



The Perspective of the Qur'an and Hadith on Domestic Violence: A Normative Analysis and Its Implementation in Family Life

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Abstract

Domestic Violence (DV) is a complex social issue that occurs universally, including within Muslim communities. This study aims to examine the perspectives of the Qur'an and Hadith on the phenomenon of domestic violence and to formulate normative solutions based on Islamic teachings. The research employs a qualitative approach with textual analysis methods applied to relevant verses of the Qur'an and Hadith. The results of the analysis indicate that Islam explicitly rejects all forms of domestic violence and emphasizes the importance of *mu'asyarah bil ma'ruf* (kind and respectful interaction), justice, and compassion as the foundation for building a harmonious family life. This study is expected to contribute to broadening public understanding of Islam's stance on domestic violence, while also offering both preventive and curative solutions rooted in Islamic values. Keywords:

Keywords: Domestic Violence, Qur'an, Hadith, *Mu'asyarah bil Ma'ruf*, Islamic Law.

INTRODUCTION

Domestic violence (DV) is a complex social issue that continues to receive serious attention in various aspects of life, including from the perspective of Islamic teachings (Ladiku and Zaman, 2024). The impact of DV is not only directly felt by the victims but also threatens the stability and harmony of the family, which in Islam is positioned as the main foundation for building a healthy and civilized society. The family is regarded not merely as a biological bond but as an essential educational, spiritual, and emotional space that is vital for the growth and development of individuals in society (Olohungbebe *et al.*, 2024).

In reality, this problem is becoming increasingly alarming. According to data from the National Commission on Violence Against Women (Komnas Perempuan), the number of DV cases continues to rise each year, covering various forms of violence such as physical, psychological, sexual, and economic abuse (Afriyanti, Fahira and Prasetyo, 2024). This reality highlights the urgency of re-evaluating the approaches that have been used to address DV, especially in Indonesia where the majority of the population is Muslim. Therefore, it is important to thoroughly explore how Islam views this issue and how its teachings can be implemented as concrete and applicable solutions for preventing and handling DV within Muslim communities (Aziz, 2025).

This study aims to deeply examine the Qur'anic perspective on domestic violence, particularly in the context of family relationships that should be built on the principles of compassion and justice. The Qur'an, as the primary source of Islamic teachings, provides clear moral and legal guidance regarding the importance of treating one's spouse with kindness and avoiding any form of violence, whether physical or psychological. In addition, the Hadiths of the Prophet Muhammad (peace be upon him) are also essential references in understanding how a marital relationship should be conducted with love, respect, and moral responsibility. These Hadiths emphasize the importance of gentleness in treating one's partner and encourage the creation of a peaceful and violence-free household (Rafika, Hasbi and Putra, 2024).

Based on these two primary sources of Islamic teachings, this study seeks to formulate normative solutions offered by Islam to prevent and address domestic violence (Zaelani and Romli, 2025). These solutions are intended to be not only theoretical but also practical and applicable in the daily lives of Muslims. To achieve this, the study will analyze Qur'anic verses that discuss family relationships and the prohibition of violence, as well as examine relevant Hadiths regarding the treatment of family members within the household. Through this approach, it is expected that preventive and curative solutions rooted in the noble values of Islamic teachings can be proposed to address domestic violence.

Definition of Domestic Violence

Domestic violence is defined as any act committed against a person, especially a woman, that results in physical, sexual, or psychological suffering or distress, and/or household neglect. This includes threats to commit such acts, coercion, or unlawful deprivation of liberty within the scope of a domestic setting (Mubarok, 2024).

The Concept of Family in Islam

In Islam, the family (*usrah*) holds a highly noble and strategic position. The Qur'an mentions that the creation of a life partner is one of the signs of the greatness of Allah SWT, as stated in Surah Ar-Rum verse 21. The Islamic family is founded upon *mawaddah* (love), *rahmah* (compassion), and *sakinah* (tranquility).

RESEARCH METHODS

This study employs a qualitative approach using the library research method, which focuses on an in-depth examination of both classical and contemporary textual sources. The primary data sources consist of verses from the Qur'an and authentic Hadiths that are directly related to the issue of domestic violence and ethical values in family relationships according to Islam. Supporting data is drawn from literature written by classical scholars and modern Muslim

intellectuals, as well as previous research relevant to the topic. Data collection was carried out through documentation studies of the Qur'an and Hadith books, both thematic and compiled. In addition, analysis of Qur'anic commentaries (tafsir) and Hadith explanations (syarah) plays an essential role in exploring the meaning and context of these religious texts. A review of previous studies also contributes to broadening perspectives and supports the validity of the data analyzed.

