

## Conflict Resolution on Violence Behavior in Yogyakarta

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**Abstract:** The study aims to analyze conflict resolution on domestic violence behavior (KDRT) in Yogyakarta. The study results stated that the presence of domestic violence cases in Yogyakarta was considered small with the comparison of the population in the area. Meanwhile, the case of domestic violence in Yogyakarta was caused by factors such as stress due to domicile in the Metropolitan City; work environment; economy, and other factors. In order to take preventive measures against domestic violence behavior, mediation is needed. The concept of Islamic mediation in Indonesia is authorized by Badan Penasihat, Pembinaan, dan Pelestarian Rumah Tangga (the Household Advisory, Guidance, and Preservation Agency) or BP4. BP4 can mediate ongoing cases with spouses that impact domestic violence behavior. Meanwhile, the anticipation of harmful impacts on children as victims of domestic violence can be done through interpersonal communication; namely, the closest family communicates intensely with children through three steps; firstly, provide physical and mental strengthening; secondly, accompanying children as long as the domestic violence case has not been completed; thirdly, strengthen the spiritual side of the child. Such an effort is one of the anthropological and sociological resolutions of domestic violence conflicts.

**Keywords:** conflict resolution, domestic violence, mediation

### Introduction

The existence of domestic violence behavior or what is known as "KDRT" in Yogyakarta is becoming the concern of all elements of society. Through the Office of Women's Empowerment, Child Protection and Population Control, Religious Courts, community organizations and the general public, the government must always cooperate in reducing the number of domestic violence. This effort has not been maximal as long as there is no cooperation partner with the party concerned.

The Yogyakarta government through (Bappeda 2021) reported that 1,172 domestic violence cases occurred during 2017. This decreased to 919 cases in 2018 (Eskawati and Endarto 2018). Then in 2019, (Bappeda 2021) recorded 890 cases. Furthermore, 671 cases in 2020 and 369 cases until October 2021. Such data fluctuate with the turn of the year. This figure is considered small, with an average population of 3,882,288 as of February 2021 (BPS 2021). From such cases of domestic violence, further (Bappeda 2021) classify cases of domestic violence as follows;

Table 0.1 Prevalence of Domestic Violence in Special Region of Yogyakarta

No	Elemen	2017	2018	2019	2020	2021
1	Prevalence of violence against girls & boys aged 0-17 years	-	-	0,52%	0,44%	0,06%
2	The proportion of women and girls experiencing domestic violence	-	-	0,37%	0,31%	0,05%
3	The proportion of women and girls experiencing non-domestic violence	-	-	0,27%	0,24%	0,04%
4	The proportion of victims of violence against women who received comprehensive services	-	-	100%	100%	100%

Source; <http://bappeda.jogjaprov.go.id>

This phenomenon shows that domestic violence in Yogyakarta from year to year tends to fluctuate and decrease. Since 2019 with a percentage of 0.37% to 0.31% in 2020, and until now in 2021 to 0.05%. Such numbers have reasonable accuracy as described in table 0.1. The decline in this number has not shown an indicator of the Yogyakarta government's success in alleviating domestic violence cases, considering that Yogyakarta has a high index of educated and religious people.

Domestic violence, as described in the PKDRT Law No. 23 of 2004, is all behavior towards a person, especially a woman, which causes physical, psychological, sexual misery or suffering, and or neglect in the household, and also includes coercive intimidation or institutional deprivation of liberty in domestic life (President 2004). In the Act, domestic violence behavior is classified into four parts; 1) physical violence; 2) psychological violence; 3) sexual violence, and 4) economic violence. Quoting (Ismiati 2020) is referred to as domestic violence if the husband commits one of the violence. On the other hand, domestic violence is an attempt by a husband and wife, both male and female, to take over a superior position in the household. The perpetrator takes overpower over freedoms, rights, and obligations in physical and non-physical forms (BadriyahKhaleed 2018).

It is not yet known with certainty the conflict resolution over the decline in domestic violence cases in the unique region of Yogyakarta in the last three years. The

government, through community collaboration, is taking preventive measures to reduce the number of domestic violence cases in the province through normative mediation against domestic violence perpetrators before an appeal to the court. As reported in the *Jogja Daily* (Jalu Rahman 2021), in his explanation, domestic violence cases in the Special Region of Yogyakarta for the last two years 2020-2021 were against the backdrop of the Covid-19 pandemic. During the pandemic, psychological and social pressures are triggering factors for domestic violence.

