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Patterns of Settlement of Cases of Domestic Violence Domestic Violence in Gayo Custom

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Abstract

Domestic violence is any act against a person, especially women, that results in physical, sexual, psychological, and/or domestic neglect, including threats to commit acts, coercion, harassment, or unlawful deprivation of independence within the scope of the household. As stated in Article 1, Paragraph 1, of Law No. 23 of 2003 concerning the elimination of domestic violence, In the event of domestic violence, the settlement, although there is a law regulating domestic violence that requires the settlement process in court, still chooses customary law institutions to resolve domestic disputes. The people of Gayo Lues, in each gampong, have a customary institution that handles everything related to the interests of the community both internally and externally, namely the Geucik or penghulu. The community prefers to resolve cases of domestic violence through gampong customary institutions because the principles are in accordance with the values that have developed in the community. Customary law can resolve problems in a peaceful and easy way, and customary justice will realize the principles of kinship, peace, harmony, sincerity, and a strong sense of brotherhood. Settlement by customary law does not recognize defeat and victory and can even strengthen the bonds of brotherhood that were almost broken due to domestic violence. The pattern of resolving domestic violence cases resolved by Pak Geucik Gampong Penggalangan begins with a report from the victim or perpetrator, then, at a predetermined time, separate mediation is held by calling the victim or perpetrator in turn, after which mediation or deliberation is held simultaneously and a decision is made that has been agreed upon by both parties and outlined in an agreement letter.

Keyword: Domestic violence, violence against women

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INTRODUCTION

A happy marriage is the dream of all couples who decide to get married. The integrity and harmony of a household that is safe, happy, peaceful, and prosperous physically and mentally is a dream for every marriage; however, the integrity and harmony of household life really depend on the person who lives it. Although at the beginning of marriage, every couple aspires to happiness, many studies show that marriage does not always lead to happiness. Based on cases assisted by LBH APIK, it shows that there are many reports, especially from women, related to the problems they face in marriage, even leading to divorce. Among the cases that occur are quarrels and disagreements that sometimes reach the stage of violence, which leads to divorce, where in general women are the victims.

Domestic violence is a term that refers to a form of violence that occurs in the domestic sphere, where the perpetrator and victim have an emotional relationship. The number of cases that have occurred shows that domestic violence is an issue that currently requires the attention of many parties, not only because the number has never decreased but also because of the serious impact it has both physically and psychologically on victims and perpetrators, as well as children in a marriage.

Domestic violence is not only a local issue but also a global issue that has become a concern of the international community to reduce and stop it. However, the form of violence reflects the specific context of each society and culture that prevails in the region, regardless of age, social status, race, ethnicity, tribe, and religion. Violence against women is not only physical but also involves verbal abuse, pornography, trafficking in women and girls, and even economic exploitation.

In some countries, such as the African region, for example, violence against women occurs in the context of social and religious rites. One of them is related to female circumcision, which is seen as an effort to control society's control over women's sexuality. Cases of Female Genital Mutilation (FGM) are common in Somalia, Eritrea, and some in Africa and occur in Muslim communities. In India, many women experience violence because the amount of dowry paid by the wife's family is not sufficient, so the woman is treated as a slave to her husband and husband's family throughout her life. Therefore, violence against women is a very complex issue, not only because of cultural aspects but also because it involves political, social, and economic factors that make it very difficult for women to avoid various forms of violence.

In Indonesia itself, violence against women is very diverse, ranging from the forms of violence, perpetrators of violence such as security forces, husbands and families, and public or household employers, to legal products. One area of Indonesia where violence is closely related to the lives of its people is Aceh. Several organizations that provide assistance to cases of domestic violence show very high numbers and occur every year. However, this is not realized by the community, even though most of it has been highlighted by the mass media. The general public, as well as government and legal officials, have the assumption that violence against women is just a normal case that is also experienced by other people.

In early February 1998, Flower Aceh conducted a study on violence against women, particularly in the household, with a sample of 100 respondents. Of the 100 respondents, 76 responded. 37 respondents said they had experienced domestic violence. The forms of domestic violence against women experienced by respondents in the Banda Aceh and Aceh Besar regions were psychological, sexual, economic, and physical violence.

The occurrence of violence in the household makes women very vulnerable to being victims. This happens because of the physical inability and lack of strength and power of women, and there are still many assumptions in society that women are lower than men. The tendency for violence against women in the household is more due to patriarchal cultural factors. This patriarchal culture considers women "the second man." Violence occurs because men want to maintain power and control over women.

