

**THE ROLE OF COUNSELING INSTITUTION FOR HANDLING
DOMESTIC VIOLENCE**

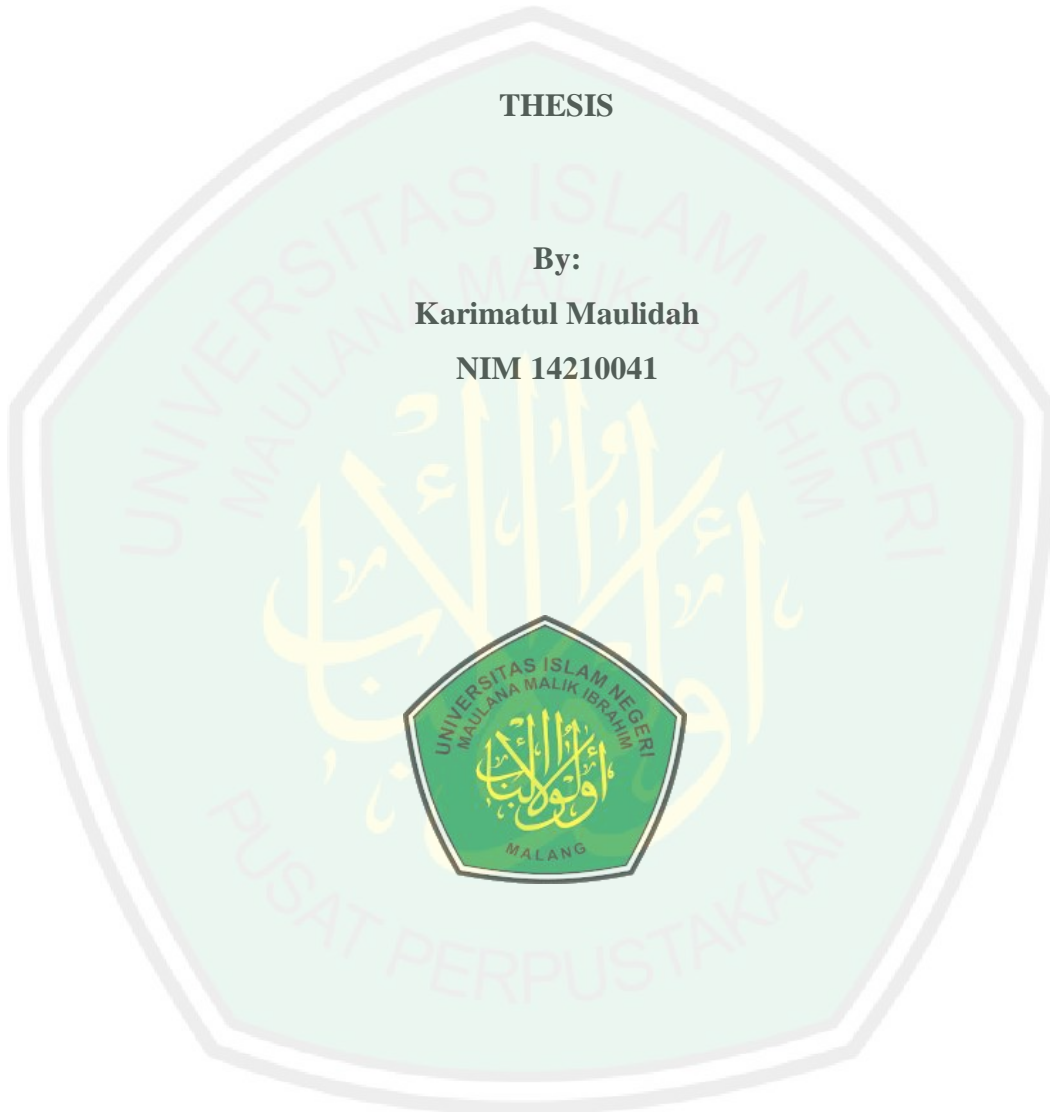
(Study at *Rumah Curhat As-Sakinah* and *Firdaus* in Gresik District)

THESIS

By:

Karimatul Maulidah

NIM 14210041



ISLAMIC FAMILY LAW (AHWAL SYAKHSHIYYAH) DEPARTMENT

SHARIA FACULTY

UNIVERSITAS ISLAM NEGERI

MAULANA MALIK IBRAHIM MALANG

2018

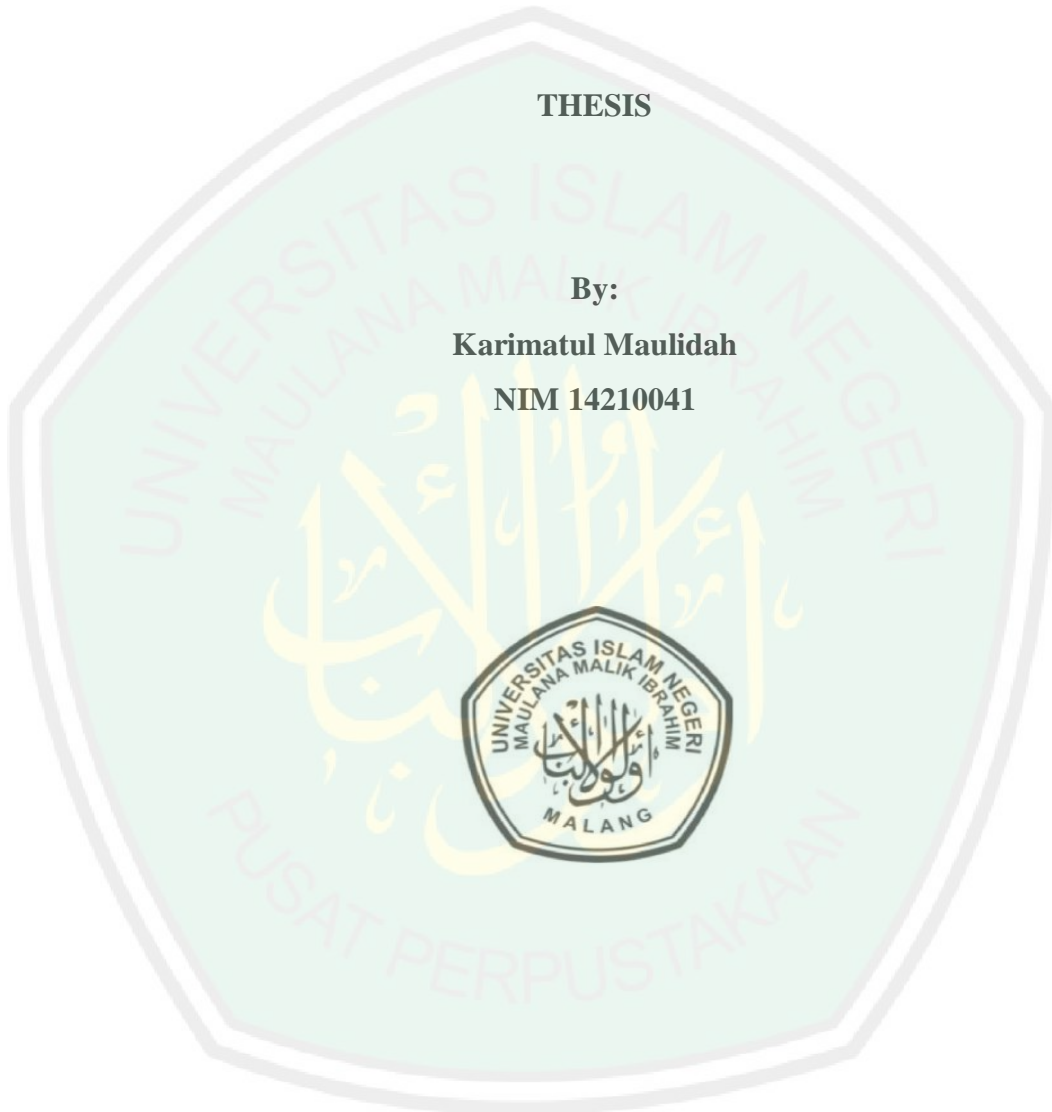
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MAULANA MALIK IBRAHIM MALANG
2018**

STATEMENT OF THE AUTHENTICITY

In the name of Allah (SWT),

With consciousness and responsibility towards the development of science, the author declares that the thesis entitled:

**THE ROLE OF COUNSELING INSTITUTION FOR HANDLING
DOMESTIC VIOLENCE**

(Study at *Rumah Curhat As-Sakinah* and *Firdaus* in Gresik District)

is truly the author's original work. It does not incorporate any material previously written or published by another person. If it is proven to be another person's work, duplication, plagiarism, this thesis and my degree as the result of this action will be deemed legally invalid.

Malang, 02nd of April 2018

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APPROVAL SHEET

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**THE ROLE OF COUNSELING INSTITUTION FOR HANDLING
DOMESTIC VIOLENCE**

(Study at *Rumah Curhat As-Sakinah* and *Firdaus* in Gresik District)

The supervisor states that this thesis has met the scientific requirements to be proposed and to be tested by the Thesis Board of Examiners.

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(Study at *Rumah Curhat As-Sakinah* and *Firdaus* in Gresik District)

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MOTTO

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ^{صلى} وَلَا تَعْضُلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا
 أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ ^ج وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ^ج فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ
 فِيهِ خَيْرًا كَثِيرًا (١٩)

"O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good".

(النساء: ١٩)

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All praise due to Allah, the Cherisher and Sustainer of all the worlds. There is neither might nor power but with Allah the Great, the Exalted. With only His grace and guidance, this thesis entitled “The Role of Counseling Institution for Handling Domestic Violence (Study At *Rumah Curhat As-Sakinah* And *Firdaus* In Gresik District)” could be completed, and also with His benevolence and love, peace and tranquility of the soul. Peace be upon the Prophet Muhammad (saw) who had brought us from the darkness into the light, in this life. May we be together with those who believe and receive intercession from Him in the day in Judgement. Amin.

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2. Dr. H. Saifullah, S.H, M.Hum., as the Dean of The Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang.
3. Dr. Sudirman, M.A., as the Head of Al-Ahwal Al-Syakhshiyah Department of the Sharia Faculty, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Also as the thesis supervisor. The writer express his gratitude for the guidance, suggestion and directional motivation were given with sincere and patient attention, therefore, this thesis can be completed into its present form. May Allah (SWT) shower his and his family with His blessings.
4. Dr. H. Roibin, M. H. as my gurdian lecturer during I study at Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang.

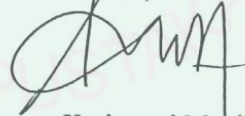
5. All my teachers of Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang for their flowing knowledge and valuable experiences.
6. My beloved Father and Mother, “Mr. Imam Mushlih and Mrs. Mu’tamiroh” who have given me chance to get adequate education, love, material, and spiritual support, also endless praying until I am able to complete my study excellently.
7. To my beloved brothers, “Muhammad Hakam Abdil Wafi and Ahmad Anang Muazzam Ikmaluddin” thankfull for your praying and the support to your only one sister.
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9. To my best Lima Jari, Zidna, Salma, Masbaha, Rizka wishing the best for our future. I hope we will success and be a best woman for our family.
10. Thanks for the great family of Ma’had Al-Jami’ah Center or Ma’had Sunan Ampel Al-‘Aly Universitas Islam Negeri Maulana Malik Ibrahim Malang that has made me find a new family and become a house for 4 years. To All Advisor, staff, murobbi murobbiyah, musyrif musyrifah, and all mahasantri thaks for giving me life lessons.
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16. To my beloved Sharia's friends of 2014 especially Al-Ahwal Al-Syakhshiyah Department, thank for the togetherness for the study, praying and the support. Wish you all be success person at other day.

Hopefully, by imparting what has been learned during the course of study in the Sharia Faculty of Universitas Islam Negeri Maulana Malik Ibrahim Malang, it will benefit all readers and the researcher herself. Realizing the fact that error and weakness is impartial to being human, and that this thesis is still far from perfection, the author appreciates constructive critics and suggestion for the improvement and betterment of this thesis.

Malang, 02nd of April 2018

Author,



Karimatul Maulidah
NIM 14210041

TRANSLITERATION GUIDANCE

A. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
خ	H	ق	Q
ح	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	وْ	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dl		

B. Vocal, Long-pronounce and Diphthong

Vocal *fathah* = A

Vocal *kasrah* = I

Vocal *dlommah* = U

Long-vocal (a) = Â e.g. قال became Qâla

Long-vocal (i) = Î e.g. قيل become Qîla

Long-vocal (u) = Ū e.g. دون become Dûna

Diphthong (aw) = و e.g. قول become Qawlun

Diphthong (ay) = ي e.g. خير become Khayrun

C. Ta' Marbûthah

Ta' marbûthah transliterated as “t” in the middle of word, but if *Ta' marbûthah* in the end of word, it transliterated as “h” e.g. الرسالة للم دراسة become *al-risalat li al-mudarrisah*, or in the standing among two word that in the form of *mudlaf* and *mudlaf ilayh*, it transliterated as t and connected to the next word, e.g. في رحمة الله become *fi rahmatillâh*.

D. Auxiliary Verb and Lafdh al-Jalalah

Auxiliary verb “al” (ال) written with lowercase form, except if it located it the first position, and “al” in *lafadh jalâlâh* which located in the middle of two word or being or become *idhâfah*, it remove from writing.

- a. Al-Imâm al-Bukhâriy said ...
- b. Al-Bukhâriy in muqaddimah of his book said ...
- c. *Masyâ' Allâh kâna wa mâ lam yasya' lam yakun.*

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ABSTRAK

Karimatul Maulidah 14210041, 2018. **The Role of Counseling Institution for Handling Domestic Violence (Study at *Rumah Curhat As-Sakinah and Firdaus in Gresik District*)**. Skripsi. Jurusan Hukum Keluarga Islam (Ahwal Syakhsiyyah), Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Sudirman, M. A.

Kata Kunci: Peran, Kekerasan dalam Rumah Tangga, Rumah Curhat.

Kekerasan dalam rumah tangga menjadi penyebab terbesar dari terjadinya perceraian. Terdapat 24.232 kasus kekerasan dalam rumah tangga di Jawa Timur pada tahun 2011. Hal tersebut membuat pemerintah Kabupaten Gresik melalui PKK Kabupaten Gresik berinisiatif untuk mendirikan institusi konseling yang khusus menangani kasus kekerasan dalam rumah tangga.

Dalam penelitian, rumusan masalah yang ditentukan adalah: 1) Mengapa Rumah Curhat di Kabupaten Gresik fokus pada kekerasan dalam rumah tangga?, 2) Bagaimana Rumah Curhat di Kabupaten Gresik menangani kasus kekerasan dalam rumah tangga?. Penelitian ini merupakan penelitian empiris atau yang dikenal pula dengan penelitian lapangan. Penelitian ini bersifat deskriptif dan menggunakan pendekatan kualitatif. Untuk mendapatkan data peneliti menggunakan tiga metode pengumpulan data, yaitu observasi, wawancara dan dokumentasi.

Dalam penelitian ini, dapat dikemukakan bahwa Rumah Curhat di Kabupaten Gresik fokus pada penanganan kekerasan dalam rumah tangga dengan beberapa alasan. Satu, kondisi sosial masyarakat yang tidak seimbang sehingga terjadi perpecahan dalam keluarga dan kekerasan. Dua, wujud kepedulian Pemerintah Kabupaten Gresik sesuai pasal 15 Undang-Undang Nomor 23 tahun 2004 tentang penghapusan kekerasan dalam rumah tangga. Adapun peran Rumah Curhat kepada masyarakat sesuai dengan penelitian yang telah dilakukan di Rumah Curhat as-Sakinah Desa Kalirejo Kecamatan Dukun dan Rumah Curhat Firdaus Desa Bedanten Kecamatan Bungah adalah sangat terasa pada bidang pencegahan kekerasan. Rumah Curhat memiliki program preventif dan program penanganan apabila kasus kekerasan dalam rumah tangga. Program preventif dilakukan dengan cara melakukan sosialisasi sebagai pencegahan kekerasan dalam rumah tangga, sedangkan kegiatan penanganan kasus dilakukan melalui penanganan kasus dari konselor Rumah Curhat. Apabila Rumah Curhat tidak dapat menyelesaikan kasus kekerasan dalam rumah tangga, maka Rumah Curhat tingkat desa dapat merujuk kasus ke Pusat Pelayanan Terpadu Perlindungan Perempuan dan Anak Kabupaten Gresik.

ABSTRACT

Karimatul Maulidah 14210041, 2018. **The Role of Counseling Institution for Handling Domestic Violence (Study at *Rumah Curhat* As-Sakinah and Firdaus in Gresik District)**. Thesis. Islamic Family Law (Ahwal Syakhsiyyah), Sharia Faculty, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Supervisor: Dr. Sudirman, M. A.

Key Words: Role, Domestic Violence, *Rumah Curhat*.

Domestic violence is the biggest cause of divorce. There were 24,232 cases of violence in East Java in 2011. This made the Gresik District's government through PKK Gresik District which has initiated to establish a counseling institution especially for handling domestic violence.

In this study, the research questions are: 1) Why does *Rumah Curhat* in Gresik District focus on domestic violence settlement?, 2) How does *Rumah Curhat* handle cases of domestic violence in Gresik District?. This research is an empirical research or also known as field research. This research is descriptive and using qualitative approach. The researcher use three method of data collecting To get data, such as observation, interview and documentation.

In this study, it was found that the *Rumah Curhat* in Gresik District focuses for domestic violence due to several reasons. First, the social condition in society is not balance until happen domestic violence and help the society to know and to prevent from doing a domestic violence. Second, The Gresik District's government want to create the purpose of article 15 of Law Number 23 year 2004 concerning the Elimination of Domestic violence. The functions of *Rumah Curhat* for the society according to the research that has been done in *Rumah Curhat* As-Sakinah in Kalirejo Village Dukun Subdistrict and *Rumah Curhat* Firdaus in Bedanten Village Bungah Subdistrict is focussed at the violence prevention. *Rumah Curhat* have prevention programs and handling programs in case there is a domestic violence happen. The preventive program is applied by doing socialization about domestic violence prevention, while the handling programs activities is done through the handling of the Counselor from *Rumah Curhat*. Hopefully, the presence of *Rumah Curhat* in Gresik District can be more evenly spread to each village because till nowadays, although it was recommended by PKK of Gresik District only a few villages in each sub-district that have officially established *Rumah Curhat*.

ملخص البحث

كريمة المولدة، ١٤٢١٠٠٤١، ٢٠١٨. الدور مؤسسة الاستشارة لتنظيف عنف المتزلي (الدراسة في *Rumah Curhat* السكنينة والفردوس في غرسيك). بحث جامعي. شعبة الأحوال الشخصية، كلية الشريعة بجامعة مولانا مالك إبراهيم الإسلامية الحكومية بمالانج. المشرف: دكتور سدرمان، الماجستير.

الكلمات الرئيسية: الدور ، العنف المتزلي ، *Rumah Curhat*.

العنف المنزلي هو أكبر سبب للطلاق. كان هناك ٢٤٢٣٢ حالة عنف في جاوا الشرقية في عام ٢٠١١. وهذا جعل حكومة غرسيك ريجنسي من خلال حزب العمال غرسيك ريجنسي بادر إلى تحقيق المثل العليا للمادة ١٥ من القانون رقم ٢٣ لعام ٢٠٠٤ بشأن القضاء على العنف المنزلي للمساعدة في الإبلاغ عن حالات العنف والأسر و تقديم المساعدة والحماية للضحايا. في هذه الدراسة، صياغة المشاكل التي تم تحديدها هما: (١) لماذا يركز *Rumah Curhat* في مقاطعة غرسيك على العنف المتزلي؟، (٢) كيف يعالج *Rumah Curhat* في مقاطعة غرسيك حالات العنف المتزلي؟. هذا البحث هو بحث تجريبي أو يُعرف أيضًا بالبحث الميداني. هذا البحث وصفي ويستخدم مقارنة نوعية. للحصول على بيانات من الباحث استخدام ثلاثة طريقة لجمع البيانات ، وهذا هو الملاحظة والمقابلة والتوثيق.

