



Domestic Violence Reporting in Konde.co Media through Fiqh Perspective: Critical Discourse Analysis

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Abstract

This article aims to examine the portrayal of women in Konde.co media, the language utilized by the media to shape perceptions of gender roles, and the Islamic fiqh perspective on cases of domestic violence experienced by women, as depicted in mass media campaigns that perpetuate harmful gender stereotypes and normalize violence against women. The issue of domestic violence, particularly when viewed through an Islamic lens, remains a topic of significant interest to the public. It is crucial to analyze domestic violence cases from a fiqh standpoint, considering how Islamic jurisprudence plays a crucial role in dispelling misconceptions about gender disparities in the context of domestic violence. *Fiqh* also serves as a mechanism for societal regulation, intersecting with mass media influences. By employing Norman Fairclough's critical discourse analysis, this study highlights the impact of mass media, such as Konde.co, on shaping

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public perceptions of domestic violence. The findings suggest that Konde.co perpetuates gender ideologies, as evident in the content of news articles and the platform's name, which connote femininity, as well as the female journalists operating under the guise of Konde.co. Through their work, these female writers strive to challenge gender inequalities by addressing the issue of domestic violence.

[Artikel ini bertujuan mengkaji representasi wanita dalam media Konde.co, bahasa yang digunakan oleh media tersebut untuk membentuk persepsi peran gender, dan perspektif fiqh Islam tentang kasus kekerasan dalam rumah tangga yang dialami wanita sebagaimana digambarkan dalam kampanye media massa yang melanggengkan stereotip gender berbahaya dan menormalisasi kekerasan terhadap wanita. Isu kekerasan dalam rumah tangga, terutama ketika dilihat melalui lensa Islam, tetap menjadi topik yang menarik minat publik. Karena itu, menjadi penting untuk menganalisis kasus kekerasan dalam rumah tangga dari sudut pandang fiqh, karena yurisprudensi Islam memainkan peran penting dalam menghilangkan kesalahpahaman tentang disparitas gender dalam konteks kekerasan dalam rumah tangga. Fiqh juga berfungsi sebagai mekanisme regulasi sosial dengan interaksi media massa. Dengan menggunakan analisis wacana kritis Norman Fairclough, studi ini menyoroti dampak media massa, seperti Konde.co, dalam membentuk persepsi publik tentang kekerasan dalam rumah tangga. Temuan menunjukkan bahwa Konde.co melanggengkan ideologi gender seperti terlihat dalam konten artikel berita, nama platform yang menyiratkan feminitas, dan jurnalis perempuan yang beroperasi di bawah payung Konde.co. Melalui karya mereka, para penulis perempuan ini berusaha menantang ketimpangan gender dengan mengatasi isu kekerasan dalam rumah tangga.]

Keywords: domestic violence; fiqh perspective; critical discourse analysis

Introduction

Irrespective of race, gender, or socioeconomic status, domestic violence is prevalent. Domestic violence encompasses various forms of violence perpetrated by one family member against another within the household. This includes physical, psychological, sexual, financial, and emotional abuse. It is a widespread issue that impacts individuals across different backgrounds. Victims of domestic violence often experience fear, shame, and a sense of helplessness, which hinders them from seeking assistance due to feeling trapped in their circumstances. The consequences of domestic violence can result in physical harm, emotional trauma, and, in extreme cases, fatalities. The perpetration of

violent behaviors towards others is influenced by societal constructs that contribute to aggression and violence.¹

Over the years, there has been a growing awareness and focus on this subject, particularly in the media. However, it is important to recognize that the way the media presents domestic violence can significantly influence how the public perceives and comprehends the problem. The media plays a crucial role in shaping public perception and understanding of domestic violence. Nevertheless, media depictions of domestic violence can also perpetuate unfounded stereotypes and reinforce power imbalances that contribute to the issue. According to McQuail, the media has the potential to either suppress, emancipate, unite, or divide society, thereby either encouraging or inhibiting change.²

Konde.co, established on March 8, 2016, is an online mass media outlet that actively sheds light on domestic violence cases. The name "Konde" is symbolic of the traits commonly associated with Indonesian women. By focusing on topics related to women, this platform brings attention to various gender-based concerns.³ Gender-specific challenges are frequently brought to the forefront, both in a broad sense and through the lens of Islamic principles. Concurrently, incidents of domestic violence have been on the rise and under scrutiny since the year 2000.⁴ The Konde.co has expressed concern over the alarming prevalence of domestic violence cases among Indonesian women. Furthermore, the organization has also delved into the issue of domestic violence from an Islamic standpoint.⁵

Domestic violence is strictly prohibited in Islam as it contradicts the fundamental principles of the religion, including justice, compassion, and respect for human rights. The Qur'an and As-Sunnah

¹ Sinta Nuriyah Abdurrahman Wahid, *Perempuan dan Pluralisme* (LKiS, 2019).

² Andrik Purwasito, *Komunikasi Multikultural* ed. Rh Widada (Yogyakarta: Pustaka Pelajar, 2015).

³ Nisa Afifah, "Analisis Wacana Kritis Tentang Feminisme dalam Pemberitaan Media Online Konde.co," *Analisis Konde.co* (Universitas Islam Negeri Sunan Kalijaga, 2022).

⁴ Tsarina Maharani and Bayu Galih, "Sepanjang 2004-2021, Komnas Perempuan Catat 544.452 Kekerasan Dalam Rumah Tangga," n.d.

