

## Inequality of Gender Relations during the COVID-19 Pandemic: A Study of Violence against Women in Sambas, West Kalimantan

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**Abstract:** During the COVID-19 pandemic, the Sambas Religious Court reported 760 domestic violence cases within a year in Sambas West Kalimantan. The violence was often used to maintain and reinforce the subordination of women to men. This study aims to determine the causes of violence against women. The descriptive qualitative method with an empirical sociological approach is applied in this study. This study involves stakeholders related to violence against women in the region as participants. The findings of this study are during the COVID-19 pandemic, from 2019-2020 violence against women increases from 450 to 760 cases. The violence occurs due to challenges and limitations especially economic problems that families face as the consequences of the pandemic. This study also finds that imbalanced power relations between men and women due to a lack of awareness of gender equality become the root cause of the violence.

**Keywords:** COVID-19; inequality; gender; violence; women

**Abstrak:** Selama pandemi COVID-19, Pengadilan Agama Sambas melaporkan ada 760 kasus kekerasan dalam rumah tangga dalam satu tahun di Sambas Kalimantan Barat. Kekerasan sering digunakan untuk mempertahankan dan memperkuat kembali kedaulatan wanita terhadap pria. Penelitian ini bertujuan mengidentifikasi penyebab kekerasan terhadap perempuan. Metode deskriptif kualitatif dengan pendekatan sosiologis empiris diterapkan dalam penelitian ini. Studi ini melibatkan pemangku kepentingan yang terkait dengan kekerasan terhadap perempuan di wilayah tersebut sebagai peserta. Penelitian ini menemukan bahwa selama pandemi COVID-19 dari 2019-2020, kekerasan terhadap perempuan meningkat dari 450 kasus menjadi 760 kasus. Keganasan terjadi karena tantangan dan keterbatasan terutama masalah ekonomi yang dihadapi keluarga sebagai konsekuensi dari pandemi. Studi ini juga menemukan bahwa ketidakseimbangan hubungan kekuasaan antara pria dan wanita karena kurangnya kesadaran tentang kesetaraan gender menjadi penyebab utama kekerasan.

**Kata Kunci:** COVID-19; ketimpangan; gender; kekerasan; perempuan

## A. Introduction

The problem of violence against women occurs in many areas or big cities in Indonesia, one of which is in West Kalimantan, namely in Sambas Regency, directly adjacent to Malaysia. The increase in is speedy, especially during the current COVID-19 pandemic. According to Syukron Mahbub and Suhaimi, several factors cause divorce in Indonesia, including economic, biological, inability to produce offspring, domestic violence, and infidelity.<sup>1</sup> According to Nani Wirdayani, Commissioner of the West Kalimantan Regional Child Protection and Supervision Commission revealed, approximately 300 divorce complaints due to domestic violence every month occur in Sambas Regency, West Kalimantan.<sup>2</sup> Nani said, "On average per month there are about 300 divorce complaints in 2020, there are still increasing divorce complaints, namely divorced cases, the cause of which is domestic violence. This information is also directly from the statement of the Regent of Sambas, who stated that the status of widows and widowers increased during the COVID-19 period in the Sambas Regency."<sup>3</sup>

In a field survey of women involved in domestic violence in Sambas District, in their lifetime, they have experienced physical violence in the household by a man or his husband. In 2019, violence against women was the most common cause of divorce in Sambas Regency among women of adult age. Based on population survey data in Sambas Regency, 10-40% of women claimed to have been beaten or physically abused by their partners or husbands in their lives. According to Dewi Indah Susanti, the factors that influence domestic violence in the community include jealousy and cheating, the economy, community culture, and public awareness.<sup>4</sup>

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<sup>1</sup> Syukron Mahbub, "Solusi Pengadilan Agama dalam Mengatasi Problematika Perceraian yang Terjadi di Masyarakat," *Jurnal Yustitia* 21, no. 2 (2020): 187-196, <https://doi.org/10.0324/yustitia.v21i2.989>.

<sup>2</sup> Interview source from Nani Wirdayani, Commissioner of the Regional Child Protection and Supervision Commission (KPPAD) of West Kalimantan. 3 Februari 2021.

<sup>3</sup> Source of interview from Regent of Sambas Satono. 25 Juli 2021.

<sup>4</sup> Dewi Indah Susanty and Nur Julqurniati, "Kekerasan terhadap Perempuan dalam Rumah Tangga (Studi Kasus di Kota Larantuka Kabupaten Flores Timur)," *Sosio Konsepsia: Jurnal Penelitian dan Pengembangan Kesejahteraan Sosial* 8, no. 2 (2019): 139-56, <https://doi.org/10.33007/ska.v8i2.1661>.

