



Relationships Between Domestic Violence and Aqidah the Converted Youth

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Abstract. This research departs from the fact that, domestic violence has increased over time. The violent event can occur between husband and wife or vice versa. Then the wife to the husband or vice versa as well as other family members. Furthermore, this article will expose domestic violence against adolescents as family members who become converts. The purpose of the study: (1) Describing domestic violence in family members who have a religion from non-Muslims to Muslims (converts). (2) Describe the faith categories of converts. (3) Examine the effect of domestic violence on the faith (aqidah) of converted adolescents. This research uses a quantitative approach. The population is 128 teenagers. But only 97 people as a sample in the study. The results of the study found: First, based on the spread of the mean or average and the percentage of domestic violence experienced by converted adolescents is relatively high, this means that (many) adolescents experience domestic violence. Second, based on the spread of the mean or average category of faith of adolescents is classified as high (strong), meaning that the faith of the youth is classified as good, meaning that they remain firm in their Islamic faith. Third, this research found that there was no influence between domestic violence and the faith or aqidah that adolescents had. Thus, even though domestic violence is often experienced by converted youth, their faith remains firm to maintain their faith or aqidah.

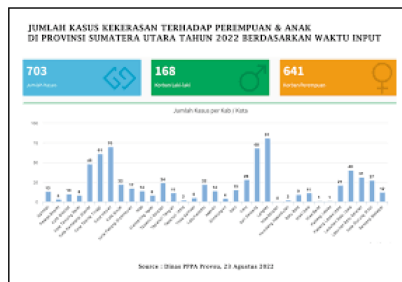
Keywords: Domestic Violence · Aqidah · Youth · Converted

1 Introduction

In his life every human being certainly needs the so-called affection of a person and a friend who can understand about himself. To achieve that, it takes the role of an ideal partner. With the presence of a partner beside us, living life there will be no more loneliness because there is already a figure of our companion who will always accompany us to share joys and sorrows. To further strengthen the relationship, then the couple entered into the institution of marriage. Marriage is a new chapter for individuals to initiate an obligation and share a new role with their partner. The role function will determine the duties and obligations of the individual in a harmonious family. With this institution, a rule of law will be obtained that protects the existence of such relationships in society [1, 2]. In later times, then the couple became a family consisting of a father,

mother, and son or no children. In living a family life, of course, it is not as easy and smooth as imagined, there must be many twists and turns of problems that must be faced by the family. Here the understanding and sense of family community is needed so that in the future all can be faced and in accordance with the expectations of each member of the family [3].

In marriage, every couple dreams of being able to build a harmonious, happy and loving family, but the fact is that many families turn out to be disharmonious, thus feeling depressed and sad because of the occurrence of domestic violence, whether physical, psychological or psychological, sexual, emotional, or family neglect [4]. Domestic violence (KDRT) can be caused by internal and external factors, both individually and collectively, especially in the era of openness and advances in information technology which often an act of violence arises through information media that cannot be filtered out its negative influence on the comfort of living in a household [5–7]. This condition tends to interfere with the growth and development of children and adolescents, so that children grow and develop unnaturally, thus hindering children from achieving in their schools [8]. To save optimal child growth and development, it is necessary to handle psychologically and educationally cases of Domestic Violence (KDRT), both curative and preventive, so that it will be beneficial for perpetrators of Domestic Violence (KDRT), especially for domestic violence (KDRT) sacrifices and society in general [9, 10]. Based on data from the UPT PTPAS Office of Women’s Empowerment, Child Protection and Community Empowerment in Solo City (Republika, August 25, 2022), there has been at least an increase in cases by 25 since 2020–2021. Most cases of violence in 2020 were recorded from domestic violence totaling 30, 16 of which were experienced by women and 14 were experienced by children. “There is an increase of about 20 percent” [11]. Meanwhile, data from January–December 2021 recorded that there was an increase in cases to 42 cases in domestic violence. Among them, 23 cases were experienced by children and 19 cases were experienced by women [7, 12, 13].



No	Kabupaten	2010			2011			2012			2013			2014		
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The data above proves that domestic violence has increased over time and not only takes place on the island of Java, but also occurs on the island of Sumatra, more specifically in North Sumatra and even in the Minang Realm or West Sumatra [14]. Furthermore, the data above also explains many cases of violence against women in West Sumatra. In 2014, for example, there were 614 cases of physical violence, 21 psychic violence, and 107 sexual violence. In addition, there were 48 cases of neglect and 16 cases of trafficking. Pasaman Regency is the region with the highest cases of sexual violence with 40 cases [15–17].