⁵ "Bagaimana Kajian Islam Melihat Kekerasan dalam Rumah Tangga? - Konde.co," accessed November 2, 2024, <https://www.konde.co/2020/07/bagaimana-kajian-islam-melihat/>.

provide guidance on fostering a relationship between spouses that is built on love, respect, and mutual support.

In Islam, violence is not seen as a solution to issues within intimate relationships. Instead, Islam promotes peaceful dialogue, reconciliation, and the use of wisdom to resolve conflicts. When addressing cases of domestic violence, Islam advocates for fair and gentle resolution while upholding the rights of all individuals involved. Furthermore, Islam upholds the dignity of women by recognizing their humanity and acknowledging their roles, responsibilities, and potential for spiritual rewards and paradise.⁶

From a legal perspective, the husband bears the duty of arranging, safeguarding, and tending to the sustenance of his wife and family with compassion and tenderness. It is strictly forbidden for men to resort to physical aggression towards their wives or any other members of the family. Similarly, women are prohibited from mistreating their husbands. In Islam, women are regarded as individuals of high esteem, possessing equal rights to men in the realm of human rights.⁷

Violence against women is a subject that has garnered significant attention in research and discussions. In recent years, there has been a growing focus on the role of the media in perpetuating and normalizing such violence. One particular media platform that has come under scrutiny is *Konde.co*, a popular online news and entertainment source. This article takes a distinct approach to examining violence against women in the context of *Konde.co* by utilizing the lens of *Fiqh*, the Islamic legal system.

Fiqh offers a crucial framework for analyzing the portrayal of women in the media and how the language used by the media influences societal perceptions of gender roles. By employing critical discourse analysis, this article aims to elucidate how *Konde.co* perpetuates detrimental gender stereotypes and contributes to the normalization of violence against women.

Based on the preceding context, it can be inferred that the objective of this study is to investigate the following aspects: 1. The various portrayals of women in the media of *Konde.co*. 2. The impact

⁶ Yusuf Al-Qardawi, *Perempuan dalam Pandangan Islam*, ed. Abd. Maman Djalil, (Bandung: CV Pustaka Setia, 2007).

⁷ Al-Qardawi.

of language employed by the media on shaping individuals' views regarding gender roles. 3. The rationale behind the utilization of the Islamic *fiqh* perspective in addressing instances of domestic violence faced by women through mass media campaigns, which inadvertently reinforce detrimental gender stereotypes and endorse the acceptance of violence against women.

Numerous comparable studies have also examined the mass media portrayal of Konde.co through a gender lens. One such study is an article titled "Advocacy for the RUU PKS Policy: Analysis of Media Coverage by Women's Magdalene.co and Konde.co."⁸ This study investigates the impact of alternative women's media outlets Magdalene.co and Konde.co on the political advocacy efforts surrounding the Elimination of Sexual Violence (RUU PKS) law. Konde.co supports the bill, albeit with limited coverage, whereas Magdalene.co persistently covers the issue amidst a broader focus on women's lifestyle, social issues, and religion.

Furthermore, there is an article by Sari, Mungky Diana et al.⁹ with the title "*Online Gender-Based Violence Report in Kompas.com and Konde.co during the Covid-19 Pandemic.*" As with the previous article, this article also discusses violence experienced by women from two points of view in the news of well-known mass media, namely Kompas.com and Konde.co. Furthermore, the results presented from this article show that Kompas.com is structured to build its story about violence against women, including KBGO (Online Gender Violence). At the same time, Konde.co is a source that produces reports more precisely through storytelling and bolder in framing issues related to sexual violence, especially KBGO.

And the last, there is also an article from Nisa Afifah¹⁰ titled "*Analisis Wacana Kritis tentang Feminisme dalam Pemberitaan Media*

⁸ Purnama Ayu Rizky and Chusnul Mar'iyah, "Advokasi Kebijakan RUU PKS: Analisis Pemberitaan Media Perempuan Magdalene.co dan Konde.co," *The Journalish: Social and Government* 2, no. 2 (2021): 36–46, <https://doi.org/10.55314/tsg.v2i2.143>.

⁹ Mungky Diana Sari, Vivien Sylvina, and Widya Putri Pangestika, "Online Gender-Based Violence's Report in Kompas.com and Konde.co during the Covid-19 Pandemic," *Journal of Feminism and Gender Studies* 3, no. 1 (2023): 69–85, <https://doi.org/DOI:https://doi.org/10.19184/jfgs.v3i1.37053>.

¹⁰ Afifah, "Analisis Wacana Kritis tentang Feminisme dalam Pemberitaan Media Online Konde.co."

Online Konde.co.” This study examines the neutral stance of Konde.co's online media discourse towards women aligns with the feminist ideology upheld by the platform. The editors at Konde.co consciously craft messages that aim to advocate for women's rights. The written content on Konde.co can be seen as a product of journalists' construction, driven by a feminist media philosophy supporting women's empowerment. In general, the articles published on Konde.co solely focuses on violence against women as reported by online mass media, taking a broad perspective.

However, none of these articles explore the reporting of violence against women on Konde.co from an Islamic or *fiqh* perspective. By analyzing this issue through the lens of *Fiqh*, a deeper understanding of the underlying causes of sexual violence can be achieved, leading to the development of more effective solutions. Additionally, the articles also lack the utilization of Norman Fairclough's critical discourse analysis, which could provide valuable insights. Therefore, it is crucial to examine domestic violence reported by Konde.co from a *fiqh* perspective, as it will shed light on the societal control mechanisms at play. This examination is necessary to determine whether the reporting aligns with or contradicts Islamic principles regarding gender equality.