Regional Regulation of West Kalimantan Province Number 3 of 2015 concerning the Implementation of Protection of Women from Violence, considering Law Number 7 of 1984 concerning the Elimination of All Forms of Discrimination Against Women (Convention on The Elimination of All Forms of Discrimination Against Women) (State Gazette of the Republic of Indonesia of 1984 Number 29 states that efforts to prevent and overcome the problem of violence against women and households are carried out by the government and the wider community.<sup>5</sup> This chapter observes obstacles in implementing human rights protection in the context of the Constitution, some problems and discrepancies between human rights laws and related laws in connection with future human rights protection with the new Commissioners, the weak power of Komnas HAM, and its recommendations.<sup>6</sup> Building public awareness of the law and being aware of domestic violence that most people consider taboo can be a driving force in eliminating domestic violence and social control efforts in eradicating domestic violence.

Data on violence against women in West Kalimantan is still challenging to obtain. However, this does not mean any violence against women in West Kalimantan. The mass media covered some severe cases, which often resulted in fatalities. Data derived from case records at the Commission for the Protection of Women and Children in 2019 showed the number of cases of violence against women was 1,300, most of the data were obtained from case data or issues handled by 359 Religious Courts at the district or city level in West Kalimantan, which reached 90 %. Violence against women causes suffering and misery to victims and their families and burdens societies worldwide. It mostly happens within intimate relationships or between people known to each other. Violence against women is a social construction based on a societal consensus about the roles and rights of men and women.<sup>7</sup>

Describing an unsettling truth about many women's lives is just the tip of the iceberg. Other hurtful male-to-female behaviors in intimate relationships

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<sup>5</sup> Gubernur Kalimantan Barat (2015), Peraturan Daerah Provinsi Kalimantan Barat Nomor 3 Tahun 2015 tentang Penyelenggaraan Perlindungan Perempuan dari Tindak Kekerasan.

<sup>6</sup> Nukila Evanty, "Komnas HAM: Discrepancies Between Its Mandate and the Indonesian Constitutional Framework," in *National Human Rights Institutions in Southeast Asia* (Singapore: Springer Singapore, 2020), 141–62, [https://doi.org/10.1007/978-981-15-1074-8\\_7](https://doi.org/10.1007/978-981-15-1074-8_7).

<sup>7</sup> Barbara Krahe, "Violence against Women," *Current Opinion in Psychology* 19, no. 1 (2018): 6–10, <https://doi.org/10.1016/j.copsyc.2017.03.017>.

include psychological abuse, the destruction of prized possessions, the abuse of pets, and economic abuse. These and other forms of violence against women have not isolated incidents or the result of mental illness. Instead, they are major social problems "deeply rooted in our cultural traditions."<sup>8</sup> The patterns of violence that are pretty prominent from year to year are practical violence and sexual violence, divided into three domains: family or personal relations, community, and state.

According to Londoño et al.,<sup>9</sup> in their research entitled "The exacerbation of violence against women as a form of discrimination in the period of the COVID-19 pandemic" explains that the crisis triggered by COVID-19 has quickly and greatly affected Latin America. The impact is seen not only in infection and death rates, but also in the economic downturn and rising inequality plaguing the region, a problem exacerbated as a result of the pandemic. Women, in particular, are one of the groups most affected by the pandemic, facing higher rates of unemployment and leave due to structural discrimination and the subsequent increase in economic dependence as they are forced to return to traditional unpaid jobs such as childcare and housewives. It emphasizes that violence against women is a form of discrimination that hinders the full exercise and enjoyment of one's rights. Finally, the responsibilities of the State are evaluated in relation to granting women access to emergency assistance and the administration of justice. It is argued that violence against women is a continuum, the most extreme form of which is feminist, permitted by the failure of the State to guarantee equal protection for women.

Looking at the results of the research above, this study found that there was no Commission for the Protection of Children and Women at the Regency level, especially in Sambas Regency. So there is no serious handling of victims of domestic violence. This is one of the findings or differences that researchers found in the field. The Commission for the Protection of Children and Women only exists in the Province, there is information on victims of domestic violence that is quite prominent based on data from the Komnas Perempuan in West

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<sup>8</sup> Walter S. DeKeseredy, *Violence against Women: Myths, Facts, Controversies* (Toronto: University of Toronto Press, 2011), 43, <https://doi.org/10.3138/9781442604001>.

