

The Approach of Al-Quran Verses as Trauma Healing for Victims of Sexual Violence at the Women Crisis Center (WCC) Mawar Balqis Cirebon

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ABSTRACT

This research aims to uncover how trauma due to sexual violence can be handled through psychological counseling combined with the holy verses of the Quran. The research took place at the NGO Mawar Balqis; an NGO Women's Crisis Center in Arjawinangun, Cirebon, West Java. The institution provides emotional support, helps victims overcome the trauma of sexual violence and its psychological impact, and provides education about the recovery process and their rights. This research is qualitative with in-depth interview and literature research methods. Her findings showed that in the counseling session at the NGO Women's Crisis Centre, Mawar Bilqis included religious assistance in the form of reading and living the verses of the Quran as one of the efforts to heal trauma. Among the verses that are routinely read are Al-Fatihah, Al-Muawwidzataian; An-Nas and Al-Falaq, Ayat Kursi, Asma al-Husna, dhikr and prayer. As a result, victims of sexual violence admitted to feeling calmer and experiencing better emotional changes, which shows that this approach is quite effective.

1. Introduction

Until now, women are still vulnerable to becoming *victims of crime* in the field of morality such as *sexual harassment* and sexual violence (Marcheyla Sumera, 2013). Indonesia's Ministry of Women's Empowerment and Child Protection released data that there were 9,573 victims of violence against women during 2023. Sexual violence in UN Resolution 1 Article 40/43 of 1985 is defined as a person who suffers mental, physical, psychological and economic losses as a result of a criminal act (Faqihudin, 2010). Sexual violence as released by Komnas Perempuan includes fifteen forms: rape, sexual intimidation (including threats or attempts at rape), sexual harassment, sexual exploitation, sex trafficking, forced prostitution, sexual slavery, forced marriage (including suspension of marital status), forced pregnancy, forced abortion, forced contraception and sterilization, sexual violence and torture, gender-nuanced inhumane punishment, gender-nuanced traditional practices that harming or discriminating against women, sexual control, including discriminatory regulations based on morality and religion.

Sexual violence often results in great trauma and triggers depression. Depression is one of the main issues in public health and is often associated with a considerable economic burden, therefore interventions in the form of assistance to victims of sexual violence both in the form of moral and legal support need to be carried out to help the victims, one of which is religious assistance or called nonpharmacological treatment (Geoffroy et al., 2022). In Li G's research, it was stated that the treatment of depression, especially those that cannot be effectively cured with drugs, can be cured in nonpharmacological

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ways, so it is important to consider the integration of one's religious values as one of the ways of trauma healing (Li et al., 2024).

The religious approach to *trauma healing* is not a substitute for comprehensive medical and psychological treatment. However, it can be an important part of the healing process by providing spiritual support and strengthening victims of sexual violence in their recovery journey. Because each individual has different needs, WCC NGO Mawar Balqis ascertains the needs of victims of sexual violence whether they need a religious approach in coping with the trauma they have experienced or not. This is in accordance with research that states that the application of traumatic counseling is adjusted to the situation that occurs and based on needs. The stages in traumatic counseling are the same as counseling in general, namely: the initial stage of counseling, the middle stage (activity stage), and the end stage of counseling (Hayatul Khairul Grace, 2019). Plumb in his research said that *trauma healing* using spiritual counseling can provide significant results when adjusted to the beliefs and lives of participants or their work. The counseling process should also focus on the needs and comfort of the survivor, paying attention to self-confidence and the use of spirituality in the therapeutic process. (A. M. Plumb, 2011)

Trauma healing also emphasizes the importance of support from the surrounding environment, family, friends, and community having an important role in supporting individuals who are undergoing the healing process. Emotional support, understanding, and compassion from those closest to them can provide additional strength for individuals to continue to struggle and recover from trauma. Currently, there are various non-governmental organizations or NGOs that are present to help individuals who have experienced trauma after sexual violence. One of the institutions that handle cases of victims of violence is the NGO Women Crisis Center Mawar Balqis. This institution has a focus on helping victims of *sexual violence (Trauma Healing)* especially rape and providing justice defense for victims. In addition to legal assistance and psychological counseling, WCC Mawar Bilqis also provides spiritual and religious treatment for the victims.

2. Literature Review

Some of the studies raised in this study are *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* which discusses body awareness to release trauma and (B.A. Van der Kolk, 2014) *Spirituality and counselling: Are counsellors prepared to integrate religion and spirituality into therapeutic work with clients?* which discusses how religion and spirituality can be integrated for trauma survivor therapy. In contrast to previous research, this article tries to develop existing research through the approach of Quranic verses as a trauma (A. M. Plumb, 2011). *healing companion therapy* for victims of Muslim sexual violence.

3. Methodology

The research in this article is qualitative with literature research methods and in-depth interviews. The research was conducted at the NGO Women Crisis Center Mawar Balqis located in Arjawinangun, Cirebon. The researcher interviewed the manager of the NGO Mawar Balqis Hasan Mukani and victims of sexual violence who received assistance using verses of the Quran.