في هذه الدراسة، تبين أنه مع *Rumah Curhat* في غرسيك يطمح إلى أن يصبح المنقذ الأول عن وقوع حالات العنف المنزلي ومساعدة الجمهور على التعرف بشكل أفضل ومنع العنف المنزلي. أما بالنسبة لدور *Rumah Curhat* للجمهور وفقا لبحث ما تم القيام به في *Rumah Curhat* كما هو السكنينة في قرية Kalirejo والفردوس في قرية Bedanten في مجال الوقاية من العنف. لدى *Rumah Curhat* برامج وقائية لمنع العنف المتزلي وبرامج مناولة في حالة العنف المنزلي. البرامج الوقائية التي يقوم بها البرنامج وتوسع التعليم العام على الوقاية من العنف الأسري. البرامج المناولة اذا كانت حالات العنف المتزلي.

CHAPTER I

INTRODUCTION

A. Background of Research

Based on the data obtained from the East Java Provincial Government, the divorce rate in 2011 reached 25,907 cases, in 2012 reached 27,425 cases, in 2013 reached 74,777 and in 2014 reached 81,672 cases and up to 100 thousand cases in 2015. In 2013 until 2015, the main cause of divorce is domestic violence, such as physical abuse, economic abuse, sexual abuse, financial abuse and others. The Annual Report of National Commission on Violence Against Women states that from the increasing cases of domestic violence is the main causes of divorce. In 2011, the cases of domestic violence reach 119,107, and 24,232 were domestic violence occurred in East Java.¹

In 2011, the National Commission on Women in Gresik reported that cases of domestic violence increased from 60 cases up to 224 cases in 2012.²

¹Anggi Kusuma Dewi, "Komnas Perempuan: KDRT Tertinggi Ada di Jawa Timur", <http://www.viva.co.id/berita/nasional/373388-komnas-perempuan-kdrt-tertinggi-ada-di-jawa-timur>, accessed on Saturday, December 8th, 2012, at 08:23.

²Sugiyono, "Kurangi KDRT PKK Gresik Dirikan Rumah Curhat", <http://surabaya.tribunnews.com/2013/09/16/kurangi-kdrt-pkk-gresik-dirikan-rumah-curhat>, accessed on Sunday, September 8th, 2013, at 10:46.

According to Law Number 23 The Year 2004 Domestic violence, domestic violence is an act against a person, especially women, resulting in misery or suffering physically, sexually, psychologically and/or interfering with domestics including threats to commit acts, coercion, or deprivation of freedom unlawfully with the domestic.³

In general, the victims of domestic violence are women and children, but domestic violence also experienced by a man or husband. One example is the case that happened toward Egi John, in 2012 had been violated by his own wife that caused injured.⁴ It indicates that the possibility of victims and perpetrators of domestic violence varies, the child violates the parents, the parents violate the child, the husband violates the wife or wife violates the husband.

Actually, Indonesia has a Council of Marriage knows as *BP4 (Badan Penasihatannya Pembinaan dan Pelestarian Perkawinan)* to preserving family and alligating family. *BP4* should be implemented the role in providing counseling for troubled families to avoid divorce. *BP4* aims to enhance the value of marriage and create a happy family. *BP4* Should strengthen role in carrying out the tasks to form a family *sakinah, mawaddah, warahmah*, and prevent divorce, domestic problems to form domestics in accordance with Islamic education.⁵ The function and role of *BP4* are needed by society to realizing the quality of marriage, the function of *BP4* is to improving the quality of marriage, consultation, mediation,

³Law Number 23 the year 2004 About Abolition of Domestic Violence.

⁴Adi Abbas Nugroho, <https://m.kapanlagi.com/showbiz/selebri/c2c9ad.html>, “*Ini Alasan Egi John Disiram Minyak Panas Oleh Mantan Istrinya*”, accessed on Friday, December 7th, 2012, at 19:28.

⁵Ali Akbar, “*Meningkatkan Usaha BP4 dalam Penasehatan*”, *Problem Pelaksanaan Undang-Undang Perkawinan dan Pembinaan Keluarga* (Majalah Nasehat Perkawinan dan Kleuarga) (Jakarta: BP4Pusat, 1996), 17.

and advocacy also improving the service to the troubled family with counseling, mediation, and advocacy activities. But in reality, the role of *BP4* is not too effective because many people who want to divorce immediately come to the Religious Courts without consulting with *BP4* located in the Religious Affairs Office (*KUA*).

Cause the role of *BP4* is not applied, the government of Gresik District look for a solution for family in Gresik so keep *sakinah*, harmonious, and away from violence. Therefore, in 2012 the Government of Gresik District by the Family Welfare Empowerment Team (*Tim Penggerak PKK*) established a family consultation house namely *Rumah Curhat* (Counseling House).⁶ *Rumah Curhat* is a place for consultation established for family members who have domestic violence. *Rumah Curhat* is designed to serve families who have problems especially domestic violence to woman and child. *Rumah Curhat* accepts confidential complaints to find a way out together and avoids the occurrence of a divorce to re-cultivate the love in the domestic. *Rumah Curhat* is located at the village, district and district level. The existence the *Rumah Curhat* in three levels of this region is expected to directly provide service to the society in building *sakinah* family and handling domestic violence.

Domestic violence has some impacts on the survival of the victim. There is the psychic impact, physical violence impacting the victim in a stratified form from wounds, abrasions, bruises to death. The psychic effect also often hit the victim due to the trauma, the psychic impact in various stages can be considered

⁶Sugiyono, “*Kurangi KDRT PKK*”, <http://surabaya.tribunnews.com/2013/09/16/kurangi-kdrt-pkk-gresik-dirikan-rumah-curhat>, accessed on Sunday, September 8th, 2013, at 10:46.

from the victim behavior such as frequent crying, daydreaming, shame, anxiety, and etcetera. On Sexual abuse, it impacts the reproductive organs, barren, and bleeding. The economic impact such as loss of job, loss of shelter and loss of productive time because of physical violence.⁷

Based on the impact of domestic violence above, it is necessary for handling and preventing activities carried out on domestic violence issues. This in addition to the above effects, there is the most threatened component to this problem: family safety from divorce and separated. Therefore, *Rumah Curhat* becomes one of the family consultations established by the Government of Gresik District.

Family can be frightening and traumatic when error things happen, such as domestic violence that has become a complex problem for life. Many people do not understand the meaning of domestic violence. Most of them perceive domestic violence in the form of physical abuse such as beatings, torture, and etcetera. In fact, domestic violence not only physical abuse but mental and psychological abuse. In Islam, Rasulullah *Shallallahu 'Alaihi Wasallam* has given a good example (*mu'asyarah bil-ma'ruf*) to His wife throughout his life. He never committed violence against his wives even though each other was jealous. In hadith:

⁷ Mufidah, *Psikologi Keluarga Islam*, 249.

حَدَّثَنَا أَبُو بَشِيرٍ بَكْرُ بْنُ خَلْفٍ, وَ مُحَمَّدُ بْنُ يَحْيَى, قَالَا: ثنا أَبُو عَاصِمٍ, عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ نَوْبَانَ, عَنْ عَمِّهِ عُمَارَةَ بْنِ نَوْبَانَ, عَنْ عَطَاءٍ, عَنْ ابْنِ عَبَّاسٍ, عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ, وَ أَنَا خَيْرُكُمْ لِأَهْلِي).

“Abu Basyr Bakr bin Khalaf has told us, and Muhammad bin Yahya. They both said: Abu ‘Ashim has told us, from Ja’far bin Yahya bin Tsauban, from his uncle ‘Umarah bin Tsauban, from ‘Atho, From Ibnu ‘Abbas, from Prophet Muhammad *Shallallahu ‘Alaihi Wasallam* said: As well you are as good as your treatment of your wives, and I am the best person among you to my wife”.⁸

From the Hadith above, it can be learned that Rasulullah *Shallallahu ‘Alaihi Wasallam* give a good relationship with the couple. The family will be *sakinah, mawaddah warahmah* if there is affection and mutual respect because the family is the source of happiness, peace of mind, a place to foster self-confidence, and the source of education for family members.

Based on these reasons, will research the role and the rise of the institution of family consultation/counseling in Gresik district, which is *Rumah Curhat* in handling cases of domestic violence. Such a way to receive complaints, to provide consultation and *Rumah Curhat* methods in preventing, handling, and tackling domestic violence, violence toward the wife, husband or children to create a *sakinah* and harmonious family.

B. Research Questions

Based on the background that has been described by the author, and to focus the study, the problem in this study are as follows:

1. Why does *Rumah Curhat* in Gresik District focus on domestic violence settlement?

⁸Abu Husain Al-Hanafi, *Sunan Ibnu Majah, Juz II* (Beirut Lebanon: Dar El-Mareefah, 2006), 478.

2. How does *Rumah Curhat* handle cases of domestic violence in Gresik District?

C. Objective of Research

Based on the formulation of the problem above, the purpose of this study are as follows:

1. To describe the establishment history *Rumah Curhat* in Gresik District.
2. To explain the efforts of *Rumah Curhat* for handling and tackling the cases of violence in Gresik District.

D. Significant of Research

In the part of benefits research will be explained the theoretical benefit and practical benefit:

1. Theoretical Benefits

Theoretically, the result of this study is expected to be a positive contribution to building *sakinah* family. And this research can increase the social interested in *Rumah Curhat* (Counseling House).

2. Practical Benefits

Practically, the results of this study are expected to provide information to the public in general and the readers of this research. And this study can be a suggestion to increase a quality of *Rumah Curhat* (Counseling House).

E. Operational Definition

To get an overview of this study, will provide some keywords to avoid mistakes in understanding this research. Among the keywords of this study are:

1. Role

Role is a the position or function or purpose that someone or something has in a situation, organization, society, or relationship.⁹

2. Institution

In this study, the institution means the institute founded by the government that is *Rumah Curhat* (Counseling House).

3. Counseling

Counseling is a process by a counselor and client to get a solution for clients problem.¹⁰

4. *Rumah Curhat*

Rumah Curhat is the first aid service institution to the occurrence of symptoms of domestic violence.¹¹

F. Discussion Structure

The purpose of this section is to get a understand in the writing of the thesis and facilitate the study of readers and other observers in researching the sequence of research above, the writing systematics as follows:

Chapter I Introduction. In the Introduction section will be filled with the background of research, statement of a problem, an objective of research, significant of research, operational definition and writing system.

⁹ <https://www.kbbi.web.id/>

¹⁰ Sofyan S.will, *Konseling Keluarga (Family Counseling)*, (Bandung: Alfabeta, 2008), 37.

¹¹ Djannatin, *Panduan Monitoring dan Evaluasi Rumah Curhat Kabupaten Gresik*, (Gresik: t.p., 2016), 2.

Chapter II Review of the related literature. Discuss previous research and theoretical framework. As for some of the discussion contained in section theoretical framework is an overview of family counseling and domestic violence.

Chapter III Research Methods. On the Research Methods will be filled with several sub-chapters, that type of research, research site, data sources, data collecting technique, data processing data methods.

Chapter IV Finding and Discussion. This chapter will explain the finding and discussion to analyzing data. Beginning with a description of the research sites, followed by the answer to the first problem formulation, the philosophy and establishment history of a *Rumah Curhat* in Gresik and the role of *Rumah Curhat* in handling cases of families problem.

Chapter V Closing. This chapter contains the conclusions and suggestions. Then, continue with the bibliography and appendices research.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Previous Research

This chapter will describe some studies that have relevance to this study. Studies of previous research are important. The previous research was intended to make some differences and look for differences between the study to be conducted by the same theme study. This previous is also to confirm which this study is new and has never been researched before. In addition, this previous research also useful as a comparison in the same study. The previous research will be described below.

1. Family Counseling in Overcoming Divorce Problems (Case Research at Bureau of Consultation and Counseling of *Sakinah* Family *Al-Falah* Surabaya), that study was written by Susi Erlina Maya Novita, Students Al-Ahwal Al-Syakhshiyah department Islamic State University of Maulana Malik Ibrahim Malang in 2015. That study discusses the consultative and counseling bureau of *sakinah* family *Al-Falah* Surabaya established since

1994, the Bureau of *sakinah* family *Al-Falah* Surabaya serves pre-marital and after-marriage consultations. The focus of study written by Susi Erlina Maya Novita is on strategy and giving solution by counseling bureau of *sakinah* family *Al-Falah* Surabaya in giving counseling to a client in order to prevent the happening of divorce. Among the strategies employed by counseling bureau of *sakinah* family, *Al-Falah* Surabaya is by listening and watching, describing problems, giving views, advising on the basis of Al-Quran, providing alternative solutions, direction, and motivation.¹² While in this study, will explain the role of *Rumah Curhat* in Gresik District as a program established to prevent and overcome the problem of domestic violence.

2. The Role of Family Clinic Aisyiyah Malang in Realizing *Sakinah* Family, this thesis was written by Muhammad Fajrin Dwi Kurniawan, the student of Al-Ahwal Al-Syakhshiyah department, Islamic State University of Maulana Malik Ibrahim Malang in 2015. That study discusses the role of family counseling in Malang to realizing *sakinah* family. The result of that study is Family Clinic Aisyiyah Malang City have programs to realizing *sakinah* family. The programs are preventive services that are prevention by conducting training or family seminars, curative services by healing the family problems experienced by the client, rehabilitative services by coaching the family to keep monitored until the normal life of the client returns and

¹²Susi Erlina Maya Novita, *Family Counseling in Overcoming Divorce Problems (Case Research at Bureau of Consultation and Counseling of Sakinah Family Al-Falah Surabaya)*, Thesis (Malang: Islamic State University of Maulana Malik Ibrahim Malang, 2015).

developing the potential of the family after the client's life normal again.¹³ While in this study, will explain the role of *Rumah Curhat* in Gresik District as a program formed by Family Welfare Development (*Tim Penggerak PKK*) to preventing and handling domestic violence.

3. The Role of Marriage Clinic in Pre-Marriage Education (Case Research at Institute Clinic Family In Ponorogo City), a thesis written by Ahmat Sabar in 2016, a student of Ponorogo State Islamic High School. The result of the study is a marriage clinic located in Ponorogo providing pre-marriage lecture facilities for bride and groom, in the form of counseling and lectures guided by lecturers. In addition, the study also explains about the contribution of marriage clinics in Ponorogo in order to prevent juvenile delinquency.¹⁴ The difference with this research is, this research focuses on *Rumah Curhat* as a post-marital counseling institution and prevention or overcoming domestic violence. In addition, this research is also a mission to revitalize the role of family resilience institutions to advance and attention to families in society.
4. Analysis Study on Family Counseling Technique In *Sakinah Mawaddah Warahmah* Program (*Samara*) of Radio Dakta 107 FM, a thesis was written by Ulfatun Nimah, a student of Syarif Hidayatullah Islamic State University Jakarta in 2010. The study examines the counseling process conducted by Dakta radio in running the counseling program. The result of this study is that

¹³Muhammad Fajrin Dwi Kurniawan, *The Role of Family Clinic Aisyiyah Malang in Realizing Sakinah Family*, Thesis (Malang: Islamic State University of Maulana Malik Ibrahim Malang, 2015).

¹⁴Ahmat Sabar, *The Role of Marriage Clinic in Pre-Marriage Education (Case Research at Institute Clinic Family In Ponorogo City)*, Thesis (Ponorogo: Sekolah Tinggi Agama Islam Negeri Ponorogo, 2015).

the counseling process used by Dakta radio is a non-directive approach that is between counselor and client counseling with dialog without meeting.¹⁵ In contrast to this study, conducted with the object of the *Rumah Curhat* as a place of counseling *sakinah* family and destined for families who have problems because of domestic violence.

Clearly, the previous research is presented in the table as follows:

Table 1
Previous Research

No.	Name	Title	Equation	Difference
1.	Susi Erlina Maya Novita	Family Counseling in Overcoming Divorce Problems (Case Research at Bureau of Consultation and Counseling of <i>Sakinah</i> Family <i>Al-Falah</i> Surabaya)	Discussion about the family counseling before and after marriage.	In the focus of the discussion, this research examines the Family Counseling at Bureau of Consultation and Counseling of <i>Sakinah</i> Family <i>Al-Falah</i> Surabaya). The author focus to discuss strategy and solution given by counseling bureau of <i>sakinah</i> family <i>Al-Falah</i> Surabaya in giving counseling to the client in order to prevent the divorce. In short, this family counseling focuses on the couple pra-marriage and after marriage. And this study will discuss family counseling in Gresik and the role of <i>Rumah Curhat</i> in

¹⁵Ulfatun Nimah, *Analysis Study on Family Counseling Technique In Sakinah Mawaddah Warahmah Program (Samara) Radio Dakta 107 FM*, Thesis (Jakarta: Islamic State University of Syarif Hidayatullah Jakarta, 2010).

				Gresik as a program established to prevent and overcome the problem of domestic violence.
2.	Muhammad Fajrin Dwi Kurniawan	The Role of Family Clinic Aisyiyah Malang in Realizing <i>Sakinah</i> Family	Discuss the family counseling.	The study discusses family counseling in Malang named Family Clinic Aisyiyah. The author focus discusses the role of family clinic Aisyiyah in realizing the program. In this study will discuss domestic violence counseling.
3.	Ahmat Sabar	The Role of Marriage Clinic in Pre-Marriage Education (Case Research at Institute Clinic Family In Ponorogo City)	marriage clinic located in Ponorogo providing pre-marriage lecture facilities for bride and groom, and prevent juvenile delinquency.	The differences with this study are, this study focuses on <i>Rumah Curhat</i> as a post-marital counseling institution and prevents domestic violence counseling.
4.	Ulfatun Nimah	Analysis Research on Family Counseling Technique In <i>Sakinah Mawaddah Warahmah</i> Program (Samara) Radio Dakta 107 FM	The result of this study is the counseling process used by dakta radio is a non-directive approach that is between counselor and client counseling with dialog without face to face.	In that study focuses analysis on Family Counseling Technique In <i>Sakinah Mawaddah Warahmah</i> Program (Samara) Radio Dakta 107 FM and this study, will focus in <i>Rumah Curhat</i> as a counseling family in Gresik especially for domestic violence.

B. Theoretical Framework

1. Domestic Violence

a. Definition of Domestic Violence

Violence is mean the matter of a violent character, the action of a person or a group who cause injury or death of another person or cause physical damage or other with coercion.¹⁶ According to Elizabeth Kandel Englader, violence is In general, violence is aggressive behavior with the intent to cause harm (physical or psychological). The word intent is central; the physical or psychological harm that occurs by accident, in the absence of intent, is not violence.¹⁷

Based on Law Number 23 the year 2004 about the abolition of domestic violence, domestic violence is an act against a person, especially to a woman, until makes suffering physically, sexually, psychologically and/or neglecting the domestic, including coercion, or robbery of freedom in the law.¹⁸

The article shows that domestic violence not only physical abuse. The sexual abuse such as rape and psychological violence such as neglected also included in domestic violence. In addition, neglect of domestics such as threats, coercion, or discrimination.

b. Factors of Domestic Violence

According to the Legal Aid Consultation Agency for Woman and Families, the causes of domestic violence classified into two factors, internal and external factors. Internal factors are the factor comes from the personality of the

¹⁶ <https://www.kbbi.web.id/>

¹⁷ Rika Saraswati, *Perempuan dan Penyelesaian Kekerasan dalam Rumah Tangga* (Bandung: PT. Citra Aditya Bakti, 2006), 13.