The phenomenon of domestic violence behavior in the Special Region of Yogyakarta Province cannot be separated from the Anthropology and Sociology discourse. Anthropology is a discourse that uncovers factors of human behavior on personal urges to commit acts of violence, while sociological discourse as facts and social realities in which actors engage in social interactions to trigger acts of violence based on dominant factors, such as the economy. On the other hand, Anthropology and Sociology discourse can be a conflict resolution approach to domestic violence behavior. Solving social problems with efforts that are born from the individual and social. These two approaches are essential to do in order to become a medium for conflict resolution on domestic violence behavior. These two approaches can be taken into consideration by the government and the community to suppress the increase in the number of domestic violence in Yogyakarta. The leading research formulation is operated into three research questions; 1) What causes of domestic violence in the Special Region of Yogyakarta? 2) What is the role of mediation to make peace in Islamic perspective?; 3) how do we anticipate the destructive impact for children through mediation?

This study aims to describe conflict resolution on domestic violence behavior in the Special Region of Yogyakarta. Then in more detail, the objectives of this research are 1) to explain the causes of domestic violence in the Special Region of Yogyakarta; 2) explain the concept and procedure of mediation in Islam as an effort to reconcile domestic violence; 3) explain the preventive efforts for the harmful impact on children through mediation.

## **Method**

This type of research is qualitative. While the approach used in Anthropology and Sociology. Primary research data in the form of the prevalence of domestic violence cases (KDRT) taken from the Bappeda of DIY Yogyakarta Province for the last five years starting in 2017; 2018; 2019; 2020; and 2021. Researchers also take secondary data from various studies that have been published on e-journal pages for the last five years. The data collection technique used was done with documentation. Researchers systematically documents the data on domestic violence cases, which is then used for data analysis. The data analysis is carried out with a system; First, collect domestic violence data from various sources. Second, reducing the data. Third, presenting data on domestic violence quantitatively. Fourth, analyzing data, explaining, and reasoning argumentatively on domestic violence cases in Yogyakarta Special Region using approaches and theories relevant to the research.

## **Discussion**

### ***Domestic Violence (KDRT)***

Domestic Violence (KDRT) as referred to in the PKDRT Law no. 23 of 2004, is all behavior towards a person, especially a woman, which causes physical, psychological, sexual misery or suffering, and or neglect in the household, and also includes coercive intimidation or institutional deprivation of liberty in domestic life (President 2004). Quoting (Ismiati 2020), is referred to as domestic violence, if the husband commits one of the violence. On the other hand, domestic violence is an attempt by a husband and wife, both male and female, to take over a superior position in the household. The perpetrator takes overpower over freedom, rights, and obligations in physical and non-physical forms (BadriyahKhaleed 2018).

Furthermore, (Alejo 2014) describes domestic violence as violence against married couples. This violent behavior can be expressed through verbal abuse, physical, emotional, and sexual behavior against a person. Domestic violence can occur in all types of race, gender, religion, and sexual orientation in the various cases encountered. Domestic violence behavior can hurt physical and mental health and sustainably occur. Physically, it can cause bruises, fractures, concussions, organ damage, impaired vision, hearing, arthritis, and even permanent disability. Then mentally, domestic violence can cause trauma, psychological pressure, depression, and memory loss (Setyaningrum and Arifin 2019). This includes household neglect behavior, namely the behavior or actions

of a person who neglects household members. In fostering a household, the head of the household/husband is obliged to provide a living, *ma'isyah*, care for all family members. Domestic neglect also occurs economically; for example, husbands prohibit or restrict family members from working to live a better life. Such behavior does not only refer to the economic side, but also extends to complex violence. In the sense that it is not limited to neglect on the financial side, but neglect that is more general and related to domestic life, such as restrictions on education, health services, and disharmony of attitudes (Santoso 2019).

PKDRT Law No. 23 of 2004 also explains the juridical protection of victims who experience violent behavior (President 2004), among others; 1) every person has the right to a sense of security within himself from various expressions of violence that are contained in the Pancasila philosophy and the 1945 Constitution; 2) All behavior and acts of violence, especially domestic violence, are behaviors that violate human rights. All destructive and discriminatory behavior must be removed; 3) Most domestic violence victims are women. Thus, the state and society must guarantee women's rights to a safe attitude. Women are protected from destructive behavior, discrimination, and behavior that degrades their dignity and status. The behavior and acts of violence committed by husbands against wives can be categorized as criminal acts according to Article 356 of violence (Santoso 2019).