<sup>9</sup> Paula Andrea Valencia Londoño et al., "The Exacerbation of Violence against Women as a Form of Discrimination in the Period of the COVID-19 Pandemic," *Heliyon* 7, no. 3 (March 2021): e06491, <https://doi.org/10.1016/j.heliyon.2021.e06491>.

Kalimantan, namely violence against wives which reaches 90%, and the age of the victims tends to be young (between 18-25 years). In the context of gender, women are often blamed and considered weak. So that in such a position, women often do not have as much space as men in defense. Women are always reminded of society's idealization of women who must be gentle, loving, and obedient to their husbands.

After the researcher pays attention to the background of the problem, this type of research is a descriptive qualitative field research. While the approach in this study uses a sociological approach to law. Furthermore, the technique of collecting data in this study used observation, and interview techniques. Furthermore, the data analysis method in this study uses data reduction, data display, data setting, data analysis and data verification. And testing the validity of the data in this study is to use source triangulation. This source triangulation was chosen on the grounds that researchers could compare the data from interviews with field observations obtained respondents. Thus, triangulation of sources can be concluded as a method used to check the use of methods in data collection which includes observations and interviews in this study.

## **B. Inequality of Gender Relations during the COVID-19 Pandemic and Violence against Women in Sambas**

The State of Indonesia is a country that is thick with legislation in regulating people's lives related to law, one of which is the issue of violence against women and children. In Indonesian legislation, there are already rules governing the prohibition of domestic violence. For example, in the 2004 regulation, the Indonesian government issued Law no. 23 on eliminating domestic violence.<sup>10</sup> This law also explains the rights granted to victims by the Indonesian government, one of which is the right to protection and a sense of security. Meanwhile, suppose both the perpetrator and the victim are children. In that case, the perpetrators can be charged with Law no. 23 of 2002 concerning Child Protection as amended by Law no. 35 of 2014 concerning amendments to Law no. 23 of 2002 concerning Child Protection. People who

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<sup>10</sup> See: Pasal 2 ayat (1) dan (2) Undang-Undang Nomor 23 Tahun 2004 tentang Penghapusan Kekerasan dalam Rumah Tangga (UU PKDRT).

commit violence/abuse of children can be punished under Article 80 Jo. Article 76 C of Law no. 35 the Year 2014. Data can be seen in Figure 1.<sup>11</sup>

The amount of data found can be separated as much as 40%-80% are cases of violence against women perpetrated by their spouses or husbands in the household, especially physical violence and other cases, namely theft and fights committed by fellow students. In general, violence against women perpetrated in the household is the average age of male and 18 to 25 years old; their educational and economic status is also deficient. His education, in general, is junior high school graduates, or some even do not graduate from elementary school. At the same time, the impact also has on the socio-economic conditions of the lower middle class in the community, especially in Sambas Regency.

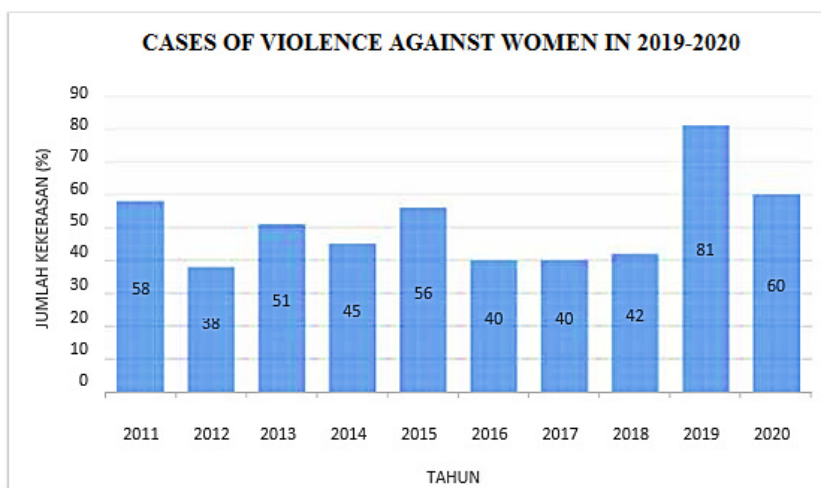


Figure 1

Data on Cases of Violence against Women in West Kalimantan<sup>12</sup>

<sup>11</sup> Ririn Silvana Silalahi, "Penegakan Hukum dan Upaya Kepolisian dalam Menangani Tindak Pidana Kekerasan yang Dilakukan oleh Anak Sekolah di Bawah Umur," 2020, <http://repository.uhn.ac.id/handle/123456789/4380>.

<sup>12</sup> This data was obtained from the statement of the West Kalimantan Women and Children Protection Commission in 2021.