Gayo Lues is one of the regions in Aceh that is not free from cases of violence, especially domestic violence. This is because the culture in Gayo Lues still favors patriarchal culture. Where men are prioritized over women, men's voices are heard more in the community than women's voices. So, it is normal when domestic violence occurs if a wife is disobedient to her husband. This can also occur in the form of physical, economic, and sexual violence.

For this reason, the Gayo Lues Regency Women's Empowerment and Family Planning (PPKB) has conducted socialization on the issue of domestic violence (KDRT). The socialization was carried out to provide knowledge about domestic violence to village officials and headmen so that they would later convey it to their communities. Domestic violence should not be committed by anyone in the household because perpetrators of domestic violence can be severely punished in accordance with applicable laws. To prevent domestic violence, socialization efforts are needed so that the community can understand that if there is a domestic violence problem that is still mild, it can be resolved in a family manner through local customary law. If the case is serious and cannot be handled by the village customary institution, then it is resolved in court.

The existence of Law No. 23 of 2004 on the elimination of domestic violence states that "victims are people who experience violence and/or threats of violence in the household." The victim in question can be a husband, wife, child, people who have blood relations, or relatives in the household. The presence of Law No. 23 of 2004, which regulates the elimination of domestic violence, is very important. Legal reforms that are more in favor of vulnerable people or groups that are considered weak, especially women, are very necessary because there are still frequent acts of violence that occur within the scope of the household.

The resolution of cases of violence against women can also use customary mechanisms, and this mechanism is seen as providing a sense of justice for women compared to the litigation pattern, namely settlement through the courts. Since the enactment of Aceh's Qanun No. 10/2008 related to the resolution of issues in the village, violence against women is a case that must be resolved through the village first and then enter the court.

Gayo Lues is one of the regions in Aceh that is no different from other regions. Violence against women, including domestic violence, is one of the problems faced by women. Cases of sexual harassment and domestic violence in Gayo Lues have increased significantly. In 2012, there were 12 cases of sexual harassment and domestic violence. Whereas in 2011, there were only 7 cases. Therefore, the author is interested in conducting research directly with the community about the pattern of household case settlement with the applicable customary law in Penggalangan Village, Gayo Lues Regency.

A pattern is a form or model (a set of rules) that can be used to make or produce something or part of something. particularly if the thing being produced has enough of a similarity to the archetype that can be shown or seen, which is where the thing is said to exhibit a pattern. In a society, for example, customary

law has become the pattern of the personality of the local community. A pattern is a creation that is used as a model for making something else that is similar. In a batik company, for example, more than one batik pattern is made that has the desired motif, which is then used as an example (pattern) to make batik cloth with the same image. The batik pattern is used repeatedly, as many times as the batik is to be made. So, a pattern serves to be imitated over and over again.

Violence is an act committed by a person or an act committed by a person or a number of people in a strong position against a weak person. which results in injury or causes damage to the body of usually violence is carried out in the form of, for example, hitting with hands, weapons, kicking, buggery, depriving someone of their freedom arbitrarily. Making the person affected by the act of violence feels pain.

Domestic violence is a form of crime that occurs in the household and is committed by a husband against his wife or vice versa by a wife against her husband. Domestic violence is an act of violence against other people within the scope of the household that causes them suffering. The abuse can be in the form of slapping, biting, hitting, kicking, banging against the wall, and many other forms of violence that cause harm to the victim. There are many forms of domestic violence, as is clearly felt by women or men who receive domestic violence treatment.

Discussions and studies related to domestic violence have been carried out by many researchers and scientists as well as activists in the women's movement. These studies take a broad theme and form, some examining the causes of domestic violence, the impact caused, as well as the relationship between domestic violence resolution and customary patterns.

Among the several writings relevant to this research, I Nyoman Galih Wiantaka and I Wayan Suarbha, in an article entitled "Legal Protection for Women Victims of Domestic Violence," explain the triggers for domestic violence, which have recently developed very rapidly due to patriarchal factors, economic factors, gender factors, environmental factors, relationships, and inequality factors. Violence against women often occurs because of gender inequality or injustice. There are differences in the role of rights between men and women. Therefore, legal arrangements regarding domestic violence were made in Law No. 23 of 2004 concerning the elimination of domestic violence.