¹⁸ Moerti Hadiati, *Kekerasan Dalam Rumah Tangga Dalam Pespektif Yuridis-Viktimologis* (Jakarta: Sinar Grafika, 2010), 65.

person which is irritability. Aggressive habits usually formed through interaction in the family or social environment in childhood. The hard nurture makes children hold their emotions and can be expressed when married, ultimately will appear violent acts to husbands, wives or children.¹⁹

External factors are the factor come from outside the self-abuse. They belong to people who do not have aggressive behavior, but if in situations that make frustration such as prolonged economics problem, husband and wife abuse, the involvement of children in juvenile delinquency can make a person violence to his family. Moerti Hadiati disclosed 10 factors of domestic violence based on his research since 1999. Among the factors are as follows.²⁰

1) Economy Problem

Money can be the reason for the dispute between husband and wife. The decrease in salary is not enough to fill the necessary of every day, finally, often causing quarrels, especially if the main breadwinner is a husband. The high cost of living demands and minim of income can make a dispute between husband and wife and then lead to violent conflict.

2) Jealousy

One of the reasons for violence is jealousy. A wife jealous of her husband and expressing her anger to the husband as form disappointment, but the husband scolded his wife, the quarrel has happened and violence was done between husband and wife.

¹⁹ Moerti Hadiati, *Kekerasan Dalam Rumah Tangga*, 76.

²⁰ Moerti Hadiati, *Kekerasan Dalam Rumah Tangga*, 77-79.

3) Child Problems

Disputes can be more if there is a difference in the pattern of education for children between husband and wife. This applies to birth children and stepchildren or foster children.

4) Parent Problems

Parents of husband or wife may be the cause of the quarrel between husband and wife. The parent who always interferes with their children domestic, such as financial matters, or jobs can trigger quarrels between husband and wife that end in violence.

5) Problem with brother or sister

Like a parent, a brother or sister of husband or wife, one house or not can be a cause of husband and wife disputes. Especially if there is a infidelity between brother and sister with a husband or wife, the problem will be the reason for husband and wife disputes and end with domestic violence.

6) Polite Cause

Husbands and wives come from different family backgrounds. For that reason, there needs an adjustment between the habits of each couple. Husband and wife must be mutual understanding with each other's finesses, especially bad habit. If the husband or wife is understanding, this is not a problem but if the husband or wife feeling disturbed, then the partner must change to good habit because if the partner does not changes the bad habit that is can be a reason the dispute between husband and wife.

7) The Problem of the Past

Before marriage, husbands and wives should be fair, telling each other about their past. Fairness is an attempt to prevent misunderstanding between the husband and wife. The dispute can happen because of past stories from third parties.

8) Misunderstanding Problems

Husband and wife are like two different sides. Therefore, husbands and wives should have the same understanding and respect each other, otherwise, it will be misunderstanding. This condition is often caused by an unimportant thing. Misunderstandings which are not found a solution can be the cause of disputes and violence.

9) The Problem for Not Cooking

This era, many wives are career women. Cooking is one of the tasks normally performed by wives. If a husband wants a wife to be a housewife without a domestic assistant can be a dispute if she cannot run it. Wives who feel depressed or husbands who feel not take care of each other will express their dissatisfaction. If the husband or wife cannot convey their dissatisfaction, there will be a misunderstanding and end with dispute or violence.

10) Husband Want to Win (Egoist)

The majority victims of domestic violence are wives and children. One of the factors is the husband who feels the leader of the domestic, then the husband must win and should not lose with the wife when husband and wife discussion the

determinant is husband. If the husband is violent, peevish, there will often be disputes between families and violence in the home.

c. Types of Domestic Violence

From the cases are happening in Indonesia, there are types of domestic violence are mention below:²¹

- 1) Physical abuse is an act that causes pain until death. Such as persecution, beating, shaking, pushing, kicking, slapping, punching that cause limbs and bruising.
- 2) Psychological abuse or emotional abuse is a matter of violence that causes a person psychic to be disturbed such as hurtful word, scorn, insult, critic.
- 3) Sexual abuse is one of least discussed, but most common forms of domestic violence. Sexual abuse includes sexual jokes, sexual torture, rape, demanding sex, treating women as the whore, withholding sex as punishment, sex after beatings.
- 4) Economics abuse, the abuser often attempt to establish financial control over the victim. Economic abuse includes family neglect, not give many for domestic, keeping financial secret, refusing to let the victim work, monitoring the victim's spending.

In Law number 23 the year 2004 about abolition domestic violence mentioned the types of domestic violence in article 5 until 9. The types of

²¹ Moerti Hadiati, *Kekerasan Dalam Rumah Tangga*, 80-82.

domestic violence are physical violence, Psychological violence, Sexual violence, and neglecting family in article 5.²²

In article 6 it is explained that physical violence is an act that results in pain, sickness or severe injury. Like beatings, persecution that causes pain and injury. Article 7 describes sexual violence, any act of coercion of sexual intercourse, coercion of sexual conduct in an unreasonable and/or disliked manner, coercion of intercourse with another person for a specific commercial purpose and/or purpose. Like rape, coercion of wives becomes comfort women. In article 8 it is explained about sexual violence.²³

- a) Coercion of sexual intercourse committed against a resident within the scope of the domestic
- b) Coercion of sexual intercourse with any person within the scope of his or her domestic with another person for a specific commercial purpose and/or purpose.

Article 9 refers to the neglect of a domestic, a person abandoning a person within the scope of his domestic, whereas according to the law applicable to him or by consent or covenant he is obliged to give life, care, or maintenance to that person. In addition, neglect also applies to any person resulting in economic dependence by limiting and/or prohibiting proper work within or outside the home so that the victim is under the control of that person.²⁴

²² Article 5 of Law Number 23 The Year 2004 About Abolition of Domestic Violence.

²³ Article 8 of Law Number 23 The Year 2004 About Abolition of Domestic Violence.

²⁴ Article 9 of Law Number 23 The Year 2004 About Abolition of Domestic Violence.

2. Family Counseling

a. Understanding of Family Counseling

According to Perez, family counseling is an interactive process to help a family in achieving a balance where every member of the family feels happiness. Among the goals of family counseling is as follows.²⁵

- 1) Help family members learn and appreciate emotionally.
- 2) Helping families to make family members aware that if a family member is in trouble, it will have an effect on the perceptions, expectations, and interactions of other members.
- 3) To make the growth and improvement of each family member.
- 4) To develop full appreciation as a positive influence of parental relationships.
- 5) Increasing tolerance among family members.

Some elements that must be met for counseling to run well include clients who are willing to be accompanied, counselors, counselor skills, and a special room for counseling.²⁶

- 1) Clients are people who need help, in this case, is the family or married couples who have problems. The client must have the motivation or willingness to counsel without coercion.
- 2) A counselor is a companion problem.
- 3) The counselor's skills to provide counseling not only provides information but must be able to provide alternative solutions.

²⁵ Sofyan S.will, *Konseling Keluarga (Family Counseling)* (Bandung: Alfabeta, 2008), 89.

²⁶ Mufidah, *Psikologi Keluarga Islam*, 318.

- 4) A special place for counseling, so the counseling process can run smoothly and clients can tell freely about the problems encountered.

b. Counseling Theories

Counseling approach is the basic theory of a counseling activity. A counselor must be creative and intelligent in choosing a counseling approach so that the counseling process can run smoothly. Among the types of family, counseling theories follow.²⁷

1) Psychoanalytical Approach

The flow of psychoanalysis was pioneered by psychiatric physician Sigmund Freud in 1896. The purpose of psychoanalytic counseling is to reshape the client's personality structure by restoring the unconscious into a conscious one. The psychoanalytic counseling techniques are.

- a) Free association, the client is attempted to clear the client's mind from today's experiences to return in the past.
- b) Interpretation, the counselor explains the meaning of behavior manifested in dreams so that the client can digest the new material and accelerate the process of awareness.
- c) Analysis of dreams, providing an opportunity for clients to explore unsolved issues.
- d) Analysis of resistance, giving clients a chance to interpret resistance and the reason.

²⁷ Sofyan S.will, *Konseling Keluarga*, 94-102.

- e) Analysis of transference, the counselor strives for the client to develop his transfers to reveal his neurosis especially at the age of the first five years of his life.

2) Central Therapy on The Client

This therapy was developed by Carl Ransom Rogers in 1942. The purpose of this therapy is to nurture the personality in an integral, independent, and able to solve problems themselves. The counseling technique is to promote counseling rather than technicality, previous sizing counseling relationships rather than words and actions of counselors, minimizing questions or motivations, previous sizing attitudes. Required counselor nature includes acceptance that accepts the client. Congruence is an integrated attitude between words, deeds. Understanding is a counselor can accurately understand and empathize with the client world. Non-judgmental that is not to assess the client and be objective.

3) Logotherapy Frankl

The logotherapy was developed by Fankl in 1938. The purpose of logotherapy to make the client's troubles to discover the meaning of suffering and the life of the client in order to assist the client's problems. This counseling technique is based on the flow of psychoanalysis. However, all techniques can be used when appropriate with the case.

4) Gestalt Therapy

This therapy was developed by Frederick S. Pearl. The purpose of this therapy is to help the client become an independent individual. It requires the awareness of the client to the problem, the obstacles experienced, helping to

remove the barriers and develop awareness. The counseling procedure is to establish a pattern of meetings to occur situations that allow changes in client behavior. Supervision for clients to follow the process of counseling. Encouraging clients to express anxiety and discovering their lost personality. Find self-understanding and have an integral personality.

5) Behavioral Therapy

Behavioral therapy is one type of counseling therapy. Behavioral theory applies various techniques and procedures on the basis of the theory of learning. The systematic application of learning principles to behavioral change towards more adaptive ways. This approach has had an effect on both the clinical and educational fields. The behavioristic approach does not elaborate certain philosophical assumptions about humans directly. Everyone is seen to have the same positive and negative tendencies. Humans are essentially shaped and immobilized by their cultural social environment. All human behavior is learned. Despite the belief that all behavior is basically the result of environmental forces and genetic factors, the behavior incorporates decision making as one of behavior.

Behavioral therapy, in contrast to most other therapeutic approaches, is characterized by concentration of attention to visible and specific behaviors, carefulness and degradation of treatment goals, formulation of specific treatment procedures appropriate to the problem, objective interpretation of treatment outcomes. Behavior therapy is not based on a set of systematic concepts, nor is it rooted in a well-developed theory. Despite having many techniques, behavioral

therapy has few concepts. It is an inductive approach based on experiments, and applies experimental methods to the therapeutic process.

From some of the above explanations, the characteristics of behavioral therapy, among others, focus on the behavior of visible and complete, must be careful in the decomposition of treatment goals, using treatment procedures in accordance with the problem and the results of therapy described in accordance with the process of therapy.

Basically behavioral therapy is directed at the goals of acquiring new behaviors, the elimination of maladaptive behavior, and strengthening and maintaining the desired behavior. The goal of behavioral therapy is also oriented to the alteration or modification of counselee behavior, including to:

- a) Creating new conditions for learning.
- b) Elimination of learning outcomes that are not adaptive.
- c) Providing an adaptive learning experience but not yet learned.
- d) Assist counsees to dispose of old self-destructive or maladaptive responses and to learn new and healthier responses.
- e) The counselee learns new behaviors and eliminates maladaptive behavior, strengthens and maintains the desired behavior.
- f) Implementation of goals and attitudes and efforts to achieve targets performed together between counselors and counselors.

The purpose of behavioral counseling is to help clients discard self-destructive responses, and learn new, more positive responses to acquire new behaviors, eliminate desired behaviors for long periods of time.

c. Counseling for Abuser of Domestic Violence

Domestic violence is more did can younger one, unemployed, having witnessed domestic violence in childhood, have many varied problems, depression and the use of addictive substances. Some other circumstances that need the attention of domestic violence are problems related to drugs and alcohol, situations related to stress and depression. Many perpetrators of domestic violence commit violence under the influence of alcohol. However, perpetrators who engage in violent consciousness commit more violence.²⁸

The abuser of domestic violence divided into three types:²⁹

- 1) Cyclically emotional volatile abuser, have a dependency on the existence of a partner. In his self-developed a pattern of emotional improvement and followed by aggressive action. When the offender begins with psychological violence, the violence continues on physical violence.
- 2) The over-controlled abuser, the abuser of this type is in his self-formed a pattern of control that leads to psychological control rather than physical violence
- 3) The sychopathic abuser, the abuser who is not emotionally formed, and tend to engage male-to-male violence or other criminal behavior.

From that explanation, counseling is needed for domestic violence abuser, to solve the causes and found the right solution for domestic violence. *Mitra Perempuan* Core Group has published a journal about counseling for the abuser

²⁸Abdul Hakim, "Modul Konseling bagi Pelaku KDRT," *Makalah*, Disajikan dalam Workshop Mitra Perempuan, June 21i (Jakarta: Core Group, 2008), 6.

²⁹ Abdul Hakim, *Modul Konseling*, 7.

of domestic violence, There is counseling process by counselors to the abuser of domestic violence³⁰

(1) Building Motivation for self-Behavior Change

In this process, the counselor recognizes the problem, recognizes its weaknesses and strengths, and motivates for changes in self-behavior (in this case violent behavior). The counselor becomes the facilitator to empower the client in overcoming the problem, finding a healthy and effective coping mechanism to deal with life issues.

(2) Managing Negative Thoughts And Emotions

The approach of behavioral cognitive therapy is helpful in the process of change. There are two ways of cognitive therapy. The first is the management of negative and irrational thoughts into constructive thoughts. This stage of action involves the introduction of false thinking into the problem that often triggers violent behavior, irrational mindset change/correction into positive, objective and constructive thinking so that ways of looking at issues become healthier and able to control violent behavior.

The second way is a structured problem management approach. This includes the identification of the problems within the self; mapping problems are reviewed from a variety of things, and crafting problem-solving steps.

³⁰ Abdul Hakim, *Modul Konseling*, 38-46.

(3) Conflict Manages

Managing conflict means actively seeking solutions to any opposition that often triggers violent behavior. Managing conflict begins with arousing individual intentions to resolve conflicts in a healthy and non-violent way.

(4) Anger Manages

The technique of managing anger is the right approach for temperamental people. Bringing clients to the realization that anger, tension, aggressive behavior is a condition that can be trained and restored. The client is invited to realize that he has the skills to delay anger and eliminate it.

(5) Relaxation Technique

Coaching relaxation means exercising self-control. Coaching relaxation is tantalizing our ability to control the tension that ultimately calms the emotional atmosphere. Train relaxation also helps us think clearly and is useful to prevent outbreaks of violence.

(6) Releasing Violence Process

This session is the conclusion of the counseling process. After a series of meetings, establishing rapport and mutual empowerment, clients and counselors need to reflect on the learning process that has taken place. Reflection can include the extent to which clients gain a new understanding and correct awareness of gender equality, human rights, the impact of violence and its legal consequences. Also, how far the client's motivation to engage in nonviolent life has emerged. How comfortable the

client is in the counseling process, relate and respect so ready to integrate with the original condition and become part of the opposing group of domestic violence.



CHAPTER III

RESEARCH METHOD

Research is a set of knowledge about steps systematically and logically on searching data about specific problems and then processed, analyzed and concluded to be one troubleshooting an issue. That is a comprehensive strategy to find or obtain data required for the review of a topic in research and get an answer to the problem.

A. Type of Research

This study, applies the type of empirical research (field research), data collection activities conducted directly on the object of research, empirical research focuses on researching a state or phenomenon of the object of research in detail by collecting the facts occur and developing concepts.³¹

The object of this study is *Rumah Curhat* as evidence of the development of family counseling institutions in Gresik. This study was conducted by having research on the role and service of *Rumah Curhat* in handling domestic violence in Gresik.

³¹Amiruddin and Zainal Asikin, *Pengantar Metode Penelitian Hukum* (Jakarta: PT. Raja Grafindo Persada, 2004), 57.

Empirical research is also known as sociological research. Sociological law research means the law is conceptualized as a social order that is in real terms associated with other social variables. The usefulness of sociological law research is to know how the law is implemented including law enforcement processes.³² Because of this kind of research can reveal the problems that lie behind the implementation and enforcement.

Sociological law research in the use of data sources later with two materials namely literary materials as secondary data, and continued with primary data or field data. A result of this data type, then the data collection tool consists of the research of documents, observation, and interviews, all of which are described in the following explanation.

This study applies a qualitative approach, namely a process of research and understanding based on a methodology that investigates a social phenomenon and human problems. In this approach, emphasizes the nature of socially constructed reality.³³ In qualitative research, utilizes existing theories as explainers in analyzing objects. In this study, research a phenomenon that occurred in the people of Gresik District who have House of Curhat as an alternative to achieve *sakinah* family without any violence in the domestic.

B. Research Sites

The location of the study is the place used to obtain data from respondents. The location of this research is institutions of counseling family in

³² Amiruddin, S.H., M.Hum., H. Zainal Asikin, S.H., S.U., *Pengantar Metode*, 133.

³³ Juliansyah Noor, *Metodologi Penelitian* (Jakarta: Prenada Media Group, 2011), 34.

Gresik., namely *Rumah Curhat* “Firdaus” in Sub-District Bungah dan *Rumah Curhat* “As-Sakinah” in Sub-District Dukun.

C. Data Source

The data source used in this study is qualitative data approach. The data is not from numbers data but described in a sentence,³⁴ and the data includes:

a. Primary Sources (Primary Data)

This data is the first source which a data produced.³⁵ extracted from the object data obtained directly from the respondents and informants research through structured interviews to obtain data associated with the communication system in proceedings between primary data.³⁶ Primary data obtained from interview, observation, and documentation directly to the subject. In this primary data source, the researcher interview with several informants, such as:

- 1) Head of *Rumah Curhat* As-Sakinah and Firdaus
- 2) 2 counselors of *Rumah Curhat* As-Sakinah and Firdaus.
- 3) 2 clients of *Rumah Curhat* As-Sakinah and Firdaus.

b. Secondary Sources (Secondary Data)

Secondary data is second data source after primary data. This data obtained, collected, processed and presented by other parties covered in documents or books, research tangible reports relevant to the subject as a comparison of

³⁴Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta,2014), 22.

³⁵ Burhan Bungin, *Metodologi Penelitian Sosial dan Ekonomi*, (Jakarta: Kencana Prenada Media Group, 2013), 129.

³⁶ Burhan Bungin, *Metodologi Penelitian*, 129.

data.³⁷ Secondary sources (data of libraries) are derived from the literature that provides information about family counseling, the role of family counseling, domestic violence, as well as other literature materials relevant to the issues discussed as supporting and comparing the data.

D. Data Collection Techniques

To get a detail data, this study has some techniques for collecting data in this research.

a) Interview

Interview technique that gets information by asking questions directly to the respondent.³⁸ In this research, the author used semi-structural: in-depth interviews and free. The interview doing with enjoying and using list question. Interviews with counselors, head of *Rumah Curhat* (Counseling House), and clients.

b) Observation

Observation is an activity carried out by directly to the field in order to determine the incidence directly. Bright and disguised observation: observations carried out by the environment at objects location. In this research, the researcher observe the process of counseling at *Rumah Curhat* “Firdaus” and “As-Sakinah” to know the facts about the counselor in handling cases of domestic violence.

c) Documentation

Library research can be said as a document study which is a complement of the use of observation and interview methods in qualitative research. For

³⁷Burhan Bungin, *Metodologi Penelitian*, 129.

³⁸ The institution of Research, Study, Economy, and Social, *Metode Penelitian Survei* (Jakarta: Pustaka LP3ES Indonesia, 2006), 192.

empirical research, literature study is a method of collecting data in use together with other methods such as interviews, observation, and questionnaires.

A library research is undertaken to derive a theoretical basis of scholar or jurist opinion and from several books, either from the person of the author or from the library which is the work of the jurists, as well as various scientific papers related to the object of research. That means every data on documentation is inanimate objects.³⁹In addition, the authors also requested some data to the informants who felt very necessary in assisting the implementation of this research. The researcher needs some data cases in *Rumah Curhat*.