It is well known that before the Law on Domestic Violence was enacted, the only known violence in Indonesian law was physical violence with the term persecution. With this legal breakthrough, victims of domestic violence who have been legally discriminated against can seek justice as expected for the various forms of violence that do happen to them. Below is data on domestic violence cases received from legal aid agencies in West Kalimantan in 2019 and 2020 based on the forms of violence experienced by victims.

Finding data in Table 1. show, both issues of causes of violence such as financial, physical, and psychological each year, there is an increase from 2019 to 2020 with a total of 760 cases. It is estimated that 80% of violence cases against women in West Kalimantan. Thus, there is a need for socialization to the community on the importance of anti-violence education for parents, boys, and girls to prevent and avoid violent behavior both as victims and perpetrators. This government regulation emphasizes that recovery for victims of domestic violence is in the form of physical recovery and psychological recovery.<sup>13</sup> So it is essential facilities and cooperation between the parties that have been mentioned in the Act. This Government Regulation also says the importance of mentors who the government and non-governmental organizations initiate.<sup>14</sup>

Table 1  
Data on Cases of Violence against children and women in West Kalimantan<sup>15</sup>

Type of Violence	2019	2020
Physical, economic	60	70
Physical, Psychic	90	95
Physical, Psychic, economic	1000	125
Physical, Psychological, Economic, Sexual	50	60
Physical, Psychological, Sexual	30	50
Sexual	20	10
Total	350	410

<sup>13</sup> Sukarno, "Peran Lembaga Perlindungan Perempuan dalam Memberikan Perlindungan terhadap Korban KDRT," *Jurnal Muhakkamah* 5, no. 1 (2020): 70, <http://jurnal.fhunwmataram.ac.id/index.php/jfhunw/issue/view/17>.

<sup>14</sup> Yuanni Wang et al., "Empowerment through Emotional Connection and Capacity Building: Public Participation through Environmental Non-Governmental Organizations," *Environmental Impact Assessment Review* 80 (2020): 106319, <https://doi.org/10.1016/j.eiar.2019.106319>.

<sup>15</sup> Data obtained from Legal Aid Institutions in West Kalimantan in 2021.

Efforts like this are made by women's organizations and the Ministry of Women's Empowerment to break victims' silence due to their lack of courage and limited access to the law.

According to the government, currently, the fate of women is still worrying with the existence of early marriage, high divorce rates accompanied by acts of violence that some of the victims are girls.<sup>16</sup> Although many parties are critical of downstream problems, such as domestic violence and violence against children and women, upstream, namely early marriage, does not receive serious attention. Early marriage is the age at which marriage begins and the age of marriage under the marriage law, which results in being vulnerable to violence.<sup>17</sup> In the opinion of Khandaker Jafor Ahmed Shah Md Atiqul Haq and Françoise Bartiaux, the mixed-methods study finds that early marriage of daughters is a coping strategy for managing two negative consequences of extreme weather events. First, by minimizing household expenses, householders can pay for damage-related costs. Second, unmarried daughters may be subject to sexual violence during a crisis, especially in temporary shelters, which would harm the family's and daughter's reputation and prevent future marriage.<sup>18</sup>

The Commission handled various cases to protect women and children during 2019-2020 in Sambas Regency. There is a separation between the causes of violence and violence triggers. This is because the causal factors are the basis or the main root of violence, such as gender inequality and power relations inequality. Still, the main trigger factor in violence is the economic aspect during the current COVID-19 pandemic. If gender inequality occurs in domestic life, then violence will easily occur, because the contributing factor is that there is no longer harmony, so that domestic violence cannot be avoided.<sup>19</sup>

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<sup>16</sup> Mardi Candra, *Pembaruan Hukum Dispensasi Kawin dalam Sistem Hukum di Indonesia* (Jakarta: Prenada Media, 2021), 3.

<sup>17</sup> Rini Heryanti, "Implementasi Perubahan Kebijakan Batas Usia Perkawinan," *Jurnal Ius Constituendum* 6, no. 1 (2021): 120–43, <https://doi.org/10.26623/jic.v6i1.3190>.

<sup>18</sup> Khandaker Jafor Ahmed, Shah Md Atiqul Haq, and Françoise Bartiaux, "The Nexus between Extreme Weather Events, Sexual Violence, and Early Marriage: A Study of Vulnerable Populations in Bangladesh," *Population and Environment* 40, no. 3 (2019): 303–24, <https://doi.org/10.1007/s11111-019-0312-3>.