"A case study of domestic violence against women in the city of Yogyakarta," written by S. Hafsah Budi A. Explains what forms of violence are experienced by women in their households, what factors cause husbands to commit violence against their wives, the consequences of acts of domestic violence, and wives' reactions to the violence they receive. This study used 100 wives in the Gondomanan and Kraton sub-districts of Yogyakarta as subjects. Four types of violence were found: economic, psychological, sexual, and physical violence. The causes of violence were arguments about money, jealousy, sexual problems, alcohol and drugs, arguments about children, and pregnancy. The consequences for the wife were pain and stress, loss of trust in the husband, and prolonged trauma.

Nilawati, Mohd. Din, and Takwaddin "Settlement of criminal acts of domestic violence (KDRT)," according to Gayo Customs (2013), explains the settlement of domestic violence using Sarakopat. Domestic violence cases that have been resolved by Sarakopat in Timang Gajah sub-district are based on Central Aceh District Qanun No. 10/2012 concerning Gayo Customary Law, Article 18, which states that the customary sanctions imposed are by resolving disputes wisely, forgiving each other, making peace

with the parties to the dispute, and no one feels won or lost. The settlement of cases with Sara Opat is indiscriminate, whether it is a poor person or a rich person, whether it is a man or a woman. All cases are resolved wisely, and no one feels disadvantaged by anyone.

Based on the results of the background of the problem above, the purpose of this study is to find out what cases of domestic violence occur in Penggalangan Village, Gayo Lues Regency. Knowing how the pattern of resolving cases of domestic violence is resolved by the customary law institution of Gampong Penggalangan to find out whether this pattern is able to provide a sense of justice for women.

METHOD

The method used in this research is a qualitative research method with a descriptive analysis writing model, which will simply describe the state of the subject or object of research (person, institution, and society). Qualitative research methods are research methods that are explanatory in nature, aiming to test hypotheses about the existence of cause-and-effect relationships between the various variables studied. While the descriptive research model is to describe precisely the properties of an individual, situation, symptom, or certain group that has a certain relationship between a symptom and other symptoms in society, at this time, based on the facts that appear in field research or as they are Settlement of domestic cases can be resolved by customary law. In this research method, the way that will be done is to interview the Geucik of Gampong Penggalangan, because they are very influential figures in the title that I will research.

In accordance with the type of research used in this study, the data collection technique is carried out by means of observation, which is the systematic observation and recording of the phenomena under study. Observations do not only seek data from respondents by filling in the answers to the structured questionnaires that have been prepared, but they must match the respondents' answers with the state of the environment, both in the household and in the community.

Interviews were conducted with informants who could provide answers in accordance with the existing problems. The selected information is about customary leaders who are active in customary law institutions. In addition, interviews will also be conducted with local community leaders. Interviews for the research were conducted face-to-face. In-depth interviews were conducted with the aim of digging deeper into the customary law process in Kampong Penggalangan, Blangkejeren sub-district, and Gayo Lues district. Documentation is a technique for collecting data from respondents. In this research, it is possible to obtain information from various written sources or documents that are about the respondent or the place where the respondent resides or carries out daily activities.

In the discussion of customary law research on the settlement of household cases, the author uses qualitative descriptive analysis techniques (descriptive research). This descriptive research will explain the pattern of settlement of domestic cases in the Gampong Penggalangan community by collecting a number of qualitative data points from interviews and documentation. All data is processed, analyzed, and concluded. The steps taken in managing relevant data are as follows: 1. Collecting the results of interviews with customary law institutions, parties to the case, and the community in Kampong Penggalangan, Blangkejeren sub-district. 2. Collecting the results of interviews with the penghulu and Geucik kampong Penggalangan.

FINDING AND DISCUSSION

Penggalangan is a fairly large village with a fairly dense population. Penggalangan village as a whole is a community consisting of indigenous Gayo ethnicity, so Gayo customs and culture have survived until now. The system of resolving a case in the community in Gampong Penggalangan still entrusts Gayo customary law, where every case will be resolved by the customary leader as in other Gampong. However, in Gampong Penggalangan, it is slightly different in that the settlement of a case will be directly handled by the head of the customary stakeholders, commonly called Geucik or Penghulu. The Geuchik who plays the most role in the process of resolving this domestic case is Geuchik Ramli, a man born on June 5, 1963, whose full name is Ramli. Although he only completed his last education at the high school level, he has a very good ability to handle cases in the community, especially cases experienced by women.

