

Traditional Institutions and Two-Way Communication in Addressing Violence Against Women in Farming Families: A Case Study in Sigi Regency

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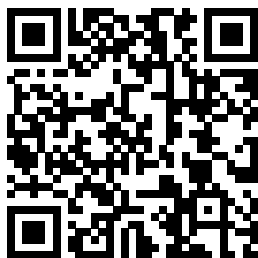
ABSTRACT

Violence against women is a major public health problem globally and in Indonesia. This study aimed to determine the handling of violence against women in farming families through a two-way communication approach based on traditional institutions in Sigi Regency, Central Sulawesi. This qualitative study employed a two-way communication approach. Key informants included traditional figures (head of the Traditional Institution and several additional informants involved in and knowledgeable about violence against women in farming families, including village heads, hamlet heads, community leaders, women's figures/activists, religious leaders, and traditional leaders in Sigi Regency). The main instrument was an interview guideline, and the data were analyzed using qualitative descriptive analysis. The causes of violence against women in farming families in Sigi Regency, Central Sulawesi Province, were identified as economic problems, patriarchal culture, and education. Impacts experienced by victims included: psychological trauma (frustration, heartache, shame, mental pressure), physical trauma (bruises, wounds), family neglect (lack of support), and separation (divorce). Regarding the prevention of violence against women in farming families, the findings indicate that efforts focused on intervention after violence occurred, rather than proactive prevention. In terms of handling violence, two patterns emerged: initial handling by the family using a familial approach, and subsequent reporting through government channels (such as the village office followed by customary law) if the violence persisted or the familial approach was unsuccessful. Alternatively, some cases were directly reported to the village office without family negotiation.

Key Messages:

- In Sigi Regency, addressing violence against women in farming families primarily relies on post-incident familial and governmental interventions, highlighting a need for strengthened proactive prevention strategies informed by traditional institutions and two-way communication

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GRAPHICAL ABSTRACT



INTRODUCTION

Violence against women (VAW) is a major public health problem in the world (1). Violence against women has been recognized as a health problem with far-reaching consequences for women's physical health, reproductive health, and mental health (2). Healthcare providers must be aware of the risks and consequences of violence against women and provide support and medical care to those who are victims (3). Violence against women itself is included in gender-based violence that affects children and women (4).

Excessive masculinity has been identified as a cause of violence, where fomicide (loss of life) occurs as the peak of violence (5). The results of Rani's research (2016) showed that customary sanctions against deviant behavior in the social order of the Siak Sri Indrapura indigenous community are still being applied (6). The Siak Sri Indrapura community still maintains customary law because the resolution of cases through customary law always prioritizes the principle of peace based on the principles of deliberation and consensus (6). Legal literacy and communication have become crucial today (7). The cases of violence against women in Central Sulawesi in 2017 were 606 cases in 2018, as many as 324 cases, and in 2019, 388 cases, and the percentage of perpetrators of violence by partners (husbands) was rather high (DP3A Central Sulawesi Province) (8). While existing literature acknowledges the prevalence of VAW and the role of customary law in Indonesia, there is a relative gap in the specific understanding of how traditional institutions in Sigi Regency, utilizing particular communication approaches, address VAW within the unique context of farming families.

In the Palu community, which is increasingly becoming more advanced and modern, traditional and customary laws are practiced in customary institutions, namely "*Pabisara Ada*," as an alternative or choice in solving societal problems and actions or violence against women. Cases of violence against women often make headlines in various media. The media, as one of the parties that has a significant role in constructing acts of violence, seems to be still focused on commercial news, so even though many cases have been broadcast, there are still many cases that have not been revealed, because these cases of violence are considered as something less important. Only a few cases are followed up. This study aims to determine the handling of violence against women in farming families through a two-way communication approach based on traditional institutions in Sigi Regency, Central Sulawesi.