Methods

The present study employs Critical Discourse Analysis (CDA) or Norman Fairclough's Critical Discourse Analysis to examine the reporting on domestic violence by Konde.co. Within the fields of Linguistics and Cultural Studies, this theoretical framework is widely recognized for its ability to uncover the power dynamics embedded within a given text. Within the discourse realm, power is not concentrated but rather dispersed. In a specific socio-cultural context, power governs all aspects of text production, distribution, and consumption. Consequently, the analysis of texts necessitates the application of CDA. This theoretical approach investigates the intricate interplay between language, power, and ideology within a text, encompassing the examination of texts themselves, discursive practices, and socio-cultural practices.¹¹

¹¹ Norman Fairclough, *Critical Discourse Analysis: Papers in the Critical Study of Language* (London and New York: Longman Publishing, 1995), 23.

Results

Domestic Violence

Efforts have been made to increase awareness of the issue. However, violence against women continues to be a prevalent issue globally, as stated by the World Health Organization (WHO).¹² One out of every three women has been a victim of physical or sexual violence, with the majority of these acts being committed by their intimate partners. This issue is further exacerbated by the underreporting of incidents of violence against women, as well as the lack of serious attention given to such cases by both law enforcement agencies and the general public.

Violence is characterized by actions, whether explicit or hidden, aggressive or protective, that entail the use of physical force against an individual. According to Law no. 23 of 2004, domestic violence is outlined as any conduct directed towards an individual, particularly women, leading to physical, sexual, psychological, and neglectful harm or distress within the confines of the home, encompassing threats of unlawful behavior, manipulation, or restriction of freedom.¹³

There is no universally accepted definition of domestic violence. However, domestic violence typically encompasses various forms of abuse. Firstly, physical violence refers to any action that leads to harm or death. Secondly, emotional violence includes behaviors and expressions that instill fear, diminish self-confidence, impede decision-making abilities, and erode emotional well-being. Thirdly, sexual violence involves acts of sexual harassment that coerce individuals into engaging in sexual activities without their consent or against their will, as well as engaging in unwanted or unnatural sexual acts. Additionally, it encompasses the act of depriving individuals of their sexual needs or isolating them from fulfilling their sexual desires. Lastly, economic violence refers to actions that restrict individuals, particularly women, from pursuing employment opportunities either within or outside the home, thereby hindering their ability to earn income and acquire

¹² Rosy Dewi Arianti, "WHO Sebut 1 dari 3 Perempuan di Dunia Pernah Mengalami Kekerasan," 2021, <https://www.kompas.com/tren/read/2021/03/10/194500765/who-sebut-1-dari-3-perempuan-di-dunia-pernah-mengalami-kekerasan?page=all>.

¹³ Ditjen Kemenkumham, *Kekerasan dalam Rumah Tangga (KDRT): Persoalan Privat yang Jadi Persoalan Publik* (Jakarta: Direktorat Jendral Peraturan Perundangan-Undangan Kementerian Hukum Dan Hak Asasi Manusia RI, 2018).

resources. It may also involve exploiting victims through forced labor or denying financial support to family members.¹⁴

In her article “Women and Pluralism,” Sinta Nuriyah delves into the concept of domestic violence being a result of cultural construction. This viewpoint is influenced by the Environmentalist Behaviourist theory, which posits that human behavior is solely shaped by external factors such as society and culture rather than inherent traits. This stands in contrast to the instinctive theory, which contends that violence perpetrated by individuals is a fundamental human instinct, implying that humans possess an inherent inclination towards violence.¹⁵

Both theories possess some degree of validity. It is indeed accurate to assert that acts of violence stem from human instinct. However, the manifestation of this instinctual violence is contingent upon external influences within the individual’s environment. For instance, an individual who enjoys watching action movies or has been raised in a strict household where violence is the preferred method of problem-solving will continue to exhibit this mental conditioning into adulthood. Conversely, if someone has not been exposed to violence in their upbringing or surrounding environment, they will not be inclined to resort to violence as a means of resolving conflicts. Berger argues that violence is an inherent human instinct, implying that humans possess a fundamental inclination towards violence.¹⁶

Many women are impacted by domestic violence in a similar manner. This occurrence can be attributed to the perception of women as weak and easily controlled beings, a belief deeply ingrained in Indonesian society for generations. The root cause of this mindset lies in the patriarchal culture prevalent in the country. The patriarchal culture establishes men as the ultimate authority, exerting control over all aspects of societal life. Consequently, women find themselves with limited or no influence within society, leading to their inferior and disadvantaged position.¹⁷

The patriarchal structure can lead to the perpetuation of domestic violence. Individuals who hold a sense of superiority may

¹⁴ Kemenkumham.

¹⁵ Wahid, *Perempuan dan Pluralisme*.

¹⁶ Wahid.

¹⁷ Jovanka Yves Modiano, “Pengaruh Budaya Patriarki dan Kaitannya dengan Kekerasan dalam Rumah Tangga,” *Sapientia Et Virtus* 6, no. 2 (2021): 129–40, <https://doi.org/10.37477/sev.v6i2.335>.

seek to establish themselves as the primary authority within the family unit. By assuming the role of the family leader, they may believe they have complete control over women designated as their wives. This mindset can foster the belief that women, solely by virtue of their marital status, are inferior and must comply with their every demand, even in instances where the man resorts to acts of physical or psychological violence.