Domestic Violence is not only caused by a mismatch of viewpoints about the direction or vision of the household to be achieved in a family. But it also happens when a non-muslim then wants to embrace Islam as their religion of choice (read: become a convert) [5, 14, 18]. Remembering the conversion of faith or religion for most religious communities is a very crucial issue, given the alleged betrayal of religion [19]. So that ridicule, insults, criticism, blasphemy and even physical or psychological torture is a separate problem that occurs in the midst of society. In particular, this study examines “Is there any effect of Domestic Violence on the Aqidah of Converted Adolescents?” [20].

2 Methodology

This research uses a quantitative approach. The quantitative research procedure consists of the following stages or steps of activity: (a) Identification of problems. (b) Literature studies. (c) Development of a conceptual framework. (d) Identification and definition of variables, hypotheses, and research questions. (e) Development of research design. (f) Sampling techniques. (g) Data collection and quantification. (h) Data analysis [21]. (i) Interpretation and communication of research results. Furthermore, the study involved 128 adolescents. But only 97 people as a sample in the study. Determination of sample size by Slovin formula: $n = \frac{N}{1 + N.e^2}$. This research was conducted in the Pondok “China Town” area in Padang City [22–24].

3 Theoretical Foundations

1. Domestic violence

Violence is a form of more physical acts that result in injury, disability, pain, or suffering to others with elements of coercion or unwillingness or the absence of consent of the injured other party [25]. Violence according to Mansour Fasih is “an attack or invasion of the physical as well as the integrity of one’s psychological mental integrity” [26]. Mansour Fasih’s view points to the notion of violence on physical and psychological objects. It’s just that the pressing point is on physical forms of assault such as injuring or inflicting injuries, defects, or abnormalities in certain physicalities. Halim Barkatullah concluded that violence according to Mulyana W. Kusumah there are 4 (four) categories that cover almost all patterns of violence, namely [27]:

a. Legal violence

Many acts of violence are supported by law. Like a member of the army is rewarded as a hero for the intensity of his tough behavior in order to carry out certain aggressive duties and sports. Examples: boxing, as well as certain actions for self-preservation. b. Violence that sociosexually results in sanctions An important factor in analyzing violence is the level of support for it or social sanctions. For example: the husband’s violent act of adultery will receive social support [28].

c. Rational violence

Some acts of violence that are legally legal but not socially sanctioned are crimes that are viewed as rational in the context of crimes. For example: murder in the framework of an organized crime.

d. “illegal, nonsanctioned, irrational violence” i.e. heartless violence, which occurs in the absence of provocation first without showing any particular motivation and in general the victim is unknown (in murder; by the murderer) [16].

Thus, a violent person is a person who loses control and is unable to balance thoughts, desires and feelings towards others. This is because violence should be a serious concern for all of us, especially in the family considering that recently incidents of violence have increasingly revealed and revealed to the surface, because the aspect of violence also concerns the psychological aspects of the victims, social, cultural, economic, political and even human rights [29].

Definition of Domestic Violence Domestic violence is one of the various kinds of criminal acts that have been identified in society. Domestic violence that is very ringing is violence by husbands against wives. Domestic violence, especially against wives, is often found, not even a small number [30, 31].

In addition, Elli N. Hasbianto defines domestic violence as a form of physical and emotional/psychological abuse that is a way of controlling a partner in family life. From the above understanding it can be concluded that domestic violence is physical violence committed by a husband that results in physical, sexual, psychological misery and suffering towards the wife or vice versa, also possible in children, adolescents or other family members [32, 33].

2. Teenagers

Adolescence is a transition period from the age of a child to an adult. In general, adolescence is considered to begin when the child sexually matures and ends when the child reaches a legally mature age [8]. The existence of behavioral attitudes and values throughout adolescence shows a difference in early adolescence, which is approximately from the age of 13 years–16 years or 17 years old age when adolescents enter high school. Early adolescence starting from the age of 12–15 years, middle adolescence from the age of 15–18 years and late adolescence from the age of 18–21 years.