The data analysis process uses content analysis and thematic analysis approaches. These methods allow the researcher to identify the main themes within the texts, understand the structure of meanings that emerge from the primary sources, and relate them to the current realities of domestic life. The findings of this study are expected to provide a deep and comprehensive understanding of Islam's perspective on domestic violence, as well as offer normative and practical solutions.

RESULT AND DISCUSSION

The Qur'anic Perspective on Domestic Violence

The Principle of Mu'asyarah bil Ma'ruf

The Qur'an, in Surah An-Nisa verse 19, firmly declares:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾

"And live with them (your wives) in kindness." This verse provides a fundamental principle in the relationship between husband and wife, namely mu'asyarah bil ma'ruf, which refers to interactions founded upon goodness, justice, and mutual respect for each other's rights.

The Prohibition of Harming One's Wife

The Qur'an, in Surah Al-Baqarah verse 231, states:

﴿وَلَا تُنكِهُنَّ ضِرَارًا لِّتَعْتَدُوا﴾

"And do not take them back (in marriage) to harm them and transgress (against them)." This verse explicitly prohibits a husband from causing harm to his wife, even in the context of divorce or reconciliation. It underscores that Islam does not permit any form of emotional, psychological, or physical abuse, and that even during the process of marital separation, ethical conduct and respect for the dignity of the spouse must be upheld.

Equality in Rights and Responsibilities

Surah Al-Baqarah verse 228 affirms:

﴿وَالَّذِينَ عَلَيْهِنَ بِالْمَعْرُوفِ﴾

"And wives have rights equal to their obligations, according to what is customary and fair (ma'ruf)." This verse articulates the principle of balance in

marital rights and duties, highlighting that women are entitled to the same degree of respect, responsibility, and fair treatment as they are expected to uphold. The use of the term *ma'ruf* which encompasses kindness, social norms rooted in justice, and ethical behavior indicates that the relationship between spouses should be governed by mutual understanding and compassion. This affirms that Islam envisions marriage as a partnership based on equality, not hierarchy, thereby rejecting any justification for oppressive or violent behavior within the family structure.

The Hadith Perspective on Family Relationships **Hadith on the Best Treatment**

The Prophet Muhammad (peace be upon him) said:

"حَبِيبُكُمْ أَحَبُّكُمْ لِأَهْلِهِ وَأَنَا حَبِيبُكُمْ لِأَهْلِي"

"The best of you are those who are best to their families, and I am the best among you to my family." (By Tirmidhi)

This Hadith conveys a profound message about the ethical foundation of family life in Islam. The Prophet Muhammad (peace be upon him) identifies the true measure of a believer's excellence not in public reputation or ritual observance alone, but in how one treats their own family those closest to them. By declaring himself as the best example in this regard, the Prophet offers a personal model of compassion, patience, and justice within the home. This narration underlines the importance of nurturing loving and respectful relationships in the family, and firmly dismisses any form of mistreatment or violence as being contrary to prophetic character and Islamic values.

Prohibition of Hitting Women

In a Hadith narrated by Abu Dawud, the Messenger of Allah (peace be upon him) said:

"لَا تَضْرِبُوا إِمَاءَ اللَّهِ"

"Do not strike the female servants of Allah."

This statement, spoken by the Prophet Muhammad (peace be upon him), serves as a firm prohibition against any form of violence toward women. By using the phrase "female servants of Allah," the Prophet highlights the spiritual status and dignity of women as believers equal before God. This Hadith, narrated in various authentic collections such as Abu Dawud, reflects the Prophet's consistent message of compassion, respect, and nonviolence in interpersonal relationships, particularly within the family. It directly challenges any cultural or personal justification for harming women, affirming that such acts are incompatible with the ethical teachings of Islam.

Analysis of An-Nisa Verse 34: Controversy and Correct Understanding

Verse 34 of Surah An-Nisa has long been a topic of debate and is often misunderstood, particularly in the context of domestic violence. Many interpret this verse in a purely textual manner, detached from its broader context, thereby creating the misleading impression that Islam justifies violence against women. However, a deeper and more comprehensive analysis considering historical context, linguistic examination of the Arabic terminology used, and the overarching principles of the Qur'an such as justice, compassion, and respect for human dignity reveals that the essence of this verse is actually aimed at preserving the unity and harmony of the household, not legitimizing violence. Islam, as a religion that upholds justice and mercy, does not provide any room for acts of violence, especially against women, who are repeatedly commanded in the Qur'an to be treated with kindness and respect. Therefore, any interpretation of An-Nisa 34 must be accompanied by sensitivity to Islamic ethical and moral values, which are holistic in nature and oriented toward the well-being of society.

