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Internalizing Restorative Justice Values in Islamic Family Law Education: A Fiqh Siyasah Perspective on the Protection of Domestic Violence Victims

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Abstract:
This study examines the internalization of restorative justice values in Islamic family law education from a fiqh siyasah perspective, focusing on the protection of domestic violence victims. Domestic violence presents complex legal, ethical, and social challenges, particularly when reconciliation is prioritized over victims' rights and safety. This study employs a qualitative approach through library research, analyzing relevant legislation, scholarly literature, and Islamic legal principles. The analysis focuses on restorative justice, iṣlāḥ, justice (al-'adl), public welfare (maṣlaḥah), and the responsibilities of educational and governmental institutions in protecting victims. The findings identify justice, accountability, voluntary participation, and the prevention of further harm as essential principles for integrating restorative justice into Islamic family law education. The analysis also establishes that reconciliation should not be treated as an unconditional objective or an obligation imposed on victims. The fiqh siyasah perspective emphasizes that the preservation of family relationships must remain consistent with the protection of human dignity, personal safety, and legally recognized rights. The study proposes a victim-centered educational framework that integrates Islamic ethical principles, critical legal awareness, and Indonesian positive law. This framework is expected to contribute to the development of Islamic family law education that promotes substantive justice, gender sensitivity, and responsible approaches to resolving family conflicts without compromising victim protection.

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Introduction (مقدمة)

Domestic violence remains a significant social, legal, and educational concern because its consequences extend beyond physical injury to psychological well-being, economic security, family relationships, and human dignity. Violence within the household frequently occurs in relationships characterized by emotional dependence, unequal power relations, and social expectations that may discourage victims from reporting abuse. These circumstances make the protection of victims a complex issue requiring coordinated legal, social, and educational responses. In Indonesia, Law No. 23 of 2004 concerning the Elimination of Domestic Violence establishes a legal framework for addressing domestic violence and protecting individuals within the household. The existence of this legal framework, however, does not eliminate the need to strengthen public understanding of domestic violence, victims' rights, and the responsibilities of family members and community institutions.

Restorative justice has emerged as an approach that emphasizes accountability, the recognition of harm, victim participation, and efforts to address the consequences of wrongdoing. Its underlying orientation differs from approaches that focus primarily on punishment because restorative processes seek to consider the needs of affected individuals and the responsibilities of those who cause harm. The application of restorative justice to domestic violence nevertheless raises substantial concerns. Stubbs (2007) argues that restorative justice must be critically examined in relation to gendered power inequalities, victim safety, and expectations of apology and forgiveness. Anderson (2016) similarly highlights the tension between restorative justice and forgiveness in cases of intimate violence. These critiques demonstrate that reconciliation cannot automatically be equated with justice, particularly when victims face intimidation, economic dependence, or pressure to preserve family relationships.

The protection of domestic violence victims must therefore remain central to any discussion of restorative justice. Keenan et al. (2025) examine feminist concerns regarding restorative justice in domestic violence cases, including unequal power relations, the possibility of manipulation, and the risk of returning violence to the private sphere of family life. These concerns are especially relevant in societies where family harmony is strongly valued and victims may experience social pressure to forgive perpetrators or withdraw complaints. A restorative approach that prioritizes reconciliation without adequately assessing the victim's circumstances may reproduce existing inequalities rather than repair the harm. Restorative justice consequently requires safeguards that ensure informed and voluntary participation, meaningful accountability, and the protection of victims from further violence (Iqbal & Ridwan, 2026).

The relationship between restorative justice and Islamic family law offers an important perspective for addressing these challenges. The Islamic concept of iṣlāḥ emphasizes reconciliation and the resolution of disputes, while Islamic ethical principles emphasize justice, responsibility, and the prevention of harm. These principles provide a basis for examining restorative justice within an Islamic normative framework. Rahman and Mobarok (2025) discuss the relationship between iṣlāḥ and restorative justice in domestic violence cases and emphasize the importance of establishing boundaries for reconciliation to prevent further harm to victims. Their analysis indicates that the preservation of family relationships cannot be separated from the protection of life and the rights of individuals. This perspective is particularly relevant to educational efforts that seek to distinguish constructive reconciliation from arrangements that expose victims to continuing violence.