<sup>19</sup> Irene Hanson Frieze, Christina E. Newhill, and Rachel Fusco, "Causal Factors in Aggression and Violence: Examining Social and Biological Theories," in *Dynamics of Family and Intimate Partner Violence* (Cham: Springer, 2020), 17–62, <https://doi.org/10.1007/978-3-030-42608-8-2>.



According to Lokanath Mishra Four forms of abuse, namely physical, verbal, sexual, and psychological violence against women<sup>20</sup>

Several single factors cause violence against women, namely socio-cultural factors. Socio-cultural factors occur because of the unequal power relations caused by gender inequality between men and women. This gender inequality can be in all respects, such as the role of men being more dominant than the role of women in decision-making in the family, in social life, and in work matters.<sup>21</sup> This can also be caused because it is still deeply rooted in social life regarding patriarchal culture. Today's society still adheres to a patriarchal culture, where there is a weakening of the status of women and strengthening the position of men. This kind of understanding and perspective goes on continuously, the results of which are always against the nature and behavior of men and women. Men are characterized by aggressiveness and independence, while women are characterized by gentleness, obedience, and love to beautify.<sup>22</sup> The result is formed in everyday life; if men are strong, women are weak. If men have to act as leaders, then women are being led. This kind of understanding gives rise to acts of male authority and leads to efforts to dominate women. In its creation, women were considered the weakest creatures.<sup>23</sup>

Violence against women in Sambas Regency existed before the COVID-19 pandemic, so prevention cannot be avoided both from the family and the community. Changing a man's character will take a long time because it will change the nature and character of men who, at first, I feel more significant than women. At first, the word patriarchy had a narrow sense referring to a system

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<sup>20</sup> Marzuki, *Analisis Gender dalam Kajian-kajian Keislaman* (Yogyakarta: UNY Press, 2020), 167.

<sup>21</sup> Lokanath Mishra, "Effects of Violence against Women on Higher Education in Mizoram, India," *Journal of International Women's Studies* 22, no. 1 (2021): 465, <https://vc.bridgew.edu/jiws/vol22/iss1/27>.

<sup>22</sup> Tohirin Tohirin and Zamahsari Zamahsari, "Peran Sosial Laki-laki dan Perempuan Perspektif al-Qur'an," *Profetika: Jurnal Studi Islam* 22, no. 1 (2021): 91-108, <https://doi.org/10.23917/profetika.v22i1.14768>.

<sup>23</sup> Caleb Angus, "Gender Stereotype and Its Consequences on Female Managers," *IAA Journal of Scientific Research* 6, no. 1 (2020): 6-12, <https://www.iaajournals.org/wp-content/uploads/2020/08/IAA-JSR-616-12-2020..pdf>; See: Naznin Tabassum and Bhabani Shankar Nayak, "Gender Stereotypes and Their Impact on Women's Career Progressions from a Managerial Perspective," *IIM Kozhikode Society & Management Review* 10, no. 2 (2021): 192-208, <https://doi.org/10.1177/2277975220975513>.

that historically came from Greek and Roman law. The male head of the household had absolute legal and economic power over family members, including enslaved people who were his dependents.<sup>24</sup> Then the term patriarchy began to be used throughout the world to describe the dominance of men over women, and women were marginalized. It is considered that marginalized women in Sambas Regency easily accept domestic violence against their partners so that conflicts occur between husband and wife.

In the public sector, it can be seen how advertisements in both print and electronic media attract consumers who use the female model used as an advertising model to generate attractiveness at first glance. This is as expected an advertisement can attract attention.<sup>25</sup> It is only the use of women for commercial purposes. Then this will only make women marginalized by economic conditions that always suppress impartiality. The history of the construction of society, both men and women who are more patriarchal culture, demands that men have more than women. It is a significant burden; patriarchal culture has been passed down from generation to generation to shape differences in behavior, status, and authority between men and women.<sup>26</sup> Then men are from origin because they bear a heavy burden as an expectation from themselves and society. Men get privileges (for example, there is an expression in the community, men deserve to be leaders, so some men will feel privileged to lead).<sup>27</sup> Thus there is a unique nature of men in Sambas Regency so that it indirectly causes violence against women in the household.

Sambas Regency, West Kalimantan-Indonesia, is a city dubbed the Veranda of Mecca because of Aon's polite and friendly society. Women are also considered guardians of household harmony in society. Harmony in the culture of the Sambas community can only be achieved if everyone, according to their social position, can apply polite behavior. This polite behavior is described in the

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<sup>24</sup> Maria Mies, *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour* (London: Bloomsbury Publishing, 2014), 145.