E. Data Processing Method

Processing Data Method is a process that needs to present data. In the data processing method that is already in get based on the data collection technique already mentioned above, can be done in the following ways:

1. Editing Stage

Editing stage has re-examined the data that was obtained primarily in terms of completeness, clarity of meaning, appropriateness, and relevance to the group of other data with the aim of whether the data is sufficient to solve the problems studied and to reduce errors and lack of data in research and to improve data quality.

Before the data is processed, the processing data needs to be edited first. In other words, data or information that has been collected in the record book, the list of questions arise or at your interview needs to be read again and

³⁹Suharsimi Arikunto, *Prosedur Penelitian*, 227.

repaired, if there still are things that make some underestimate and need to improve data quality and eliminate doubts about the data called edit data.⁴⁰

All data relating to the counseling family and *Rumah Curhat* (Counseling House), taken as an empirical truth. This empirical truth is logical and theoretical. This is done to provide meaningful intellectual. The emphasis on the significance of the results of this research can be an indicator of the validity and predictive data to be justified scientifically.

2. Classifying Stage

Classifying stage is done by reducing the existing data by arranging and classify the data obtained into specific patterns or specific issues that facilitate the reading and discussion in accordance with the needs of research.⁴¹

Data reduction is part of a sharpening analysis. Data reduction is performed by classifying, deploying, discard unnecessary, and organizing data in such a way that can be drawn and verified the conclusion.

3. Verifying Stage

Verifying is the verification of the data to ensure the validity of the data that has been collected. Verification is necessary to check the validity of data.⁴² This verification is done in a way to meet the subject of data sources and provide the results of the interview with the informant to be taken whether the data is in accordance with which to inform him or not. In addition, to get a validity data this study using triangulation method to match and cross-check

⁴⁰ Moh Nasir, *Metode Penelitian* (Jakarta: Bumi Aksara, 2003), 111.

⁴¹ Nana Sudjana and Awalkususma, *Proposal Penelitian di Perguruan Tinggi: Panduan Bagi Tenaga Pengajar* (Bandung: Sinar Baru Algesindo, 2000), 6-7.

⁴² Joko Subagyo, *Metode Penelitian Dalam Teori dan Praktik* (Jakarta: PT. Rineka Cipta, 2004), 99.

between the result of the interview with counselor and coordinator of *Rumah Curhat t*, the researcher interviewed with the client to verify the validity of data.

4. Analyzing Stage

In this part is analysis stage, this stage will relate between find of research and focus on the main point of research.⁴³ The analysis stage in this study compared the data with the theory. Then, can answer the problem of the statement.

5. Concluding Stage

In this final stage is the conclusion. The conclusion of this qualitative research is a new finding that had not been there, however, the conclusions expressed are temporary and will be changed if it is found the evidence is authentic and more support. At this conclusion as an answer to the above problem formulation.

⁴³ Cik Hasan Bisri, *Model Penelitian Fiqh* (Jakarta: Prenada Media, 2003), 336.

CHAPTER IV

FINDINGS AND DISCUSSION

A. Data Exposure

In this chapter will explain about the response of first and second research question.

1. Background and Philosophy of Establishment *Rumah Curhat* in Gresik District.

Rumah Curhat is first aid services institution-occurrence of domestic violence, especially women and children. *Rumah Curhat* established by PKK in every level of District, Sub District, Village since 2012.⁴⁴ *Rumah Curhat* is part of the Working Group I (*Pokja I*) program, one of which is about improving the understanding of laws and regulations related to domestic violence prevention. In addition, based on Article 15 of Law No. 23 of 2004 on the abolition of domestic violence that reads.

⁴⁴ Djannatin, *Panduan Monitoring dan Evaluasi Rumah CurhatSe-Kabupaten Gresik* (Gresik: t.p., 2016), 2.

"Everyone who hears, sees, or knows the occurrence of domestic violence shall make efforts within his means to:

- a. Prevent ongoing offenses.
- b. Provide protection to victims.
- c. Provide emergency help.
- d. Helping the process of submitting the application for protection.”⁴⁵

Based on the interviews that have been done to Mrs. Rohmah as chairman of *Rumah Curhat* As-Sakinah Sub District Dukun, that establishment of *Rumah Curhat* below the PKK be an interesting thing. According to Mrs. Rohmah, *Rumah Curhat* was founded by PKK Gresik as a container for the protection of wives and childs to avoid violence. In addition, as explained earlier that *Rumah Curhat* was established as the first work program of PKK. Mrs. Rohmah said:

*“Rumah Curhat didirikan karena menjalankan program Pokok Kerja I dari PKK Mbak yang isinya meningkatkan pemahaman peraturan perundangan yang berkait dengan pencegahan kekerasan dalam rumah tangga. Pokok Kerja PKK kan ada 10 Mbak, diantaranya yaitu yang ke I tentang penghayatan dan pengamalan Pancasila dalam keluarga. Ini diterapkan dalam kehidupan sehari-hari. Keluarga memiliki jiwa, sikap dan tingkah laku berdasarkan Pancasila. Hal dilakukan dengan cara terwujudnya sebuah keluarga yang damai, saling menghormati, saling menyayangi, saling percaya, dan tentu tidak saling menyakiti. Oleh karena itu, Rumah Curhat didirikan untuk mewujudkan keluarga yang bermartabat Pancasila yang jauh dari kekerasan dalam rumah tangga”.*⁴⁶

("Rumah Curhat was founded because it runs the main program I of PKK whose contents increase the understanding of laws and regulations related to the prevention of domestic violence. Working principal PKK there are 10 rights, among which are the first of appreciation and practice of Pancasila in the family. It is applied in everyday of life. The family has soul, attitude and behavior based on Pancasila. It is done by way of the realization of a family of peace, mutual respect, mutual love, mutual trust, and certainly not hurt each

⁴⁵ Djannatin, *Panduan Monitoring dan Evaluasi Rumah CurhatSe-Kabupaten Gresik* (Gresik: t.p., 2016), 3.

⁴⁶ Rohmah, *Interview* (Gresik, January 11th 2018).

other. Therefore, *Rumah Curhat* was established to realize a family with dignity Pancasila far from domestic violence").

Another cause of the formation program of *Rumah Curhat* is from the many cases of violence that occurred in Gresik District, and most of them led to the divorce without any treatment to the victims further. Cases in Integrated Services Center Protection Women and Children that every year is always increasing, and in handling several times involving cadres of the PKK, therefore, is seen as strategic to establish a counseling program in order to protect women and children mainly on the functioning of information and prevention of domestic violence, if there is a case of violence, *Rumah Curhat* becomes the first hand to be expected to make an effort to assist and identify the case and referring according to the required service with the consent of the victim.⁴⁷

To realize the purpose of *Rumah Curhat* that has been designed, the cadre of *Rumah Curhat* district also formed the vision and mission establishment *Rumah Curhat* Mrs. Rohmah said:

*"Rumah Curhat memiliki visi menegakkan hak asasi manusia dengan memberikan perlindungan dan pemberdayaan bagi perempuan dan anak Mbak, karena memang tujuan utama kader Rumah Curhat kabupaten ini untuk melindungi perempuan dan anak dari kekerasan. Visi tersebut berusaha dicapai dengan upaya pencegahan kekerasan dalam rumah tangga dan menangani kasus kekerasan dalam rumah tangga yang terjadi dalam masyarakat demi menjaga hak asasi manusia".*⁴⁸

("Rumah Curhat has a vision of upholding human rights by providing protection and empowerment for women and children, because it is the main purpose of this district of *Rumah Curhat* cadres to protect women and children from violence. That visions are sought to be achieved by preventing domestic violence and tackling cases of domestic violence occurring in the community in order to safeguard human rights").

⁴⁷ Djannatin, *Panduan Monitoring dan Evaluasi Rumah CurhatSe-Kabupaten Gresik*, (Gresik: t.p., 2016), 4.

⁴⁸ Rohmah, *Interview* (Gresik, January 11th, 2018).

This opinion is complemented by an explanation by Mrs. Wiwin about *Rumah Curhat* mission that the *Rumah Curhat* mission is able to provide information in the protection of women and children. Establish the integration of all components of the community in the protection of women and children victims of violence, not only victims who can report cases of domestic violence but the community or the household who knows the cases of domestic violence can also report to *Rumah Curhat*. Provide fair protection in accordance with human rights by accompanying clients of *Rumah Curhat* until the case is complete.⁴⁹

There are several working principles of *Rumah Curhat* that have been set by the district. According to Mrs. Wiwin, the working principle is designed so that *Rumah Curhat* has a benchmark or basic in doing service.⁵⁰ And among *Rumah Curhat* principles of creating a sense of security for the victim, meaning convincing the victim, eliminating the fear to reveal the problems faced, helping the victims make a self-saving plan. Respect the rights and prioritize the interests and choice of the victim (the right to confidentiality, the right to information, the right to protection, the right of the child, the right not to be treated discriminatively, respect for the views / choice of the victim). The nonjudgmental attitude and the blame on the victim means not to ask questions or statements that make the victim feel guilty and cornered. Strengthen the victim, meaning to provide motivation and mental reinforcement. Being empathetic means putting yourself in the position of the victim and being able to feel what the victim feels

⁴⁹ Wiwin, *Interview* (Gresik, February 19th, 2018).

⁵⁰ Wiwin, *Interview* (Gresik, February 19th, 2018).

by keeping a distance, listening to the victim's complaints actively. Simplify and not complicate access and service for the victims by way of shortening the flow of bureaucracy and prioritizing the handling of victims, and assisting victims get other services.

To facilitate the community in reporting cases, *Rumah Curhat* was established in three levels of Government namely Village, Sub District and District. It aims to facilitate the public in performing services. Mrs. Wiwin as the responsible *Rumah Curhat* Firdaus said:

*“Rumah Curhat berada di tiga level Pemerintahan yaitu Desa, Kecamatan dan Kabupaten Mbak, agar masyarakat atau korban lebih mudah dalam melaporkan kasus kepada kami. Kalau di Rumah Curhat Desa kasus tidak dapat diselesaikan atau proses mediasi gagal maka Rumah Curhat kecamatan yang akan bertindak, kalau di tingkat kecamatan juga tidak dapat diselesaikan maka Rumah Curhat Kabupaten yang akan menanganinya Mbak ”.*⁵¹

("Rumah Curhat is located in three levels of Government in Village, Sub District and District, so that people or victims easier to report the case to us. If the *Rumah Curhat* do at Village, case cannot be completed or the mediation process fails then the *Rumah Curhat* Sub District who will act, if at the Sub District's level also cannot be completed then *Rumah Curhat* Districts who will handle it").

Mrs. Wiwin also said that *Rumah Curhat* is a form of attention of the District Government to the many cases of domestic violence. *Rumah Curhat* located in Gresik Districts there are 3 until 5 *Rumah Curhat* in every District. It was delivered by Mrs. Rohmah as one of *Rumah Curhat* cadres in Gresik District. Mrs. Rohmah said:

⁵¹ Wiwin, *Interview* (Gresik, February 19th, 2018).

*“Untuk sementara ini, karena Rumah Curhat masih berdiri 6 tahun setiap kecamatan terdapat sekitar 3-5 Rumah Curhat saja yang berjalan. Kemungkinan desa-desa yang lain masih dalam proses perkembangan”.*⁵²

("For the time being, since *Rumah Curhat* was build 6 years ago, every sub-district there are around 3-5 *Rumah Curhat* that runs. The possibility of other villages is still in the process of development").

Researcher have conducted study at *Rumah Curhat* As-Sakinah and *Rumah Curhat* Firdaus as *Rumah Curhat* that already builds in Gresik District.

a. Background and Philosophy of Establishment *Rumah Curhat* As-Sakinah

Rumah Curhat As-Sakinah is one of the *Rumah Curhat* located in Gresik District. *Rumah Curhat* As-Sakinah is one of the well-known *Rumah Curhat* in Dukun Sub-district.

1) Social Condition of Kalirejo Village Community Before Establishment of *Rumah Curhat* As-Sakinah.

One of the causes of domestic violence is the unbalanced social condition of society. The social conditions in question are educational and religious background. Mrs. Rohmah said that along with the development era and various modernization that happened, make people less interested with religious activities. In fact, religious activities can support one's emotional to be more relaxed in facing problems.

“Saat ini masyarakat kurang memperhatikan kondisi keimanan mereka. Kegiatan-kegiatan keagamaan saja ya Mbak, banyak dihadiri oleh orang tua, yang ingat mati saja. Ibu-ibu muda itu susah sekali jika diajak kegiatan

⁵² Rohmah, *Interview* (Gresik, January 11th, 2018).

keagamaan seperti tahlilan, istighotsah atau majelis taklim. Inilah yang menjadi penyebab seseorang kurang stabil emosinya".⁵³

("Currently people are less concerned about the conditions of their faith. Religious activities only attended by parents, who remember dead alone. Young mothers are very difficult if invited to religious activities such as *tahlilan, istighotsah* or *majlis taklim*. This is what causes someone less emotionally stable").

When one begins to be trained from a small to be closer to God through religious activities and religious education, it is like that the person has a calm, gentle and kind nature. If a person does not pay attention to religious education they will most likely be an irritable, emotionless person. According to Mrs. Rohmah, the people of Kalirejo village are on average educated from *Madrasah*, educational parks of the Qur'an that are based on the science of diversity, but when they have graduated from junior high school or high school and then work and get to know their outer interactions become a person who is less concerned about their religion. This is due to the widespread association but not balanced with the spiritual depths so that they are easily influenced by bad relationships.

In addition to the lack of religious education, the community of Kalirejo Village also includes a village with high unemployment rate. Approximately 121 family in Kalirejo Village of more than 300 heads of households are unemployed and only work odd jobs with uncertain income. This is caused by some people who do not continue the school while graduating from junior high school. If someone who belongs to the group is incapable but his religion is strong, surely he has a soul of resignation and accept so it will not be easy to release emotions with anger.

⁵³ Rohmah, *Interview* (Gresik, January 11th 2018).

Some of these conditions are the cause of the number of households experiencing quarrels and often ends in violence, from husbands to wives, wives to husbands, or parents to children.⁵⁴

2) History of Establishment and Development of *Rumah Curhat* As-Sakinah.

According to Mrs. Rohmah's statement as the head of cadre on *Rumah Curhat* As-Sakinah, although *Rumah Curhat* has been formed from the beginning of 2012 many *Rumah Curhat* that do not stand simultaneously because of PKK cadres activity every different village and social condition of different society .

The village government Kalirejo Dukun Gresik District through the PKK founded the village of *Rumah Curhat* As-Sakinah in the Kalirejo Village VI RT / RW 03. Establishment of *Rumah Curhat* As-Sakinah is the instruction of the District PKK so that all villages in Gresik founded the *Rumah Curhat* that serves as a counseling agency to tackle domestic violence. When interviewed, Mrs. Rohmah said:

“Berdirinya Rumah curhat As-Sakinah ini Mbak, merupakan anjuran dari Tim Penggerak PKK Gresik melalui PKK Kecamatan, jadi pada waktu itu April tahun 2012. Saat itu saya sebagai wakil dari Desa Kalirejo yang ikut rapat di Kecamatan, setelah mendapat anjuran dari Kecamatan Dukun untuk didirikan Rumah Curhat saya langsung lapor kepada Kepala Desa untuk didiskusikan mengenai pendirian Rumah Curhat di Desa kami dan Alhamdulillah Mbak, pak kepala desa menyambut baik anjuran dari kecamatan ini dan Rumah Curhat As-Sakinah akhirnya berdiri pada 9 Oktober 2012, memang agak lama proses pendiriannya sekitar 7 bulan karena kami lebih mengutamakan persiapan dari pada mendirikan Rumah Curhat di awal tetapi belum mempersiapkan kebutuhannya”.⁵⁵

⁵⁴ Rohmah, *Interview* (Gresik, January 11th 2018).

⁵⁵ Rohmah, *Interview* (Gresik, January 11th 2018).

("The establishment of this *Rumah Curhat* As-Sakinah is a recommendation from the PKK Gresik Team through the PKK Districts, so it was April 2012. I was a representative from Kalirejo Village who participated in the meeting in the sub-district after the recommendation from Dukun Districts to set up first *Rumah Curhat* immediately reported to the head of the village to discuss the establishment of *Rumah Curhat* in our village and Alhamdulillah, Head of Village welcomed the suggestion of Districts and *Rumah Curhat* As-Sakinah finally stood on 9 October 2012, indeed a long time of its founding about 7 months because we prefers the preparation of the Establish *Rumah Curhat* in the beginning but have not prepared their needs").

Rumah Curhat As- Sakinah presence in the village Kalirejo expected to overcome and prevent domestic violence. The Kalirejo Village community is also expected to utilize *Rumah Curhat* As-Sakinah so that if there is violence in the household not to report to the police and households can return to harmony and peace.⁵⁶ As chairman of the *Rumah Curhat* As-Sakinah cadre, Mrs. Rohmah stated that *Rumah Curhat* is a place for people to tell their family problems to avoid divorce. Mrs. Rohmah said:

*"Jadi Mbak, Rumah Curhat ini sebagai wadah bagi masyarakat untuk mencurahkan masalahnya kepada para pengurus untuk dicarikan solusi terbaik agar rumah tangga itu tidak sampai kepada perceraian, karena permasalahan utama dari masyarakat adalah banyaknya kasus perceraian dan sebagian besar dari penyebab perceraian adalah adanya kekerasan dalam rumah tangga, oleh karena itu Pemerintah Kabupaten Gresik mencanangkan Rumah Curhat ini untuk meminimalisir adanya kekerasan dalam rumah tangga. Kami menamai As-Sakinah karena kami berharap agar masyarakat Desa Kalirejo baik yang terkena kekerasan dalam rumah tangga atau tidak dapat menjadikan keluarga mereka keluarga yang sakinah".*⁵⁷

("So, *Rumah Curhat* as a place for the community to devote their problems to the board to look for the best solution so that the household is not up to the divorce, because the main problem of the community is the number of divorce cases and most of the causes of divorce is the existence of violence in the house ladder, therefore the Government of Gresik District Establish this *Rumah Curhat* to minimize the existence of violence in the household. We name As-Sakinah because we hope that the people of Kalirejo Village are

⁵⁶ Rohmah, *Profil Rumah Curhat As-Sakinah* (Gresik: t.p., 2017), 1.

⁵⁷ Rohmah, *Interview* (Gresik, January 11th 2018).

either exposed to domestic violence or unable to make their families as *sakinah* family").

Domestic violence becomes an important issue for the Government to handle it. The number of cases of mean violence ends in Police and Divorce, whereas households should be built with love without violence. According to Mrs. Rohmah, House of As-Sakinah Establishment is established in the hope as a forming institution for the family to be peaceful, avoid violence in the household and if there is violence in household *Rumah Curhat* As-Sakinah which acts as the first helper to the violence so that cases do not reach the police and can be searched the best way to be a solution to keep the household intact.

With the vision of the mission that has been set by *Rumah Curhat* districts that have been described previously is the upholding of human rights by providing protection and empowerment for women and children. This vision becomes the main goal of Establishment House. In order to achieve the intended vision, Rumah Asah Sakinah established a mission to be able to provide information in the protection of women and children, to integrate all components of society in the protection of women and children victims of violence, and to provide justice protection in accordance with human rights.

In general, established institutions have a special place as an office with the aim of providing coordination for administrators and facilitating services. However, at the beginning of the establishment of the *Rumah Curhat* As-Sakinah has not had a special place , the office of *Rumah Curhat* As-Sakinah established in 2016 *Rumah Curhat* As-Sakinah has an office 30 meters to the left of Kalirejo village hall with a building area of approximately 15x20 M² , Mrs. Rohmah said:

*“Pada awal berdirinya Rumah Curhat As-Sakinah ini belum memiliki kantor Mbak. Jadi kami berinisiatif menggunakan rumah saya sebagai kantor atau sekedar membuka layanan kepada masyarakat agar masyarakat tahu dan Rumah Curhat ini sudah kelihatan keseriusannya, baru pada tahun 2016 kami resmi memiliki kantor sendiri disini. Sebenarnya ini adalah bangunan untuk posyandu Mbak, tetapi karena posyandu juga sudah memiliki tempat di balai desa maka bangunan ini di berikan kepada Rumah Curhat As-Sakinah”.*⁵⁸

("At the beginning of the establishment of this *Rumah Curhat* As-Sakinah does not have office yet. So we took the initiative to use my home as an office or just open a service to the community so that people know and this *Rumah Curhat* already looks serious, only in 2016 we officially have their own office here. Actually this is a building for *posyandu*, but because *posyandu* also already have a place in village hall then this building is given to *Rumah Curhat* As-Sakinah").