### ***Causes of Domestic Violence in Special Region of Yogyakarta***

Domestic violence is behavior that violates the order of domestic life. (Gusliana 2010) explained the factors causing domestic violence, including; 1) indoctrination of patriarchal culture. Where men feel superior over women who are inferior in all household matters; 2) limited economic supply which supports the sufficiency of household needs; 3) geographical compression of a person's domicile, especially those living in a metropolitan city which causes stress; 4) work environment conditions that demand perfection of work, where this can cause a temperament. Meanwhile (Alimuddin 2014) explained that the most dominant factor in domestic violence behavior was the loss of affection for family members. This factor developed later into the area of economic and social factors.

According to (SilvyDiyana 2021), Yogyakarta is a province with the fastest economic growth. Fast economic growth is not a dominant factor for domestic violence

behavior in the Special Region of Yogyakarta. Data (Bappeda 2021) reports that 1,172 domestic violence cases occurred during 2017. This decreased to 919 cases in 2018 (Eskawati and Endarto 2018). Then in 2019, (Bappeda 2021) recorded 890 cases with an average population of 3,882,288 as of February 2021 (BPS 2021).

Furthermore, 671 cases in 2020 and 369 cases until October 2021. From these data, as many as 35% of domestic violence cases in the Special Region of Yogyakarta from 2017 to October 2021 were due to the stress factor of a person who lives in a metropolitan city, while 20% was due to factors optimal work environment. Meanwhile, economic factors account for 15% of cases, followed by 30% of domestic violence cases with other factors.

This data from (Bappeda 2021) shows how domestic violence cases in the Special Region of Yogyakarta are dominated by the stress factor of someone who lives in a metropolitan city, with a percentage of 35% of the 3,882,288 population. Such data refer to domestic violence cases for four consecutive years from 2017 to October 2021. As a province and city with fast economic growth, Yogyakarta is never devoid of various social and economic activities. These activities then lead to a person's stress level who lives there. Roaring noises, crowds, traffic jams, high mobility are psychological triggers for a person's attitude. The roar in Yogyakarta comes from the sound of passing vehicles. Not to mention when leaving for work activities in the morning and returning home in the afternoon. Traffic congestion feels unstoppable, especially in the City Hall area. From the trade side, shopping places are never empty of visitors. In terms of tourism, all destinations are also crowded. The high level of social mobility is also centralized in the Malioboro area and 0km. Tourists from several cities in Indonesia also enliven the area. Not to mention the tourists from abroad. Activities with high mobility then impact psychological pressure that can lead to stressful behavior and a person's temperament. The perpetrators of domestic violence so easily commit acts of violence to the victims when they are under stress. It is as if the woman/wife at home is an outlet for someone's stress attitude.

It was found that work environment factors triggered a 20% percentage of domestic violence cases in the Special Region of Yogyakarta for the last four years. The people of Yogyakarta have a variety of professions, such as private employees, civil servants, educators, traders, and farmers in the outskirts of the province and some fishermen on the coast. The variety of professions and conditions of the work

environment can trigger a person's attitude and mentality. A person with a comfortable work environment tends to create a comfortable mood—Vice versa. Liputan (Syambudi 2021) in *tirto.id* said that the work environment in the Special Region of Yogyakarta was a trigger for domestic violence, especially during the pandemic. According to him, the pressure of economic needs is not balanced with the income of the population, especially those who work in the trade sector. This makes the work environment uncomfortable. Then private employees and civil servants in offices with high managerial pressure can trigger domestic violence behavior. Employees are required to work optimally following agency targets. If it is not accompanied by appropriate welfare, it will undoubtedly lead to the cognitive behavior of employees. As a result, they vent the nuances in the work environment into domestic life.

Economic factors have also triggered domestic violence behavior in the Special Region of Yogyakarta with a percentage of 20% over the last four years. The data from (Bappeda 2021) is corroborated by data (PA DIY Yogya 2021) which mentions that domestic violence cases in Yogyakarta with economic motives mainly occur in suburban and coastal areas, such as Gunung Kidul Regency and Kulon Progo Regency. Data of Yogyakarta stated that the proletariat and fishers dominate the professions of the periphery and coastal communities (BPS 2021). Poverty in this area shows a high graph compared to other regencies such as Bantul Regency and Sleman Regency. Low yields of crops such as rice and corn are a problem for the community's economic sustainability, especially in 2020 and 2021. Rice prices are dropping, as reported (Nurul Ulya 2021), people are limited in access to work, while the necessities of life are even more so. This brings the feel of the stress of the head of the household. Those squeezed by the economy are more likely to vent their anger on family members.