A fiqh siyasah perspective further broadens the discussion by situating justice within the responsibilities of governance, public welfare, and the protection of rights. Public authorities and social institutions have responsibilities that extend beyond maintaining formal order to include the protection of individuals against harm. Auda (2008), through his systems approach to maqāṣid al-sharīʿah, emphasizes the importance of understanding Islamic law through its purposes and its orientation toward justice, rights, and the common good. This approach

provides a conceptual foundation for examining victim protection as an essential consideration in the implementation of restorative justice. From this perspective, the preservation of family integrity cannot be treated as an absolute objective when it conflicts with the protection of life, dignity, and personal safety.

The educational dimension of this issue is equally important because legal protection depends partly on how individuals understand and interpret the values underlying law. Islamic family law education can provide opportunities to examine marital responsibilities, gender relations, conflict resolution, and the legal consequences of domestic violence. Triana and Karmilah (2019) demonstrate that the integration of gender awareness into Islamic legal education remains an important curricular challenge. Their study indicates that discussions of gender and human rights may be limited by existing norms, values, and ideological assumptions. Gunawan et al. (2023) also emphasize the relevance of anti-domestic violence education through positive law, Islamic law, and restorative justice, highlighting the importance of strengthening educational efforts and internalizing values such as justice, consultation, and responsible family relationships. These findings support the need to examine Islamic family law education not merely as the transmission of legal doctrine but as a process of developing critical awareness of victims' rights and the ethical boundaries of reconciliation.

Recent scholarship has begun to connect restorative justice, contextual Islamic law, and victim protection more directly. Harry et al. (2024) examine the provision of legal and religious education to Islamic families as a means of safeguarding the rights and well-being of women and children. Nurlaila et al. (2026) develop a gender-responsive restorative justice framework for domestic violence by integrating contextual Islamic law and maqāṣid al-sharīʿah. Their work emphasizes that restorative procedures must not prioritize formal settlement at the expense of substantive justice and victim safety. These studies provide important foundations for understanding the relationship between Islamic legal principles and domestic violence protection. The educational process through which restorative justice values can be internalized within Islamic family law education, however, requires further conceptual examination, particularly in relation to the role of fiqh siyasah and the distinction between reconciliation as an ethical objective and victim protection as a fundamental requirement.

The central research problem concerns how restorative justice values can be internalized through Islamic family law education while maintaining a clear commitment to the rights and safety of domestic violence victims. Existing discussions have addressed the legal application of restorative justice, feminist critiques of reconciliation, gender awareness in Islamic legal education, and the relationship between Islamic law and victim protection. These strands of scholarship provide a substantial foundation, yet their integration into an educational framework informed by fiqh siyasah remains an important area for further investigation. The novelty of this study lies in its conceptual integration of restorative justice values, Islamic family law education, and the governance-oriented principles of fiqh siyasah. The study does not assume that restorative justice is appropriate for every domestic violence case; rather, it examines how education can develop a critical understanding of reconciliation, accountability, justice, and the priority of victim protection.

This study aims to analyze the internalization of restorative justice values in Islamic family law education from a fiqh siyasah perspective, with particular attention to the protection of domestic violence victims. The analysis focuses on the educational significance of justice, accountability, reconciliation, and the prevention of harm, as well as the normative boundaries that must guide their application. The study is expected to contribute to the development of Islamic family law education by proposing a framework that connects legal understanding with ethical reflection and sensitivity to victims' rights. Its broader significance lies in positioning education as a means of strengthening critical legal awareness, challenging interpretations that

normalize domestic violence, and ensuring that the pursuit of family harmony does not undermine personal safety, dignity, and substantive justice.

Method (منهج)

This study employed a qualitative research design using a library research approach to examine the internalization of restorative justice values in Islamic family law education from a fiqh siyasah perspective. The research focused on the conceptual relationship between restorative justice, Islamic family law education, and the protection of domestic violence victims. Primary legal sources included Indonesian Law No. 23 of 2004 concerning the Elimination of Domestic Violence and relevant Islamic legal principles, particularly iṣlāḥ, justice (al-'adl), accountability, and the prevention of harm. Secondary sources consisted of scholarly books, peer-reviewed journal articles, and academic publications addressing restorative justice, Islamic family law, fiqh siyasah, gender justice, and victim protection.