Preventive and Curative Solutions to Domestic Violence in Islam

In Islam efforts to prevent domestic violence begin long before marriage itself. One of the preventive steps recommended is pre-marital education, in which prospective spouses are encouraged to get to know each other deeply not just physically, but also emotionally, intellectually, and spiritually. Islam holds that readiness to build a family is not based solely on good intentions but also on a mature understanding of each other's character and background (Al Faruq *et al.*, 2025). Additionally, education regarding the rights and responsibilities of spouses in Islam is crucial for establishing fair and harmonious relationships. When each party understands their role and duties within the family according to Islamic teachings, potential conflicts can be minimized, fostering healthy communication and mutual respect. This understanding should be cultivated from an early stage through family guidance, educational institutions, and religious organizations (Az-Zahra *et al.*, 2024).

Equally important is spiritual development, which serves as the foundation for building family resilience. Islam emphasizes the importance of faith, patience, and compassion in domestic life. By strengthening religious bonds, each family member is encouraged to use Islamic teachings as a guide for resolving conflicts and avoiding violent behavior. A vibrant spirituality within each individual nurtures a strong moral consciousness, which in turn helps maintain peace and unity in the household (Ibrahim and Abdalla, 2010).

Curative Solutions

In addressing domestic violence, Islam also offers curative solutions aimed at resolving conflicts and restoring family conditions in a just and dignified manner. One emphasized approach is family mediation, involving the active

role of extended family members in resolving household issues. Islam recognizes the importance of advice and support from parents or other trusted family figures as a means of bridging communication and healing damaged relationships while upholding justice and maintaining confidentiality. Religious counseling is another vital step in providing couples with accurate understanding during conflicts. Guidance from competent religious leaders offers not only spiritual advice but also moral direction rooted in the Qur'an and Hadith. These leaders can act as neutral and wise mediators to help couples realign with the purpose of marriage, improve behavior, and build stronger commitments (Husna, Ikhwanuddin and Panjalu, 2024).

Islam places special emphasis on protecting victims. Within Islamic teachings, every individual has the right to live in safety and to be free from oppression, including within the family environment. If a wife, husband, or any other family member becomes a victim of violence, Islam permits necessary protective actions whether legal measures, safe shelter, or psychological support. This principle clearly shows that Islam stands on the side of justice and upholds human dignity in all situations (Ikram and Nasaruddin, 2024).

Implications for Theory and Practice

This study has significant theoretical and practical implications in the effort to understand and address domestic violence (DV) from an Islamic perspective. The findings contribute meaningfully to the development of a religious value-based framework on DV. By exploring Qur'anic verses and Hadiths as primary sources, this research broadens academic perspectives on how Islamic teachings frame spousal relationships within the principles of love, justice, and human dignity. These insights can serve as a foundation for developing more contextual religious and social theories to respond to the challenge of domestic violence.

The results of this study underscore the need for wider dissemination of correct Islamic teachings on family relations, in order to foster a collective consciousness that promotes harmony and rejects violence. The development of family counseling programs based on Islamic values becomes highly relevant as a medium of healing and education for couples experiencing conflict. The role of religious leaders must be further strengthened not only as spiritual advisors but also as facilitators in the wise and comprehensive prevention and resolution of domestic violence (Salim, 2024).

Policy Recommendations

Based on the findings and analysis presented, several concrete recommendations can be made. The government is advised to integrate Islamic values into domestic violence prevention programs—through policies in education, law, and social protection. Religious institutions should intensify

family education programs such as “Keluarga Sakinah” initiatives, which are not only theoretical but also practical and responsive to the real needs of society. The general public is encouraged to increase their understanding of the rights and responsibilities within the family as outlined in Islamic teachings, so as to cultivate a family culture rooted in justice, mutual respect, and freedom from all forms of violence.

CONCLUSION

Based on the study of relevant Qur'anic verses and Hadiths, it can be concluded that Islam firmly rejects all forms of domestic violence. Islamic teachings emphasize the importance of building family relationships based on the principles of mu'asyarah bil ma'ruf (kind and respectful interaction), justice, and sincere compassion. These three values serve as the main pillars in establishing a harmonious and peaceful household. Islam not only prohibits violent behavior but also offers comprehensive solutions to prevent and address it. These include the importance of pre-marital education to equip future spouses with a deep understanding of their roles, the strengthening of spiritual dimensions within family life, and the establishment of conflict resolution mechanisms that wisely involve extended family and community roles. A proper understanding of Islamic values is key to forming a sakinah, mawaddah, wa rahmah family a family characterized by tranquility, love, and compassion. In this context, this study is expected to contribute meaningfully to the prevention of domestic violence and the development of a more just and civilized family structure. Such a structure is grounded in Islamic principles that are not only religious but also universal, upholding human dignity and the values of humanity.

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