One of the contributing factors to domestic violence is the imbalanced power dynamics between men and women. In a patriarchal culture, men or husbands are granted a higher level of control and authority compared to women or wives. Consequently, women are often viewed as possessions of their husbands after marriage, which further reinforces their financial dependence. The patriarchal upbringing and societal norms perpetuate the notion that women should rely on men for their needs. Another factor is the use of violence as a means to resolve conflicts. Violence against wives typically occurs when the man's expectations clash with reality. The intention behind such violence is to coerce the woman into meeting his expectations without any resistance.

Additionally, competition plays a role in domestic violence. In a society where men and women are unequal in fulfilling their desires, whether it be in education, financial success, work environment, or societal roles, competition can escalate and lead to violence. Frustration also contributes to domestic violence, as the husband's mental exhaustion stemming from the disparity between his expectations and reality can manifest as aggression. Lastly, women face limited opportunities within the legal system to address the violence they have endured. In court proceedings, they often have minimal chances to disclose the violence they have experienced.¹⁸

Domestic Violence in Fiqh Perspective

Domestic violence from *the fiqh* perspective is a widely debated issue within the Muslim community. There is a common belief that Islam permits domestic violence, allowing husbands to physically harm their wives and children. However, various discussions on violence against women within the framework of Islamic law (*Fiqh*) highlight

¹⁸ Rosma Alimi and Nunung Nurwati, "Faktor Penyebab Terjadinya Kekerasan dalam Rumah Tangga terhadap Perempuan," *Jurnal Penelitian dan Pengabdian kepada Masyarakat (JPPM)* 2, no. 2 (2021): 211, <https://doi.org/10.24198/jppm.v2i2.34543>.

the challenges women face in seeking justice. This case is evident in the alarming rates of domestic violence. This situation can be symbolized by the figure of justice, the goddess Themis, who is often portrayed with a blindfold, scales, and a double-edged sword. While the blindfold signifies impartiality, in Themis' case, she fails to see the imbalance of the scales and how the sword, representing justice, can be wielded against the victim. Consequently, some Muslims, particularly Muslim women, question whether *Fiqh* has turned a blind eye to the injustices faced by women and continues to uphold justice as a fundamental human value.

Nevertheless, the fallacious viewpoint that has emerged within the community does not hold true. From a *fiqh* standpoint, domestic violence is strictly forbidden as it goes against the fundamental Islamic principles of justice, compassion, and peace. The Quran explicitly instructs husbands to exhibit kindness, fairness, and gentleness towards their wives (QS. An-Nisa:19), highlighting the importance of treating them with respect and dignity.¹⁹

The Prophet Muhammad (Peace be Upon Him) highlighted the significance of treating wives with kindness in the hadith that states the best among you are those who are good to their wives. From a *fiqh* standpoint, domestic violence is categorized as a form of oppression or cruelty, which goes against the core principles of Islam that denounce all types of oppression and cruelty. Individuals who engage in domestic violence, whether husbands or wives are subject to legal consequences or *ta'zir* (disciplinary action) that is not explicitly mentioned in the Qur'an or Hadith. Surah At-Thalaq verse 6 instructs believers to provide for their wives in a manner that is within their means and to avoid causing them distress that may harden their hearts. This verse clearly indicates that Islam strictly prohibits husbands from inflicting emotional abuse on their wives, which would lead to their dissatisfaction and emotional distress.²⁰

In cases of domestic violence, Islam grants the wife, who is a victim of such abuse, the right to seek help by reporting the issue to

¹⁹ M Quraish Shihab, *Perempuan*, ed. Qomaruddin SF, I (Tangerang: Penerbit Lentera Hati, 2018).

²⁰ Abu Yazid Adnan Quthny, "Islam dan KDRT (Tinjauan Hukum Islam terhadap Praktek Kekerasan dalam Rumah Tangga)," *Asy-Syari'ah : Jurnal Hukum Islam* 4, no. 1 (2018): 1–18, <https://doi.org/10.36835/assyah.v4i1.98>.

authorities, family, or the community. Moreover, the perpetrator, whether husband or wife, is required to acknowledge their actions and take steps towards reconciliation with their partner. Islam underscores the significance of fostering a healthy and harmonious relationship between spouses to prevent domestic violence, which can be achieved through mutual understanding, respect, and love. Furthermore, the values of justice and unity should always be prioritized in domestic life. According to Islamic teachings, women are not adversaries of men but complement each other. Therefore, Islam condemns any form of mistreatment towards women, whether through words or actions and emphasizes that husbands should refrain from reproaching or insulting their wives under any circumstances.²¹

The debate surrounding the impact of mass media on domestic violence continues to be a topic of discussion, with arguments focusing on both positive and negative implications. It is crucial for society to delve into the underlying factors contributing to violence against women, such as societal perceptions of gender roles and the representation of women in media outlets. In recent times, there has been a growing emphasis on how the media perpetuates damaging gender stereotypes and normalizes violence against women. Konde.co, a well-known online news and entertainment platform, is one of the media channels that has come under scrutiny in this regard.

Discussion

The portrayal of domestic violence in the media is frequently depicted as a commonplace and socially acceptable occurrence. Many television shows and movies tend to showcase scenes of domestic violence as a form of entertainment, disregarding the detrimental effects it can have on the viewers. The prevalence of violent content in the media can significantly shape public attitudes toward violence, perpetuate gender stereotypes, and contribute to misconceptions surrounding domestic violence.