Meanwhile, the poverty rate in the Yogyakarta City area is shallow. Urban communities dominate those who live in cities. Cases of domestic violence with economic factors are rare in this area. Domestic violence cases in the Special Region of Yogyakarta with a percentage of 30% are due to factors other than the above. These factors are various, such as loss of love of the head of the family, neglect, Long Distance Relationship (LDR), Indonesian Migrant Workers, and early age of marriage. Data (PA DIY Yogya 2021) mentions that the number of domestic violence cases in Yogya is high because of the young age of marriage. Furthermore, (Pangaribowo 2021) explained that early marriage in DIY increased during the pandemic. This impacts the couple's

unpreparedness in carrying out the household, such as immature psychology, and not having a proper job. Such factors trigger family disputes and have an impact on domestic violence behavior. Then the long distance relationship and migran worker factors are generally carried out by coastal communities. Where one of the family couples works in the city area or abroad, the intensity of meeting is significantly less and has an impact on emotional attitudes.

### ***Mediation as an Effort for Peace in Islam***

Efforts to pursue a peaceful and happy family journey, or in other terms *SakīnahMawaddahwaRaḥmah* certainly experience differences for every human being. In other words, every human or couple has a subjective way of creating a happy family. Several factors also impact these efforts, such as economic, educational, and social. All cannot be beaten equally as the whole family should experience happiness.

The journey to a family that is *SakīnahMawaddahwaRaḥmah* will be experienced by married couples. They both became pioneers in creating the family, which their children then followed. It is not easy to go on this journey to achieve success. It requires the patience and piety of a trusted individual. As a result, a happy family will produce love and affection for all family members. Life will be more orderly, economic needs will be met, worship will be orderly, and children will be educated. However, if an unhappy family is not realized, there will be a rift in the household. The impact is the loss of trust between husband and wife, loss of love and affection for others, children who are not taken care of, children's education is not fulfilled, and social pressures that continue to exist. This is what is worried about in the household.

Islam regulates the household's survival so that divorce and domestic violence do not occur. In his projection in Indonesia, this is authorized to the Household Advisory, Development and Preservation Agency or called BP4 which normatively has the role and duty to form a family that is *SakīnahMawaddahwaRaḥmah*. This is mandated in the Articles of Association (BP4 Formulating Team 1961). BP4 can take preventive and accurate measures. Preventive efforts can be carried out by BP4 before the prospective husband and wife get married (Rizkiya and Marhamah 2017). This effort is considered more effective and hits the target object because it provides education on family and marriage law in Islam. BP4 can carry out this effort by partnering with community organizations, KUA, youth organizations, and regional leaders.



In addition, BP4 can also collaborate with non-formal educational institutions such as PKBM and Islamic boarding schools, where the two institutions have a common point in community empowerment in the socio-religious field (Hanafi, n.d.). Curative efforts are efforts made by BP4 in mediating disputes between husband and wife can result in domestic violence and divorce (Marsella 2019). This effort is carried out by BP4 using an anthropological and religious approach by adjusting the client's situation (husband and wife). BP4 with all its partners, conducts psychological coaching and strengthening of clients. Provide an overview of the risks that will occur after the divorce. BP4 also provides an overview of religious normativity regarding domestic violence and divorce from a legal perspective, impact, and complexity of other matters concerning divorce. BP4 does not need to use a juridical approach, because this can encourage clients to divorce (AdiNugroho 2019). Such curative efforts can be carried out with various techniques. The techniques used by the mediator can hit the client so that it becomes the client's consideration to continue the divorce process in the religious court.

In order to carry out curative efforts, BP4 can mediate. Mediation is a peaceful dispute process that involves the assistance of a third party to provide an acceptable solution to the disputing parties, the participation of a third party in dispute resolution between two parties (Marwan 2009). The dispute resolution by mediation is beneficial, because both parties to the dispute (husband and wife) can end the dispute in a fair, peaceful, and mutually beneficial way. Some say, if mediation is unsuccessful, then it is still beneficial because both parties to the dispute (husband and wife) can meet each other in a mediation process. In the meeting, they were able to express and clarify the root causes driving domestic violence, to narrow down the root causes and disputes between the two. Both parties want to end the dispute but have not found the proper format (Darmawati 2014). In the mediation process, more dispute resolution problems arise from the disputing parties, so that the mediator only acts as an assistant to mediate issues disputed by both parties (Salamah 2013).