METHODS

This study was a qualitative study using a two-way communication approach. Two-way communication is considered adequate and has the power to retrieve as much information as possible, as communication carried out face-to-face enables personal contact between the informant and the researcher. The research was conducted in Sigi Regency, Central Sulawesi Province. Based on the results of regional mapping, the selection of the regency samples was based on the high number of cases of violence that occurred in the regency compared to other regencies. In this area, there were notable women from farming families who experienced violence. This research was carried out for 3 months starting from September to November 2021.

The main informants in this study, consisting of five women from farming families who had experienced violence (N, RI, R, A, AL), were initially identified from data taken through the village office government registration data. The village authorities granted access to this registration data for the purpose of identifying potential participants who met the study criteria. The selection criteria for the main informants were: a. Women from farming families who experienced violence. b. Willingness to participate as informants. c. Residing in Sigi Regency, Central Sulawesi Province. Selection was based on these criteria and their expressed willingness to be interviewed, confirmed through informed consent. In addition to the five main informants, one key informant (H), the head of the Traditional Institution (Pabisara Ada'), was also interviewed. The abstract and earlier text mentioned "additional informants"; these refer to individuals contacted for broader contextual understanding, and while their direct interview data is not detailed in the same manner as the main informants, their perspectives informed the study. The discrepancy in the initial reporting of informant numbers has been clarified here. The sample size of six in-depth interviewees (five main informants and one key informant) for the in-depth interviews, supplemented by FGD participants, is typical for exploratory qualitative research aiming for in-depth understanding and data saturation within a specific context.

The main instrument in this study was in the form of interview guidelines, and the interviews were conducted directly by the researcher. The two-way communication approach facilitated personal contact, aiming to elicit detailed information about the sensitive issue of violence experienced by the informants. This approach also allowed the researcher to understand verbal and non-verbal cues, particularly from the main informants (victims) and the key informants (Pabisara Ada'). Supporting tools included field notes and cellphones for voice recording and taking pictures (when permitted and relevant to contextual observation).

In-depth interviews were conducted to obtain detailed information through face-to-face questions and answers, allowing for a relatively long engagement between the interviewer and the informant. Interviews served to confirm and elaborate on initial understandings. Focus Group Discussions (FGD) were employed as a qualitative data collection technique involving group interviews, guided by a facilitator, to explore perspectives on VAW and the role of Pabisara Ada' from community leaders, traditional leaders, government representatives (village heads, hamlet heads), women activists, and youth activists. Structured observations were conducted to systematically document environmental conditions, instances of VAW, handling practices, the potential of Pabisara Ada' as a public space for handling VAW, social interactions, and communication patterns of community and traditional leaders.

This study was conducted using qualitative descriptive analysis. This technique describes, interprets, and systematically presents the collected data. An interactive analysis model was utilized to enhance the meaningfulness and understandability of the data. This model involved iterative data reduction processes, data display, and conclusion drawing/verification.

Informed consent was obtained from all participants before their involvement in the study. Measures to ensure confidentiality included anonymizing participant names (using initials, e.g., N, RI, R, A, AL), storing data securely, and limiting access to the research team.

RESULTS

Characteristics of Informants

The informants in this study included 6 individuals from Kotarindau Village, Sigi Regency. Data collection involved in-depth interviews, direct observation, and documentation. Participants comprised 1 key informant, the traditional leader (Pabisara Ada'), and 5 main informants, who were female victims from farming families recorded as experiencing violence. Table 1 provides detailed characteristics of each informant.

Table 1 Informant Characteristics

No.	Informant initials	Age (years old)	Job/position	Description
1	H	60	The traditional leader	Key Informant
2	AL	39	Victim of violence	Main Informant
3	A	48	Victim of violence	Main Informant
4	R	23	Victim of violence	Main Informant
5	RI	19	Victim of violence	Main Informant
6	N	35	Victim of violence	Main Informant

What are the causes of violence (knowledge and attitude)

The results of the interviews conducted by the researcher followed the results of the respondent interviews where the informants experienced physical and psychological violence. According to the following statements from the main informants:

"for me the cause of violence was financial problems, unfortunately" (informant 2).

"only because of the economy, because of the lack of jobs, so that's what made it a problem in my household" (informant 3).