The media has the potential to serve as a valuable tool in increasing public awareness regarding domestic violence and strategies

²¹ Mochomad Nadif Nasruloh and Taufiq Hidayat, "Budaya Patriarki dalam Rumah Tangga (Pemahaman Teks Al-Qur'an dan Kesetaraan Gender)," *YUDISIA : Jurnal Pemikiran Hukum dan Hukum Islam* 13, no. 1 (2022): 139, <https://doi.org/10.21043/yudisia.v13i1.14325>.

for its prevention. Through effective campaigns and initiatives, the media can play a crucial role in educating the public about the detrimental effects of domestic violence on both victims and society at large. Furthermore, media outlets can support victims by disseminating information about available resources and services. Wood highlights that newspapers, as a form of media, tend to showcase three primary themes concerning gender. Firstly, there is a noticeable underrepresentation of women. Secondly, men and women are often depicted in ways that reinforce traditional gender norms. Lastly, the portrayal of relationships between men and women frequently emphasizes conventional gender roles and power dynamics.²²

In the realm of *Fiqh*, it is common for media appearances regarding cases of domestic violence to occur. However, such appearances may be viewed as unethical behavior conflicting with Islamic principles if they do not adhere to established Islamic law by failing to cite the sources of said law. Media appearances within the *fiqh* context may serve as an effort to address the underlying issues within a society that require safeguarding and well-being for all family members. As a Muslim community, it is imperative that we take action to challenge gender stereotypes and advocate for equality and justice within the household. In this instance, the online media platform *Konde.co* has featured various stories concerning female domestic violence from an Islamic standpoint. As previously discussed, the name *Konde.co* was chosen as a symbol closely associated with women, reflecting not only the name itself but also the presence of a team of storytellers predominantly comprised of female activists.

One of the articles featured on the online news platform *Konde.co*, focusing on instances of domestic violence from an Islamic standpoint, is named “*Bagaimana Studi Islam Memandang Kekerasan dalam Rumah Tangga?*” (How do Islamic Studies Perceive Domestic Violence?).²³ Upon closer examination of the title, it is likely to pique the general public's interest, encouraging their active engagement in

²² Prayogo Hadi Sulistio, Yumna Rasyid, and Miftahulhairah Anwar, “Penggambaran Kekerasan dalam Rumah Tangga (KDRT) pada Surat Kabar Daring: Analisis Wacana Kritis Model Sarah Mills,” *Lingua Rima: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 11, no. 3 (November 28, 2022): 133–42, <https://doi.org/10.31000/lgrm.v11i3.7290>.

²³ Tim *Konde.co*, “Bagaimana Kajian Islam Melihat Kekerasan dalam Rumah Tangga?”

news reviews. The mention of “*Kajian Islam*” (Islamic studies) in the title serves to spark curiosity regarding the content of the news. It is plausible that certain readers may even attempt to anticipate the stance Islam will take, whether it will prioritize the role of men as family leaders or women as individuals who are expected to be submissive to their husbands.

Readers may disregard news articles that do not include the term “*Kajian Islam*” (Islamic studies) in the title, assuming that they solely focus on domestic violence. Reports solely addressing the controversy surrounding domestic violence against women are published with commercial intentions. However, by incorporating the term “*Kajian Islam*” (Islamic studies), the coverage of domestic violence becomes more captivating. This inclusion piques the curiosity of readers who are eager to understand how Islam perceives gender-related matters, including the injustice faced by women as victims of domestic violence. Taking the main title of the news article “*Kajian Islam*” (Islamic studies), the presentation served as a platform to showcase Islamic viewpoints regarding the matter of domestic violence prevalent in the community. This notion was further reinforced by the inclusion of a subtitle. “*Pandangan Islam terhadap Kekerasan Rumah Tangga*” (Islamic views on Domestic Violence). The addition of this subheading highlights the importance of tackling the increasing issue of domestic violence in Indonesia. The incidence of domestic violence cases has been steadily increasing each year as Komnas Perempuan (National Commission on Violence Against Women) receiving a total of 544,452 cases from 2004 to 2021.²⁴

The media plays a crucial role in shaping public opinion, particularly in the context of domestic violence. By serving as a platform for communication and information dissemination, the media not only raises awareness about the issue but also exercises social control. In the case of Indonesia, where the majority of the population is Muslim, the media recognizes the significance of presenting perspectives on domestic violence from an Islamic standpoint. This approach not only diversifies viewpoints but also caters to the

²⁴ Tsarina Maharani, “Sepanjang 2004-2021, Komnas Perempuan Catat 544.452 Kekerasan dalam Rumah Tangga Artikel Ini Telah Tayang di Kompas.com dengan Judul ‘Sepanjang 2004-2021, Komnas Perempuan Catat 544.452 Kekerasan dalam Rumah Tangga,’” Kompas.com, 2012.

preferences of the audience. Nurhasanah et al. highlights the media's influence on individuals' lifestyles, emphasizing its functions in communication, information sharing, social control, and opinion formation. Consequently, online media platforms, such as digital newspapers, play a pivotal role in shaping societal perceptions and fostering a multifaceted understanding of contemporary issues.²⁵

Furthermore, there is a statement that "Classic and modern Muslim academics unanimously agree that *wadribuhuna* does not translate to "to hit" one's wife, regardless of its English translation."²⁶ The writing presented in this context showcases a disagreement with the notion of domestic violence against women from an Islamic standpoint. Despite this, it has been noted earlier that the media outlet *Konde.co* is named after women and staffed by female activists, suggesting that the news articles produced may align with the feminist movement advocating for women affected by domestic violence.