Data were collected through documentary analysis of relevant legal regulations, Islamic legal literature, and previous scholarly studies. The literature was selected based on its relevance to the research objectives, academic credibility, and contribution to understanding the educational and normative dimensions of restorative justice. The analysis examined how restorative justice values could be incorporated into Islamic family law education while maintaining the distinction between reconciliation as a dispute-resolution mechanism and the legal obligation to protect victims from further harm. Particular attention was given to the relationship between Islamic ethical principles and the requirements of Indonesian positive law, especially regarding victim safety, voluntary participation, accountability, and the prevention of repeated violence.

The collected data were analyzed using qualitative content analysis and a normative-analytical approach. The analysis involved identifying relevant concepts, categorizing recurring themes, comparing Islamic legal principles with applicable Indonesian legislation, and interpreting their implications for Islamic family law education. The fiqh siyasah perspective was applied to examine the responsibilities of public authorities and educational institutions in promoting justice, protecting individual rights, and safeguarding public welfare (maṣlaḥah). The resulting analysis was used to formulate a conceptual framework for internalizing restorative justice values that prioritizes substantive justice, victim dignity, and protection from further violence.

Result (نتائج)

1. Restorative Justice Values in Islamic Family Law Education

The normative analysis identifies justice, accountability, reconciliation, and the prevention of harm as central values for examining restorative justice within Islamic family law education. These values provide a conceptual foundation for understanding the relationship between dispute resolution, ethical responsibility, and the protection of individuals affected by domestic violence. Zehr (2002) explains restorative justice as an approach that directs attention toward the harm caused, the needs of affected parties, and the obligations arising from wrongdoing. This perspective shifts the focus from the violation of rules alone toward the consequences experienced by victims and the responsibilities of perpetrators. The integration of these principles into Islamic family law education requires a clear distinction between constructive conflict resolution and reconciliation that may perpetuate unequal power relations.

Justice (al-'adl) and accountability constitute essential considerations in the application of

restorative justice. Braithwaite (2002) connects restorative justice with responsive regulation and emphasizes the importance of accountability within processes intended to address wrongdoing. In the context of domestic violence, accountability requires perpetrators to recognize the harm caused rather than relying exclusively on apologies or promises to change. Reconciliation may be considered within an appropriate process, but its legitimacy depends on the protection of victims' rights and the prevention of further violence. The educational discussion of restorative justice should consequently emphasize that preserving family relationships cannot replace the responsibility to address abuse and protect victims.

Daly (2016) highlights the conceptual complexity of restorative justice and the importance of distinguishing its principles from particular practices or institutional procedures. This distinction is relevant to domestic violence because an informal settlement does not automatically constitute a restorative process. A settlement may fail to address the harm experienced by victims when participation is coerced, accountability is absent, or the underlying power imbalance remains unchanged. Islamic family law education therefore needs to develop a critical understanding of restorative justice that considers the circumstances of each case. The concept of iṣlāḥ can be discussed as a principle of reconciliation without assuming that reconciliation is appropriate or safe in every domestic violence situation.

The analysis of restorative justice within the Indonesian legal context also demonstrates the importance of integrating normative principles with the requirements of positive law. Najib and Ezbeyda (2025) examine restorative justice through the perspective of maqāṣid al-sharī'ah, connecting restorative approaches with the protection of life, property, and dignity. This perspective supports the interpretation of restorative justice as a process that must be evaluated in terms of its substantive consequences rather than the achievement of settlement alone. The educational implications concern the development of learners' ability to assess whether proposed resolutions promote justice, accountability, and protection from harm.

2. Internalization of Restorative Justice Values through Islamic Family Law Education

The analysis identifies Islamic family law education as a potential framework for developing understanding of justice, family responsibilities, and the protection of vulnerable individuals. Internalization involves more than memorizing legal provisions or religious teachings; it requires learners to understand the ethical purposes and practical implications of those principles. Educational content can address marital responsibilities, the prohibition of domestic violence, the rights of family members, and the legal consequences of abusive conduct. Firmansyah et al. (2026) examine the role of family-based Islamic education in developing awareness of the rights of women and children within Islamic family law. Their work provides a relevant basis for considering education as a means of strengthening awareness of rights and preventing discriminatory practices within family relationships.

