A Critical Study of Violence Against Women in the Perspective of Islamic Education

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ARTICLE INFO	ABSTRACT
	Violence against women (VAW) is a global issue rooted in historical, social, and cultural structures. This study critically examines the causes, impacts, and responses to VAW through feminist perspectives, legal frameworks, and social movements. It explores how gender-based violence persists due to patriarchal norms, economic disparities, and systemic inequalities. Additionally, the research highlights how religious interpretations influence perceptions of gender roles, with a particular focus on Islamic education. From an Islamic perspective, VAW contradicts the principles of justice, equality, and compassion embedded in the Qur'an and Hadith. However, cultural misinterpretations often obscure these teachings, leading to practices that perpetuate gender-based oppression. Islamic education plays a crucial role in shaping societal attitudes by promoting gender justice and educating communities about women's rights. Through an inclusive and holistic curriculum, Islamic educational institutions can challenge patriarchal norms and cultivate a culture of non-violence. This study emphasizes that combating VAW requires a multidimensional approach, integrating legal measures, social interventions, and educational strategies. Strengthening Islamic education as a means of fostering ethical awareness and respect for women's rights can contribute significantly to reducing violence and promoting gender equity. *This is an open access article under the CC BY-NC-SA license.*

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1. INTRODUCTION

Violence against women is a pervasive and deeply rooted issue that transcends geographical, cultural, and socio-economic boundaries. It manifests in various forms, including physical, psychological, sexual, and economic violence, severely impacting the lives of victims and impeding their rights to safety, dignity, and equality (WHO, 2021). The World Health Organization (WHO) reports that nearly one in three women globally has experienced some form of violence in their lifetime, highlighting the urgent need for comprehensive interventions and policy reforms (WHO, 2021).

Historically, patriarchal structures and gender-based discrimination have perpetuated violence against women, reinforcing power imbalances in both public and private spheres (Dobash & Dobash, 1992). The normalization of such violence in many societies further exacerbates the challenge, making it difficult for survivors to seek justice and protection. The intersectionality of race, class, and socio-economic status further complicates the experiences of victims, requiring a multifaceted approach to address the issue effectively (Crenshaw, 1991).

This study aims to critically analyze the prevalence, causes, and consequences of violence against women, with a focus on legal frameworks, societal perceptions, and the effectiveness of existing interventions. By examining case studies, statistical data, and theoretical perspectives, this research seeks to contribute to the discourse on gender-based violence and propose actionable recommendations to mitigate its impact.

The research methodology involves a qualitative and quantitative analysis of reports from international organizations, governmental policies, and firsthand accounts of survivors. The study will also explore the role of social movements and advocacy groups in challenging systemic violence and promoting gender justice (UN Women, 2020).

Addressing violence against women requires a collaborative effort between governments, civil society, and international organizations. Strengthening legal protections, enhancing support systems for survivors, and promoting gender-sensitive education are crucial steps in combating this pressing issue. Additionally, Islamic education plays a vital role in fostering awareness and instilling moral values that uphold justice, equality, and respect for women. By integrating gender-sensitive teachings from the Qur'an and Hadith into educational curricula, Islamic education can serve as a transformative tool to challenge harmful societal norms and promote a culture of non-violence. Through this study, we hope to shed light on the complexities of violence against women and emphasize the need for sustained and holistic solutions.

2. METHODS

The study used is incorporative approach by exploring ideas from the study of texts by Michele Harway and James M.O'neils. It is seen from various character thoughts released from the flow system and then integrated with the violence against women. In revealing the VAW thoughts, the author uses descriptive, idealization, heuristic and hermeneutic methods. This research uses analysis technique used is analytical content which is to draw conclusions in an effort to find the characteristics of the messages it contains carried out objectively and systematically so that the thinking is contextual and relevant for tracing the origin of violence against women. The strategy in this research is a library research. The book of Michele Harway and James M. O'Neil as the primer book on this research and the others books its become to sekunder book in this research.

Meanwhile, secondary sources comprise academic journals, reports, and scholarly books that discuss gender studies, masculinity, feminist theory, and psychological perspectives on violence. These secondary sources provide a broader context and support the primary analysis by incorporating various viewpoints on the topic of violence against women.