<sup>25</sup> Prayanto Widyo Harsanto, "Imajinasi Berbasis Gender (Penafsiran atas Model Perempuan dalam Iklan)," *Invensi: Jurnal Penciptaan dan Pengkajian Seni 2*, no. 2 (2017): 49–60, <https://doi.org/10.24821/invensi.v2i2.1867>.

<sup>26</sup> Israpil Israpil, "Budaya Patriarki dan Kekerasan terhadap Perempuan (Sejarah dan Perkembangannya)," *Pusaka 5*, no. 2 (2017): 141–50, <https://doi.org/10.31969/pusaka.v5i2.176>.

<sup>27</sup> Peggy McIntosh, "White Privilege and Male Privilege," in *Privilege* (London: Routledge, 2018), 28.

relationship between parents and children, husbands to wives, subordinates to superiors, etc. The consequence of not heeding respect is the existence of legitimacy to teach lessons.<sup>28</sup> Then the husband's acts of violence against his wife are assumed to be giving lessons for good learning. There is nothing wrong in applying polite behavior to the Sambas community; what is wrong when someone does not use polite behavior and then is given a lesson by committing acts of domestic violence. Violence against spouses results in harmony in a chaotic household.<sup>29</sup>

From cases handled by the commission for the protection of women and children and the Sambas Religious Court during 2019-2020; with case reports husbands often behave rudely to their wives with the excuse that husbands are for the good of their wives, but what the husbands do is wrong and violates the law so that the wife can no longer stand her husband's attitude and reports her husband to the authorities. Even the husband did not know that what he was doing was an act of violence and tended not to want to admit his mistake even though he had committed an act of violence. There is also the assumption that the wife's action asking for help from the Sambas Religious Court by filing a divorce suit is too excessive. It humiliates her husband in front of his extended family, both from his wife and the family of the husband and the surrounding community.

### **C. Analysis of the Factors Causing Violence against Women during the COVID-19 Period in Sambas**

#### **Economic Factor Due to Large-Scale Social Restrictions (PSBB)**

Women's greatest need is socio-political equality and equality in the economy with men, meaning that women must also have additional income. Currently, more and more women are ambitious and able to develop careers, both married and unmarried.<sup>30</sup> This is possible because of the increasing

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<sup>28</sup> Hermanto Suaib, *Nilai-nilai Kearifan Lokal dan Modal Sosial dalam Pemberdayaan Masyarakat Suku Moi* (Malang: An1mage, 2017), 6.

<sup>29</sup> Elli N. Hayati, Maria Emmelin, and Malin Eriksson, "We No Longer Live in the Old Days': A Qualitative Study on the Role of Masculinity and Religion for Men's Views on Violence within Marriage in Rural Java, Indonesia," *BMC Women's Health* 14, no. 1 (2014): 58, <https://doi.org/10.1186/1472-6874-14-58>.

<sup>30</sup> Gabrielle Deanella and Puji Tania Ronauli, "Hubungan Kesuksesan Karier Subyektif dan Kecemasan pada Perempuan Bekerja di Jabodetabek," *Manasa* 9, no. 2 (2020): 45-62, <https://doi.org/10.25170/manasa.v9i2.1841>.

number of highly educated women in Sambas Regency and the shift in the type of work from the agricultural sector to the office and service sector, which provides opportunities for women. The economic reality in these difficult times that must be faced is when the prices of necessities are soaring. They are unaffordable, health costs are getting more expensive, and various other living costs are increasing in price, making women challenge the traditional attitude that women should stay at home and not take part in work. So that women help support the family economy, but this fact does not always liberate women in Sambas Regency who struggle to maintain a household while facing work pressures. The marginalization of women results in injustice against women so that women are considered homemakers whose job is only at home.<sup>31</sup>

The form of economic-motivated violence that often occurs in the people of Sambas Regency is in the household realm when women spend more money than men. So that men seem to spend less capital on household needs, primary and secondary needs compared to women. Economic factors are the cause of violence often found in the people of Sambas Regency. It is not only financial shortage that can lead to violence, but economic surplus can also lead to violence. Because the economic rest generated by men makes men more powerful, women are increasingly marginalized and become very dependent on men. The following are examples of violent cases against wives due to the Large-Scale Social Restrictions (PSBB) during the COVID-19 period.

First, husband and wife are both Malay citizens and work together. But the husband and wife's income decreases monthly during the COVID-19 period because the husband and wife own a shop in the center of Sambas city. Meanwhile, their children attend private schools that are relatively expensive in financing. However, husband and wife feel that they are breadwinners whose income is reduced or decreased during the PSBB period. The wife finally thinks that she has an imbalance in the burden between being a mother for her child, being a woman who cannot make more money, and controlling the performance of housemaids. As time went on, the couple often quarreled, and this difference in income was often brought up in the fights.