The internalization of restorative justice values can be supported through contextual learning that connects legal principles with concrete family situations. Case-based discussions may encourage learners to distinguish between reconciliation, mediation, restorative processes, and formal legal protection. Learners can examine whether participation is voluntary, whether victims can communicate their needs safely, and whether proposed resolutions address the consequences of violence. Such activities can also facilitate critical reflection on accountability, the prevention of repeated harm, and access to appropriate support services. The educational objective is to develop an understanding of restorative justice that recognizes victims' rights and does not transfer responsibility for preventing violence onto the victims themselves.

The relationship between Islamic ethical principles and legal obligations requires explicit attention in the educational process. The concepts of justice, responsibility, and the prevention of harm can provide ethical perspectives for examining family relationships, while Indonesian

positive law establishes formal rights, obligations, and protective mechanisms. Kholid et al. (2026) analyze restorative justice in domestic violence cases from the perspectives of positive law and Islamic law, identifying both the relevance of iṣlāḥ and the challenges associated with implementation. Their analysis supports the importance of integrating religious and legal perspectives without treating family reconciliation as an adequate response to every instance of abuse. Islamic family law education can therefore encourage learners to evaluate reconciliation in light of accountability, victim safety, and applicable legal requirements.

Gender-sensitive education constitutes another important dimension of internalizing restorative justice values. Unequal power relations within households may affect victims' ability to report violence, participate freely in dispute resolution, or refuse reconciliation. Educational materials should address cultural and social assumptions that normalize abuse or treat forgiveness as an obligation imposed on victims. Putra and Chakim (2026) propose a restorative justice model grounded in maqāṣid al-sharī'ah for addressing domestic violence in Indonesia. Their work offers a relevant reference for examining the relationship between restorative justice, the protection of victims, and the preservation of family relationships. The educational implications involve helping learners distinguish the ethical value of reconciliation from any expectation that victims must remain in unsafe circumstances.

The analysis also indicates that internalization should be distinguished from demonstrated behavioral change. Curriculum content and instructional activities can provide a foundation for developing awareness, but they do not independently establish that learners will apply restorative justice values appropriately in practice. The effectiveness of particular educational interventions requires separate empirical evaluation. The present library-based analysis therefore identifies conceptual and pedagogical directions for integrating restorative justice values without claiming that a specific educational intervention has already produced measurable outcomes.

3. Fiqh Siyasah and the Protection of Domestic Violence Victims

The fiqh siyasah perspective situates restorative justice within the broader responsibilities of governance, the protection of rights, and the promotion of public welfare. Justice and maṣlaḥah provide normative considerations for evaluating whether legal and institutional responses adequately protect individuals affected by domestic violence. The preservation of family relationships cannot be treated as an absolute objective when it conflicts with personal safety, human dignity, or protection from further harm. From this perspective, the responsibilities of public authorities extend beyond maintaining formal order to include the protection of individuals against violence and the implementation of applicable legal safeguards.

The principle of maṣlaḥah is particularly relevant to determining the boundaries of restorative approaches. A resolution may appear beneficial because it preserves family relationships or reduces conflict, yet such an outcome cannot be considered substantively just if it exposes victims to renewed violence or undermines their legal rights. Putra and Chakim (2026) connect restorative justice with the objectives of Islamic law, providing a framework for considering victim protection alongside the restoration of social and family relationships. The assessment of public welfare must consider the actual circumstances of victims, including risks of retaliation, psychological harm, economic dependence, and coercion. Restorative processes should therefore be evaluated according to their capacity to address harm and protect victims rather than according to the achievement of reconciliation alone.

Indonesian Law No. 23 of 2004 concerning the Elimination of Domestic Violence provides an essential legal framework for protecting victims and addressing domestic violence. The use of fiqh siyasah in this analysis does not replace the authority of applicable legislation or the legal responsibilities established under Indonesian law. Islamic legal principles can provide ethical and normative perspectives for understanding justice, accountability, and public welfare, while

positive law establishes the formal framework governing legal protection and procedures. Kholid et al. (2026) demonstrate the relevance of examining restorative justice through both legal frameworks, particularly in relation to the potential role of reconciliation and the challenges associated with implementation.

The normative synthesis supports a framework for Islamic family law education that integrates three dimensions: the internalization of restorative justice values, critical understanding of Islamic ethical principles, and awareness of the legal framework governing domestic violence. Such a framework should clarify that reconciliation is not appropriate in every case and that victims' participation must be voluntary and safe. It should also emphasize that responsibility for violence rests with the perpetrator rather than the victim. The principal result of this conceptual analysis is the identification of victim protection, accountability, and prevention of further harm as essential criteria for evaluating restorative justice within Islamic family law education.