Ramli served as Geucik/enghulu in Gampong Penggalangan for two terms, from 2008 until now. He is a customary leader who is accepted by the community because of his ability to resolve every case that occurs in his community. Therefore, the community has continued to support him as Geucik/Penghulu until now. Geucik Ramli is also a very wise and friendly person to anyone; he does not look at status to resolve every case, be it poor or rich, and people will be treated fairly and wisely.

Ramli served as Geucik in Gampong Penggalangan, Blangkejeren District, Gayo Lues Regency, for two terms. He has resolved many cases of domestic violence with the help of the village apparatus and by using the customary law that applies in Gampong Penggalangan. Cases of domestic violence that occur in the community of Gampong Penggalangan often occur in other areas as well, and cases of domestic violence often occur against women in other households and neighborhoods.

According to Geucik, violence against women in the household is a family problem that is difficult to expose in the public domain because of the community's assumption that the problem is normal and can be resolved within the family. In fact, this problem is very serious and needs to be addressed so that women do not become prey. Forms of violence against women in the household can include marital rape, beatings or torture of wives, divorce without reason, and the utilization of economic dependence. Such violence is often hidden from outsiders. The existence of domestic violence cases is still difficult to detect because it is still in the privacy space that if someone intervenes, it is considered impolite, especially those that occur in households, which are institutions that are still considered sacred. Finally, people prefer to be considered polite in a pseudo sense rather than prioritizing the defense of violence experienced by women. Research on domestic violence conducted in Gampong Penggalangan, Blangkejeren District, Gayo Lues Regency found that there are several forms of violence that occur in the community, such as psychological, sexual, economic, and physical violence.

There are quite a lot of domestic cases that occur in Penggalangan Village, including divorce, marriage, and domestic violence. And there are two kinds of domestic violence that occur in Penggalangan Village: sensitive domestic violence, such as that between husband and wife, and inter-neighborhood domestic violence. Violence that occurs between husband and wife that has been handled by the Geucik/Penghulu of Penggalangan Village, namely those who report to him or to other Gampung officials, is around 12 people, not to mention violence that occurs between neighborhoods, which is almost 5% of cases of domestic violence. Usually, violence occurs due to the lack of livelihood given by the husband to his wife. The problem that is often found in cases of domestic violence in Gampong Penggalangan is that the husband does not provide maintenance to his wife, while the husband is responsible for providing

maintenance to the family, both mental and physical maintenance. Hence the emergence of cases of domestic violence and the beating of women.

Cases of domestic violence are among the most common in the Penggalangan village community. As stated by the Geucik, "There are many domestic cases that occur in Penggalangan village; there are cases of divorce, marriage, inheritance, and domestic violence." There are two kinds of domestic violence that occur here: private domestic violence, such as that against husband and wife, and inter-neighborhood domestic violence."

According to the results of the interviews above, the cases of domestic violence that occur in Gampong Penggalangan are diverse. Violence cases that occur in the household, both against husband and wife and domestic violence between neighborhoods, are always victimized by women. Instead, she has the right to be managed by her husband, so that the domestic work that is imposed on women seems to be synonymous with her. The various kinds of work, in an unlimited amount of time and with a fairly heavy burden, for example: cooking, washing, ironing, keeping the house clean, guiding children to study; some even have to hoe, plant, and harvest in the garden, whether it is their own garden or becoming a community laborer (Social Construct), are not responsible for the domestic workload because it is only suitable for women to do. Such a reality reinforces the gender injustice that has been embedded in the culture of society. Moreover, if women have to work in the public sector to increase the family's economic income, the burden borne by women is even heavier if their environment, be it husbands or other family members, does not help complete domestic tasks.

The above problems of women in the household have so far not been recognized as crimes in society, even though there are often other forms of violence such as rape, torture of wives, torture of children, incest, and other forms of violence. Because the perception that has developed in the community so far considers the problem of domestic violence a private matter.