The *Rumah Curhat* As-Sakinah becomes the executor of everything that the district cadre has set out on the core work principles and programs of *Rumah Curhat*. Mrs. Rohmah added that as a cadre the members of *Rumah Curhat* must be active and innovative in running the program so that the vision of *Rumah Curhat* mission can be achieved.

For the smoothness of Curhat House program that has been designed, then every *Rumah Curhat* that have been established must have cadres and management structure. In accordance with the Certificate of *Rumah Curhat* As-Sakinah Number 003/ R C/ KLJ/ I/ 2013 the structure of *Rumah Curhat* As-Sakinah is protected by the Head of Kalirejo Village, Mr. Syaiful Arif. And Mrs. Mafruchah Syaiful Arif or Capital of Village as As-Sakinah Responder. Chairman of the *Rumah Curhat* As-Sakinah is Ibu Hj. Rohmah with three members as counselors Syaiful Arif, S.IP, Nur Ainiyah, Iliyanah. Mrs. Rohmah said:

“Kalau proses pemilihan ketua dan anggotanya melalui rapat Mbak antara pengurus PKK dengan Kepala Desa, kami dalam memilih konselor atau

⁵⁸ Rohmah, *Interview* (Gresik, January 11th 2018).

*anggota juga berdasarkan kesepatan yang dianggap sesepuh atau teladan di Desa ini jadi tidak heran kami juga memilih konselor laki-laki untuk berjaga-jaga jika korban kekerasannya adalah laki-laki, adapun penanggungjawabnya adalah Ibu Kepala Desa dan Kepala Desa sebagai pelindungnya”.*⁵⁹

("If the process of selecting the chairman and members through the meeting between PKK leaders and the Head of Village, we in choosing a counselor or member is also based on the accuracy that is considered an elder or role model in this village so no wonder we also choose a male counselor to guard if the victim the violence is male, while the person in charge is the Head of Village and Head of Village as his guardian").

The stewardship structure of *Rumah Curhat* As-Sakinah was formed based on the deliberation between PKK Kalirejo and Kalirejo Village to get the proper management and in accordance with the qualification set by the *Rumah Curhat* cadre.

b. *Rumah Curhat* Firdaus Bedanten Village Bungah Sub-district Gresik District.

The next *Rumah Curhat* that has stood in Gresik District is *Rumah Curhat* Firdaus in Bedanten Village, Bungah Sub District. *Rumah Curhat* Firdaus is one of the well-known *Rumah Curhat* in Bungah Subdistrict.

1) Social condition of Bedanten Village community before the establishment of *Rumah Curhat* Firdaus

The Bedanten Village community belongs to the middle-class category. The economic average of Bedanten villagers is enough to say medium because of the more than 800 families, 294 are poor families.⁶⁰ The people of Bedanten Village are classified as educated people because there are two boarding schools in the village: Pondok Pesantren *Manbaul Ulum* and *Roudlotul Muta'allimin*.

⁵⁹ Rohmah, *Interview* (Gresik, January 11th 2018).

⁶⁰ Wiwin, *Interview* (Gresik, Febuary 19th 2018).

Communities often follow the activities of diversity such as *majelis taklim*, *tahlilan* and *istighotsah*.

*“Dari segi keagamaan masyarakat kami cukup tahu ya Mbak. Pendidikan keagamaan di sini cukup bagus. Akan tetapi tantangan pada saat ini adalah pergaulan yang semakin bebas menjadi perubahan sosial bagi masyarakat, apalagi kalau sudah bekerja di pabrik SA. Banyak sekali penduduk perempuan kami yang menjadi karyawan pabrik SA di Gresik dan itu menjadikan sebagian ibu-ibu tidak aktif di kegiatan keagamaan karena lelah bekerja”.*⁶¹

("In terms of religious community as we know enough. Religious education here is pretty good. But the challenge at this time is the increasingly free association into social change for the community, especially when already working in SA factory. A lot of our female population is the employee of a SA factory in Gresik and that makes some mothers less active in religious activities because they are tired of working").

Economics is the main reason for the number of working women, the desire to live forward and be affectionate to encourage women to help their husbands. Finally they sacrifice other important things, such as lacking care for husbands and children, not following religious activities, less active in PKK activities. Though these activities are very beneficial for the sustainability of their lives. The problem caused some families to experience problems due to lack of communication, one of which is domestic violence.

2) History and Development of the *Rumah Curhat* Firdaus Bedanten Village

The *Rumah Curhat* Firdaus Bedanten Village Gresik Districts is the first aid service agency for the occurrence of domestic violence which was founded by PKK Team of Bedanten Village on April 20 2012 as Decision Letter Number 01/ KEP/ PKK DESA/ IX/ 2012 on Establishment of *Rumah Curhat* is a

⁶¹ Wiwin, *Interview* (Gresik, February 19th 2018).

recommendation from TP PKK District to immediately form a *Rumah Curhat* in Bungah Sub-district.⁶²

Rumah Curhat Firdaus is established in order to provide protection for women and children especially prevention of violence against women and children, in case of violence case in Bedanten society, *Rumah Curhat* as first hand which is expected to make effort of mentoring and identify case and referring according to service needed with consent victim. Mrs. Wiwin as the responsible *Rumah Curhat* Firdaus said:

*“Rumah Curhat Firdaus ini merupakan gerakan lanjutan dari anjuran Tim Penggerak PKK Kabupaten untuk mendirikan Rumah Curhat untuk menangani kasus kekerasan dalam rumah tangga dan sebagai upaya menjaga perempuan dan anak dari kekerasan. Setelah ada anjuran dari kecamatan saat itu saya langsung memberitahukan informasi ini kepada Kepala Desa dan Alhamdulillah Mbak, anjuran ini disambut baik oleh Kepala Desa”.*⁶³

("Rumah Curhat Firdaus is a follow-up movement from the recommendation of PKK District Team to establish *Rumah Curhat* to handle cases of domestic violence and as an effort to keep women and children from violence. After the suggestion from the sub-district at that immediately informed this information to the Head of Village and Alhamdulillah, this recommendation was welcomed by the Head of Village").

Head of Bedanten Village wish *Rumah Curhat* Firdaus can be one of references of society of Village Bedanten in order to solve case of violence that happened in society of Bedanten Village. *Rumah Curhat* also has the same vision of mission as *Rumah Curhat* As-Sakinah which is in accordance with the vision of mission established by *Rumah Curhat* district, namely the establishment of human rights by providing protection and trying to achieve a mission to be able to provide information in the protection of women and children, establishing the

⁶² Masfufah, *Profil Rumah Curhat Firdaus* (Gresik: t.p., 2016), 2.

⁶³ Wiwin, *Interview* (Gresik, February 19th 2018).

integration of all components of society in the protection of women and children victims of violence, and providing justice protection in accordance with human rights.

As previously stated by Mrs. Wiwin, one of the reasons for the establishment of *Rumah Curhat* program is the concern of the Government of Gresik District to prevent domestic violence cases, the *Rumah Curhat* Firdaus must also try to achieve the vision of the mission that has been determined. Mrs. Wiwin says:

“Sebagai penanggungjawab Rumah Curhat Firdaus dan konselor, saya, ketua dan teman-teman selalu berusaha agar dapat mencapai visi misi Rumah Curhat, diantaranya dengan mengadakan kegiatan-kegiatan tentang keluarga sakinah”.⁶⁴

("As the responsible of *Rumah Curhat* Firdaus and counselor, I, chairman and friends always try to reach the vision vision of *Rumah Curhat* (Counseling House), among others by holding activities about sakinah family").

Rumah Curhat Firdaus currently has office behind *Balaidesa* with Bedanten building area of approximately 20x20 M2, *Rumah Curhat* Firdaus office was established in 2015. Mrs. Wiwin said that before there is a special office of *Rumah Curhat* Firdaus, service of *Rumah Curhat* in the house of cadre chairman of *Rumah Curhat* Firdaus. This is because the village has not provided a special budget to build the Office of *Rumah Curhat* to build a home office *Curhat* Firdaus required funds more than 50 million rupiah.

In accordance with the result of the meeting between village staff Bedanten with the management of PKK Bedanten Village, resulted in the decision of the Head of Bedanten Village Bungah Sub-districts Number: 544/543 /

⁶⁴ Wiwin, *Interview* (Gresik, February 19th 2018).

437.113.19 / 2013 about the establishment of the *Rumah Curhat* Bedanten Village Bungah Sub-district the composition of the stewardship is to establish Head of Bedanten Village Mr. Abdul Majid, S. Pd. I as the protector of the *Rumah Curhat* Firdaus, set Ms. Wiwin Astutik Majid as a responsible *Rumah Curhat* Firdaus, and Mrs. Masfufah as chairman denagn three members namely HJ. Nur Kumala , Khoiro Ummatun Nisa', and Mas'ulah. Mrs. Wiwin says:

“Dalam pemilihan pengurus kami mengadakan rapat Mbak bersama Kepala Desa Bedanten dan perangkat desa, konselor kami adalah ibu PKK sendiri yang sudah menjadi sesepuh Desa jadi dapat menjadi teladan atau konselor yang tepat untuk masyarakat”.⁶⁵

("In the election of our management held a meeting together with the Head of Village of Bedanten and village apparatus, our counselor is PKK's own mother who has become a village elder so can be a role model or a proper counselor for the community").

In the selection of the most important stewardship is that the counselor is someone who can be exemplified and trusted by the community, so that if people want to get services and consult, the *Rumah Curhat* can be the right choice to solve their problems.

2. The Role of a *Rumah Curhat* As-Sakinah and *Rumah Curhat* Firdaus in Handling Domestic Violence.

Researcher have made observations and interviews in *Rumah Curhat* As-Sakinah on Day Thursday, January 11, 2018 and in the *Rumah Curhat* Firdaus on 19 February 2018. The study was conducted by observing the client service process, interviews supporting programs and methods of counseling and assistance to clients which will be discussed in each sub-chapter.

⁶⁵ Wiwin, *Interview* (Gresik, Febuary 19th 2018).

a. Mechanism of Service *Rumah Curhat* As-Sakinah in Kalirejo Village.

1) Service Procedures of *Rumah Curhat* As-Sakinah

As-Sakinah's *Rumah Curhat* opens the ministry in two. As explained by Mrs. Rohmah that *Rumah Sakitah* As-Sasiah opened services outside office and inside the office. Service in the office is open every Monday to Friday at 09.00-14.00 and Mrs. Iliyanah as the officer who keep the *Rumah Curhat* on the service in the office while the service outside the office is done when there are cases or events that emergency. Mrs. Iliyanah states:

*“Pelayanan diluar kantor ini maksudnya jika ada kasus kekerasan pada malam hari misalnya Mbak, kan kantor Rumah Curhat sudah tutup sedangkan kekerasan ini sampai mengundang kegaduhan maka kami wajib ikut andil agar kekerasan dapat dihentikan dan melindungi korban dari pelaku untuk sementara”.*⁶⁶

("This service outside the office means that if there are cases of violence at night such as Mbak, the office of *Rumah Curhat* is closed, and this violence invites commotion, so we must contribute to violence to be stopped and protect victims from perpetrators.")

As for services in the office, clients can come directly to the office of *Rumah Curhat* As-Sakinah. Then register in the administration for the data collection process, after completion in the administrative part of the client can go directly to the section or counseling room to consult or story to the counselor, if the queue then the client can wait in the guest room or by reading a book in small court. Each counselor has a case book to write each time the counselor after performing mentoring or counseling activities to the client.

“Menurut syarat Rumah Curhat yang ada di kabupaten ya Mbak, sebenarnya Rumah Curhat juga sudah ideal. Ada ruang konseling, perpustakaan kecil, Administrasi untuk mendaftar, ruang tamu, ruang pemeriksaan fisik. Tetapi,

⁶⁶ Iliyanah, *Interview* (Gresik, January 11th 2018).

*karena banyak ibu-ibu yang malu jika permasalahan keluarganya diketahui, maka kami terkadang membuka layanan di luar kantor dengan cara mendatangi ke rumahnya atau mereka yang mendatangi salah satu diantara kami sebagai konselor Rumah Curhat”.*⁶⁷

("According to the terms of *Rumah Curhat* that exist in the district, actually *Rumah Curhat* also been ideal. There is a counseling room, a small library, an Administration to register, a living room, a physical examination room. But, as many wives are ashamed if family problems are known, then we sometimes open a service outside the office by visiting his house or they come to one of us as a counselor as a counselor *Rumah Curhat* ").

The counseling process cannot stop at a single meeting, according to Mrs. Rohmah the client's average counseling process comes three or four times for mentoring until the problem is completely over. The mentoring process is carried out until the victim is completely free of trauma or until the violent actor and regrets his actions. This is confirmed by the facts that the counselor can as long as the case or information of the client continues to exist. Every time a client comes to the *Rumah Curhat* As-Sakinah, the client must keep an administrative book and the counselor keeps writing the progress data of the case in order to be monitored by *Rumah Curhat* district when there is a visit from *Rumah Curhat* district.

2) Home Service Procedures of *Rumah Curhat* As-Sakinah

Every Establish House has been recommended to have a work program in accordance with the vision and mission of *Rumah Curhat*. Mrs. Iliyanah stated that *Rumah Curhat* has several programs such as socialization of counseling program about domestic violence and *sakinah* family which held one year twice. Many people know that domestic violence is beating and kind, whereas there is

⁶⁷ Iliyanah, *Interview* (Gresik, January 11th 2018).

psychic, sexual, economic as well. So by counseling to make people more aware of what is included in domestic violence, how to solve the problem so as not to happen violence.⁶⁸ It is confirmed by Ms. M that there is a lot of new knowledge gained from the *Rumah Curhat* and make Ms M better understand how to avoid domestic violence.

*“Dulu saya kira KDRT itu hanya pemukulan atau semacamnya Mbak, tetapi setelah mengikuti penyuluhan yang diselenggarakan oleh PKK Desa saya jadi tahu bahwa KDRT bukan hanya pemukulan tapi ada kekerasan psikis, seksual dan ekonomi. kalau tentang berapa kalinya seingat saya satu atau dua kali dalam satu tahun”.*⁶⁹

("I used to think that domestic violence is just beating or something like Ma'am, but after following the counseling organized by PKK Village I learned that domestic violence is not only beating but there is psychic, sexual and economic violence. if about how many times I remember once or twice a year").

Mrs. M's opinion was added by Ms. F's statement that the counseling held by Mrs. F could find out how to solve the problem so as not to end the violence.

*“Sosialisasi yang diadakan Rumah Curhat membantu saya sekali Mbak, kebetulan waktu itu tahun 2016 saya sedang ada masalah dengan tetangga saya karena masalah dan saya sampai dipukul di area pelipis saya kemudian saya dengar Rumah Curhat akan mengadakan penyuluhan kekerasan jadi saya ikut saja mungkin saya dapat menemukan cara untuk menyelesaikan masalah saya dan ternyata betul disana saya tidak hanya diberitahu tentang jenis kekerasan dalam rumah tangga tapi juga cara menghindari kekerasan dan menyelesaikan masalah keluarga dengan baik”.*⁷⁰

("The socialization that was held by *Rumah Curhat* helped me once, by the time it was 2016 I was having problems with my neighbor because of the problem and I got hit in my temple area then I heard *Rumah Curhat* will hold violent counseling so I just go I may find how to solve my problem and it turns out right there I was not only informed about the kind of domestic violence but also how to avoid violence and solve family problems well").

⁶⁸ Iliyanah, *Interview* (Gresik, January 11th 2018).

⁶⁹ M, *Interview* (Gresik, January 12th 2018).

⁷⁰ F, *Interview* (Gresik, January 12th 2018).

Mrs. M and Mrs. F as residents of Kalirejo Village confirmed the statement that *Rumah Curhat Sakinah* has conducted socialization on preventing domestic violence.

*“Sebagai upaya pencegahan kekerasan dalam rumah tangga, biasanya kami mengadakan kegiatan sosialisasi atau penyuluhan tentang kekerasan dalam rumah tangga dengan mengundang kader Rumah Curhat kabupaten. Kegiatan sosialisasi ini dilakukan dua kali dalam satu tahun dengan komposisi satu kali sosialisasi tentang pencegahan kekerasan dalam rumah tangga dan satu kali tentang keluarga sakinah, pada Desember 2017 lalu kami juga mengadakan penyuluhan tentang pencegahan narkoba sebagai sebab banyaknya pelaku kekerasan dalam rumah tangga”.*⁷¹

("As an effort to prevent violence in the household, we usually conduct socialization or counseling about domestic violence by inviting cadre of *Rumah Curhat* district. This socialization activity was conducted twice a year with a one-time socialization composition on preventing domestic violence and once about the *sakinah* family. In December 2017 we also conducted a draft on drug prevention as the cause of many perpetrators of domestic violence").

Narcotics is often the cause of domestic violence, someone who has become a drug addict has a rough and angry behavior. Therefore premises of socialization held by the *Rumah Curhat As-Sakinah* expected people can avoid the dangers of narcotics so as not to happen negative things that impact on the family.

Another activity as prevention of domestic violence is to put posters on every street corner to love the family and to help prevent domestic violence cases. The installation of this poster, according to Mrs. Rohmah is very helpful to the community to remember that the family must be maintained and cherished. Mrs.

Iliyanah added:

“Kami juga memberikan pinjaman dana pada masyarakat yang melapor apabila masalah yang dihadapi disebabkan oleh permasalahan ekonomi

⁷¹ Rohmah, *Interview* (Gresik, January 11th 2018).

*dengan harapan klien dapat memanfaatkan uang pinjaman tersebut untuk usaha meningkatkan ekonomi keluarga”.*⁷²

("We also lend money to the people who report if the problems faced by the economic problems in the hope that clients can use the loan money for efforts to improve the family economy").

In addition to preventive or preventive activities, *Rumah Curhat* also conducts case handling activities by classifying cases into four namely cases of physical violence, cases of psychological violence, cases of sexual violence, and neglect in the household. Mrs. Rohmah said:

*“Kami menggolongkan kasus kekerasan dalam rumah tangga di Desa Kalirejo menjadi empat jenis yaitu kasus kekerasan fisik, kasus kekerasan psikis, kasus kekerasan seksual, dan penelantaran dalam rumah tangga kemudian kami melakukan penanganan dengan konseling, mediasi atau konsultasi. Apabila masalah kekerasan tidak dapat diselesaikan dengan menggunakan penanganan di Rumah Curhat desa, maka kami akan membuat rujukan kasus ke Rumah Curhat kabupaten yang bekerja sama dengan Pusat Pelayanan Terpadu Perlindungan Perempuan dan Anak (P2AP2T)”.*⁷³

("We classify cases of domestic violence in Kalirejo Village into four types, namely cases of physical violence, cases of psychological violence, cases of sexual violence, and neglect in the household then we do the treatment with counseling, mediation or consultation. If the problem of violence cannot be resolved by using the handling at *Rumah Curhat* at Village, then we will make a referral case to *Rumah Curhat* Sub District in collaboration with Integrated Service Center for the Protection of Women and Children (P2AP2T)").

Integrated Service Centers for the Protection of Women and Children (P2AP2T) became the most final case referral if cases of violence could not be resolved at *Rumah Curhat* located in the village.