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<sup>31</sup> Syafrianto Tambunan, "Peran Kesetaraan Gender (Wanita Korban KDRT) dalam Memperjuangkan Pendidikan Anak melalui Kepemimpinan Berbasis Nilai dan Spiritual yang Ada di Restoran Gudeg Sagan Yogyakarta," *Jurnal Kajian Gender dan Anak* 4, no. 1 (2020): 27-39, <https://doi.org/10.24952/gender.v4i1.2832>.

Second, the husband does not have a permanent job, especially during the COVID-19 period, so he works odd jobs sometimes as a construction worker, sometimes as a sugarcane truck driver when it is milling season. On the other hand, he has to support his wife and family. So the husband becomes easy to commit acts of violence such as yelling, scolding, or even slapping if the wife asks for money for daily needs. However, the husband can also get angry quickly because he feels frustrated that he cannot provide for his family properly. Thus, the household's expenditure and income factors have been regulated together, looking at the case above. But the income is less in the time of COVID-19. So that there is a conflict between husband and wife, the difference in pay is always at issue.

### **Factors of Understanding Religion in the Household**

First, husband and wife are both in one belief, but in the understanding of both parties, it has been embedded that the wife must obey her husband; the husband is like God whose every word cannot be denied. Once upon a time, the wife had a different opinion on one thing, which continued with bickering and violence. The husband feels right by using a religious argument stating that the wife must be obedient as a congregation and the husband as a priest and uses a religious opinion that allows the wife to be hit.

Second, when he is not married, a man expects to get a pious wife, diligent in worship, diligent in night prayers, his wife is one whose worship is better than himself. However, this man didn't get what he wanted when he married, which led to pent-up disappointment. When they fight, men's expectations of these women are often questioned. There are similarities in each case from the examples above, namely differences in the interpretation of understanding in the religion in question. From examples of violence against wives, there is also a misunderstanding of religious teachings correctly. In the case of dating violence above, it is also seen that both parties do not support each other in terms of their partner's religion.

Islamic teachings guarantee women's rights and give attention and respect to women, which has never been done by religion or belief.<sup>32</sup> If there is

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<sup>32</sup> Khaeron Sirin, *Perkawinan Mazhab Indonesia: Pergulatan Antara Negara, Agama, dan Perempuan* (Yogyakarta: Deepublish, 2018), 73.

an unfair treatment of women today in Islamic society, then this is not caused by Islam. In Islam, the teachings and guidance of Islam are not implemented at a practical level. It is also due to traditions or customs that develop in the community far from Islamic teachings.<sup>33</sup> Women are more aware of their role as social beings. Most women only know their role as housewives, but many academic experts think this is not true because women have a significant role in education. The Prophet Muhammad once said that the first education is in a mother.

Lack of understanding of religion can also lead to violence or people who do not understand a religious context properly. Religion seems to be used as a justification for committing violence.<sup>34</sup> People who do not understand the verses of the Qur'an will interpret the verse incompletely for their own needs. For example, women can be beaten if they do nusyuz, namely, leaving the wife's obedient obligation to her husband; nusyuz from the wife's side is like traveling without the husband's permission. But first, advice must be given; if the advice is not practical, they are separated from their beds; if it is not applicable, it is permissible to hit with a blow that does not leave a mark. And if a wife obeys her husband, then the husband must not look for ways to trouble him, let alone beat him.<sup>35</sup>

The root of the problem lies in the assessment of the superiority of men, as stated in Surah al-Nisa 'verse 34 suggests two reasons why men become leaders. First: because of the advantages that Allah has given to men. Second: because of the obligation of men to provide for the family. But the Qur'an does not further specify what the advantages or advantages of men over women are. Whereas in the hadith, the Prophet gave a high assessment of husbands who have noble character towards their wives. Domestic violence is a disease in people's lives, and the government has a responsibility to deal with it.

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<sup>33</sup> Zainuddin Abdullah, "Peran Perempuan dalam Dunia Pendidikan Perspektif HAMKA," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 4, no. 1 (2021): 115–35, <https://doi.org/10.36670/alam.v4i01.87>.

<sup>34</sup> Wely Dozan, "Fakta Poligami sebagai Bentuk Kekerasan terhadap Perempuan: Kajian Lintasan Tafsir dan Isu Gender," *Marwah: Jurnal Perempuan, Agama dan Jender* 19, no. 2 (2020): 131–47, <https://doi.org/10.24014/marwah.v19i2.11287>.