"the problem is because of the economy, because of the lack of jobs, so that is what makes it a problem in my household" (informant 4)

"The cause, in my opinion, is because of the economy because of the pandemic like this, so there are fewer jobs, so domestic violence occurs" (informant 5)

"I think the cause is because of material problems because he did not go to school, he is still younger than me, and what's more, because of the pandemic, it's even harder to earn money. I feel mental pressure because my husband and I don't have children until now, we have been married for five years, but it always feels like I am the only one who's blamed, especially since I'm busy working, so that's all that makes problems in my household, now it is over, unfortunately we have divorced". (informant 6)

This is following what was expressed by the key informant, namely the traditional leader (Pabisara Ada');

"Well, if we discuss violence, there must be a cause, the first is economic" (informant 1).

In addition, other factors that influence violence against women can be seen from the results of our interviews with both primary and key informants, which is that the patriarchal culture adopted by the local community, the unfortunate view that women is only good for being in the kitchen, wells, and bed, so this culture is still being developed and maintained, as in the following interviews:

"Also the main thing here is that the culture is still strong, on average it still uses patriarchal culture that women only work in bed, wells and kitchens" (informant 1)

"We also have a custom that men have more power than women" (informant 2)

"... in addition, in our village women have to submit to men" (informant 3)

"because they only want us women to be like women basically who should only be in the kitchen, at the bed and at the wells" (informant 4)

What are the impacts after experiencing violence?

The results of the interviews conducted by the researcher showed that the violence experienced by the main informant was explained as physical and mental violence, where the informant was beaten, cursed and insulted according to the following statement by the main informant:

"I was beaten" (informant 2)

"I was sad, hurt, I felt devastated, I was cursed and shouted at on the street" (informant 3)

"I was also beaten, kicked and then scolded, I became frustrated" (informant 4)

"I felt very hurt, even before I got married this never happened, so when this incident happened I became frustrated" (informant 5)

"I felt hurt, sometimes I could only cry silently but I also prayed that in the future I could live a better life" (informant 6)

This is in line with the statement of the traditional leader in Kotarindau village where incidents that are often processed according to the rules such as victims being beaten and cursed as in the following statement:

"Well, on average, what I process is that the victim's complaint is that they were beaten, cursed and cursed at, not supported financially, the perpetrator was given a fine, people here call it gifu according to the case (informant 1)

In this study, the main informant's statement was obtained, which is the impact of economic violence. The informant was not supported by the following statement:

"..... also not given money to hold so that's all that makes me stressed, I feel sorry for myself, I usually earn money, I also sell things".

How Violence is Handled

The results of the researcher's interview showed that the handling of violence committed against the victim was in accordance with the previous explanation, which was approached in a family manner. The results of the interview with 4 main informants were:

"well, we reported it and then we were called, it was arranged properly at first" (informant 2)

"If the handling of the violence I experienced was arranged first in a family manner, then if the husband is not affected nor changed his behaviors, if it was excessive and could not be discussed in a friendly manner, it was reported to the village government and then it would definitely be processed in the traditional institution because usually there are institutions that take care of it according to traditional rules " (informant 3)

"If the handling of the violence I experienced was arranged first with the family" (informant 4)

"if I remember correctly then I was handled first in a family manner" (informant 5).

This is in accordance with what was expressed by the key informant, the traditional leader (Pabisara Ada'):

"So, according to the existing handling channels in our village, especially Kotarindau, it must go through the village government first, for example, there is a case like domestic violence, it must be reported first to the village head after that it can be processed at the traditional institution. Because the traditional institution cannot process if it has not received a report from the village government" (informant 1).

Implementation of handling violence against women, especially in farming families in Kotarindau village, where some directly reported to the village office without any negotiation between families, this can be seen from the following informant statements:

"So I reported directly to customary law to find out if there was still a solution, finally because I couldn't stand it anymore, they kept blaming me for suffering and I felt sorry for myself and decided I had had enough" (informant 6)

"In the past, we were arranged through the family first, so we were still able to get along well, but my husband repeated what he did, so my family was angry, finally my family reported it to the village office so that the customary head processed it, so it was arranged by the customary head so that my husband would repent, but now we are no longer together" (informant 5).