Mrs. Rohmah said that the Handling Program held by *Rumah Curhat* As-Sakinah is counseling, consultation and mediation. Counseling activities are carried out when the client comes alone to the counselor so between the counselor

⁷² Iliyanah, *Interview* (Gresik, January 11th 2018).

⁷³ Rohmah, *Interview* (Gresik, January 11th 2018).

and the client only, the mediation is done if two troubled parties come to *Rumah Curhat* to solve the problem. While the consultation is done when the client wants to get advice to the counselor about the family.⁷⁴ With some of these programs *Rumah Curhat* seeks to prevent domestic violence and handle cases to protect victims, especially women and children.

3) Counseling Techniques and Assistance *Rumah Curhat* As-Sakinah

Concerning the counseling techniques used by the counselor of *Rumah Curhat* As-Sakinah, Mrs. Rohmah said that it is in accordance with the existing problems. *Rumah Curhat* counselor is not an official counselor will but the counselor already provided material by Sub District in counseling. Mrs. Rohmah said:

*“Teknik konseling yang digunakan konselor kami tidak ada patokan Mbak, kami hanya menanamkan kepercayaan kepada klien untuk bercerita kepada kami, kami juga sudah dibekali materi oleh Kabupaten, ya walau mungkin orang tua seperti saya susah memahaminya. Tetapi InsyaAllah kami dapat mencarikan solusi yang tepat untuk kelangsungan rumah tangga klien. Biasanya kami memulai konseling dengan mempengaruhi klien jadi dengan tidak memaksa atau terkesan menginterogasi. Yang paling penting semua pengurus dan konselor harus ramah dan senyum kepada masyarakat agar mereka tidak takut di awal untuk bercerita. Walaupun sering sekali penyebab kekerasan itu klien sendiri, karena cemburu,terlalu menuntut suami, kurang pengertian dan suami memiliki sifat yang keras akhirnya terjadilah kekerasan. Jadi tidak jarang juga kami memberikan mediasi antara keduanya agar berdamai dan membekali ilmu keluarga sakinah ”.*⁷⁵

("The counseling technique that our counselors use does not have a benchmark, we only instill trust to the client to tell us, we also have provided material by the District, yes even if parents like hard to understand. But God willing we can find the right solution for the survival of the client's household. Usually we start counseling by influencing clients so by not being pushy or impressed interrogating. Most important all the caretakers and counselors should be friendly and smile to the public so they are not afraid at the

⁷⁴ Rohmah, *Interview* (Gresik, January 11th 2018).

⁷⁵ Rohmah, *Interview* (Gresik, January 11th 2018).

beginning to tell stories. Although it is often the cause of the violence itself, because of jealousy, too demanding husbands, lacking understanding and husbands have a violent nature eventually there was violence. So not infrequently we also provide mediation between the two to make peace and equip science *sakinah* family").

Mrs. F is one of the former clients at *Rumah Curhat As-Sakinah* according to Mrs. F handling the *Rumah Curhat As-Sakinah* to the problem is very appropriate so that the problem quickly completed. The solution is also very helpful to Mrs. F to build a better household.

"Saya pernah mendatangi punya masalah kekerasan. Kemudian saya pergi ke Ibu Rohmah selaku sesepuh Desa Kalirejo dan pengurus Rumah Curhat. Saya dulu malu Mbak kalau harus ke kantor Rumah Curhat As-Sakinah jadi saya ke rumah Ibu Rohmah karena saya pikir sama saja dan Ibu Rohmah menerima saya dengan baik. Beliau juga tidak menuntut saya untuk bercerita tetapi beliau memang sangat bisa meredam hati saya Mbak. Mungkin karena beliau sudah sangat berpengalaman dalam rumah tangga ya, jadi saya merasa aman dan nyaman saat bercerita. Beliau juga tidak langsung memberi jalan keluar atas masalah saya tapi membantu saya mencari penyebab terjadinya masalah dan kemudian akhirnya saya tahu akar permasalahannya dan kami menemukan solusi bersama".⁷⁶

("I've come to have a problem of violence. Then I went to Ibu Rohmah as the elder of Kalirejo Village and the manager of *Rumah Curhat* (Counseling House). I used to be embarrassed if I had to go to the office of House of As-Sakinah Curhat so I went to Mrs. Rohmah's house because I thought the same and Mrs. Rohmah received me well. He also did not demand me to tell stories but she was very able to dampen my heart. Probably because she have many experienced in the household, so I feel safe and comfortable while telling stories. She also did not immediately give way to my problem but helped me figure out the cause of the problem and then I finally found out the root of the problem and we found a solution together").

So also with Mrs. M who had experienced violence. Mrs. Iliyanah and Mrs. Rohmah have handled Ms. M's case of being beaten from her husband. Mrs. M said:

⁷⁶ F, *Interview* (Gresik, January 12th 2018).

*“Waktu itu 2015 akhir Mbak, saya mengalami kekerasan oleh suami saya akhirnya karena saya tahu tentang Rumah Curhat saya bercerita kepada Ibu Rohmah di TPQ karena Ibu Rohmah juga guru TPQ. Saya disarankan bertemu dengan Ibu Iliyanah yang bagian memeriksa fisik. Saya bercerita dengan Ibu Iliyanah dan Ibu Rohmah tentang masalah saya, mereka sangat membantu dalam menyelesaikan permasalahan saya. Ibu Rohmah mendengarkan cerita saya seperti seorang Ibu dan memberikan solusi yang sangat membangun dan membuat saya dan suami kembali rukun”.*⁷⁷

("At that time the final 2015, I experienced violence by my husband finally because I know about the *Rumah Curhat* I told Mrs. Rohmah in TPQ because Mrs Rohmah is also a TPQ teacher. I was advised to meet with Mrs. Iliyanah who checks the physical part. I told Mom Iliyanah and Mrs. Rohmah about my problem, they were very helpful in solving my problem. Mrs. Rohmah listened to my story like a mother and gave me a very constructive solution and got me and my husband back together").

The Counselor of Rumah Menchat also provides consultation benefits for clients who want to get advice from the counselor on the household problems that occur, the problem is not only the problem of domestic violence but other problems as described by Mrs. Iliyanah that there are also people who want to be directed economic problems, how to cultivate money, how to fix relationships when fighting, how to deal with a possessive husband.

*“Ada ibu-ibu yang pernah berkonsultasi tentang suaminya yang mudah cemburu sehingga dia dilarang untuk melakukan aktivitas diluar rumah. Kalau masalahnya seperti ini Mbak, kami mengajak perempuan tersebut berintrospeksi diri dan menyadari kira-kira perilaku apa yang menyebabkan suami kita mudah cemburu, juga mengajak perempuan tersebut untuk lebih perhatian kepada suami sehingga suami percaya bahwa sang isteri sangat mencintainya”.*⁷⁸

("There are wives who have consulted about her husband who is easily jealous so he is forbidden to perform activities outside the home. If the problem is like this, we invite the woman to introspection and realize about what behavior causes our husband easily jealous, also invites the woman to more attention to husband so that husband believe that the wife loved her very much").

⁷⁷ M, *Interview* (Gresik, January 12th 2018).

⁷⁸ Iliyanah, *Interview* (Gresik, January 11th 2018).

At the end of the interview Mrs. Rohmah said that as chairman of *Rumah Curhat* As-Sakinah she was eager to develop the *Rumah Curhat* for the better.

“Saya tahu Mbak, Rumah Curhat As-Sakinah ini masih penuh kekurangan. Kami akan terus berusaha memperbaiki Rumah Curhat As-Sakinah dan saya rasa kami perlu bantuan anak-anak muda yang lebih mengerti teknik-teknik konseling dan pendampingan menuju Rumah Curhat yang lebih maju dan berkembang”.⁷⁹

(“I know, *Rumah Curhat* As-Sakinah is still full of shortcomings. We will continue to work on improving the As-Sakinah House and I think we need the help of young people who better understand counseling and mentoring techniques toward more advanced and developing *Rumah Curhat* (Counseling House)”).

b. Mechanism Service of *Rumah Curhat* Firdaus in Bedanten Village.

1) Home Service Procedures *Rumah Curhat* Firdaus

Home Services of *Rumah Curhat* Firdaus opened two services that are in the office and outside the office. *Rumah Curhat* Firdaus open service in the office on Friday only at 09.00 to 14.00. According to Mrs. Wiwin, *Rumah Curhat* Firdaus only open offic in the office on Friday due to busy of counselor activity and member of *Rumah Curhat* Firdaus as teacher of kindergarten and *madrasah* teacher. It has been discussed first to the Head of Bedanten Village and finally the *Rumah Curhat* Firdaus open the service in the office on Friday at 09.00 after the activities of the woman of PKK is the school activities of children under the age of 1 year to 3 years. Mrs. Wiwin says:

“Sebenarnya kami ingin membuka layanan didalam kantor setiap hari Mbak, tetapi karena kesibukan pengurus Rumah Curhat Firdaus para kader bersepakat untuk membuka layanan didalam kantor pada Hari Jum’at saja dengan catatan apabila di hari selain Jum’at terdapat masyarakat yang melapor kami harus tetap menerima dan kasus tetap dicatat”.⁸⁰

⁷⁹ Rohmah, *Interview* (Gresik, January 11th 2018).

⁸⁰ Wiwin, *Interview* (Gresik, Febuary 19th 2018).

("Actually we want to open the service in the office every day, but because of the busyness of the *Rumah Curhat* the cadres agreed to open the service in the office on Friday with a note if on a day other than Friday there are people who report we must still receive and cases remain recorded").

Services in the office, can be done with the client directly come to the office of *Rumah Curhat* Firdaus. Then register in the administration for the process of data collection, after completion in the administrative part of the client can go directly to the section or counseling room to consult or story to the counselor, if the line is waiting for the guests room or by reading a book in small library or when bringing children can visit the children forum room. Each counselor has a case book to write each time the counselor after performing mentoring or counseling activities to the client.

“Apabila kasus klien cukup mudah seperti tentang gejala kekerasan maka dengan satu kali datang kasus dapat diselesaikan, tetapi apabila kasus sudah benar terdapat korban maka kami perlu beberapa kali melakukan pendampingan sampai korban benar-benar bebas dari trauma. Dan selama masa pendampingan tersebut Mbak, klien tetap harus mengisi buku administrasi sedangkan konselor menulis buku perkembangan kasus”.⁸¹

("If the case of the client is quite easy as about the symptoms of violence then with one-time cases can be resolved, but if the case is true there are victims then we need several times to accompany until the victim is completely free of trauma. And during the mentoring period, the client still have to fill the administration book while the counselor wrote the book development case").

Rumah Curhat Firdaus also opens for service outside the office. This out-of-office service applies when the services inside the office are not opened outside of Friday. If there is a case of violence that is required emergency handling then the client can directly go to one of the *Rumah Curhat* admin of

⁸¹ Masfufah, *Interview* (Gresik, Febuary 19th 2018).

Rumah Curhat. Mrs. Wiwin says that most people are more likely to consult outside the office, because the *Rumah Curhat* Firdaus office is only open on Friday.

“Kalau buka kantornya hanya Jum’at Mbak, karena memang sebagian besar kasus itu ditangani di rumah. Jadi setiap Jum’at adalah perekapan data kasus dan penanganan kasus yang ada. Kantornya buka setiap hari Jum’at tetapi pelayanannya setiap hari, kapanpun kami siap membantu masyarakat”.⁸²

("If open the office only Friday, because most of the cases were handled at home. So every Friday is the recording of case data and the handling of existing cases. His office is open every Friday but every day, whenever we are ready to help the community").

Mrs. Masfufah added that the officers *Rumah Curhat* Firdaus had to write a book while cases reported cases in services outside the office.

2) Program of *Rumah Curhat* Firdaus

The *Rumah Curhat* in Gresik District has a vision of the mission set as the basis for the *Rumah Curhat* at the lower level in forming the work program. Among the work programs recommended by *Rumah Curhat* District are prevention programs and handling programs. In prevention program there are socialization, training, research, information, and consultation activities while handling case handling activities, data collection, counseling, referral, rehabilitation, and medical.

Rumah Curhat Firdaus also implements several programs established by *Rumah Curhat* district by conducting socialization of violence prevention in household, socialization of children forum of Bedanten Village, socialization of

⁸² R, *Interview* (Gresik, February 19th 2018).

prevention of trafficking of women and children, training on domestic violence, case handling.

Mrs. Masfufah said that Rumah Curhat has several programs in carrying out its mission and vision such as socialization to the community about domestic violence, following socialization or coaching from Sub District or District, case handling, training on domestic violence to PKK members and counselor of *Rumah Curhat* (Counseling House).

*“Kami memiliki beberapa program dalam menjalankan visi misi Rumah Curhat seperti mengadakan sosialisasi kepada masyarakat tentang kekerasan dalam rumah tangga yang kami adakan dua kali dalam satu tahun, mengikuti sosialisasi atau pembinaan dari Kecamatan atau Kabupaten, penanganan kasus kepada korban, pelatihan tentang kekerasan dalam rumah tangga kepada anggota PKK dan konselor Rumah Curhat Firdaus. khusus untuk korban kekerasan yang memiliki trauma, kami memiliki program trauma healing atau penyembuhan dari trauma dengan membangun motivasi kepada korban untuk bangkit dan mengikuti kegiatan rohani agar jiwa lebih tenang. Jadi, melalui program tersebut kami berharap Rumah Curhat Firdaus dapat menjadi penyelamat masyarakat dari kekerasan dalam rumah tangga”.*⁸³

("We have several programs in running the vision of *Rumah Curhat* mission such as socialization to the community about domestic violence that we held twice a year, following socialization or coaching from District or Sub District, handling cases to victims, training on violence in the household to members of the PKK and the counselor of *Rumah Curhat* Firdaus. Especially for victims of traumatized violence, we have a trauma healing program or healing from trauma by building a motivation for the victim to rise up and follow spiritual activities so that the soul is more relax. So, through the program we hope the Firdaus *Rumah Curhat* can be the savior of the community from domestic violence").

According to Mrs. Wiwin socialization activities of prevention of violence in the household have a positive impact for public knowledge. Many people assume that violence in the home includes only physical violence such as beatings. Thus, with the *Rumah Curhat* this can make people more aware of other

⁸³ Masfufah, *Interview* (Gresik, Febuary 19th 2018).

violence such as psychological violence, sexual and economic community finally got knowledge about how to avoid violence against women and children and happy household.⁸⁴

*“Untuk kegiatan sosialisasi, kami tidak menargetkan berapa kali dalam satu tahun. Kondisional ya Mbak, untuk tahun 2016 kami melakukan sosialisasi tiga kali dan di tahun 2017 hanya satu kali yang penting dalam satu tahun harus ada kegiatan sosialisasi tentang keluarga”.*⁸⁵

("For socialization activities, we do not target the number of times in a year. Conditional, for the year 2016 we do the socialization three times and in 2017 only one time is important in one year there should be socialization activities about the family").

From the information obtained from Mrs. A, one of the villagers of Bedanten said that with the socialization activities of many mothers who gain new knowledge about domestic violence such as how to solve family problems, how to prevent violence in the household.⁸⁶ Such socialization activities as a preventive activity undertaken by *Rumah Curhat* Firdaus in an effort to prevent domestic violence.

As explained by Mrs. Masfufah that in order to increase the expertise of the counselor, the board of *Rumah Curhat* Firdaus attended counselor training held by Bungah Sub-district. These activities are intended to make the counselors of *Rumah Curhat* have basic knowledge in providing counseling, mediation, and mentoring to clients. Counselor training is very needed to see the counselors *Rumah Curhat* on average is a public figure who is less aware of counseling techniques in general.⁸⁷

⁸⁴ Wiwin, *Interview* (Gresik, February 19th 2018).

⁸⁵ Wiwin, *Interview* (Gresik, February 19th 2018).

⁸⁶ A, *Interview* (Gresik, February 19th 2018).

⁸⁷ Masfufah, *Interview* (Gresik, February 19th 2018).

The next *Rumah Curhat* Firdaus program is counseling, consultation, mediation and trauma healing. Counseling activities are carried out when the client comes alone to the counselor so between the counselor and the client only, the mediation is done if two troubled parties come to *Rumah Curhat* to solve the problem. While the consultation is done when the client wants to get advice to the counselor about the family and trauma healing done to heal the victims of trauma by building motivation to rise from adversity.

3) Counseling Techniques and Home Assistance *Rumah Curhat* Firdaus.

In order to run *Rumah Curhat* program as the first rescuer institution in case of domestic violence, *Rumah Curhat* Firdaus run one of its superior program that is doing counseling and mentoring activity to client. In accordance with the information that has been submitted by Mrs. Wiwin that *Rumah Curhat* counselor attended counseling training to learn about counseling techniques and how to apply it.

Researcher also conducted interviews about counseling techniques to some informants from *Rumah Curhat* Firdaus, including Mrs. Wiwin as the responsible *Rumah Curhat* Firdaus, Mrs. Masfufah chairman *Rumah Curhat* Firdaus, Mrs. A, Mrs. R.

Counseling techniques undertaken by the *Rumah Curhat* Firdaus, as said by Mrs. Masfufah counselor *Rumah Curhat* Firdaus twice in one year follow the training handling in violence. Mrs. Masfufah said:

“Para konselor kan dipilih berdasarkan rapat PKK dan Kepala Desa ya Mbak, dan dalam sistem pemilihannya itu dipilih dari anggota Ibu PKK yang sudah senior dan menjadi panutan ibu-ibu. Dalam teknik konseling, kami tidak berpatokan pada teknik tertentu, tetapi kami beberapa kali mengikuti pelatihan

*penanganan kekerasan dalam rumah tangga jadi ada bekal Mbak dalam melakukan kegiatan konseling. Sedikit-sedikit kami mengetahui bagaimana cara menerapkan teori behavior dan kognitif Mbak. Biasanya kita melakukan konseling dengan cara penyadaran diri dari klien dan dalam membantu mencari jalan keluar kami tidak memaksa agar klien bercerita permasalahannya jadi kami biarkan prosesnya mengalir dan memberi kenyamanan kepada klien agar klien dapat bercerita dan menemukan solusi”.*⁸⁸

("The counselors were chosen based on the PKK meeting and the Head of Village and in the election system it was chosen from the members of PKK's mother who was senior and became role models of mothers. In counseling techniques, we are not based on certain techniques, but we do several times following the training in handling domestic violence so there is provision of in conducting counseling. Little did we know how to apply the behavior and cognitive theory. Usually we do counseling by the way self-awareness of the client and in helping to find a way out we do not force the client to tell the problem so we let the process flow and give comfort to the client so that clients can tell stories and find solutions").

Mrs. A, a resident of Bedanten Village Bungah Sub-district also said that previously Mrs. A and some of her friends did not know the term of psychic, sexual violence and after counseling held by PKK Bedanten Village more people knew about domestic violence.

*“Saya kan orang desa Mbak, jadi tidak begitu tahu kekerasan dalam rumah tangga dan jenis-jenisnya dan setelah penyuluhan yang diadakan oleh PKK Desa Bedanten saya dan ibu-ibu lain mengetahui kekerasan dalam rumah tangga. Bagaimana cara menghindarinya dan cara agar rumah tangga bahagia”.*⁸⁹

("I am a villager, so I do not really know about domestic violence and its types and after counseling conducted by PKK Bedanten Village, I and other mothers know domestic violence. How to avoid it and how to make the sakinah household").

⁸⁸ Masfufah, *Interview* (Gresik, February 19th 2018).

⁸⁹ A, *Interview* (Gresik, February 19th 2018).

One of the clients of *Rumah Curhat* Firdaus is Mrs. R, a grandmother who lost her grandchild because her grandchild was abandoned by her son. Finally Mrs. R contacted Mrs. Wiwin to find her grandchild.

