

The efforts of women victims of domestic violence in maintaining marriages

Upaya perempuan korban KDRT dalam mempertahankan pernikahan

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Abstract

Most of the incidents of domestic violence happen to women as victims, but even though they have accepted acts of violence, women still maintain their marriages. From the existing phenomena, this study reveals the motives of female survivors of former domestic violence victims in maintaining their marriage. This study used qualitative research method. The research subjects were female survivors of former domestic violence victims assisted by WCC Jombang, who were selected based on certain criteria. The results of the study show that the behavior of maintaining the integrity of the marriage is based on the “in order to motive” and the “because motive”. Because the motive for maintaining a marriage is a consideration of the close relationship between a son-in-law and a mother-in-law, a son-in-law and a brother, hindered by the husband’s profession, and the consideration of children. In the “in-order-to” motive action to maintain the marriage, the hope is that the family will return to being intact, there will be no violence, no third person, and return to harmony. Furthermore, in order to maintain the marriage, the wife carried out mediation efforts, rearranged the household, asked for protection from the authorities, and assisted the Jombang WCC. This study can be concluded that the existence of in order to motive and action because motive in the wife makes the wife able to maintain the marriage and able to form new knowledge.

Keywords: female former victims of domestic violence; domestic violence; violence against women

Abstrak

Sebagian besar peristiwa KDRT terjadi pada perempuan sebagai korban, namun meskipun telah menerima tindak kekerasan, perempuan tetap mempertahankan perkawinannya. Dari fenomena yang ada, penelitian ini mengungkap motif perempuan penyintas mantan korban kekerasan dalam rumah tangga dalam mempertahankan pernikahannya. Studi ini menggunakan metode penelitian kualitatif. Subyek penelitian adalah perempuan penyintas mantan korban KDRT binaan WCC Jombang yang diseleksi berdasarkan kriteria tertentu. Hasil penelitian menunjukkan bahwa perilaku menjaga keutuhan pernikahan didasarkan pada motif “in order to motive” dan “because motive”. Karena motif mempertahankan perkawinan adalah karena pertimbangan kedekatan hubungan menantu dengan ibu mertua, menantu dan saudara laki-laki, terhalang oleh profesi suami, dan pertimbangan anak. Dalam motif tindakan “in order to motive” mempertahankan perkawinan, harapannya adalah keluarga akan kembali utuh, tidak ada kekerasan, tidak ada orang ketiga, dan kembali harmonis. Selanjutnya untuk mempertahankan perkawinan, pihak istri melakukan upaya mediasi, menata kembali rumah tangga, meminta perlindungan kepada pihak yang berwajib, dan membantu WCC Jombang. Penelitian ini dapat disimpulkan bahwa adanya motif dan tindakan karena motif dalam diri istri membuat istri mampu mempertahankan perkawinan dan mampu membentuk pengetahuan baru.

Kata kunci: perempuan mantan korban KDRT; kekerasan dalam rumah tangga; kekerasan terhadap perempuan

Introduction

Incidents of domestic violence (KDRT) increasingly show their complexity, even every year cases of domestic violence always increase. Based on CATAHU data, Komnas Perempuan in 2020 noted that there were 299,911 cases handled by the District Courts/Religious Courts as many as 291,677 cases, Komnas Perempuan partner service institutions as many as 8,234 cases, and the Komnas Perempuan Service and Referral Unit (UPR) as many as 2,389 cases (Komnas Perempuan) 2021). Based on data collected at the Komnas Perempuan service/data collection form which reached 8,234 cases, cases of domestic violence and personal relations were the most prominent cases and reached 79% (6,480 cases) (Komnas Perempuan 2021).