Discussion (مناقشة)

The following discussion develops the conceptual findings through seven additional scholarly sources that differ from the references previously used in the Introduction and Results. The analysis focuses on victim-centered restorative justice, gender-sensitive Islamic family law, and the educational implications of fiqh siyasah. The central argument is that reconciliation must remain conditional on justice, accountability, and victim safety, rather than becoming an obligation imposed on survivors of domestic violence.

1. Reinterpreting Restorative Justice through Victim-Centered Justice

Restorative justice should be understood as an approach to addressing harm rather than a mechanism for achieving reconciliation at any cost. Its normative value lies in recognizing victims' experiences, establishing perpetrator accountability, and identifying measures that can address the consequences of violence. Zurnetti and Muliati (2022), in their examination of customary criminal law and domestic violence settlement in the Minangkabau context, demonstrate the importance of understanding how local customs and Islamic values influence responses to domestic violence. Their analysis provides a relevant perspective for examining the relationship between community-based dispute resolution and formal legal protection in Indonesia. The educational implication is that students need to distinguish culturally familiar practices of deliberation from processes that adequately address violence and protect victims' rights.

The protection of victims becomes particularly important when restorative justice is considered in cases involving unequal power relations. Hudson and Berger (2026) identify potential benefits of restorative justice for survivors of intimate partner violence, including opportunities to express their experiences and participate in decisions, while also identifying risks associated with coercion, retraumatization, and inadequate facilitation. Their systematic review supports a victim-centered approach in which participation must be voluntary and supported by appropriate safeguards. These findings suggest that restorative justice should not be treated as a universally appropriate response to domestic violence. The suitability of any restorative process must be assessed in relation to the circumstances of the case, the wishes of the victim, and the availability of effective protection.

A feminist jurisprudential perspective further clarifies the limitations of reconciliation-centered approaches. Zanubiya, Waluyo, and Harefa (2025) examine restorative justice in domestic violence cases through a framework concerned with women's rights and gender justice. Their approach is relevant because domestic violence frequently occurs within relationships characterized by unequal power and dependence. An agreement reached under pressure may appear consensual while failing to reflect the victim's actual preferences or safety needs. Restorative justice must therefore be evaluated according to the quality of participation, the recognition of harm, and the protection of individual rights rather than the mere achievement of an agreement.

These perspectives reinforce the distinction between reconciliation as a possible outcome and victim protection as a necessary condition of justice. Islamic concepts such as iṣlāḥ can provide a normative basis for resolving disputes, but their application requires attention to the circumstances in which reconciliation occurs. Forgiveness cannot be imposed as a substitute for accountability, and family continuity cannot justify exposing victims to continuing violence. The conceptual contribution of this study is to position restorative justice within a framework that recognizes reconciliation as conditional while maintaining victim safety as a fundamental consideration.

2. Internalizing Restorative Justice Values in Islamic Family Law Education

The internalization of restorative justice values requires an educational approach that connects Islamic legal principles with the lived realities of family relationships. Islamic family law education should not be limited to explaining marriage, divorce, maintenance, and family obligations as formal legal subjects. It should also develop learners' capacity to examine justice, equality, responsibility, and the protection of vulnerable family members. Alfitri (2020), in his analysis of domestic violence, Islamic family law, and the state in Indonesia, identifies tensions between formal legal protections and interpretations of marriage that may reinforce unequal relationships. This analysis underscores the importance of critically examining how legal and religious understandings influence the recognition of domestic violence and women's rights.

Gender-sensitive education is essential to this process because interpretations of family responsibilities can be influenced by social expectations and assumptions about gender. Umami and Puspita (2023) discuss the transformation of Islamic family law toward gender justice through Qur'anic foundations and the critical examination of patriarchal interpretations. Their perspective supports an educational approach that connects Islamic normative principles with the recognition of dignity and equality within family relationships. The internalization of restorative justice values consequently requires students to examine whether a particular interpretation promotes justice or reinforces conditions that may expose vulnerable family members to harm. Such critical reflection enables Islamic family law education to address domestic violence as a legal and ethical concern rather than merely a private family dispute.