3. FINDINGS AND DISCUSSION

Feminism has various interpretations of violence against women (VAW). Before the United Nations (UN) introduced the definition of VAW in 1993, different forms of repression against women

had long existed. The term VAW only emerged in the 1970s or 1980s, whereas earlier, the term suppression was more commonly used.

Before delving into VAW, it is essential to understand the etymology of violence. According to the Cambridge Dictionary, violence refers to actions or words intended to harm others. The World Health Organization (WHO) defines violence as the intentional use of force or physical coercion that causes harm, whether directed at oneself, others, or a group, with a high probability of resulting in injury, death, psychological distress, or loss of valuable assets. Hamby (2017) identifies four key elements of violence: intentionality, unpredictability, non-necessity, and harm. Thus, violence is a harmful act that can threaten both personal and collective well-being. The UN formally defined VAW in 1993 through the Declaration on the Elimination of Violence against Women. This declaration describes VAW as gender-based violence that causes physical, sexual, and psychological harm to women. It includes threats, coercion, or deprivation of freedom occurring in both public and private spheres, recognizing VAW as a social issue requiring government intervention. Furthermore, the declaration highlights that VAW stems from gender inequality and imbalanced power relations between men and women. These inequalities manifest in physical, psychological, and economic forms, reinforcing the idea that VAW is a consequence of systemic gender disparities.

Two fundamental concepts underpin the understanding of VAW: gender and power relations. Gender refers to the socially constructed differences between men and women, typically associated with masculinity and femininity. Plumwood (1993) argues that power relations shape the structural roles of men and women in modern society. When masculinity dominates femininity within social structures, gender inequality and power imbalances emerge as the root causes of VAW. Thus, these two concepts are inherently interconnected in discussions about VAW.

VAW has been a recurring element in Western history, particularly during events such as the Inquisition and the rise of capitalism. First, the historical trauma of the Inquisition saw an estimated 4.5 to 9 million victims—mostly women—burned as alleged witches. This persecution began in the 8th century and persisted across France, Spain, and Italy, lasting until 1818. Second, during the early Industrial Revolution (1760–1880), women were subjected to sexual and physical exploitation, enduring excessively long working hours. (Peter N. Stearns, *Industrial Revolution in World History*). Capitalism further deepened social and economic discrimination against women, with industrialization fostering the expansion of prostitution and pornography, exacerbating gender-based oppression.

In response to these historical injustices, movements against VAW began to emerge. UNIFEM (United Nations Development Fund for Women), established in 1929, became a leading force in addressing VAW through advocacy, research, and education. By 1995, campaigns against VAW as a human rights violation had gained global traction, following the UN's formulation of VAW in 1993. Feminist movements in Latin America later designated November 25 as the International Day for the Elimination of Violence against Women. Additionally, protests against VAW intensified across Western countries, and by the late 20th century, the movement had significantly influenced social and political policies.

These movements were also shaped by cultural and religious legacies that reinforced gender discrimination. In Greek mythology, Pythagoras associated men, light, and order with good principles, while chaos, darkness, and women were linked to negative principles. (Simone de Beauvoir, *The Second Sex*). Similarly, certain biblical passages depict women in a negative light, such as 1 Timothy 2:12, which portrays Eve as the tempter of Adam, leading to humanity's fall from paradise. This perspective frames women as inherently sinful and responsible for humanity's downfall since their creation.

Before discussing *violence against women*, it is necessary to briefly examine the definition of *violence* or violence etymologically. According *Cambridge Dictionary*, *violence* is an act or word intended to injure another person. The World Health Organization (WHO) asserts that *violence* is an act that is based on the intentional use of force or physical force that is torturing, either against oneself, another person, or against a group or community with a high probability of causing*injury*, death, injury to*psychologically*, do not develop or lose valuable things because of it. Hamby (2017) adds that there are four elements of violence that need to be considered, namely intentional, unexpected, non-essential, and dangerous or causing harm. So it is clear that violence is an act that is detrimental and can take the lives of both oneself and others.