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The problem of domestic violence (KDRT) can occur anywhere, regardless of region, time, and circumstances, for example in Jombang, East Java. The Jombang area is one of the areas in East Java Province which is famous for its *santri* city. The term Jombang as the city of *santri* is a term that naturally emerged from the community due to the establishment of many Islamic educational education schools (*pondok pesantren*) in the Jombang area, East Java. But in reality, the term *santri* city does not necessarily make the Jombang Region, East Java a safe area without social problems. The Jombang area, East Java also has various social problems, one of which is the problem of violence against women, especially the problem of domestic violence. Based on data available on the official WCC Jombang website, it shows that in 2020 there were 83 cases of violence against women, from 83 cases there were 48 cases of domestic violence (KDRT), 6 cases of violence against children (KTA), 40 cases of violence against wives. (KTI) with the perpetrator being the husband and 1 case the perpetrator being a relative, then 35 cases of sexual violence consisting of 11 cases of rape, 7 cases of sexual harassment and 14 cases of dating violence, 2 cases of incest, and 1 case of trafficking (WCC Jombang 2020). Domestic violence acts (KDRT) have various forms including physical violence, non-physical violence, and verbal violence. Acts of domestic violence can be carried out by husbands, wives, and children, however, several studies that have been conducted have shown that acts of violence are more often found in women than in men (Gravelin et al. 2019, Oktaviani & Azeharie 2020).

The large violence rates received by women is one the empirical evidence that women are the vulnerable individuals in cases of violence wherever women are, even in the family environment (Muhadjir 2005). There are several reasons why violence is more likely to happen to women. First, in public life, men are more taught to be masculine. Second, men are considered to be more dominant and stronger than women. Third, there is education from childhood on women to be gentle. Fourth, patriarchal culture is dominant. Fifth, there is economic dependence on men (Triadi 2005). Acts of violence against women have an unfavorable impact on economic growth, leading to an increase in disability, medical costs, and lost hours of work (Singh et al. 2018).

In general, incidents of domestic violence (KDRT) can occur due to gender bias. Gender is a social construction that makes visible behavioral differences between women and men (Fakih 2012). Domestic violence can also occur due to the dominance of patriarchal culture in the community, where patriarchal culture is a culture that considers a man to be superior to a woman, giving rise to superior and inferior assumptions. Men are considered superior because men are stronger and can think rationally, while women are considered inferior because women tend to think more emotionally and weakly (Syafe'i 2015, Annisa 2019). Domestic violence is a consequence of patriarchy, where there is a system that promotes male domination by giving men the power to dominate and control women (Dobash & Dobash 2017, Hamberger et al. 2017). Domestic violence is also associated with masculinity ideology, support for patriarchal-related attitudes, beliefs, and behaviors given to men during socialization (Graaff & Heinecken 2017, Moolman 2017, Ratele 2015). Men are superior to women therefore men have the right to be respected, besides that men must reject women's leadership (Mshweshwe 2020a). support for attitudes, beliefs, and behaviors related to patriarchy given to men during socialization (Graaff & Heinecken 2017, Moolman 2017, Ratele 2015).

Previous research has stated that cases of domestic violence (KDRT) are a negative contact because women as victims will be greatly harmed. Negative social contacts that occur between husband and wife will lead to conflicts, where the roots of these conflicts lead to different perspectives, differences in interests, cultural differences, and social change (Mariana 2018). Domestic violence in any form is classified as a cruel crime that violates human values from the perspective of Human Rights (Human Rights). Domestic violence is also an anti-social crime that can harm an individual or a group of individuals in a household from an economic point of view, physical and psychological/mental aspects (Manan 2018). In research conducted by Dewi & Hartini (2017), it is stated that acts of domestic violence can occur because there are several factors, both external factors, and factors from within the family itself. However, most of the wives who have experienced domestic violence, prefer to remain silent and maintain their marriage.

The wife always relents, forgives, and accepts violent treatment from her husband. One of the factors that encourage wives to forgive violent treatment by their husbands is the consideration of children and consideration of religious beliefs (Dewi & Hartini 2017). It is not uncommon for a wife to make various efforts to maintain and save the integrity of her marriage. The dominant factor for the wife to continue to forgive and persist in the marriage relationship is the sincerity in apologizing from the husband, the quality of the relationship between husband and wife, and the motivation to change for the better, besides that, it is also motivated by the presence of religious and cultural factors that are very strong in the environment where they live. (Steven & Sukmaningrum 2018).

There is a culture of silence that persists because women who are abused or who experience violence do not want to expose their husbands and do not want to suffer more abuse at the hands of their husbands after reporting it (Jeremiah et al. 2017). In a study conducted by Febriananda (2020) it was stated that the wife persisted in the marital relationship even though she had received violence due to economic factors that still depended on her husband, still loved her husband, did not change her status as a widow, kept the marriage and the child factor (Febriananda 2020). Couples who decide to maintain their marriage even though they have received inappropriate treatment from their husbands will hurt their wives, where directly or indirectly the wife will feel various negative emotions continuously and sometimes will cause symptoms of depression (Nugraha & Rahmi 2021).