It is evident that the news articles they circulate indirectly convey a message of zero tolerance toward domestic violence against Indonesian women. Additionally, their news coverage is underpinned by *naqli* (the highest source of Islamic law, Al-Qur'an) arguments in their news highlights, as indicated in the excerpts from *Konde.co* online media news texts as follows:

Nabi Muhammad memberikan contoh langsung tentang cita-cita hubungan suami-istri dalam kehidupan pribadinya. Tidak ada kata-kata Muhammad tentang tanggung jawab laki-laki terhadap istrinya yang lebih jelas daripada jawaban atas pertanyaan:

[The Prophet Muhammad gave a direct example of the ideal of husband-wife relationship from his personal life. Nowhere are Muhammad's words about a man's responsibility towards his wife clearer than in answer to the question:]

²⁵ Hasyim Hasanah, "Kekerasan terhadap Perempuan dan Anak dalam Rumah Tangga Perspektif Pemberitaan Media," *Sawwa: Jurnal Studi Gender* 9, no. 1 (2013): 159–78, <https://journal.walisongo.ac.id/index.php/sawwa/article/view/671/609>.

²⁶ Tim *Konde.co*, "Bagaimana Kajian Islam Melihat Kekerasan dalam Rumah Tangga?"

Beri dia makanan saat Anda mengambil makanan, beri dia pakaian saat Anda membeli pakaian, jangan sakiti wajahnya dan jangan pukul dia.

[Give her food when you take food, give her clothes when you buy clothes, do not hurt her face, and do not beat her.]

Muhammad terus menekankan pentingnya sikap yang baik terhadap wanita selama perjalanannya. Melanggar hak-hak wanita dalam perkawinan sama dengan memutuskan kontrak pernikahan dengan Tuhan.

[Muhammad continued to emphasize the importance of a good attitude toward women throughout his travels. Violating a woman's rights in marriage amounts to breaking the marriage contract with God.]

*Kekerasan terhadap perempuan juga dilarang karena melanggar hukum Islam, terutama terhadap kehidupan dan akal, dan terhadap ajaran kebenaran dan perilaku yang baik dalam Al-Qur'an.*²⁷

[Violence against women is also forbidden because it violates Islamic law, especially against life and reason, and against the teachings of truth and good behavior in the Qur'an.]²⁸

The aforementioned excerpt from the Konde.co news article indirectly highlights the efforts of female news writers to encourage support for the eradication of domestic violence against Indonesian women. These female journalists aim to demonstrate that within the context of Islam, particularly in terms of *fiqh* literacy, violence against women is strictly prohibited. As an integral part of the Islamic legal system, Fiqh plays a significant role in governing Islamic society. It provides a comprehensive framework for comprehending and addressing social issues, including violence against women. Fiqh emphasizes the principles of justice, equality, and the protection of human rights, including women's rights. In the context of marital relationships, both husbands and wives have distinct responsibilities. Husbands are responsible for fulfilling their duties outside the home,

²⁷ "Bagaimana Kajian Islam Melihat Kekerasan dalam Rumah Tangga? - Konde.co."

²⁸ "Bagaimana Kajian Islam Melihat Kekerasan dalam Rumah Tangga? - Konde.co."

while wives are responsible for their tasks within the household. It is crucial to note that neither gender is considered superior or inferior to the other. The responsibilities within a marriage are shared by both partners, rather than being solely the burden of one spouse.²⁹ It is also based on the Qur'an Surah Al-Baqarah Ayat 228:

وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

“...dan mereka (para perempuan) mempunyai hak seimbang dengan kewajibannya menurut cara yang patut (ma'ruf). Dan bagi para suami mempunyai kelebihan di atas mereka ...”³⁰

[“...and they (the women) have rights in proportion to their duties in a proper manner (ma'ruf), and the husbands have an advantage over their husbands.]

Then, according to the Konde.co, there was also the following subtitle: “*Bagaimana dengan An-Nisa ayat 34?*” (What about An-Nisa ayat 34?).³¹ In this subsequent sub-heading, which serves as a continuation of the preceding sub-heading, there is a further presentation of hadith arguments on domestic violence. The online mass media platform demonstrates its commitment to shedding light on this issue by once again presenting various viewpoints. The site emphasizes the significance of the Qur'an as the primary source of evidence in Islamic law, thereby reinforcing the authenticity and seriousness of the arguments. The incorporation of Qur'anic evidence is particularly evident in the inclusion of Surah An-Nisa, verse 34, which encompasses the following content:

“*Laki-laki (suami) itu pelindung bagi 137alua137137an (istri), karena Allah telah melebihkan 137alua137137a mereka (laki-laki) atas 137alua137137a yang lain*

²⁹ Muhammad irfan Syaifuddin, “Konsepsi Marital Rape dalam Fikih Munakahat,” *Al-Ahkam Jurnal Ilmu Syari'ah dan Hukum* 3, no. 2 (2018): 171–90, <https://doi.org/10.22515/alakhkam.v3i2.1399>.

³⁰ kalam.sindonews.com, “QS. Al-Baqarah Ayat 228,” n.d.

³¹ Tim Konde.co, “Bagaimana Kajian Islam Melihat Kekerasan dalam Rumah Tangga?”

(138alua138138an), dan karena mereka (laki-laki) telah memberikan nafkah dari hartanya. Maka 138alua138138an-perempuan yang saleh adalah mereka yang taat (kepada Allah) dan menjaga diri 138alua138 (suaminya) tidak ada, karena Allah telah menjaga (mereka).

[The man (husband) is the protector of the woman (wife) because Allah has preferred some of them (men) over others (women) and because they (men) have provided from their wealth. So virtuous women obey Allah and guard themselves without their husbands, for Allah has guarded them.]