The purpose and function of mediation are to resolve disputes between the two parties by involving a third party, namely an objective, rational, and impartial (Darmawati 2014). Mediation can lead the two disputing parties to meet a point of dispute which ends with a decision that is considered good according to both. Dispute resolution through mediation can place both parties in the dispute with the same status, in the sense that neither is won or lost (Abbas 2017).

Mediation is the process of reconciling domestic violence cases essential. This effort was made to prevent the parties concerned from continuing to divorce in the Religious Courts. Although in the final step, it was found that many couples chose to divorce after mediation was carried out. They tend to avoid the mediation process and register directly with the Religious Courts with the help of advocates to continue to carry out divorce acts. However, the Act of mediation still has a significant impact. Its role is to bridge the two parties to determine the best way for household reconciliation.

### ***Anticipating Bad Impacts on Children Through Mediation***

The Household Advisory, Development and Preservation Agency or BP4 is a socio-religious institution that collaborates with the Indonesian Ministry of Religion to improve the marriage quality of Indonesian Muslim communities by nurturing, guiding, and protecting them throughout Indonesia (Team Formulating BP4 1961). The preventive efforts carried out by BP4 are not only reconciling between spouses who are in disagreement in the household. BP4 is also authorized to mediate with family members such as relatives and children for further communication and approaches. However, the role of mediation does not have to be addressed by BP4. Mediation can also be done interpersonally through the closest family.

Domestic violence cases in the Special Region of Yogyakarta are indeed relatively small when referring to the population. If this case occurs, it can impact family members and children. The destructive impact of domestic violence behavior can spread to children. As family members of victims of domestic violence, children have the right to legal protection. The state guarantees protection through authorized institutions. In order to protect children as victims of domestic violence, the quick anticipatory step is interpersonal mediation, whether carried out by BP4 or the closest family. Interpersonal communication is a verbal communication process between people, where everyone involved can capture the reactions of others verbally or non-verbally (Dewi and Sudhana 2013). Among the types of interpersonal communication that can be done are dyadic interaction, intimate communication with the closest family and children. The closest family has a significant role in anticipating the negative impact on children who are victims of domestic violence. Children's emotions and psychology can be connected intensely (Sukarno 2017). Furthermore (Nurdin 2020), good communication can indicate the continuity of the family to remain intact. Good communication is effective

communication that provides mutual openness, support, empathy, equality and a positive attitude.

The closest family can do the steps for interpersonal communication: First, provide physical and mental strengthening. Physical strengthening in the form of helping physical health as much as possible. Mentally strengthening the closest family can motivate and build positive stigma for children. Instill positive behavior that occurs in the family, even though parents are caught in domestic violence, so that children do not become entangled with destructive behavior. Second, assisting as long as the case of domestic violence has not been completed. Children need self-protection. If the parent-child domestic violence case has not been resolved, then the next of kin can assist as much as possible. This effort can be made by meeting the needs of children, carrying out children's education, and providing children's play space. With all these activities, children can carry out conflicts in the household. Third, strengthen the spiritual side of the child. The closest families can invite children to worship actively. Through worship activities, children can get closer to their God to remove negative mental nuances. The family can also provide religious education to children.

## **Conclusion**

The presence of domestic violence cases in the Special Region of Yogyakarta is considered small compared to the population in the area. Domestic violence cases in the Special Region of Yogyakarta are caused by factors 1) stress due to domicile in the Metropolitan City; 2) work environment; 3) economy, and 4) other factors. In order to take preventive measures against domestic violence behavior, mediation is needed. The concept of Islamic mediation in Indonesia is authorized by the Household Advisory, Guidance and Preservation Agency or BP4. BP4 can mediate ongoing cases with spouses that impact domestic violence behavior. Meanwhile, the anticipation of nasty impacts on children as victims of domestic violence can be done through interpersonal communication; namely, the closest family communicates intensely with children through three steps; 1) provide physical and mental strengthening; 2) accompanying children as long as the domestic violence case has not been completed; 3) strengthen the spiritual side of the child.

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