Several previous studies conducted by Dewi & Hartini (2017), Steven & Sukmaningrum (2018), Febriananda (2020), Nugraha & Rahmi (2021) have explained the negative effects of domestic violence and the factors that support couples to forgive and maintain their marriage, even though they have received acts of violence and inappropriate treatment, but no one has explained in more detail the motives for the actions of the wife who persists in the marriage even though she has received acts of violence. So this study is more interested in studying more deeply the efforts of women ex-victims of domestic violence in maintaining marriage (phenomenological studies at WCC Jombang) to reveal the motives of female survivors of former domestic violence victims in maintaining marital relations and the efforts made by survivors ex-victims of domestic violence to maintain marital relations.

This study uses Alfred Schutz's theory of phenomenology as a knife of analysis. Alfred Schutz explained that phenomenology is a way that is done by individuals or groups to be able to understand and understand the awareness and actions of the individual or group. Alfred Schutz focused his attention on the subjectivity called inter-subjectivity. Alfred Schutz also explained that human action is based on two motives, namely "in order to motive" action and "because motive" action.

Research Method

This study uses a qualitative research type, in order to obtain more detailed data related to the phenomenon being studied. This research was conducted on female survivors of former domestic violence victims who were assisted by WCC Jombang, East Java. Jombang, East Java was chosen as the research location because although Jombang is known as a student city, in reality, Jombang also has various social problems, one of which is the problem of the high rate of violence against women. Based on official data from the Jombang WCC, shows that in 2020 there will be 83 cases of violence against women, out of 83 cases there are 48 cases of Domestic Violence (KDRT).

The data collection technique was carried out in two stages. First, conducting in-depth interviews and asking directly and in detail about matters related to the research topic raised. Second, recording interviews which were carried out manually, by recording and then transcribing them in the form of transcripts. In addition to primary data through in-depth interviews, this study also obtained secondary data. Secondary data is obtained through library research, conducting searches of data originating from official sources such as previous research, books, and internet sites. Secondary data is useful to add and strengthen and clarify the analysis of the problem. After obtaining primary and secondary data, data processing is carried out by classifying and categorizing data based on several themes in the focus of research (Suyanto & Sutinah 2007).

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The technique of determining the informants in this study was determined through the criteria that had been formulated following the phenomenon being studied and considered to be able to answer the research focus that had been formulated. First, women who have been victims of domestic violence from their husbands but have persisted in their marriages. Second, have an age of over 20 years. Third, women who are victims of domestic violence who are under the guidance of WCC Jombang. This study determined subject informants, which included 4 female victims of domestic violence who were assisted by WCC Jombang.

The data analysis technique was carried out in stages. First, collecting data through in-depth interviews by recording direct conversations with informants. Second, copying the results of the conversation in the form of a transcript to facilitate the data analysis process. Third, the data is categorized. Fourth, the data are identified and classified according to the main points of discussion in the study. Fifth, interpreted according to the discussion. This process analyzes the data that has been organized using the theoretical framework and perspective used. Sixth, concluding.

Results and Discussion

Background of violence against women

There are several factors behind the occurrence of domestic violence (KDRT), based on data in the field obtained through informants who are victims of domestic violence at WCC Jombang. EGS, as a victim, explained that one of the factors that caused domestic violence was infidelity or a third person. Actually, the deviant act in the form of environmental action by EGS's husband had been known for a long time, but EGS's husband did not admit it and it resulted in a request for permission to remarry, then left and did not provide for the family, thus causing economic neglect. Cases of infidelity that occur by anyone, for a while will succeed in avoiding disclosure, but not forever (Satiadarma 2010).

"I do not know. Suddenly he said "I remarried", but I've heard the rumors but I don't know myself, I asked him he didn't admit it. But finally I found out from WhatsApp, he was caught in the SMS. After that finally he didn't come home leaving me and my children, we were not given a living." (Informant EGS)

Not much different from DER. DER revealed that the violence that happened to her was triggered by an extramarital affair committed by her husband. The temperamental behavior of DER's husband made DER suffer a beating until he bled and has reached the realm of the police. The husband's beating of DER is an illustration of the dominance of power that is owned by her husband. The act of beating wives has historically been legitimized through policies that position women as subordinate to men while exercising power over them (Sikweyiya et al. 2020).