Factors Causing Violence Against Women in Farming Families

Based on the FGD conducted, there were several different statements from each informant according to the cases that occurred, where the most common cases were related to cases of violence caused by economic factors, such as the results of interviews with informants:

"The cause of violence, especially during a pandemic like this, where cases of violence against women are increasing and the cause is due to economic factors" (informant 3).

"On average, because of the economy, there is also a belief that they have to accept their nature as women, so if they fight back, they will definitely get hit" (informant 5)

"When there is no money and they are pressured, they end up fighting, here the culture is still strong" (informant 6)

"In addition, it cannot be denied that our culture here is still strong, women must follow their husband's orders, even though now many women fight back, especially if finances are on the low" (informant 7)

"Almost on average it is because of economic problems, especially during the pandemic there were quite a lot of cases" (informant 10)

Following the Patriarchal culture, out of 10 FGD participants, 3 informants (informants 1, 5, and 6) confirmed that violence against women in Kotarindau village was also caused by patriarchal culture.

Impact of Violence Experienced by Women in the Family

The impacts of violence felt by informants in this study were:

"Almost all of them were beaten, physical violence, insulted and not supported financially" (informant 3)

"Yes, beaten, kicked, basically physical violence" (informant 7)

"There were also some who were embarrassed by their husbands" (informant 9)

"Women who were victims who had been beaten, were depressed because they were never supported again" (informant 10).

The results of the FGD showed the impacts of violence felt/experienced by women, including physical violence, psychological violence and economic violence because they were no longer supported financially.

Prevention of Violence Against Farming Women

Prevention and handling of violence against women in solving problems, where there are still minimal efforts, so that cases of violence have not been handled seriously, such as the results of interviews

in this study:

"In our village, there are no people who care about violence against women because it is considered normal, it happens everywhere because it is a matter of each person's household" (informant 5)

"Here there have never been activities such as counseling or anything related to women's rights, because in our village men have power over women, it is considered that it is simply the way things are" (informant 6)

"From several activities that I have participated in, the factor of discussion has always been the prevention of gender violence, but until now there has been no visible prevention, there should be attention to provide solutions so that gender violence itself does not happen again, victims are given business capital assistance. The cause of violence, especially during a pandemic like this, where cases of violence against women have increased, and the cause is due to economic factors" (informant 3).

Handling Violence Against Farming Women Through a Two-Way Communication Approach

Related to the handling carried out according to the flow carried out where through the family and followed up by the RT/RW (pillars of neighbors and residents) after no common ground is found, the case is forwarded to the village government level and handed over to the traditional institution, the reporting flow is quite clear as in the following interview quote:

"Usually those who have problems report to the head of the village, sometimes directly to the village office to be recorded/registered then we arrange it well first, later if it can't be done then we send it to the traditional institution to be resolved" (informant 1)

"The victim's family reports to the head of the village, is called by their respective families to be arranged, if it can't be forwarded to the village head, usually the village head calls the family again to be arranged but if it can't be dealt with, then the case will be forwarded to the traditional leader" (informant 7)

In handling cases of violence, there are also those who report directly to traditional institutions for certain reasons, for example the case is considered quite serious or the victim does not want the case to be known by many people, such as this quote:

"There are also those who go directly to the traditional, usually those whose cases are already serious" (informants 9,10).

Obstacles in Handling Cases of Violence against Women in Farming Families

Obstacles in handling violence against women in addition to the reporting process, also include not reported. The village office as one of the means for negotiation does not occur as well as cases of violence that are not reported, such as the following statement:

"There are also cases that are being handled with no closure, so the perpetrator disappears before the case is finished" (informant 7).

"This is also a problem because the victim is sometimes embarrassed that the case is known to others because this is thought as a family disgrace" (informant 5,6)

"Usually they also don't report it to the hamlet head directly to the traditional institution, because the case is considered serious." (informant 8)

Based on the results of the FGD, it was also found that so far there have been no obstacles in accordance with the opinions expressed by the following informants:

"There have been no obstacles so far, because if it is processed if it cannot be resolved peacefully, the one who is proven to be wrong will be fined (givu) according to our

customary rules" (informant 7).