Hamamah, Sukardi, and Kulkarni (2025) examine restorative justice in domestic and child violence cases in Indonesia and Finland, emphasizing the potential for victim recovery while identifying the need for strong support structures and clear legal protections. Their comparative perspective highlights the importance of institutional safeguards when restorative approaches are considered in cases involving violence. Within Islamic family law education, these considerations can be translated into learning activities that require students to assess voluntariness, identify power imbalances, and distinguish reconciliation from adequate protection. Case-based learning can also encourage students to consider when restorative approaches may be inappropriate and when formal legal intervention must remain central.

The educational objective is not simply to promote restorative justice as a preferred method of dispute resolution. It is to develop critical judgment concerning the conditions under which

restorative processes can be ethically and legally justified. Students should understand that forgiveness is a personal choice, accountability is a responsibility of the perpetrator, and victim protection cannot depend on the willingness of the victim to preserve the marriage. The internalization of restorative justice values is therefore most meaningful when learners can distinguish the moral value of reconciliation from the legal and ethical obligations associated with preventing further violence.

3. Fiqh Siyasah, Maṣlaḥah, and the Protection of Domestic Violence Victims

The fiqh siyasah perspective provides a framework for evaluating restorative justice in relation to governance, justice, and the protection of public welfare. Its relevance lies in the recognition that the protection of individuals from violence is not exclusively a private family concern. Public authorities have responsibilities to ensure that legal protections are accessible and that responses to domestic violence do not undermine the rights of victims. The principle of maṣlaḥah supports an assessment of legal and institutional decisions according to their consequences for human welfare, dignity, and safety. The preservation of family relationships cannot be regarded as beneficial when it perpetuates violence or places victims at continued risk.

The principle of maṣlaḥah also provides a basis for evaluating the boundaries of reconciliation. A settlement may reduce immediate conflict without addressing the underlying causes of violence or preventing its recurrence. The substantive value of a restorative process must therefore be assessed through the protection it provides, the accountability it establishes, and the measures available to prevent further harm. Nurlaila et al. (2026) similarly emphasize the need for gender-responsive restorative justice grounded in contextual Islamic law and maqāṣid al-sharīʿah. Their analysis highlights the importance of moving beyond procedural settlement toward substantive victim protection.

The relationship between fiqh siyasah and Indonesian positive law must remain explicit. Law No. 23 of 2004 concerning the Elimination of Domestic Violence establishes a legal framework for addressing domestic violence and protecting victims. Islamic ethical and political-legal principles may inform the interpretation of justice and public welfare, but they do not replace the applicable statutory framework. A responsible educational approach should help students understand both the normative significance of protecting family members and the legal mechanisms available when violence occurs. This integration is important because religious reconciliation, community mediation, and formal legal protection serve different functions and cannot automatically substitute for one another.

The conceptual contribution of this study lies in integrating restorative justice values, Islamic family law education, and the governance-oriented principles of fiqh siyasah into a victim-centered framework. The proposed framework places justice, accountability, voluntary participation, and the prevention of further harm at the center of educational analysis. It also establishes an important boundary: reconciliation is a possible outcome in appropriate circumstances, not an obligation that victims must fulfill. Islamic family law education can therefore contribute to critical legal awareness by helping learners evaluate the ethical and legal consequences of restorative processes while recognizing the primacy of safety and dignity.

Conclusion (خاتمة)

This study concludes that the internalization of restorative justice values in Islamic family law education requires an integrated understanding of justice, accountability, reconciliation, and victim protection within the framework of fiqh siyasah. The principles of iṣlāḥ, al-'adl, and maṣlaḥah provide relevant normative foundations for examining restorative approaches to domestic violence, provided that reconciliation does not undermine victims' rights, dignity, and

safety. Islamic family law education can contribute to critical legal awareness by encouraging learners to distinguish voluntary reconciliation from coercive settlement and to recognize the importance of perpetrator accountability and the prevention of repeated violence. The fiqh siyasah perspective further emphasizes the responsibility of public authorities to protect individuals and promote substantive justice in accordance with applicable Indonesian law. This study proposes a victim-centered conceptual framework that integrates Islamic ethical principles, legal knowledge, and gender-sensitive education. The framework positions reconciliation as a conditional option rather than an obligation imposed on victims, ensuring that the pursuit of family harmony does not take precedence over personal safety and the protection of fundamental rights.

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