute prerequisites for stopping the practice of psychological violence and building truly resilient families.

The findings of this study have significant theoretical and practical implications. Theoretically, this research enriches the sociological treasures of Islamic law by developing an integrative framework that connects normative Islamic legal norms with the socio-psychological reality of the family. This framework suggests that Islamic law cannot be understood in isolation from the social constructs that surround it, and that the analysis of justice in the household must consider the dynamics of power relations and the psychological vulnerability of the parties. In practical terms, the implications of this study reach a wide range of stakeholders. For religious counselors and family companions, the results of this research are material for reflection to design more comprehensive marriage guidance materials, not only focusing on ritual aspects, but also on the skills of building equal and healthy relationships. For religious court judges, understanding psychological violence as a serious form of tyranny can be a consideration for deciding divorce and *islah* cases. For women and child protection activists, the study reinforces the argument that interventions against psychological violence must touch their cultural and

theological roots. For couples who are building a household, this study offers a roadmap to a more just and humane relationship, so that the goal of marriage to achieve calm and affection can be realized.

Based on the above conclusions and implications, several suggestions can be formulated. First, for religious and educational institutions, it is necessary to make systematic efforts to reinterpret religious texts related to the relationship between husband and wife. This reinterpretation must be carried out with a contextual approach and a gender justice perspective, and widely disseminated through various channels, including sermons, recitations, and religious education curricula. The goal is to correct misconceptions and build a new awareness that Islam upholds glory and protection for all family members. Second, for the government and policymakers, it is necessary to strengthen the implementation of the Law on the Elimination of Domestic Violence through the provision of complaint services, mentoring, and safe houses that are easily accessible to victims. Quality family counseling and premarital education programs with a curriculum that includes the introduction of psychological violence and healthy relationship-building skills need to be expanded. Third, for the wider community, it is necessary to build collective concern to no longer silence the practice of psychological violence that occurs in the surrounding environment. Silence and considering violence as a disgrace actually perpetuates tyranny. The community needs to be educated to be a safe support system for victims, not part of the problem. Fourth, for future researchers, this study opens up opportunities to conduct in-depth empirical research, for example with a phenomenological approach on victims of psychological violence who have managed to get out of the circle of violence and rebuild their families, or comparative studies on family counseling practices based on Islamic values in various institutions.

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