DISCUSSION

What Factors Cause Violence Against Farming Women and How Does It Impact Women's Health?

The results of the study indicate that the causes of violence against women in farming families in Sigi Regency, Central Sulawesi Province are due to economic problems, patriarchal culture and education. Based on the FGD conducted, there were several different statements from each informant, in which the most common cases were related to cases of violence caused by economic factors. Given the Covid-19 pandemic, we know that the residents of Kotarindau have a livelihood as farmers where they have difficulty in selling their agricultural products which are limited by government policies, specifically the implementation of Large-Scale Social Restrictions (PSBB) along with the lack of other jobs.

The head of the family (husband) has the responsibility to meet the needs of his household, the need to be supported is a right that a wife or child has from their father, but if this is not heeded (done) by a father, there will be tension in the household, where this can be a cause of conflict (disharmony) in the family. According to the results of Kurniawati's research, (2011) the factors causing domestic violence are economic factors, specifically the demands for fulfilling a living resulting in frequent violence, excessive jealousy between husband or wife, excessive emotions (9). Economic uncertainty increases violence against women (10). Education and patriarchal culture that have become part of society provide the view that a wife should depend on her husband. This phenomenon often makes some wives not used to being independent or economically empowered, so that when violence occurs, the wife is less likely to leave. This kind of behavior also makes the husband feel that he has more power over his wife's helplessness. Women's participation in decision-making in the household and women's control over the income generated are related to the percentage of women who agree or disagree with all the reasons that justify husbands beating women (wives) (11).

The causes of violence against women in Sigi Regency show that patriarchal culture is in second place after economic factors according to the results of interviews with main informants, key informants and also additional informants. Sigi Regency, Central Sulawesi Province has a local service institution called Pabisara Ada' which has existed since ancient times as an alternative treatment in serving and protecting victims by utilizing local culture. In order meet the needs of the community in the midst of the search for services and protection from violence experienced by the community and this traditional institution is their hope which has proven its existence and can solve their problems effectively and efficiently (12).

In line with the research results of Rifa'at Muhammad, (2019) there is a single factor causing violence against women, namely due to socio-cultural factors or because of the imbalance in power relations that cause the subordination of women (13). In the modern era like today, although there is a view for equality, there is still a view that women are considered weaker than men. The results of research by Alimi & Nurwati, (2021) show that violence basically occurs due to internal and external motivations (14). Internal factors are motivations that come from the perpetrator because of stressors that are faced with aggressive behavior due to lack of stress coping skills. Externally, where the patriarchal cultural motivation believed by the wider community is the root cause of the problem of violence and the factors causing violence between husband and wife.

The Impact of Violence Experienced by Women in Farming Families

This study presents the results of physical and psychological violence from the statements of informants as victims. One informant in this study did not experience physical violence but experienced psychological violence, whereas informants who experienced physical violence also experienced psychological violence. Violence against women in all forms and manifestations is a violation of human rights and basic rights and freedoms, including the right to health and integrity, and is based on gender inequality and discrimination (15). Cases of violence are a serious problem. The problem of violence will have an impact, namely physical, sexual, economic suffering, psychological suffering, and social differentiation of masculine and feminine groups.

The results of the study showed that the impacts felt by women in farming families in Sigi Regency,

Central Sulawesi Province after experiencing violence were: experiencing frustration, physical trauma (bruised bodies, wounds), mental pressure, not being supported financially, and separating (divorced). The results of Claudia's research, (2014) showed the impacts experienced by victims of violence in the form of psychological impacts or affective impacts and other impacts, including: remembering the incident consciously or unconsciously, avoiding anything related to violence, screaming, not trusting others, not being worthy of men, negative judgments towards men, keeping all problems to themselves, blaming themselves, and distancing themselves from others (16). The results of Syafira & Kustanti's research, (2017) showed that the impacts of violence experienced were physical, psychological, social, and sexual impacts (17).