*“Jadi waktu itu rumah tangga anak saya sedang ada masalah Mbak. Dan suatu hari terjadi keributan besar karena ekonomi kemudian anaknya yang jadi korban, menantu saya menelantarkan anaknya. Saya panik dan langsung menuju rumah Kepala Desa dan bertemu Ibu Wiwin disana saya bercerita kronologinya, beberapa orang langsung mencari cucu saya dan Alhamdulillah ditemukan di pinggir jalan raya di dekat kantor polisi. Bapak Kepala Desa langsung memanggil menantu saya dan meminta keterangan tentang masalah tersebut dan menyelesaikannya dengan polsek kecamatan”.*⁹⁰

("So at that time my child's household was having problems. And one day there was a big commotion because of the economy then his son who became a victim, my son-in-law neglected his son. I panicked and went straight to the Head of Village's house and met Mrs. Wiwin there I told her chronology, some people immediately looking for my grandson and Alhamdulillah found on the side of the highway near the police station. The Head of Village immediately called my son-in-law and asked for information on the matter and solved it with the district police").

Furthermore, Mrs. A, Mrs. A has also been a client of *Rumah Curhat* Firdaus. The problem of A's mother is the psychological violence she received from her husband for losing her job.

*“Dulu suami saya itu sering marah-marah kepada saya dan anak-anak Mbak, membanting piring dan berbicara tidak baik. Itu terjadi sejak suami saya menjadi salah satu karyawan yang terkena pemutusan hubungan kerja. Awalnya saya memaklumi, tapi lama-lama saya resah dan sedih kemudian saya datang kepada Ibu Masfufah untuk bercerita dan meminta solusi. Dan Alhamdulillah masalahnya dapat diselesaikan. Ibu Masfufah sangat lembut dalam member nasihat kepada saya sehingga saya merasa nyaman dalam bercerita dan meminta saran, Ibu Masfufah juga membiarkan saya mencari jalan keluar sendiri tapi tetap dalam pantauan beliau”.*⁹¹

("My husband used to get angry with me and the children, slamming dishes and talking bad. It happened since my husband became one of the employees affected by the termination of employment. Initially I understood, but for a

⁹⁰ R, *Interview* (Gresik, February 19th 2018).

⁹¹ A, *Interview* (Gresik, February 19th 2018).

long time I was restless and sad then I came to Mrs. Masfufah to tell and ask for a solution. And Alhamdulillah the problem can be solved. Mrs. Masfufah was very gentle in giving me advice so that I felt comfortable in telling stories and asking for suggestions, Mrs. Masfufah also let me find my way out but keep in her watch").

Mrs. Masfufah said that counselors do not always succeed in handling cases of violence, so as in the case of neglect of minors experienced by Mrs. R directly handled by the Head of Village.

*“Kami tidak selalu berhasil dalam mencari solusi untuk kekerasan yang terjadi di Desa kami Mbak dan kalau kami tidak berhasil maka kami akan menyerahkan kepada Kepala Desa sebagai konselor, kalau masih belum bisa maka kami serahkan kepada Rumah Curhat Kecamatan dan kalau tidak bisa diselesaikan maka kami bekerja sama dengan P2TP2A Kabupaten Gresik untuk menyelesaikan kekerasan tersebut”.*⁹²

("We are not always successful in finding solutions to violence that occurred in our village and if we do not succeed then we will hand over to the Head of Village as a counselor, if still can not then we submit to *Rumah Curhat* District and if not can be solved then we work together with P2TP2A of Gresik District to resolve the violence").

*“Kami selalu melakukan koreksi dan berusaha agar kekerasan terhadap ibu dan anak tidak terjadi di Desa kami”.*⁹³

("We always make corrections and try to ensure that violence against woman and children does not happen in our village").

Rumah Curhat Firdaus still keep trying to improve the performance system of its members so that it can become community reference in handling cases of domestic violence and create a village with *sakinah* household.

⁹² Wiwin, *Interview* (Gresik, February 19th 2018).

⁹³ Masfufah, *Interview* (Gresik, February 19th 2018).

B. Data Analysis

In this section we will describe the data analysis of the two research question that have been mentioned in the introduction. That is the history of the establishment of *Rumah Curhat* focused on dealing with cases of violence and the role of *Rumah Curhat* As-Sakinah and Firdaus in handling cases of domestic violence.

1. Background and Philosophy Establishment of *Rumah Curhat* To Focusing on Violence in Household.

Among the factors supporting the formation of *sakinah* family is the principle equation in building a household, based on love, religious education, communication system, and economy. The principle equation in building a household is an important thing to build a family, among these principles is that marriage is a worship and between husband and wife understand the rights and obligations of each other. Husband and wife share roles fairly and wisely so that there is no dominance of the husband or wife but complement each other.

Compassion is an important composition in a family, in a family will Harmony is formed when family members have a soul of affection towards other family members. If there is a problem solved well, discuss together and not blame each other. Religious education becomes the basis of good personal formation, if someone has a good religious education background and applied in everyday life, then that person will have a wise, gentle attitude, according to religious teachings. In a household, religious education becomes an important base because in religion is taught good ways of relating, such as maintaining each other ties *silaturrahim*,

establish good communication, husband and wife are well connected, do not scold the couple, and much more. That is the reason for the importance of religious education for couples, to respect each other, understand each other so that will create a *sakinah* family.

Communication is the next important thing to be learned by married couples. Good communication management right produces a good understanding, the couple often misunderstood because of the lack of proper communication. The wife asks about a sensitive matter when the new husband comes home from work, it can make the husband misunderstand and then there is an argument. However, if couples can run the communication well, then misunderstandings in the household will be less. Family survival is determined by economic conditions. Therefore, the economy in the family should also be considered and designed well for the needs of families can be met.

However, based on the exposure of data that has been obtained, some people of Gresik District have different social conditions. Most of the people of Gresik are people who understand religion, they learn religion from child. However, when adults or after graduating high school villagers work out of the village, such as SA factory workers, fish factory workers, and other industries for reasons of considerable salary and help the economy family. The average person who works is either male or female have a different relationship than before. They eventually rarely follow religious activities because of fatigue, religious education from the small they get sometimes loose social intercourse with friends who lacked religious education.

And many women or mothers of the people of Gresik District who work in factories and so on the grounds of wanting to help the family economy, they eventually sacrificed the time to follow the activities of diversity, following social activities so that the mind easily emotional or carried away feelings. Because of too much work, the time of communication with the family is getting less frequent misunderstanding and often leads to violence in the household. In fact, domestic violence is not only caused by poor communication system, religious education that is not successful is embedded within the violent factor itself. The social condition has a negative impact on household harmony and there are many cases of domestic violence in Gresik District. This can be evidenced by the fact of increasing domestic violence cases from 2010.

Changing in social conditions of the people of Gresik District became the beginning of thought to establish a family counseling institution in Gresik District. With the PKK Activator Team, Gresik District finally established a family counseling institution called *Rumah Curhat*. *Rumah Curhat* is part of Working Group I (Pokja I) PKK program.⁹⁴

Rumah Curhat seeks to realize the ideals contained in article 15 of Law Number 23 of 2004 on the abolition of domestic violence that anyone who hears, sees, or knows about the occurrence of domestic violence is obliged to make efforts to deal with cases of domestic violence.⁹⁵ It can be said that Establishment of *Rumah Curhat* in Gresik District is a form of concern of Gresik District government toward domestic violence and the realization of Article 15 of Law

⁹⁴ Djannatin, *Panduan Monitoring*, 2.

⁹⁵ Djannatin, *Panduan Monitoring*, 3.

Number 23 Year 2004 concerning abolition of violence in the household. Therefore, Established *Rumah Curhat* is expected to help the household problems that have been happening in Gresik District and become the first party doing first aid and providing assistance to domestic violence.

In the selection of the most important stewardship is that the counselor is someone who can be exemplified and trusted by the community, so that if people want to get the service and consult, the *Rumah Curhat* can be the right choice to solve their problems.

2. The Role of *Rumah Curhat* As-Sakinah and Firdaus in Handling Domestic Violence.

Indeed, the important component of Establishment *Rumah Curhat* is the realization of harmonious family and free from domestic violence, it means that the success of *Rumah Curhat* is not measured by how many cases Households are concerned, but counselor technique in giving knowledge to the community about how to overcome the violence in the house ladder before the violence occurs, the counselor of *Rumah Curhat* provides the right counseling during violent cases, and the services of the cozy boarding committee so that people believe that in the village there is a place that provides knowledge and solutions to household problems that can happen anytime especially prevention and handling of domestic violence.

On average every Sub District of Gresik District in 2018 there are so littlely Villages that have a special house *Rumah Curhat*, other villages are still

using the home residents and Village Hall.⁹⁶ Not all villages can build a special house for *Rumah Curhat* (Counseling House). Because it takes a considerable budget and a neat stewardship, and see *Rumah Curhat* which lasted for approximately 6 years there are some *Rumah Curhat* who became a pilot for other districts to always improve themselves. As the object of research in this study, *Rumah Curhat* As- Sakinah and Firdaus have special services and programs to realize the vision of *Rumah Curhat*.

The *Rumah Curhat* As-Sakinah and Firdaus have the same concept in different ways. *Rumah Curhat* As-Sakinah opens every Monday to Friday while *Rumah Curhat* Firdaus opens the service every Friday. However, both *Rumah Curhat* fell open offices outside the office if needed by the community. This is useful in cases of domestic violence outside of office.

a. Mechanism of Home Service Establish As-Sakinah in Handling Cases of Domestic Violence in Kalirejo Village Dukun Sub-district.

Procedural community who want to complain the problem comes first to the office of *Rumah Curhat* (Counseling House), completing the administration by filling the identity if the queue then other visitors can read a book in a small library that provides books about family and other knowledge or waiting in the waiting room. After that, visitors enter the counseling room to consult the counselor, if the wound is found so visitors can be checked in the physical examination room. Each counselor has a case book to write each time the counselor after performing mentoring or counseling activities to the client. In

⁹⁶ Rohmah, *Interview* (Gresik, January 11th 2018).

accordance with the existing *Rumah Curhat* in the district, *Rumah Curhat As-Sakinah* is quite ideal. There is space counseling, small library, a registration to register, living room, physical examination room.⁹⁷

The counseling process cannot stop at a single meeting, the average counseling process is three to four times for mentoring until the counselor feels the problem is completely over. The mentoring process is carried out until the victim is completely free of trauma or until the violent actor and regrets his actions. This is confirmed by the facts that the counselor can as long as the case or information of the client continues to exist. Every time a client comes to the *Rumah Curhat As-Sakinah*, the client must keep an administrative book and the counselor keeps writing the progress data of the case in order to be monitored by *Rumah Curhat* district when there is a visit from *Rumah Curhat* district.

In order to run *Rumah Curhat* program as the first rescuer institution in case of domestic violence, *Rumah Curhat As-Sakinah* has activity program to develop *Rumah Curhat* and achieve vision of mission which aspired. Mechanism of case handling through *Rumah Curhat* there are two parts namely service of *Rumah Curhat* and referral case.

Mechanism of House of Representation service is by classifying cases of domestic violence into four groups, namely physical violence, psychic violence, sexual violence, and neglect of households according to cases that occurred in the village. Referral mechanisms are the final settlement if the *Rumah Curhat* needs to refer cases of domestic violence to the district. Referring to the mechanism of

⁹⁷ Iliyanah, *Interview* (Gresik, 11 Januari 2018).

handling cases of domestic violence at the district level, the victim or family member of the victim or the community can report the case with *Rumah Curhat*, in accordance with the role of the counselor of *Rumah Curhat* as the facilitator of the case can facilitate the access of referrals according to the needs of the victim if the victim's family has been handled by *Rumah Curhat* through mediation, counseling, and unresolved cases will be referred to P2TP2A Gresik.

Some programs that have been implemented by *Rumah Curhat* As-Sakinah include socialization of counseling program about domestic violence and family sakinah held one year twice. This program is very useful to increase knowledge of people who do not know the nature of violence in the household. Many people know that domestic violence is beating and kind, whereas there is psychic, sexual and financial as well. So by counseling to make people know more about what is included domestic violence, how to solve the problem so as not to happen violence.

Another activity as a preventive effort against domestic violence is to install posters in every corner of the road to love the family and help preventing cases of domestic violence. With the poster in every corner of the road people will read a lot and will indirectly know the contents of the poster not to commit acts of violence against the family.

Rumah Curhat has several client handling programs such as counseling, consultation and mediation. Counseling activities are carried out when the client comes alone to the counselor so between the counselor and the client only, the mediation is done if two troubled parties come to *Rumah Curhat* to solve the

problem. While the consultation is done when the client wants to get advice to the counselor about the family.⁹⁸ With some of these programs *Rumah Curhat* seeks to prevent domestic violence and handle cases to protect victims, especially women and children.

b. Mechanism of Home Service Establish Firdaus in Handling Cases of Domestic Violence in Bedanten Village Bungah Sub-district.

As same as *Rumah Curhat* As-Sakinah, Service within the office, can be done with the client directly come to the office of *Rumah Curhat* Firdaus. Then register in the administration for the process of data collection, after completion in the administrative part of the client can go directly to the section or counseling room to consult or story to the counselor, if the line is waiting for the guests room or by reading a book in a small library or when bringing children can visit the children forum room.

Each counselor has a case book to write each time a counselor after performing mentoring or counseling activities to the client. If the case of the client is quite easy as about the symptoms of violence then with one-time come cases can be resolved, but if the case is true there are victims then we need several times to accompany until the victim is completely free of trauma. And during the period of the aforementioned client still have to fill the administration book while counselor write book progress case.

Rumah Curhat Firdaus has implemented several programs established by *Rumah Curhat* district by conducting socialization of prevention of domestic

⁹⁸ Rohmah, *Interview* (Gresik, January 11th 2018).

violence, socialization of children forum of Bedanten Village, socialization of prevention of trafficking of women and children, training on domestic violence, case handling.

Socialization activities purpose to prevent domestic violence. Many people assume that violence in the home includes only physical violence such as beatings. Thus, with the *Rumah Curhat* this can make people more aware of other violence such as psychological violence, sexual and economic community finally got knowledge about how to avoid violence against women and children and happy household keys.⁹⁹ *Rumah Curhat* Firdaus does not target the number of times to socialize in one year. Socialization conducted conditionalally, for the year 2016 *Rumah Curhat* Firdaus socialize three times and in 2017 *Rumah Curhat* Firdaus conduct socialization activities once.

From the information obtained from Mrs. A, one of the villagers of Bedanten said that with the socialization activities of many mothers who gain new knowledge about domestic violence such as how to solve family problems, how to prevent violence in the household.¹⁰⁰ Such socialization activities as a preventive activity undertaken by *Rumah Curhat* Firdaus in an effort to prevent domestic violence.

To increase the counselor's expertise, the board of *Rumah Curhat* Firdaus participates in counselor training held by Bungah Sub-district or District. These activities are intended to make the counselors of *Rumah Curhat* have basic knowledge in providing counseling, mediation, and mentoring to clients.

⁹⁹ Wiwin, *Interview* (Gresik, Febuary 19th 2018).

¹⁰⁰ A, *Interview* (Gresik, Febuary 19th 2018).

Counselor training is very needed to see the counselors *Rumah Curhat* on average is a public figure who is less aware of counseling techniques in general.¹⁰¹

The next *Rumah Curhat* Firdaus program is counseling, consultation, mediation and trauma healing. Counseling activities are carried out when the client comes alone to the counselor so between the counselor and the client only, the mediation is done if two troubled parties come to *Rumah Curhat* to solve the problem. While the consultation is done when the client wants to get advice to the counselor about the family and trauma healing done to heal the victims of trauma by building motivation to rise from adversity.

c. Counseling and Advisory Techniques by the *Rumah Curhat* As-Sakinah and *Rumah Curhat* Firdaus.

As mentioned before, *Rumah Curhat* has a cadre or caretaker who becomes a counselor. All *Rumah Curhat* should have a relaxing soul and a friendly nature so that people who complain or report are not afraid or awkward. The Counselor of *Rumah Curhat* is also prepared from the people who have been selected by the village apparatus and the PKK management as the right person to assist the community in solving the problem. The service technique should also be appropriate so that problems can be quickly resolved. To apply appropriate counseling techniques, the *Rumah Curhat* counselors have an agenda for counseling and mediation training held by the District PKK at least twice a year. The science that counselors get can be practiced when solve cases of violence in their respective villages.

¹⁰¹ Masfufah, *Interview* (Gresik, February 19th 2018).

Some counseling techniques that counselors use in dealing with violent cases are psychoanalytic, behavioral, and cognitive approaches.¹⁰² The psychoanalytic approach is done by reshaping the client's personality structure by restoring the unconscious into a conscious mind. The technique of psychoanalysis counseling is done by way of clarifying the client's mind from the experiences of the day to return to the past, then counselor to explain the meaning of the behavior manifested in dreams so that clients can digest new material and accelerate the process of awakening. Then the counselor gives the client the opportunity to explore unsolved issues and let the client to find the reason and interpret it to reconstruct the personality.¹⁰³

The goal of psychoanalytic therapy is to reshape individual structures by creating awareness that the client does not realize. Psychoanalytic therapy encourages the client to tell an unfinished problem in the past with an influential person. In psychoanalytic therapy the counselor tries to open the veil of the problem through awareness of the client so that the client himself who finds the core of the problem. The causes of the violence occur, the mistakes made, the actual problems faced, the counselor helps analyze them and the client plays a role in choosing a solution.

In the case of domestic violence, the counselors of *Rumah Curhat* who have been provided with counseling science apply in an each way. Something is done by affecting the client to wake up on their own. As a trusted person or village leader, the counselor is able to influence the client to be open to the

¹⁰² Masfufah, *Interview* (Gresik, Febuary 19th 2018).

¹⁰³ Sofyan S.will, *Konseling Keluarga*, 94.

problems faced by the client, the counselor guides the client to tell about the past before the problem occurs and with the client to analyze the root of the problem to find the core problem. If the core of the problem lies with the client then the counselor attempts to guide the client to change some unfavorable client behavior and if the core of the problem lies with the perpetrator then the counselor attempts to mediate the family. It is intended that the problem is quickly completed and with the presence of two parties it will found the right solution agreed by both parties to prevent domestic violence from happening again between them.

Another therapy used by counselors to handle clients at *Rumah Curhat* is behavioral therapy or behavioral therapy. In counselor behavior therapy more work or in control because in this therapy counselor acts as a teacher or mentor to mention behavior, choose a reasonable purpose, lead and guide the family to change the behavior that is not appropriate.¹⁰⁴ Counselors also play a role in assessment to assist clients in maintaining positive behaviors gained after counseling, and overcoming negative behaviors to prevent relapse.

The stages of behavioral counseling are the analysis of problematic client behavior, the behavior is considered as the cause of the domestic violence problem, between the counselor and the client discussing the behavior associated with the objectives of the circumstances required for a change, then the counselor and the client formulating the desired goal achieved and determined learning strategies to help clients achieve the desired behavioral change. Then the client implements counseling techniques in accordance with the problems experienced,

¹⁰⁴ Gerald Corey, *Teori & Praktek Konseling & Psikoterapi*, 198.

if the client is able to change the character or negative behavior the counselor should keep monitoring until the client really felt changed for the better.

Behavioral therapy is usually used to determine the negative behavior that may be done by the client so that there is violence in the household. The counselor carefully starts the counseling and listens to the client's complaints, if the counselor discovers any discrepancies and is considered a source of problems caused by the client then the counselor will guide the client to change the negative behavior. The behavioral therapy stage is short enough if the counselor can take the heart of the client and the client really trusts the counselor as his mentor to make behavioral changes. At *Rumah Curhat*, counselor is a favorite figure favored by the community, it makes counseling often run smoothly. If the counselor is not sufficient in solving the problem then the responsible *Rumah Curhat* and even Head of Village who will step in and help find solutions to domestic violence does not happen again.