<sup>35</sup> Muslim Muslim, "Pencegahan Kekerasan dalam Rumah Tangga (KDRT) melalui Konsep Hak dan Kewajiban Suami Isteri dalam Islam," *Gender Equality: International Journal of Child and Gender Studies* 5, no. 1 (2019): 117–37, <https://doi.org/10.22373/equality.v5i1.5384>.

On the other hand, domestic violence is because they feel that each party has rights that must be fulfilled by the other party, while the other party believes that it is not their obligation. This happens because differences in understanding rights and obligations give rise to differences that can lead to disputes and violence.<sup>36</sup> Religion is a guide for human life; Fiqh already has the concept of the rights and obligations of husband and wife.

### **Infidelity Factors in the Massa Media**

Factors that cause infidelity include a hostile social environment that usually instigates someone to commit an affair to get recognition, closeness with coworkers who spend more time together than with their partner events such as reunions that allow someone to meet ex-lover or idols—possessed by a person while in school. Through mass media such as Facebook, WhatsApp, and Instagram, it is easy for infidelity to occur in married couples in the household.

When a wife becomes a victim of infidelity, what usually happens is that the wife will always make a fuss about it by getting angry, jealous, and bringing it up all the time, which in turn ignites the husband's emotions so that it leads to acts of physical violence. On the other hand, when he becomes an infidel, usually when he is caught, the husband will immediately beat his wife, or an argument will occur, leading to physical violence. Psychological violence occurs in husbands and wives who do not like or cannot question their partner's infidelity, so they try to bury it in their hearts (psychic). Abandonment occurs when the husband commits an affair and spends his money to splurge with his experience and neglect the life needs of his wife's children.

From the stories obtained from respondents, one of the main factors for domestic violence is fatigue due to working all day because, in some cases, the common thread lies in husbands who have just returned from work. When exhausted, communication is ineffective because the focus has been devoted all day to the work done since the morning, so tired people cannot be good listeners and need more rest. Likewise, the emotions you get when you are in a situation of exhaustion are more likely to be violent. From the research results

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<sup>36</sup> Rachel Heath, Melissa Hidrobo, and Shalini Roy, "Cash Transfers, Polygamy, and Intimate Partner Violence: Experimental Evidence from Mali," *Journal of Development Economics* 143 (2020): 102410, <https://doi.org/10.1016/j.jdeveco.2019.102410>.

obtained, it can be concluded that domestic violence can occur due to 2 underlying factors, including internal factors and external factors.

#### **D. Conclusion**

In a patriarchal cultural system, men are more vulnerable to perpetrators, while women are more vulnerable to victims. This culture represents past values that think women only dwell in the kitchen and wells. In this situation, justice and gender equality cannot be realized by involving only women or vice versa. In the current COVID-19 pandemic, even though there is a view for equality, there is still a view that women are considered weaker than men. This causes high levels of violence against women in Sambas Regency, West Kalimantan, Indonesia.

The factors that cause violence in Sambas Regency, West Kalimantan are motivated by unequal power relations, and gender inequality is the basis or root of violence. Still, trigger factors are commonly used to commit violence, such as economic, religious, and social media. Suppose gender inequality does not exist in the pattern of people's lives, than in achieving gender equality. In that case, it is necessary to improve the criminal law instruments in protecting each individual and the availability of data and increasing community participation; then, violence will not occur. This study shows the need for local severe government attention in handling domestic violence in Sambas Regency so that cases do not increase every year. Regency and the Regional Government of Sambas Regency explain that women and men are equal and not subordinate to men. This understanding can be given through the socialization of the PKK, village officials, RT/RW associations, or scientific discussions involving universities so that there is no more violence against women in the name of socio-culture.

The people of Sambas who are just starting a household must solve the problems with a cool head. Besides that, they must realize that in the family there are children who have good imitating abilities and are the next generation of the nation, lest children who witness violence too often or even feel violence also commit the same thing when you grow up. Law Enforcement Officials such as the Religious Courts and the Police must immediately realize their plans regarding Preemptive and preventive countermeasures, which are still in the planning stages to reduce the number of domestic violence cases in Sambas Regency. For preventive efforts, like socialization, because there is currently a



COVID-19 pandemic that requires not to hold crowds and the development of the era with the advancement of technology. It would be better to use virtual facilities because this can save costs and health reasons so that socialization can be more effective. And most importantly, always prioritize non-penal prevention tools first if you find reports of domestic violence cases because the integrity of a family must still be a top priority.[s]

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