Most victims of domestic violence in Gampong Penggalangan are not able to speak openly about their cases in the family. This is understandable because cases of domestic violence are not considered or underestimated by the surrounding community. Neighbors and other witnesses usually do not necessarily help the victim. It is the victim who bears many of the losses, such as medical expenses for recovery, seeking refuge, or enduring disgrace. According to information from Gampong Penggalangan officials, domestic violence often occurs in unwanted couples, couples who have a weak economy, drunkard husbands, abusive husbands, lazy husbands, and some wives who are not good at managing and utilizing what their husbands have given them. For example, in a couple whose economy is not bad but whose wife is not good at managing it and cannot even attract the husband's attention, such as by dressing up in the modern style desired by the husband, the wife is considered a plebeian by the husband. And if this will make the husband turn his eyes away from his wife, such as when he is looking for a third person, then there will be arguments in their household. These are the various kinds of domestic problems that occur in Penggalangan Village. And the case will only be resolved using Gayo customary law by the Geucik when the victim or perpetrator has reported the domestic problem to the Geucik or other village officials.

Cases of violence do not just happen; there are many causes that lead to domestic violence, as stated by the Geucik of Penggalangan Village: "The causes of domestic violence that I deal with vary. "Husbands do not provide for their wives; husbands do not want to work; infidelity; husbands are

demanding; they are not good at taking care of their husbands; these are all things they often complain to me about."

From the statement of Geucik Gampong Penggarangan, we can elaborate on the detailed explanation below, namely as follows: Based on the research, the materials that cause domestic violence (KDRT) were found. This happens because the family's economy is uncertain; the husband only works as a farm laborer, pedicab driver, handyman laborer, and others. And there are also those who do not provide income at all but demand that their wives prepare food. This is what ultimately causes conflict between husband and wife in the household. Therefore, to create a conducive family atmosphere and optimally prepare for the education of children, Islam obliges husbands to make a living and make it a fardhu'ain so that wives can devote all their abilities, time, and thoughts to nurturing the growing generation. By providing maintenance to the wife, there will be no cases of domestic violence.

In this case, the husband reported by the victim did not want to earn a living for the family, while the family's needs were very large. Therefore, there were often arguments in their households. This kind of thing ultimately requires wives to work outside the home to help the family economy. By working and gaining freedom outside the home, it makes women vulnerable to losing their maternal traits and gentleness, so they are reluctant to give birth and become mothers. The exit of women to work is a disaster for the household, but it is allowed for reasons of compulsion. This is one of the causes of disharmony in the family and has an effect on the occurrence of domestic violence.

Another customary law enforcer from Gampong Penggalangan also explained: "It is not uncommon for husbands or men in this village to be too lazy to work; they rely on women's labor, be it their mother or their own wife." Meanwhile, he just sits at home or hangs out in the nearest stalls without doing anything. Plus, the man is demanding; now things like this are what cause frequent arguments between them."

From the results of the interview with the village secretary of Gampong Penggalangan, we can conclude that there are still husbands who today do not want to make a living for their families, while we know that a husband's responsibility is to make a living for his wife and children. men who squeeze the labor of women, especially their own wives. This kind of thing does not only happen in Penggalangan village; it often happens in other areas.

This also often happens to women whose husbands are bored with their wives, so they will look for other women. The causes of infidelity in the household experienced by victims who reported to Pak Geucik were a lack of inner support from the wife, the wife's appearance, which was considered tacky, the influence of social media, and the fact that the victim had reported the cause of their domestic violence because the wife was not good at taking care of her husband and herself. Meanwhile, they are not economically disadvantaged, but the wife is not good at managing or decorating herself to please her husband. Therefore, boredom arises because the husband works outside the home and interacts with many people every day, even with beautiful women. So, it is impossible for a man not to be attracted to other women. This is one of the causes of many infidelities in this Penggalangan village. And this is what causes the most dominant cases of domestic violence in the community. Cases like this are very easy to occur in gampong-gampong, especially in modern times. With the existence of social media, men will more easily glance at beautiful women out there. Especially with the limited style of gampong women.

The husband demands a lot, while the money he gives is not in accordance with his wishes. And if his wishes are not fulfilled by his wife, there will be conflict between husband and wife in their household. The husband demands good food but the money is not given; he wants the wife to look beautiful but with no capital; and he even wants to hit and harass the wife because the wishes of the husband are not obeyed. Meanwhile, Islam has determined the rights of a wife that must be fulfilled by her husband. These provisions are not just black-and-white, but they are provisions that must be implemented and maintained as best as possible. These provisions are a reflection of the faith and devotion of a Muslim, of the conscience and awakening of a society, and of the laws of Shara' and their necessity. The first right that must be given to a wife is the dowry, which Islam has made obligatory for men. The second right is to receive maintenance from the husband. A man is responsible for providing food, clothing, and shelter, as well as medical treatment for his wife, in accordance with the environment, time, and circumstances. The third right is to receive a ma'ruf relationship from the husband.