Counselors of the *Rumah Curhat* As-Sakinah and Firdaus repeatedly get the problem because the main is a negative mindset so that violence in the household happens. In this case cognitive counseling can be applied, the counselor first hears the story by the client. If the counselor captures the negative thoughts of the client is repeatedly done then counselor can perform cognitive therapy on the client. First of all, the client is taught to identify distorted aberrations through a process of self-evaluation, the counselor evokes the client's thoughts and engages in discussion so that the client can find errors that need to be fixed in his or her mindset. Clients learn how the mind affects feelings and behaviors so that

clients automatically do things that are not good. Then the counselor and the client look for alternatives to identify the barrier channel between the mind and feeling with the execution of the activity so that the client can begin to improve his mindset.

Counseling against perpetrators of violence is also needed to prevent violence and help alert the perpetrators to violence not to happen again. *Rumah Curhat* As-Sakinah and Firdaus have several techniques in reviving the perpetrators of violence. Based on the knowledge gained from the seminars and training that have been followed, the awareness-raising technique can be done with the consent of the perpetrator who wants to change.

Assistance to the violent movement is also needed to help and help make that do not happen again. The House of *Curhat* As-Sakinah and Firdaus have several techniques in reviving the perpetrators of violence. Based on the knowledge gained from the seminars and training that have been followed, awareness techniques to enable can be done with a focus that wants to change. Some processes by counselors and others, in this process, highlight the individual processes, find their weaknesses, and strengths, by enforcing negative behavior.

Manage thoughts and negatives, this is done with helpful cognitive therapy. There are two known ways in cognitive therapy. The first way is to manage negative and irrational thoughts into constructive thoughts. This stage of the way is to introduce understanding that one of the factors needed to develop, an unusual mindset into something positive, and a better way. The second way is the structured arrangement approach. It covers the problems that exist within,

mapping out issues that are reviewed from various things, and solving problem-solving steps. Then managing the conflict, actively seeking solutions to any disagreements. Managing conflicts is done with the individual goal of achieving conflict. Anger management, managing anger is the right approach for temperamental people. Bringing clients to awareness that responsibility, stress, aggressive behavior is a state that can be raised and restored. The client is invited to realize that he has the skills to delay anger and eliminate it.

The client is then driven to emotional control. Train relaxation and help us think clearly, it is also useful for preventing acts of violence. The last process is to let go of violence. After the meeting, clients and counselors need to reflect on the learning process that has been done to find out how many clients find and find the right gender equality, human rights, the consequences of violence and its legal consequences.

Equipped with counseling techniques, as an effort to prevent domestic work required preventive activities. *Rumah Curhat As-Sakinah* and *Firdaus* have innovative activities to transform society by putting up posters on every street corner that invites families to love and help cases of domestic violence. Using senior media in the village for socialization such as wife lecture conferences, organizing seminars on preventing and handling domestic violence, and *sakinah* family seminars. Some preventive activities are very beneficial to the community in order to move the household and provide new knowledge to the community about violence and family *sakinah*.

Rumah Curhat Firdaus also provide trauma healing to victims of violence.¹⁰⁵ Trauma healing is a traumatic recovery from the past, in this case the trauma of domestic violence. The process through which trauma healing occurs in victims is by developing, yoga, sports, and spiritual activities such as recitation. These activities are expected to strengthen the suffering of the soul, train emotions, and also change the patterns of thought for the better. People who will recover from the trauma of violence ever gained.

With the presence of *Rumah Curhat* in Gresik District, the community is more sensitive and involved in prevention and handling violence in the household. As the early *Rumah Curhat* function used as the first step to reach the severity level, it became the victim's companion to explore the trauma and to make the family harmonious again.

¹⁰⁵ Djannatin, *Panduan Monitoring*, 13.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

Based on data, the results of research and discussion, that refers to the previous formulations of problems, can be summarized as follows:

1. *Rumah Curhat* in Gresik District focuses for domestic violence due to several reasons. First, the social condition is not balance. Actually, social condition of religion and education in Gresik District is good, and then increase the social interaction, makes the society has the opportunity to leave their religious and social activities. And the impact is the appearance the family problems such as communication problems that often cause to domestic violence. Second, the Gresik District government want to create the purpose of article 15 of Law Number 23 Year 2004 that concerned about the abolition of domestic violence.
2. *Rumah Curhat* has several innovative programs as an effort to prevent domestic violence, such as putting in anti- domestic violence posters along on village road, organizing the seminar of anti-domestic violence and to

be *sakinah* family. For handling the cases of domestic violence, *Rumah Curhat* As-Sakinah dan Firdaus opens the service in office and outside office. In counseling service, the counselor of *Rumah Curhat* has several strategies that use counseling theories which learned from the training by *Rumah Curhat* district such as psychoanalytic therapy, therapy, behavior and cognitive according to client's need. The subject of domestic violence who want to change personality better can also report *Rumah Curhat* with for asking the solutions to change the attitude which caused violence. *Rumah Curhat* also open the mediation between the victim and the subject, if neither of them found solution so *Rumah Curhat* will make letter of case referral to District and the case can be handled by P2TP2A.

B. Suggestion

Based on the above statements, there are some things that have to be conveyed as a suggestion to some parties, as follows:

1. For the society of Gresik District have to know that *Rumah Curhat* has been established to reach a *sakinah* family and avoid domestic violence. Hopefully, the presence of *Rumah Curhat* in Gresik District can be more evenly spread to each village because till nowadays, although it was recommended by PKK of Gresik District only a few villages in each sub-district that have officially established *Rumah Curhat*.
2. For administrators of *Rumah Curhat* in the District of Gresik, especially *Rumah Curhat* As-Sakina and *Rumah Curhat* Firdaus to more optimize the performance for increasing the efforts to prevent domestic violence

through innovative activities, such as *sakinah* partner competition, holding a family seminar for young people as candidates the bride and groom.



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R, *Interview*, Gresik, Rumah Curhat, 2018.

Rohmah, *Interview*, Gresik, Rumah Curhat, 2018.

Wiwin Astutik, *Interview*, Gresik, Rumah Curhat, 2018.



APPENDIXES



Interview Guideline For Chairman of *Rumah Curhat* (Counseling House)

The Role of Counseling Institution for Handling Domestic Violence (Study at *Rumah Curhat* As-Sakinah and Firdaus in Gresik District)

1. *Kapan Rumah Curhat di Kabupaten Gresik di bentuk?* (When is the *Rumah Curhat* in Gresik District created?)
2. *Bagaimana awal dibentuknya Rumah Curhat di Kabupaten Gresik?* (How early the formation of *Rumah Curhat* in Gresik City?)
3. *Kapan Rumah Cuhat As-Sakinah/Firdaus dibentuk?* (How was the *Rumah Curhat* created?)
4. *Apa visi misi dibentuknya Rumah Curhat?* (What is vision and mission of *Rumah Curhat* ?)
5. *Bagaimana kondisi sosial masyarakat Desa Kalirejo/Desa Bedanten?* (How was Social condition of Kalirejo/ Bedanten Village citizen?)
6. *Bagaimana proses pemilihan pengurus Rumah Curhat As-Sakinah/Firdaus?* (How process selection of committee *Rumah Curhat* As-sakinah/Firdaus?)
7. *Bagaimana sistem pelayanan Rumah Curhat As-Sakinah/Firdaus?* (How the service System of *Rumah Curhat* As-sakinah/Firdaus?)
8. *Apa saja fasilitas Rumah Curhat As-Sakinah/Firdaus?* (What are the facility of *Rumah Curhat* As-sakinah/Firdaus?)
9. *Apa saja program Rumah Curhat As-Sakinah/Firdaus?* (What are the programs of *Rumah Curhat* As-sakinah/Firdaus?)

Interview Guideline For Counselor of *Rumah Curhat* (Counseling House)

The Role of Counseling Institution for Handling Domestic Violence (Study at *Rumah Curhat* As-Sakinah and Firdaus in Gresik District)

1. *Bagaimana awal berdirinya Rumah Curhat As-Sakinah/Firdaus?* (How early the formation of *Rumah Curhat* As-Sakinah/Firdaus?)
2. *Bagaimana proses terpilihnya konselor Rumah Curhat As-Sakinah/Firdaus?* (How process selection of counselor *Rumah Curhat* As-sakinah/Firdaus?)
3. *Bagaimana perkembangan Rumah Curhat As-Sakinah/Firdaus?* (How is establishment of *Rumah Curhat* As-sakinah/Firdaus?)
4. *Sejak kapan Rumah Curhat As-Sakinah/Firdaus memiliki kantor?* (When *Rumah Curhat* As-sakinah/Firdaus has a office?)
5. *Bagaimana proses pendaftaran klien Rumah Curhat?* How the registration process of *Rumah Curhat* client? Apa saja program *Rumah Curhat* As-Sakinah/Firdaus? (What are the programs of *Rumah Curhat* As-sakinah/Firdaus?)
6. *Bagaimana konselor melakukan pendampingan terhadap klien Rumah Curhat?* (How does the counselor provide assistance to the client?)
7. *Apakah konselor Rumah Curhat As-Sakinah/Firdaus sebelumnya telah mengetahui jenis konseling?* (Does counselor *Rumah Curhat* As-Sakinah/Firdaus know about the types of counseling?)
8. *Apakah Rumah Curhat As-Sakinah/Firdaus memiliki program khusus untuk masyarakat muda sebagai upaya pencegahan terhadap kekerasan dalam rumah tangga?* (Does the *Rumah Curhat* have a special program for young people to prevent domestic violence?)

9. *Apa tanggapan Ibu sebagai konselor mengenai adanya Rumah Curhat?*
(What your opinion as a counselor about *Rumah Curhat*?)



Interview Guideline For Client of *Rumah Curhat* (Counseling House)

The Role of Counseling Institution for Handling Domestic Violence (Study at *Rumah Curhat* As-Sakinah and Firdaus in Gresik District)

1. *Sejak kapan Ibu mengetahui adanya Rumah Curhat?* (When did you know about *Rumah Curhat*?)
2. *Apa saja program Rumah Curhat yang Ibu ketahui?* (What are the programs of *Rumah Curhat* that you know?)
3. *Pernakah anda melaporkan kasus di Rumah Curhat As-Sakinah/Firdaus?* (Have you reported the case to *Rumah Curhat* As-Sakinah/Firdaus?)
4. *Bagaimana proses pendaftaran kasus di Rumah Curhat As-Sakinah/Firdaus?* (How the process of registration case in *Rumah Curhat*?)
5. *Bagaimana pelayanan pengurus Rumah Curhat As-Sakinah/Firdaus?* (How about the service in *Rumah Curhat*?)
6. *Bagaimana proses pendampingan konselor Rumah Curhat As-Sakinah/Firdaus?* (How the process of counseling by counselor *Rumah Curhat*?)
7. *Puaskah anda terhadap pelayanan Rumah Curhat As-Sakinah/Firdaus?* (Are you satisfied with the service of *Rumah Curhat*?)
8. *Apa program Rumah Curhat As-Sakinah/Firdaus yang paling menarik?* (what the most interesting program in *Rumah Curhat*?)
9. *Pernakah anda mengikuti program tersebut?* (Have you followed it?)

List of Interview

No.	Name	Position
1.	Rohmah	The Chairman of Rumah Curhat As-Sakinah and counselor
2.	Wiwin Astutik Majid	The responsibility of Rumah Curhat Firdaus and counselor
3.	Masfufah	The Chairman of Rumah Curhat Firdaus and counselor
4.	Iliyanah	The counselor of Rumah Curhat As-Sakinah
5.	F	The client of Rumah Curhat As-Sakinah
6.	M	The client of Rumah Curhat As-Sakinah
7.	A	The client of Rumah Curhat Firdaus
8.	R	The client of Rumah Curhat Firdaus

Pictures



Rumah Curhat As-Sakinah Kalirejo Vilage, Dukun Sub-district



Interview with Mrs. Rohmah as a Chairman of *Rumah Curhat As-Sakinah*



Interview with Mrs. Rohmah as a Chairman of *Rumah Curhat* As-Sakinah



Interview with Mrs. Rohmah as a counselor and Mrs. Iliyanah as counselor



Counseling Room in Interview with Mrs. Rohmah as a Chairman of *Rumah Curhat* As-Sakinah



The room for physical examination



The small library in Rumah Curhat As-Sakinah



Rumah Curhat Firdaus Bedanten Village



Interview with Mrs. Wiwin Astuti Majid as a responsibility and counselor of *Rumah Curhat As-Sakinah*



Interview with Mrs. Masfufah as a Chairman of *Rumah Curhat As-Sakinah* and counselor



The living room in *Rumah Curhat* Firdaus Bedanten Village



The administration room in *Rumah Curhat* Firdaus Bedanten Village



The small library in *Rumah Curhat* Firdaus Bedanten Village



PEMERINTAH KABUPATEN GRESIK
BADAN PERENCANAAN PEMBANGUNAN, PENELITIAN DAN
PENGEMBANGAN DAERAH (BAPPEDA)

Jl. Dr. Wahidin Sudirohusodo No. 245 Telp. 3952825 – 30 psw. 209, 3952812
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GRESIK

Gresik, 4 Oktober 2017

Nomor : 070/526/437.71/2017
Sifat : Penting
Lampiran : -
Perihal : Rekomendasi Ijin Penelitian
Survey/ Research/KKN

Kepada
Yth. Sdr. Wakil Dekan Bidang
Akademik, Fakultas Syariah
Universitas Islam Negeri
Maulana Malik Ibrahim

di -
Malang

Dasar :

1. Peraturan Daerah Kabupaten Gresik Nomor 12 Tahun 2016 tentang Pembentukan Perangkat Daerah Kabupaten Gresik;
2. Peraturan Bupati Gresik Nomor 67 Tahun 2016 tentang Kedudukan, Susunan Organisasi, Tugas, Fungsi dan Tata Kerja Badan Perencanaan Pembangunan, Penelitian dan Pengembangan Daerah Kabupaten Gresik;
3. Surat dari Wakil Dekan Bidang Akademik, Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim di Malang Nomor: Un.3/TL01/2268/2017 tanggal 3 Oktober 2017 Perihal Pra-Penelitian.

Maka dengan ini Badan Perencanaan Pembangunan, Penelitian dan Pengembangan Daerah Kabupaten Gresik menyatakan tidak keberatan atas dilakukannya kegiatan yang dilakukan oleh:

1. Nama : Karimatul Maulidah
2. NIM/NIK/NIDN : 14210041
3. Pekerjaan : Mahasiswa
4. Alamat : Dsn. Grogol Masangan 100 RT.018
RW.008 Desa Masangan Kecamatan
Bungah Kabupaten Gresik
5. Keperluan dilakukannya : Untuk Melaksanakan Penelitian dengan Judul
survey/penelitian/KKN "Peran. Sosiologis Rumah Curhat Terhadap
Penanggulangan Kekerasan dalam Rumah
Tangga Di Kabupaten Gresik"
6. Tempat melakukan : Kab. Gresik
survey/penelitian/KKN
7. Waktu Pelaksanaan : 4 Oktober 2017 - 4 Januari 2018
survey/penelitian/KKN
8. Peserta/Pengikut : -

Dalam melakukan kegiatan survey / research / penelitian agar memperhatikan hal-hal sebagai berikut :

1. Sebelum dan setelah dilaksanakannya survey / research / penelitian diwajibkan melapor kepada Instansi terkait;
2. Tidak diperkenankan melaksanakan kegiatan lain diluar kegiatan survey / research / penelitian yang dilakukan;
3. Setelah melakukan survey / research / penelitian selambat - lambatnya 1 (satu) bulan agar menyerahkan 1 (satu) ex. / buku hasil survey / research / penelitian kepada Bupati Gresik melalui Badan Perencanaan Pembangunan, Penelitian dan Pengembangan Daerah Kabupaten Gresik.

Demikian rekomendasi ijin penelitian / survey / research ini dibuat, untuk dapat dipergunakan seperlunya.

**A.n. KEPALA BADAN PERENCANAAN PEMBANGUNAN,
PENELITIAN DAN PENGEMBANGAN DAERAH (BAPPEDA)
KABUPATEN GRESIK**

Kabid. Penelitian dan Pengembangan



JUNI BUDI ASTUTI, SP

Pembina

NIP. 19640605 199302 2 002

Tembusan :

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2. Yth. Sdr. Camat Dukun Kab. Gresik;
3. Yth. Sdr. Camat Bungah Kab. Gresik;
4. Yth. Sdr. Kepala Desa Kalirejo Kec. Dukun Kab. Gresik.
5. Yth. Sdr. Kepala Desa Bedanten Kec. Bungah Kab. Gresik.
6. Arsip

**RUMAH CURHAT AS SAKIINAH
DESA KALIREJO
KECAMATAN DUKUN
TAHUN 2018**

SURAT KETERANGAN

Nomor : 01/Rmchrht.assakiinah/III/2018

Yang bertanda tangan dibawah ini kami :

Nama : ROHMAH

Jabatan : Ketua Rumah Curhat As Sakiinah Desa Kalirejo.

Menerangkan dengan sebenarnya bahwa :

Nama : KARIMATUL MAULIDAH

Nim : 1421 0041

Jurusan : Mahasiswi Fakultas Syariah Di Universitas Islam Negeri
Maulana Malik Ibrahim Malang

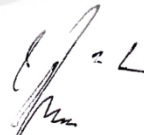
Telah mengadakan penelitian di Rumah Curhat As Sakiinah Desa Kalirejo Kecamatan Dukun Kabupaten Gresik pada Bulan 10 Januari 2018.

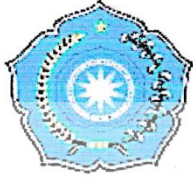
Demikian Surat Keterangan ini dibuat dengan sebenarnya dan dapat dipergunakan sebagaimana mestinya.

Mengetahui
Ketua Tim Penggerak PKK Desa Kalirejo

Kalirejo, 10 Januari 2018
Ketua Rumah Curhat As Sakiinah


MAFRUCHAH


ROHMAH



**TIM PENGGERAK
PEMBERDAYAAN KESEJAHTERAAN KELUARGA
(PKK)**

**DESA BEDANTEN KECAMATAN BUNGAH KABUPATEN GRESIK
Jl. Raya Bedanten No. 01 Telp. 085100898912 Kode Pos 61152**

SURAT KETERANGAN
NO. 4 / SKR/PKK-DES/III/2018

Yang bertanda tangan dibawah ini :

Nama : NY. WIWIN ASTUTIK MAJID
Jabatan : Ketua TP. PKK Bedanten
Tempat, Tanggal Lahir : Gresik, 29 Juni 1965
Alamat : Jl Maskumambang RT 11 RW IV No. 12
Bedanten

Menerangkan dengan sebenarnya bahwa :


Nama : KARIMATUL MAULIDAH
Tempat, Tgl Lahir : Gresik, 7 September 1996
NIM : 14210041
Fakultas/ Jurusan : SYARIAH /AL-AHWAL AL-SYAKHSHIYYAH

Benar-benar telah mengadakan penelitian di Rumah Curhat FIRDAUS
Bedanten Bungah Gresik pada bulan Pebruari s/d Maret 2018.

Demikian surat keterangan ini kami buat untuk dipergunakan sebagai mana
mestinya

Gresik, 16 Maret 2018

Ketua TP. PKK Bedanten



Ny. WIWIN ASTUTIK MAJID



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
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Terakreditasi "A" SK BAN-PT Depdiknas Nomor : 157/BAN-PT/Ak-XVI/S/VI/2013 (Al Ahwal Al Syakhshiyah)
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No.	Day/Date	Subject of Consultation	Signature
1.	November 22 th 2017	Proposal	
2.	November 27 th 2017	Proposal	
3.	November 29 th 2017	Review Proposal	
4.	December 01 st 2017	Acc Proposal	
5.	January 10 th 2018	Chapter 1, 2 and 3	
6.	January 30 th 2018	Review Chapter 1, 2 and 3	
7.	February 15 th 2018	Chapter 4 and 5	
8.	February 26 th 2018	Review All Chapter	
9.	March 28 th 2018	Abstract	
10.	April 04 th 2018	ACC Chapter 1-5 and Abstract	

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