Perempuan-perempuan yang kamu khawatirkan akan nusyuz, hendaklah kamu beri nasihat kepada mereka, tinggalkan mereka di tempat tidur (pisah ranjang), dan (138alua perlu) pukullah mereka. Tetapi jika mereka menaatimu, maka janganlah kamu mencari-cari alasan untuk menyusahkannya. Sungguh, Allah Maha tinggi, Maha besar”³²

[Those women you fear may be unfaithful; advise them, leave them in their beds, and (if necessary) beat them. But if they obey you, do not look for reasons to distress them. Indeed, Allah is the Highest, the Greatest.³³]

The ongoing debate surrounding the aforementioned argument remains a topic of discussion in contemporary times. Initially, it may appear that Islam provides justification for and permits domestic violence. Nevertheless, comprehending the interpretation of the Qur'anic verse is a complex and intricate task. Within the fragment of the ayat, "*wanita-wanita yang kamu khawatirkannusyuznya (wallatyy takhafuna nusyuzahunn)*" (women whom you fear may be unfaithful to you) in According to Surah al-Nisa ayat 34, it is clear that if a husband observes indications of his wife engaging in *nusyuz* (marital discord), and he is concerned about her behavior, it is sufficient grounds for the husband to counsel his wife. If the wife persists in her behavior despite

³² "Bagaimana Kajian Islam Melihat Kekerasan Dalam Rumah Tangga? - Konde.Co."

³³ "Bagaimana Kajian Islam Melihat Kekerasan dalam Rumah Tangga? - Konde.Co."

the husband's advice, he is permitted to abstain from intimate relations with her (*al-hijrah*) as it is expected. However, if the wife remains steadfast in her stance, the husband may resort to disciplinary measures (*al-dlarb*) as a symbolic gesture of reprimand.³⁴

According to the analysis of the aforementioned verse, it becomes evident that physical aggression, in the form of beating, is not the initial course of action and is considered a final recourse for a husband when his wife behaves inappropriately, as per the principles of Sharia. If Islam truly condoned and endorsed violence, the verse would explicitly state that Islam mandates or necessitates such actions. Nevertheless, upon examining the verse, it becomes apparent that it solely consists of words "*hendaklah kamu menasehatinya, meninggalkan ranjangnya dan kalau perlu pukullah dia*" (You should advise her, leave her bed, and if necessary beat her). The words "*kalau perlu pukullah dia*" (if necessary, beat him) do not indicate the necessity of beating. Imam Shafi'i, a prominent scholar in Islamic jurisprudence among the four major schools of thought, stated that the verse mentioned was revealed subsequent to the prohibition of husbands physically harming their wives.³⁵ It comes from the hadith narrated by Ibn "Uyaynah, from al-Zuhri, from "Abdullah bin Abdillah bin "Umar, from Iyas bin "Abdillah bin Abi Dzubab, the Prophet pbuh said:

عن إياس بن عبد الله بن أبي ذباب، قال: قال رسول الله صلى الله عليه وسلم: «لا تضربوا إماء الله» جمع أمة أي زوجاتكم

Dari Iyas bin Abdullah bin Abi Dzubab bahwa Rasulullah shalallahu alaihi wa sallam bersabda: "Jangan memukul hamba Allah perempuan/ istri." ³⁶

³⁴ N Hafizah, "Penghapusan Kekerasan dalam Rumah Tangga dalam Undang-Undang Nomor 23 Tahun 2004 Ditinjau dari Perspektif Imam Syafi'i," 2020, <https://core.ac.uk/download/pdf/326816387.pdf>.

³⁵ Hafizah.

³⁶ Nashih Nashrullah, "Peringatan Rasulullah SAW untuk Suami yang Gemar Pukul Istri," 2022, <https://islamdigest.republika.co.id/berita/r7axz4320/peringatan-rasulullah-saw-untuk-suami-yang-gemar-pukul-istri#:~:text=Dari Iyas bin Abdullah bin,hamba Allah perempuan%2F istri.%22>.

[Iyas ibn Abdullah ibn Abi Dzubab reported that the Messenger of Allah (peace and blessings of Allah be upon him) said: “Do not hit a female servant of Allah/wife.”]

The online mass media platform, Konde.co, goes beyond just presenting news articles to shed light on the issue of domestic violence faced by Indonesian women from an Islamic standpoint. In addition to the informative news text, the platform also features a dedicated news headline addressing this matter “*Larangan Islam atas Pemerkosaan dalam Perkawinan*” (Islam's prohibition of marital rape).³⁷ The news headline increasingly demonstrates Islamic disapproval and neutrality towards incidents of domestic violence involving women. By using the term “*larangan*” (prohibition), it is evident that Konde.co mass media also maintains a neutral stance on cases of domestic violence against women. While the initial headline-only emphasizes the Islamic perspective on domestic violence cases, there remains a possibility of a positive or negative viewpoint. However, in the primary headline of this news article, the term “*larangan*” (prohibition) is utilized, with the addition of the word “Islam” to form the phrase “*larangan Islam*” (Islamic prohibition), clearly indicating a stance against the issue of domestic violence.