Based on some of the problems above, it can be concluded that the majority of victims in every case of domestic violence (KDRT) are women. This is as stated by Geucik: "Often the victims who report to me are women; they usually report to me because it has happened often, not the first time they have fought in their household." And the perpetrators are usually men; there are women who are the perpetrators."

As stated by the Geucik above, most of the victims who report to the Geucik are women; they usually report because they have often experienced domestic violence (KDRT), not the first time they have had a dispute in their household. And the perpetrators are usually men, and women are the victims. Women are always the object of men because they are considered weak. Women's nature cannot be changed because it comes from God's creation. For example, when women are pregnant, they give birth to breastfeeding and menstruation. because women are always considered inferior. In this case, women are very likely to become victims of domestic violence. And violence that is often faced by women in the household, such as harassment, threats, oppression, intimidation, and rape, while subtle violence is controlling, binding, controlling, and disrespecting wives and women. In society, this will look natural because of the patriarchal culture that dominates men over women.

Every case that has been reported by the perpetrator or victim to the Geucik or Penghulu Gampong Penggalangan will be identified first. The Geucik will look for the cause of the problem being faced by the victim and perpetrator, whether it is a serious problem or a trivial matter that does not require other village officials to help solve it. In terms of problem identification, the Geucik of Penggalangan Village is very careful and traces it thoroughly because cases of domestic violence are still considered very sensitive; therefore, it is a little difficult to ask for information from the neighbors of the victim and the perpetrator. Therefore, to find out a clearer case, the Geucik will immediately call both parties to be asked for in-depth information.

In this case, the Geucik and the Penggalangan Village apparatus will first investigate the core of the problem that occurred between the two parties, then, after that, take further steps to resolve it with the customary process, namely calling the two parties separately, and then the Geucik will give advice related to the household to each party. then the Geucik and village officials will call the two parties together. As stated by the Geucik: "Usually, after they report to me the problems in their household, I call both parties separately. I first call the victim to negotiate. After I call the victim, I ask the victim about the problems

that have occurred between them. Then I give advice to the victim. Then I did the same thing to the perpetrator. After I had summoned both parties separately and given them advice, I called the victim and the perpetrator together and asked both parties whether they wanted to separate or reconcile. If I reconcile, you must make an agreement not to repeat the same mistake. Then I give advice about domestic life so that the problems in their household can be reduced, even if only slightly."

The purpose of being summoned separately is so that each party can explain in detail or thoroughly the problems they are facing, and they will be able to freely tell the Geucik without any embarrassment to the other party, so that the Geucik will easily respond to the intentions of the victim or perpetrator. In addition to listening to the problems of both parties, the Geucik also took steps to give advice on domestic life to the victim or perpetrator so that both parties could think clearly about continuing to maintain or letting go of their household before both parties were summoned simultaneously.

When the community has reported their domestic dispute to the Geucik, there will be various ways of resolving it using Gayo customary law, such as mediation and deliberation between the victim and perpetrator in a family manner. The method of mediation carried out by the Geucik to resolve cases of domestic violence in Penggalangan Village is such as: mediation by calling a third party to mediate the parties who are litigating to resolve their disputes; by calling the families of both parties as third parties, it will make it easier to reunite a family. The involvement of the family is very important because, in society, family ties become a strong bond between relatives.

The Penggalangan Gampong community prefers to leave all the settlement of cases in their households to be resolved by the Geucik, as stated by the Geucik of Penggalangan Gampong: "Yes, since I took office as a village official here, all problems in this village, including domestic problems, have been handed over to me to be resolved by custom, because the community here is still thick with the way of resolving through custom and Gayo culture, so they still believe in the customary way of resolving." Since he became Geucik/enghulu in Penggalangan village, all problems in this village, including domestic problems, have been completely handed over to the Geucik to be resolved with local customary law because the community is still thick with Gayo Lues customs and culture, so the community still believes in the customary way of settlement. The problem reported by the victim will be handled and resolved fairly and wisely by the Geucik without discriminating or winning one side. In the customary process, both parties will be asked to express their respective opinions in turn, without any rebuttal from either party. After expressing their opinions, the Geucik or village secretary will respond to their opinions and at the same time provide solutions that can resolve the case of both parties by both agreeing and forgiving each other by shaking hands. If one of the two parties do not agree with the results of the decision made by the customary pemangku, then it can file a case in court. But as long as Pak Geucik served in Penggalangan village, there has not been a case that cannot be handled by Pak Geucik and the customary pemangku.