Prevention of Violence Against Farming Women

In this study, almost all informants said that there had been no preventive efforts, the preventive efforts carried out were repressive, namely preventive efforts carried out after an act of violence occurred. In the FGD activity (informants 5,6 and) said that there had been no activities in Kotarindau village, such as socialization activities or government or non-government institutions that cared about violence against women. Prevention and handling of violence against women in problem-solving and conflict management, where women believe in staying strong so that there is no commotion, the usual solution is to just talk to friends, relatives or people closest to them. Initiatives from the government and non-government institutions are needed to be able to solve this problem.

In order to overcome the core problem of violence, namely how men and women, young and old, need education or socialization of the role of victims of violence themselves, victims should seek help from a psychologist to restore their psychological condition. For perpetrators, help from a psychologist is needed so that the root of the problem that caused them to commit violence can be revealed and learn to empathize by undergoing cognitive therapy. Because without a change in the husband's mindset in accepting himself and his wife, violence will occur again. In the same vein, for wives who experience violence, they need to undergo cognitive therapy and learn to behave assertively, in addition, wives can also ask for help from Non-Governmental Organizations (NGOs) that handle cases of violence against women in order to get protection. Husbands and wives also need to be involved in group therapy where each person can share their thoughts and feelings to foster the belief that a healthy marital relationship is not based on violence but is based on mutual empathy. In addition, husbands and wives need to learn how to be assertive and manage emotions so that if there are differences of opinion, violence is not necessary. This violence has the potential for children who will imitate this violent behavior. Therefore, children need to be taught how to be empathetic and manage emotions as early as possible, but all of this must start with parents.

Hasneni's research (2014) explored preventive measures for violence against women both in the household and public spheres, which found that there must be clear and firm punishment for the perpetrators (18). This punishment is a deterrent effect so the perpetrators will not commit violent acts again. The customary institution of the Village Consultative Body and Customary Council will carry out its role and policies to decide on a punishment. The punishment is not only issued by the *bundo kaudang* but is compiled and designed by the Village Consultative Body and Customary Council institution. The Village Consultative Body and Customary Council parties are customary groups, village government, religious figures, and women. Eradication or elimination of violence against women and children requires comprehensive efforts from all components of the nation, starting with taking formal and non-formal preventive measures (19). Several key improvements are needed to address these ongoing issues, particularly as observed in the context of Tasikmalaya (20). These include sustained and comprehensive socialization of violence prevention across all educational levels and societal components, the provision of accessible infrastructure and facilities to support the implementation of local policies like Tasikmalaya's Mayor Regulation No. 102 of 2016 (20), the allocation of adequate regional budgets to support these initiatives and specialized expert services, and continuous enhancement of the competence of service providers, coupled with rigorous monitoring that includes physical reporting evidence.

CONCLUSION

The causes of violence against women in farming families in Sigi Regency, Central Sulawesi Province, are economic problems, patriarchal culture, and education. The impacts after experiencing violence include psychological trauma (frustration, heartache, shame, mental pressure), physical trauma (bruises, wounds), family neglect (not supported financially), and separation (divorce).

For the prevention of violence against women in farming families, there is a lack of proactive preventive efforts; interventions primarily occur after acts of violence have taken place. In terms of handling violence, two patterns have emerged: a. Initially, cases are handled within the family using a familial approach; however, if the violence persists or the familial approach is unsuccessful, the case is then reported through government channels such as the village office, which may be followed up by customary law. Cases are also reported directly to the village office without prior family negotiation.

Notable academic suggestions from this study are that the Kotarindau Village government, in particular, can create a comprehensive system for handling violence against women, encompassing both preventive and repressive measures. Effectively addressing this violence requires the involvement of all relevant governmental and non-governmental institutions, extending to legal assistance. For future researchers, it is recommended to conduct further research by increasing the number of informants and diversifying their profiles to include not only women but also other victims of domestic violence (husbands, children, and other family members). Expanding the research location to other traditional areas within Central Sulawesi Province is also suggested

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CONFLICTS OF INTEREST

The authors declare no conflict of interest.

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