In this news article, there are specific statements that require emphasis and warrant careful consideration. These statements should be highlighted and given utmost attention: “*Menurut Ahmad Wahib, manusia tidak hanya mandiri dalam satu aspek, yakni dalam ajaran Islam. Allah tidak mengajarkan hal-hal buruk atau hal-hal yang berdampak buruk pada manusia. Taat kepada Allah atau ajaran Islam juga berarti pengabdian pada kebaikan*” (Ahmad Wahib asserts that humans are not only self-sufficient in one area, particularly in the teachings of Islam. Allah does not promote harmful behaviors or those that have negative consequences for humans. Following Allah or the teachings of Islam also entails a commitment to goodness). This statement, as mentioned in the news report, is further corroborated by the evidence from the *sunnah*, exemplified by the hadith of the Prophet pbuh stressing the importance of looking after women: “*Saya ingatkan hak dua orang yang lemah, yaitu anak yatim dan perempuan.*” (I

³⁷ Tim Konde.co, “Larangan Islam atas Pemerkosaan dalam Perkawinan,” Konde.co, 2018, <https://www.konde.co/2018/01/larangan-islam-atas-pemerkosaan-dalam.html/>.

remind you of the rights of two weak people, namely orphans and women) (Hadith narrated by Imam Ahmad bin Majah dan Al Hakim).³⁸

The preceding explanation demonstrates that the online mass media platform *Konde.co* serves as a platform for women to express their opposition to gender inequalities, specifically in relation to domestic violence experienced by Indonesian women. The inclusion of news articles addressing this issue on their website, coupled with an Islamic perspective, further bolsters the aspirations of female journalists involved. Notably, the news pages on the website only attribute the title “*Tim Konde.co*” and do not mention individual authors. This suggests that revealing their true identities may not yield fruitful outcomes, hence the decision to adopt the collective name “*Tim Konde.co*” to better represent the voices of women who are unable to freely speak out about the domestic violence they endure. Wood elucidates that media outlets, such as newspapers, often reflect three primary themes pertaining to gender. Firstly, women are frequently underrepresented. Secondly, men and women are often depicted in ways that reinforce and perpetuate traditional gender norms. Lastly, the portrayal of relationships between men and women predominantly revolves around traditional gender roles and power dynamics.³⁹

An additional reason for concealing the journalist's identity could be that by revealing the original name and identity. Suppose the journalist happens to be a woman. In that case, there might be a preconceived notion that the published news article is biased towards defending women against injustices and gender disparities stemming from the patriarchal norms deeply rooted in Indonesian cultural traditions. Such an assumption could potentially harm the reputation of *Konde.co*'s digital media platform. Consequently, online media outlets like digital newspapers play a crucial role in shaping societal

³⁸ Devi Setya, “KDRT Dilarang Dalam Islam, Tegas Tertulis di Al-Qur’an dan Hadits Baca Artikel Detik.com, ‘KDRT Dilarang dalam Islam, Tegas Tertulis di Al-Qur’an dan Hadits,’” *Detik.com*, 2023, <https://www.detik.com/hikmah/khazanah/d-6513870/kdrt-dilarang-dalam-islam-tegas-tertulis-di-al-quran-dan-hadits#:~:text=Ayat Al-Qur%27an yang Melarang KDRT&text=Wanita-wanita yang kamu khawatirkan,Maha Tinggi lagi Maha Besar>.

³⁹ Sulistio, Rasyid, and Anwar, “Penggambaran Kekerasan dalam Rumah Tangga (KDRT) pada Surat Kabar Daring: Analisis Wacana Kritis Model Sarah Mills.”

perceptions and providing diverse viewpoints on contemporary matters.⁴⁰

Based on this analysis, it is evident that the ideology embraced by the online mass media Konde.co is gender ideology. Gender ideology encompasses a collection of beliefs that delineate the gender biases present in a given society and envision a future structure that accentuates disparities between males and females—highlighting the distinctions between the two genders in terms of their privileges.⁴¹

Conclusion

Based on this analysis, it is evident that the ideology embraced by the online mass media platform Konde.co is centered around gender. Gender ideology encompasses a collection of concepts that elucidate the sexism prevalent in any given society and portrays a vision of a future society that perpetuates disparities between men and women. The issue of domestic violence, commonly known as KDRT (Kekerasan Dalam Rumah Tangga), continues to captivate the attention of the general public, particularly when it is examined from an Islamic perspective, following the principles of *Fiqh*. *Fiqh* refers to understanding the practical laws of Shara derived from meticulous arguments, highlighting its significance within Islam. Similarly, cases of domestic violence must be approached from a *fiqh* standpoint. In addition to scrutinizing domestic violence through the lens of *fiqh* literacy, it is crucial to acknowledge the pivotal role that mass media plays in disseminating such cases to the public. As is well-known, media outlets often exhibit a gender ideology, which can be observed in various news articles they publish. The name Konde.co itself alludes to the significance of women, with female journalists operating under the concealed identity of the Konde.co team. The escalating prevalence of domestic violence in Indonesia indicates that this media platform harbors an inclination towards gender inequality, where women continue to endure oppression as subordinate beings. Moreover, the coverage of domestic violence by Konde.co frequently incorporates an Islamic legal perspective, underscoring the close connection between gender inequality and *fiqh* literacy. The representation of Islamic law

⁴⁰ Sulistio, Rasyid, and Anwar.

⁴¹ Maman Suryaman, “Buku Ideologi Gender” (Yogyakarta: Universitas Negeri Yogyakarta, 2015).

through *Fiqh* serves as a milestone in addressing gender disparities, specifically in the context of domestic violence, which persists and intensifies with each passing year. By briefly presenting articles related to the reporting of domestic violence cases, Konde.co has the potential to raise awareness among perpetrators, victims, and news consumers in Indonesia, fostering a greater understanding of gender issues and eradicating the perception of women as inferior individuals deserving of oppression.

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