From an age limit point of view, adolescents are actually classified as transactional circles, meaning that adolescence is a temporary social symptom because it is between children and adults. According to Hurlock, the characteristics of adolescence are [34]: (a) Adolescence as an important period, rapid physical development accompanied by rapid mental development, especially in early adolescence. All that development gives rise to the need for mental adjustment and the need for the formation of new attitudes, intentions and interests [16]. (b) Adolescence as the same transition In any period of status transition, the individual is unclear and doubtful of the role to be performed, in adolescence this is no longer a child. (c) Adolescence as a period of change, The rate of change in attitudes and behavior during adolescence is parallel to the rate of physical change during early adolescence, when physical change occurs with rapid changes in attitudes and behaviors as well [35]. There are also four changes that are equally universal, first the elevation of emotions whose intensity depends on the degree of physical and psychological changes that occur, since emotional changes usually occur more quickly during the beginning of time. Both changes in body, interests and roles are presented with a social environment for the child and not the adult. (d) Adolescence as a period of change The rate of change in attitudes and behavior during adolescence is parallel to the rate of physical change during early adolescence, when physical change occurs with rapid changes in attitudes and behaviors also occur. There are also four changes that are equally universal, first the elevation of emotions whose intensity depends on the degree of physical and psychological changes that occur, since emotional changes usually occur more quickly during the beginning of time. Both changes in body, interests and roles that the social environment confronts to order pose new problems. Third, with changes in interests and behavior patterns, values will also change. (e) Adolescence as a troubled age, Due to the inability of adolescents to cope with their own problems in the way they live on their own many adolescents end up finding that the completion of tasks is always good. (f) Adolescence as the age of seeking identity, In early adolescence, self-adjustment to the group still remains important for boys and girls gradually they begin to crave self-identity and are dissatisfied and become the same as friends in everything. (g) Adolescence as an age that gives rise to fear The culturally stereotyped assumption that adolescents are untidy children who are untrustworthy and tend to be destructive, causing adults who must guide and supervise the lives of adolescents easily fear of taking responsibility and being unsympathetic to abnormal behavior. (h) Adolescence as an unrealistic period, Towards the end of adolescence in general both men and women are often disturbed by the exaggerated idealism that immediately give up their more lives when they reach adult status. (i) Adolescence as the threshold of adulthood, With the approaching age of legal maturity, adolescents become restless to leave the stereotyped dozens of years and to give the impression that they are almost adults.

Based on the description above, it can be concluded that the characteristics of adolescence are adolescence as an important period, adolescence as a transitional period, adolescence as a period of change, adolescence as a problematic age, adolescence as an age seeking identity, adolescence as an age that causes fear, adolescence as an unrealistic period, adolescence as the threshold of adulthood [36].

Adolescents' interest in religion often leads them to the search for new beliefs (religions) to compare the truths that each religion has. Given the religious perspective, often the truth is accompanied by a disregard or hatred of someone else's beliefs or religions. Thus, the event of religious conversion is a natural part of adolescence as a process of finding identity and accepting changes that characterize development in adolescents [37].

3. Religious Conversion to Conversion to Conversion

The phenomenon of religious conversion can occur in plural religious life, such as in Indonesia. In online media, *Republika.co.id* the number of converts recorded by the Mualaf Center Indonesia since 2003 reached 58,500 people. Most of them are 61 percent motivated by marriage, in addition to the influence of friends and associations. The significant difference in the number of converts from the previous year was due to the desire of the converts to learn religion better. Meanwhile, at the Mualaf Center Yogyakarta (MCY), in 2017 there were 307 converts since it was inaugurated in 2014. The converts in MCY converted because of their curiosity about the truth of Islamic teachings. 2 In 2019, the number of converts recorded at the Mualaf Center Yogyakarta was more than 1,500 and growing [38].

The curiosity of converts to the truth of Islamic teachings is related to the flow of religious mobility in social life which is supported by a population of 1,489,646 who are Muslims, 100,324 are Protestant Christians, 160,211 are Catholics, 3,349 are Hindus, 3,200 are Buddhists, and other religions totaling 746 people in regencies/cities in Yogyakarta [39, 40] 4 The results of researchers' observations on the religious experience of converts show that religious mobility in the form of family religious education, invitations or encouragement from others, the spread of religion, and interfaith marriage in the lives of religious people influences the process of religious conversion for converts. In accordance with Jay Lifton's view cited by Lewis R. Rambo that religious mobility causes fluctuations in identity and self-concept that can influence the occurrence of religious conversion [3].