The definition of VAW in terminology was then formulated by the United Nations. In 1993, the*UN Declaration on the Elimination of Violence against Women*gave consensus on the definition of VAW which reads as an act of gender-based violence that causes physical, sexual and psychological suffering or injury to women. These actions include threats, coercion or revocation of independence that occur in both the public and private spheres and are social problems that require action from the government. This declaration then emphasizes that VAW is rooted in gender inequality and unequal power relations between women and men. This form of inequality varies from physical, psychological to economic. This definition forms the conception that VAW is the result of inequality between men and women. From the definition of VAW, there are two concepts contained in VAW, namely gender and *power relations.* Gender refers to the differences between men and women based on differences in social construction which refers to masculine and feminine. Plumwood (1993) then defines*power*relations*which make *male/female* a part of the structure in shaping the central values of modern society. (Christina Hughes, *Key Concepts in Feminist Theory and Research* (California: Sage, 2002). 17-19. Christopher mark Joll, dkk *Protect Women Form Domestic Violence: Islam, family Lawa and The State in Indonesia,* StudiaIslamica Indonesian Journal for Islamic Studies, Vol 27, No. 2, 2020.) So in the VAW concept, if the masculine dominates the feminine in the social structure, gender inequality and power relations inequality will be created as the root of VAW. Thus, it can be concluded that the two concepts are interrelated in the VAW concept.

VAW has become an inseparable part of Western history and is marked by the occurrence of the Inquisition and capitalism. First, the historical trauma experienced by women during the Inquisition because around 4.5 million to 9 million victims, mostly women, were burned at this time. The chronology of its origins begins with the inclusion of women as witches and has started since the 8th century AD and then continued until the inquisition in France, Spain, and Italy and only ended in 1818. (Brian A. Pavlac, *Witch Hunts in the Western World* (Connecticut: Greenwood, 2009), http://www.jstor.org/stable/4416596. xx.) Second, the sexual and physical exploitation of women with long working hours. longer during the early industrialization period, namely in the 1760-1880 range which at the same time gave rise to capitalism (Peter N. Stearns, *Industrial Revolution in World History* (Philadelphia: Westview, 2013). P. 69-70) as the root of social and economic discrimination against women. (Eva Figes, *Patriarchal Attitudes* (Hampshire: Macmillan, 1970). 70.) In addition, industrialization is a passive world of prostitution and pornography. (Eva Figes, *Patriarchal Attitudes* (Hampshire: Macmillan, 1970). 70.) The Inquisition and industrialization are two major events that have traumatized history for women in the West.

Due to this historical trauma, movements against VAW emerged. UNIFEM (United Nations Development Fund for Women) is a movement against VAW from the United Nations and was founded in 1929. This movement brings VAW issues to the government through advocacy, research,

and education. (Susana T. Fried, "Violence Against Women", *Health and Human Rights*, vol. 6, no. 2 (2003), pp. 88–111.) The proliferation of campaigns against VAW as a violation of human rights in 1995 and the UN formulation of VAW in 1993. (Susana T. Fried, "Violence Against Women", *Health and Human Rights*, vol. 6, no. 2 (2003), pp. 88–111.)

This movement influenced the encuantro feminists who later made 25 November an international day to commemorate VAW. Furthermore, demonstrations related to the opposition to VAW are rife in several Western countries. So that the end of the 20th century was marked by the mushrooming of the movement against VAW from social to political policy. These movements originated from Greek Mythology and the Bible which are closely related to gender discrimination. Pythagoras said that the creation of man, light, and order came from good principles while chaos, darkness, and woman were born from bad principles. (Simone de Beauvoir, *The Second Sex, trans. HM Parshley* (London: Lowe and Brydone, 1953). 104.) While in the Bible itself there are several verses that discriminate against women. One of them is the Letter of Timothy 2:12 which describes how Eve tempted Adam and made humans leave heaven. So that women are depicted as bad from the beginning of their creation as well as giving hereditary sins to humans.

In Islamic perspektoive VAW upholds the dignity and rights of women through various teachings in the Qur'an and Hadith. The Qur'an states:

"And they (women) have rights similar to those (of men) over them in kindness." (Qur'an 2:228). This verse highlights the principle of justice and equality in Islam, ensuring that women are treated with respect and kindness. Furthermore, the Prophet Muhammad (peace be upon him) emphasized the importance of treating women with dignity, stating: "The best of you are those who are best to their wives." (Hadith, Sunan al-Tirmidhi, 1162) These teachings make it clear that violence against women has no place in Islamic teachings.