The pattern mechanism used is Gayo customary law. Customary law is an unwritten law that has lived and developed since long ago and has taken root in the community. Customary law for the community functions as a balance sheet that can weigh the levels of good or bad, wrong or right, appropriate or inappropriate, appropriate or inappropriate for a change or event in society. So that the existence of customary law is more of a guideline to uphold and ensure the maintenance of ethics of decency, order, morals, and customary values in the life of the community. It means that a customary law

with a number of unwritten rules, in essence, has been regulated and agreed upon on how a person acts and behaves well in the social environment of his community. In customary law, if the community decides something through deliberation and consensus, In principle, every decision that concerns the interests of many people can be tested for truth and is free according to penalties that reflect the principles of justice and propriety. So that the customary leader does not lose the trust of the community, a leader or ruler who is fair and appropriate in deciding in custom Justice and propriety in customary law societies are fair according to those who know customary law and proper according to those who know the value of things. Therefore, the judicial process is such that every decision will be easily understood and accepted by the parties to the dispute and does not provide an opportunity for prolonged conflict.

such as the mechanism for resolving cases of domestic violence carried out by the Geucik of Gampong Penggalangan, namely: the Geucik, or customary institution, presents both parties together. Deliberations are usually held in a closed place, such as the Geucik's house, the parties' house, the Imeum Gampong's house, or in another place that can maintain confidentiality. The Geucik, as the leader of the Gampong Adat institution, officially opens the meeting and leads the meeting until it is over, or hands over the leadership of the meeting to one of the elements of the Adat institution if they are considered more knowledgeable about the case. The procedure of the trial is to ask each party to convey the problems faced in turn, interspersed with in-depth exploration of the problem separately, such as in a special room. Then the elements of the customary institution provide considerations and solutions to be implemented, which are followed by giving advice to the parties. Advice is usually given by religious leaders. After the investigation, each party responds to the decision that has been made. After the hearing, the parties who accepted the decision of the Adat institution ended by shaking hands and forgiving each other. Meanwhile, for those who did not agree with the decision, they were encouraged to take judicial action.

The settlement of a case at the gampong level still strongly believes in customary patterns because customary justice is more trusted and trustworthy, meaning that customary justice is based on public trust in traditional leaders. Traditional leaders have responsibility for the implementation of their duties to the parties, the community, and Allah SWT, equality before the law. Customary justice does not discriminate against gender, social status, age, or others. All people have the same position and rights before customary law. It is fast, easy, and cheap. Through the customary court process, it is carried out quickly, does not stall for time, is easy, and the decision is easily affordable to be implemented by the community. Customary courts can resolve cases that exist in the community to restore balance and harmony to community life. Decisions made in Adat courts are based on the results of deliberation and consensus based on customary law and Islamic religion. The Adat court process is carried out in an open manner, except for the settlement of domestic violence cases.

For the customary pattern of resolving domestic violence cases, the party concerned reports to the Geucik or Gampong customary institution. Then the Geucik calls the person concerned and the customary institutions to deliberate. In the deliberation, they try to find the best solution and determine a decision that is agreed upon by all parties. After being agreed upon by both parties, the decision is conveyed by both parties. If both parties agree, then they are reconciled by making an agreement, and if the agreement is usually made in a letter signed by both parties, then both parties will forgive each other.

With the settlement pattern as above, no party will be hurt or feel dissatisfied with the results of the decision of the customary leaders. because every decision made by the customary leaders is the result

of the decision of both parties, and if in the trial one of the parties feels unfair, then he can decide to reconcile or not. Every decision made by both parties will be obeyed by the customary leader, because the customary leader only carries out every customary process, and the final result depends on both parties. The customary law process in Penggalangan village does not exclude women's voices; women have the right to speak their opinions and decide what is best for themselves.