The event of religious conversion according to Zakiyah Daradjat can occur through several stages: the first period of calm before undergoing conversion with all its indifferent attitudes, behaviors, and traits [41]; experiencing inner shocks and experiencing emotional lability; a time of uncontrollable inner turmoil; a state of calm and calm after the crisis he experienced, and the expression of conversion in life shown by his attitudes and behaviors [42]. Whereas according to Lewis R. Rambo [43], religious conversion can occur through seven stages, context, crisis, search, meeting, interaction, commitment, and consequences. Religious conversion by converts is a type of conversion to Islam, in line with Yasin Dutton's writing entitled "Conversion to Islam". Dutton argues that there is no word 'conversion' in Arabic, but rather there is only the word 'to be a muslim' (aslama) that comes close to the term conversion. Therefore, conversion to

Table 1. Data On Average Value Ranges, Frequencies and Percentages on Domestic Violence Analysis

No	Information	Range	Frequency	Percentage
1	High	25–40	84	65,63
2	Low	8–24	44	34,37
	Total		128	100,00

Table 2. Data On Average Value Ranges, Frequencies and Percentages on Aqidah Analysis

No	Information	Range	Frequency	Percentage
1	High	21–30	93	72,66
2	Low	10–20	35	27,34
	Total		128	100,00

Islam by converts is aimed at active participants or ‘submissive people’ in the surrender of faith to Allah.

No	Information	Range	Frequency	Percentage
1	High	21–30	93	72,66
2	Low	10–20	35	27,34
	Total		128	100,00

4 Result and Discussion

1 Descriptive Study

a. Mean or Average Distribution of Frequency and Percentage in Domestic Violence Aspects

In the domestic violence (domestic violence) variable, the average or mean behavior of domestic violence is relatively high. This means that many respondents feel or find themselves experiencing domestic violence whether committed by fathers, mothers, siblings and other family members. The amount is listed in Table 1 [44, 45]:

Based on the data above, it was found that the average respondent (adolescent convert) generally (65.63%) said they had experienced domestic violence from other family members. This means that domestic violence is high or frequent. As for other family members involved in this Domestic Violence, such as parents (father, mother) as well as siblings or other family members [46, 47]. Meanwhile, the converted teenagers who stated that they did not experience domestic violence (34.37%). Thus it can be concluded that converted adolescents experience domestic violence (domestic violence) from their immediate family. Furthermore, some of the forms of violence felt by these converted teenagers include; scorn, insults, blasphemy and physical chastisement in the form of; pinches, slaps, beatings, kicks as well as other physical torture [48].

Then based on the Aqidah variables owned by converted teenagers, data are shown in Table 2 [49].

Table 3. Hypothesis Test Results spread the Domestic Violence with The Power of Aqidah Adolescent Converts.

Variables	Pearson Correlation	Sig
Perceptions of Contemporary Civilization	0.000**	0.000

Source: SPSS 20.0 for windows

Based on the data above, it was found that the average respondent (adolescent convert) generally (72.6 6%) stated that they had a strong or sturdy aqidah (strong/tall). As for converted teenagers who feel that they have a strong/high aqidah, because their faith or aqidah does not waver because they are lured by money, other property, if they want to convert to their original religion (christian/catholic). Meanwhile, the converted youth who stated that they still experienced the shakiness of faith or belief or aqidah as much as (27, 347%). Thus it can be concluded that converted adolescents generally have a strong/high faith or aqidah. Aform of the power of faith or aqidah is their unwillingness to convert to the original religion they followed [33, 43].

2. Hypothesis Testing

Based on the results of the correlation analysis, it was found that there was no relationship between domestic violence (domestic violence) received by converted adolescents and their faith or aqidah. This means that even though teenagers generally feel domestic violence in the household from their family members, because they choose to become converts. But they did not waver to return to their original religion. So that in simple language it can be understood that, the converted teenagers are not easily persuaded to re-enter their original religion with the promise of wealth or optimal welfare when they will return to the religion before embracing Islam (Table 3).

5 Conclusion

Domestic violence has existed for a long time. It even involves various forms of physical violence, ridicule, insults and blasphemy to anyone. This includes teenagers. However, the Domestic Violence that converted youth receive does not necessarily change their desire to return to their original religion. In fact, they still reject certain lures or lures, such as money, gifts, positions or other aspects of welfare that promise to be obtained. If the converted youth want to return to their previous beliefs. This means that the faith or aqidah possessed by converted youth has been solid. So they are easily shaken by their faith, only because of wealth or wealth.

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