The acts of violence and infidelity committed by DER's husband made DER feel let down, which led him to file for divorce. However, the divorce application made by DER did not happen, because of mediation between DER, her husband, and the police. In addition, DER also gets legal protection from the authorities (police). Police play an important role in changing the social fabric of reputation and degrading treatment of women through law enforcement (Yalley & Olutayo 2020). Police who are involved in handling cases of domestic violence must be able to hold their husbands accountable for the abusive actions they have committed and prevent perpetrators of violence from going free (Karmen 2007). Government agencies including the police are agents of major change in the midst of the eradication of domestic violence (Houston 2014).

"If I was domesticated in an infidelity case, my husband often cheated on me. Then before I went to the WCC I reported it to the police station first because I panicked and then a lot of blood came out and I was examined by the police until nightfall, then my husband was detained for about three days. Then I was called, because there I was already annoyed, what did I ask for? I

answered that I asked for a divorce and the children came with me, I said so. Then the police said he said if I tried to tell my husband first, then I was met then I was mediated to come back again to be arranged, later if my husband cheats on me again, immediately report it to me.” (Informant DER)

Not much different from other victims of domestic violence (KDRT), RAN explained that the factor behind the occurrence of domestic violence (KDRT) in him was economic neglect. RAN, received unfair treatment from her husband in the form of not being given a living from the results of her husband’s work and a ban on working. “At first it was because my husband was cheating on me and I was not given money from the results my husband worked and there was a ban on me from working” (Informant RAN).

What happened to RAN is an illustration of the dominance of patriarchal culture, where the husband is more dominating and oppresses the wife. RAN’s husband forbade her to work in the public sector, on the other hand, the current reality shows that many women have a role in the public sector (work) to help the family economy. Based on data from the Central Statistics Agency (BPS), the female labor force participation rate in February 2017 increased to 55.04% from the previous 52.71%. So far, there has been a belief that it is a man-centered belief that a man must work outside the home and earn a living to support his family, while a woman stays at home and takes care of household and family tasks (Myers & Demantas 2016, Schneider et al. 2016). This is also a picture of the consequences of cultural values and norms that emphasize the lens of masculinity that sees the ability of men to dominate and have control over female partners (Bassey & Bubu 2019, Dery 2021). In the study of Islamic Sociology, it is also stated that women who participate in complementing their husbands in earning a living have more benefits than harm, and this is a form of change in the social order that exists in the life of a new/modern society (Mumtazi 2017).

RAN also lost her rights and freedoms as a woman. Where the patriarchal ideology can make wives lose their rights and freedoms, which makes wives tend to accept their husbands’ actions (Ningrum & Mas’uda 2021). In the private sphere, women have become targets of violence because of their inferior status, and even abusive men tend to take advantage of the family and impose the power they feel in decision-making, and in establishing family rules and controls, especially wives (Mazibuko 2017, Mshweshwe 2018). Domestic violence is a consequence of men’s desire to exercise power and control over their female partners, a behavior that has been legitimized and justified in the patriarchal system (Quek 2019). Further, broader patriarchal structures and institutions contribute to shaping the unequal distribution of power between men and women by strengthening the gender roles associated with domestic violence (Mshweshwe 2020b). Several studies have also linked that domestic violence is closely related to several factors, including the existence of a patriarchal culture, cultural beliefs, societal norms, unemployment, and low levels of education (Jewkes & Morrell 2018, Mshweshwe 2018).

Based on the presentation of data from informants in the field, it can be explained that one of the biggest factors behind women or wives experiencing cases of domestic violence is the infidelity factor that leads to not being given living and economic neglect by the family. The study conducted by Baghi et al. (2017), states that the root cause of infidelity behavior is very difficult to trace, but based on several cases, infidelity can occur due to dissatisfaction with sex with a partner, being tempted by someone’s face, being involved in a promise, being tempted by seduction and not being able to forget someone in the future ago (Baghi et al. 2017). Several factors influence a man to have an affair. First, Internal factors are one of the factors that come from within oneself, including cultural differences, sexual dissatisfaction, disappointment, and lack of financial needs. Second, external factors are one of the factors that come from outside/the environment, including the presence of closeness to the opposite sex, sexual erotic temptations, and the influence of friends (Mansur et al. 2021).