Based on the explanation above, it can be concluded that the customary institution is a forum that plays an important role in realizing a sense of security and justice for conflicting parties, especially women who experience domestic problems. Therefore, the community prefers to resolve cases of domestic violence (KDRT) through customary institutions because the principles are in accordance with the values that grow and live in society. Customary institutions still maintain their existence because of the community, because customary law can be considered capable of resolving problems in a peaceful, clean, and low-cost manner. Because customary justice is considered capable of realizing the principle of kinship, the principle of peace, the principle of harmony, sincerity, and a strong sense of brotherhood, settlement with customary law does not recognize losing and winning and re-bonds the ropes of kinship that are almost broken.

Customary law for the community functions as a balance sheet that can weigh the levels of good and bad, wrong or right, appropriate or inappropriate, appropriate or inappropriate for an action in society. So that the existence of customary law is more of a guideline to uphold and ensure the maintenance of ethics of decency, order, morals, and customary values in community life, Customary law basically reflects the personality pattern of the community, so it can become a foothold because it has been incarnated as a real law for the community. Therefore, the Gayo community, especially Penggalangan village, Blangkejeren sub-district, and Gayo Lues district, prefers to resolve their domestic violence cases using Gayo customary law.

In Gayo society, customary law institutions are responsible for the implementation and resolution of domestic conflicts. These are customary institutions that live and develop in Gato society, namely Reje (king), Imeum (priest/ulama), Petue (elder), and Rakyat (people). The enforcement of customary law relating to the status of domestic violence (KDRT) is inseparable from religious law; there is no deviation from the religious code in domestic violence cases that are not tolerated. Each case will be resolved fairly and wisely without harming any party.

For Gampong Penggalangan, the person responsible for resolving cases of domestic violence is the Geucik. Every case of domestic violence that has been reported by the victim or perpetrator to the hamlet head or directly to the Geucik will be resolved through mediation or deliberation until a final result is found. Here, the Geucik's role is as the head of a customary institution that has full authority in resolving cases that occur in the community. If a case of domestic violence is deemed too serious to resolve on its own, then the Geucik will invite the head of the hamlet, Imeum Meunasah, to help find a way out in the process of resolving the case. The customary sanctions that must be carried out by perpetrators of domestic violence are in the form of receiving advice for those who commit domestic violence verbally or in writing, signing an agreement letter that has been agreed upon by both parties not to repeat their actions again, and both parties reconciling and forgiving each other by shaking hands both from the male family and the family of the woman. And in Gayo customary law, peace is the most important goal expected by the customary leaders and the Geucik himself.

CONCLUSION

Based on the description in the previous chapters about the pattern of resolving cases of domestic violence with gayo custom, then analyze the concept of violence against women and a sense of justice for women using gender theory and the resolution of domestic violence with Islamic law contained in the Qur'an. as the basic holder of Islamic law. So, from all these discussions, the author concludes the following: 1. Domestic violence is identical to violence that occurs in the domestic sphere. where the perpetrator and victim have an emotional relationship. Domestic violence currently requires attention from many parties because the impact it causes occurs physically and psychologically. which causes fear, loss of confidence, loss of ability to act, or severe psychological suffering in a person. 2. Law Number 23 of 2004 concerning the elimination of domestic violence is any act against a person, especially women, which results in physical, sexual, psychological, and/or domestic neglect, including threats to commit acts of coercion or deprivation of independence against the domestic environment. 4. Islam strictly prohibits harassment, humiliation, and treating women in an abusive manner. Islam views men and women as equal. Islam also guarantees a person's freedom of life regardless of social level, race, ethnicity, and gender. The relationship between husband and wife in Islam is not built in a hierarchical manner. But gender equality and justice in the household 5. Violence against women is any action that violates, inhibits, or negates the enjoyment and neglect of women's human rights on the basis of gender. These actions can cause harm and suffering to women throughout their lives, whether physically, sexually, or psychologically, including the threat of such acts, coercion, or arbitrary deprivation of freedom in family life, society, and the state. 6. Customary law basically reflects the personality pattern of the community, so it can be a foothold because it has been incarnated as a real law for the community. Therefore, the community prefers to settle their domestic cases with Adat institutions.

This is the process of the stages of settlement carried out by the Geucik of Penggalangan village against the community involved in cases of domestic violence. Not all cases of domestic violence handled by the Geucik lead to peace. There are also some married couples who reconcile in court but prefer to separate amicably. In such cases, the Geucik and other customary leaders decide to leave the final outcome to the two parties; if they want to separate, then customary law will separate them in a customary and religious manner, as evidenced by a divorce settlement agreement.

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