And then Misinterpretation and Cultural Practices**,** despite Islam's clear stance against violence, certain cultural practices have been falsely attributed to religion. Practices such as honor killings and forced marriages are not Islamic but rather stem from cultural traditions that contradict Islamic values. The Qur'an explicitly prohibits oppression and injustice:

"Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression." (Qur'an 16:90). Islamic scholars have consistently clarified that violence and oppression against women are against Islamic teachings.

And then Legal and Social Measures in Islam**,** Islam provides legal and social frameworks to protect women from violence. The concept of *qisas* (retribution) and *diyyah* (compensation) ensures justice for victims of violence. Additionally, the Qur'an commands believers to seek mediation and peaceful resolution in cases of marital conflict (Qur'an 4:35). Many Islamic nations have incorporated these principles into their legal systems to combat violence against women.

Islamic education does not only focus on the transfer of knowledge but also the formation of morals and moral values. Rasulullah SAW emphasized the importance of treating women with respect and affection, as mentioned in the hadith narrated by Imam Tirmidzi: "The best of you are the kindest to your wives". This hadith is the basis for Islamic education to instill values of equality and respect for women. Islamic education must build awareness that violence against women not only violates human rights but also contradicts Islamic values (Aung & Aung, 2023).

Islamic educational institutions, both madrasah and pesantren, have a strategic role in instilling anti-violence values. The Islamic education curriculum must emphasize teachings on gender equality derived from the Qur'an and Sunnah. Thematic tafsir-based learning can be used to show that Islam

rejects all forms of oppression against women. Interpretive studies on verses related to gender justice need to be introduced more widely in the Islamic education environment to avoid biased understanding of women (Cholil & Sudirman, 2019).

Education in the family also has a major role in preventing violence against women. The concept of tarbiyah in Islam emphasizes exemplary education (uswatun hasanah). Fathers and mothers have the responsibility to teach their children to respect women and avoid all forms of violence. Family education based on Islam can be an effective solution in shaping a more civilized society away from violent practices. This is reinforced by studies showing that an understanding of gender in Islam must be instilled from an early age so that children grow up with a correct understanding of the equality between men and women (Suroso et al., 2023).

Islam emphasizes the concept of justice (*al-'adl*) in the relationship between men and women. Islamic education should teach that women have equal rights in education and protection from all forms of violence. In Islamic history, many women have contributed to science, such as Aisha RA who is known as one of the most hadith narrators. Awareness of the important role of women in Islamic history can be an integral part of Islamic education to foster an attitude of respect and appreciation for women. Further studies on gender equality in Islam show that reinterpretation of Islamic teachings with a more inclusive perspective can strengthen justice in Islamic education (Muqarramah & Kurdi, 2023).

Islamic education has a strategic role in dealing with violence against women through moral formation, the role of educational institutions, family education, and the concept of gender justice. With the implementation of holistic Islamic education, it is hoped that awareness of the importance of protecting women's rights will increase, thereby reducing the number of violence against women in society.

4. CONCLUSION

Violence against women remains a pervasive issue rooted in historical, social, and cultural structures. This study highlights how gender inequality, patriarchal systems, and economic disparities contribute to the persistence of violence against women. Feminist perspectives and global movements have played a crucial role in addressing these injustices, leading to significant policy reforms and advocacy efforts. From an Islamic perspective, violence against women contradicts fundamental principles of justice, compassion, and equality as emphasized in the Qur'an and Hadith. Islamic teachings advocate for the protection of women's rights and emphasize their dignity within society. However, misinterpretations of religious texts and cultural biases often lead to practices that undermine these values.

Islamic education plays a pivotal role in fostering awareness and preventing violence against women. By integrating gender equality into the curriculum, Islamic educational institutions can challenge discriminatory beliefs and promote values of respect and justice. Family education, grounded in Islamic teachings, further reinforces ethical and moral responsibility in nurturing a culture free from violence. Addressing violence against women requires a holistic approach, combining legal, social, and educational reforms. Islamic education, as a transformative force, can contribute to shaping a society that upholds women's rights and eradicates harmful practices. Future efforts must focus on strengthening educational initiatives, policy interventions, and community engagement to create a more just and equitable world.

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