The act of domestic violence that is motivated by environmental factors is a bad experience for the wife. Past experiences, will affect the wife’s actions in the future. Past experiences that happened to the

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wife will form knowledge that can be used to determine the direction of action after receiving violent treatment. According to Schutz, experiences that occurred in the past will affect a person in taking an action and through existing experiences, will form a stock of knowledge (Craib 1984).

Motives for maintaining marital relations

Alfred Schutz explained that human action is based on two motives, namely action in order to motive and action because of motive. Actions, in order to motive (*um-zu-motiv*), are motivations that refer to a picture of the future, plans, and intentions, while because motivation actions (*well to motivation*) are actions that refer to individual experiences experienced in the past, which can later turn into a collection of experience and knowledge (Kusworo 2009). Individuals can learn the stock of knowledge through the process of socialization in social and cultural life (Raho 2007). Alfred Schutz also explained that before entering the order to motive level, there was a 'because motive' stage that preceded it (Wirawan 2012). Based on the data in the field obtained, shows that one of the reasons for the wife's reason for maintaining a marital relationship even though she has received various forms of domestic violence by her husband is the consideration of the close relationship between the son-in-law and in-laws, as well as the son-in-law and brother. This certainly illustrates the existence of a close relationship and good communication, so that it can provide social support for victims in facing life's challenges.

"At first I met WCC friends I was very embarrassed. For a long time I stayed at home, finally my friends came to my house one by one to give me strength. At WCC Jombang it's all up to me, actually if I want to step in to help but I haven't gone anywhere other than focusing on taking care of it, I'd better focus on taking care of myself and my children, I actually have a lot of considerations, my house is close to my in-laws and older siblings. All my family are still very good with me and the kids. My mother-in-law comes to my house every day to survive with the children. The factor is that I don't want to leave." (Informant EGS)

The relationship that exists between EGS and her in-laws, as well as between EGS and her husband's brother, is a form of harmonious relationship. A harmonious and good close relationship that occurs in several individuals is one form of a relationship based on the emotional attachment that scientifically exists within each individual, is positive so that it is directed to things that have meaning for each individual and are constructively to support each other individually in an atmosphere of togetherness and mutual understanding (Santi 2015). Through the harmonious relationship that exists between EGS and the in-laws, EGS and the husband's siblings will become social support in life and form a compromise in solving problems together. In-laws and in-laws tend to have an open and harmonious relationship because of communication and openness to one another so that they can form a relationship that maintains, helps, and respects each other (Santi 2015). Communication between families will contribute to the formation of self-concept, provide recognition and provide support. It is different from the study which states that the in-laws' attitude towards the daughter-in-law often makes the daughter-in-law feel sad, uncomfortable, and unwell because of the dominant attitude towards her child's life, the existence of bad prejudice that causes pressure on the daughter-in-law, the existence of estrangement in the relationship and excessive worries in her child so that in-laws often interfere and comment (Rustiyaningsih 2018, Nadeak 2018, Rahmah et al. 2019).

In addition, the wife's motive in maintaining the marital relationship even though she has received various forms of domestic violence by her husband is hindered by the husband's profession who becomes a civil servant. Even though EGS was left by her husband, remarried, never returned, and was never given a living, EGS still chose to stay because it was hindered by her husband's profession as a civil servant.

"It happened 5 years ago. My husband is a civil servant, remarried and left me and my children for 5 years. So until now I have not divorced because he is a civil servant, he never comes home at all, I am not given a living. I live with children." (Informant EGS)

As the general public knows that taking care of a divorce/separation takes a lot of energy and takes quite a long time. Civil servants who are divorced based on the provisions of PP No. 10 of 1980 in conjunction with PP No. 45 of 1990, “must obtain written permission from superiors and officials, and officials can give permission or refuse permission according to the hierarchy and applicable rules/stipulations”. In the previous interview, the victim/wife explained that the victim/wife prefers to focus on taking care of their children rather than having to deal with divorce. The wife prefers not to go any further because there are various considerations concerning the husband’s family and children. Besides that, the impact of separation/divorce apart from property issues is also related to child custody issues.

In contrast to the previous informant, DER explained that the motive for maintaining marital relations even though they have received various forms of domestic violence from their husbands is the consideration of children. The presence of a child in married life is everyone’s dream, the presence of a child can support the resilience and integrity of a family (Samsudin 2016). The presence of a child will be a long consideration in making family decisions, especially when it comes to separation or divorce. The relationship of a family is not only limited to feelings, but also involves a sense of responsibility, understanding, concern, and hope for children’s growth and development (Nisa 2019).

“I was already upset, but I endured because there were my children. I thought that if I wanted to make a decision about what would happen in my husband’s absence, my children would definitely need a father. My son has made me stronger and more motivated to do this. Let me take care of my husband again. Let it be like before. The household is calm, and harmonious, and there is no violence, nor is there a third person. The point is to make the future of children. Who doesn’t want to have a harmonious family” (DER informant).

Schutz (1984) explains that a person will act based on historical influences on past experiences. The experiences that occur in a person are stages because motive has given rise to the stages in order to motive. At this stage, one of the in-order motives for the wife to maintain a marital relationship even though she has received various forms of domestic violence by her husband in the hope that the family will return to its fullness, there will be no acts of violence, no third person and return to harmony.

In order to DER’s motive for maintaining marital relations even though they have received various forms of domestic violence by their husbands is the hope to return to harmony, there is no violence and there is no third person so that we can care for and realize the future of our children together. The family also has a very important role in the growth and development of a child, if parents cannot carry out their roles properly, it will lead to divisions in a family (Goode 2007). So that the family in a systems theory means that each family member has their respective roles which are expected to respond to each other through the roles they have (Johnson & Ray 2016).

Not much different from the expression of other informants, RAN revealed that in order to motive is the desire or hope to return to harmony, there is no element of domestic violence and mutual understanding with each other. “I want to get back together again, there is no domestic violence and can understand each other” (Informant RAN).

RAN’s desire to achieve a family that is mutually understanding, non-violent, and back in harmony is the wife’s greatest hope and motivation to maintain her household. Although achieving a change in restoring a harmonious family takes a long process and time, the wives still strive to achieve it. The family can be said to be a harmonious family if every member in the family has good interactions, feels peaceful, and happy, understands each other, and maintains mutual communication with fellow family members.

An experience of violence that befell a woman or wife, will allow for consideration of decision making in maintaining a relationship and also allow the emergence of hope to become a better family (Allen 2011). The motive of the wife to maintain the marital relationship even though she has received various forms of domestic violence from her husband is motivated by various factors of consideration and expectations. Acceptance of pain and sadness experienced by the wife can encourage the wife to survive so that the wife can find new meaning in life.

The efforts made to maintain the marriage

In order to maintain a marriage with her husband even though she has received various forms of domestic violence (KDRT) the wife makes various efforts, one of which is mediation, rearranging domestic life, asking for protection from the authorities, and NGO assistance (WCC Jombang). As explained by an informant who was a victim of violence.

"My first attempt was because I was referred to the police and mediated there. The police there said that if her husband was violent, report it immediately. Then at WCC Jombang, I got assistance on my case, there I was cooled down and opened my mind, and after thinking for a long time, I finally decided to return to maintaining the household. Then I took care of my husband and now he is not emotional." (Informant DER)

The DER informant explained that to be able to maintain a relationship with a husband who had committed domestic violence (KDRT) to her, DER had to go through a fairly long process and a long thought process. First, DER conducts mediation directly at the police station. Second, DER agreed with her husband and the police. Third, ask for assistance at WCC Jombang directly. Fourth, think long about rearranging the husband's behavior. The rearrangement of the husband's behavior is a form of resistance to subjugating and controlling the husband. Goodman et al. (2003) mention in their research that one form of resistance that couples who receive violent treatment can do is to try to change their partner's behavior and balance power by challenging the partner's control (Goodman et al. 2003).

DER's decision to ask for assistance from the WCC Jombang is a form of resistance to the violence committed by her husband. The form of resistance carried out by DER as a wife is a form of resistance to further subjugate her husband so that she can control her husband and save the family. In addition, the decision to request assistance from the Jombang WCC is also an effort to obtain case assistance and efforts to prevent cases of domestic violence. With assistance from WCC Jombang, it will ensure that DER's household life will be monitored so that when cases of domestic violence recur, WCC Jombang can help directly and can be handled immediately. Social institutions in the form of women's organizations work to organize their resources to represent, assist, and respond to the needs of women who are victims of domestic violence (Afrianty 2018). Violence against women is a form of violation of women's rights, therefore a woman must have various awareness of domestic violence and through resistance will also free family imprisonment and stereotypes against women in marital bonds (Mas'udah et al. 2021). Through education, women will be aware of the gender inequalities that befall them and will take a fight to protect their rights (Leclerc et al. 2016).

In contrast to the EGS informants. EGS explained that EGS had not done anything to maintain her household life, this was because from the beginning EGS had no longer provided a living and had been left alone. So that makes her domestic life unlike other household lives because EGS has not separated but has been abandoned by her husband.

"I do not do anything. Now I focus on children only. So what. It's true that we are still husband and wife but I have been left behind and not supported by my husband. So I don't care anymore."(Informant EGS)

The action taken by EGS to let her husband leave her even though she is not divorced is one of the images of passive action. This was done as a result of various considerations and solely to protect their children. This will also cause conflict in thought and a choice between surviving for the sake of their children or separating because of the husband's actions that have violated the main principles of marriage. Of the many women, only a few women oppose their husbands to guarantee their children, while there are still many women who try to make peace and give in to their husband's demands (Schaefer et al. 2019). Based on the explanation above, it can be understood that in order to maintain the household, the wives also make various efforts. First, do mediation. Second, to rearrange domestic life. Third, ask for protection

from the authorities. Fifth, ask for assistance from NGOs (WCC Jombang). The success of maintaining a marriage after infidelity depends on several factors, including awareness and acknowledgment that the affair has violated the norms of marriage and religious law, the existence of guilt and remorse so as not to repeat the affair, there is a willingness to let go of the cheating partner, and there is motivation from both parties between husband and wife to maintain the marriage (Hawari 2006). According to Farha Ciciek, wives who are victims of domestic violence tend to try to survive for several reasons. First, there is no shelter. The second is the lack of self-confidence. Third, afraid of societal stereotypes. Fourth, is fear of the husband's revenge. Fifth, the consideration of children and families. Sixth, there are still feelings towards the husband (Ciciek 1999).

A wife who persists even though she has become a victim of domestic violence is a choice that has consequences. To be able to survive even though they have received various domestic violence will make the wife try to rationalize the violence she experiences as a natural response that is displayed in the face of pressure (Yeni 2008).

Conclusion

The behavior of violent acts experienced by wives is motivated by several different factors, but wives who experience acts of violence choose to maintain the integrity of their marriage. From the presentation of the results of this study, it can be concluded that the phenomenological perspective influenced by Alfred Schutz can help reveal the motives of female survivors of former domestic violence victims to maintain marital relations. This study is in line with Alfred Schutz's thinking, where the results of the study show that the actions of female survivors of former domestic violence victims in maintaining marital relations are based on two motives, namely actions in order to motive and actions because of motive. Because of the motive of maintaining the relationship of the first marriage, there is consideration of the close relationship between the son-in-law and in-laws, as well as the son-in-law and brother from the husband's side. In this case, the wife gets social support from the husband's family. This is different from previous studies which show that most in-laws tend to be disharmony and make the life of the son-in-law not prosperous. Second, it is hindered by the husband's profession as a civil servant, thus making the wife tend to stop in place and not take care of the acts of violence that befell her. Third, consideration of children. Meanwhile, in order to motive to maintain marital relations, there is a high expectation of the family to return intact, there is no element of domestic violence, there is no third person, and return to harmony.

So it can be concluded that the because motive action taken by the wives is an action in the past that is used as an experience that forms new knowledge while, in order to motive action taken by the wife, has hopes in the future, thus making the wife able to maintain the marital relationship. These actions are subjective actions carried out by female survivors of former domestic violence victims with a fairly long process, where there are always thoughts and considerations in taking actions and decisions, such as a decision to maintain their household even though they have often received various domestic violence.

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