4. Results and Discussion

In the Dictionary of Psychology, *trauma* is defined as wounds, pains, shocks to the body or mind in the form of emotions that affect psychological function. The meaning of *healing* means healing (James Drever, 1988). *Trauma Healing* refers to a therapeutic method used to help individuals who have experienced trauma due to fragile psychological functioning. Cavanagh in the Mental Health Channel defines trauma as a specific event that results in intense wounds and pain as a result of something that happens directly or indirectly to a person, be it a physical injury, a psychological injury or both (Fonny Hutagalung, 2013). Trauma is also interpreted as an individual's response to fear, feelings of hopelessness and horror. (Kusmawati Hatta, 2016)

Trauma healing is an effective and significant treatment method for individuals who are victims of sexual violence. Van Der Kolk said that *trauma healing* focuses on the process of self-recovery aimed at overcoming various psychological disorders and trauma experienced by a person. (B.A. Van der Kolk, 2014). *Trauma healing* is a phase that is applied in the recovery movement and directed by the individual himself, in this motivational process, the self or the individual who undergoes it becomes the main asset in achieving healing. Trauma experienced by victims of sexual violence is a very traumatic experience

and has a long-term impact on mental health. *Trauma healing* offers an approach that allows individuals to be actively involved in their own healing process because each individual has unique experiences and needs. Thus, a personalized and tailored approach will be more effective in helping them recover.

The Women's Crisis Center Mawar Balqis was founded in 2001 in Arjawinangun, Cirebon, by a women's movement from Cirebon as a symbol of resistance to violence against women. This organization was founded by Sinta Nuriyah Abdurrahman Wahid with the motto "Puan Amal Hayati", which is a movement to defend and fight for women's rights. At the beginning of its establishment, this pesantren-based movement signed a memorandum of understanding with the Cirebon Regency Regional Government, Arjawinangun Hospital and the Cirebon Resort Police. The Memorandum of Understanding was signed on May 13, 2001 with the theme "Bedug Campaign Against Violence against Women". WCC Mawar Balqis is dedicated to providing assistance, advocacy and empowerment to women victims of violence. It includes victims of domestic violence (KDRT), rape, sexual harassment, psychological violence, economic violence, and human trafficking. The appearance of WCC Mawar Balqis was enthusiastically welcomed in Cirebon because of the high rate of violence against women in this region. Several cases that occur in Cirebon are alleged to be the trigger for sexual violence, such as young marriages and divorce cases and divorce lawsuits that cause cases of violence against women to increase every year.

In the results of the interview, WCC Mawar Balqis carried out *a trauma healing* process which was carried out using a religious approach in the hope of providing spiritual and emotional support to victims of sexual violence. Some of the religious views given to the victims are; (1) Belief in God and the supreme power that can provide a sense of comfort, strength and hope; (2) prayer and meditation to provide time and opportunity, contemplation, seeking peace, peace of mind, a sense of forgiveness and building inner strength that aids in recovery; (3) Moral and ethical teachings that can assist victims in developing strength within themselves, improving relationships with others and finding new meaning and purpose in their lives; (4) Community: Joining an inclusive and supportive community can provide opportunities to share experiences, gain emotional support and find solidarity.

Religious assistance using Quranic verses at the NGO WCC Mawar Balqis is given after several mentoring sessions, namely: assessment / clarification assistance, investigation assistance, mediation assistance, medical health rehabilitation assistance, only after that assistance is given using Quranic verses, while the last session of mentoring is social rehabilitation assistance.

The mentoring process using the Qur'anic verses approach is usually in the form of reading the holy verses of the Qur'an in groups, discussing the meaning and message contained in them, and stimulating the victim's reflection and introspection on the traumatic experience experienced. Religious leaders also explain the interpretation of the verses and relevant lessons from these verses to help victims understand and face their healing process. Explained by WCC manager Mawar Bilqis Hasan Mukani, the assistance using Quranic verses has the purpose of strengthening faith, inspiring hope, providing a sense of peace, increasing mental resilience, and providing spiritual support to victims of sexual violence. In addition, this process can function as hypnotherapy that helps the victim deal with guilt, trauma, fear or other negative emotions arising from the event experienced. The process of hypnotherapy using Quranic verses is in line with Fitriana's research that when a Muslim reads the Qur'an and believes in it, it can be a healer for the inner wounds he suffers and make his feelings relaxed and relieved. Religious assistance and the approach of Qur'anic verses also function to prepare the mental health of victims of sexual violence when receiving social rehabilitation assistance. Social rehabilitation is a planned activity provided by WCC Mawar Balqis to restore the psychological condition of victims who suffer from sexual violence, so that they can live well in the social environment of the community. (Fitriana et al., 2023)

Assistance is carried out at the WCC Mawar Balqis office if the impact is not too severe. However, if the impact is too severe, then the victim is placed in a safe house (shelter) so that the healing process can be carried out more incentive. After the victim is placed in the shelter, the next assistance is the return of the survivor to his parents' house. This mentoring activity is carried out when it is considered that the survivor has recovered and is able to adapt well in the surrounding community. After the research was conducted, many survivors admitted to feeling a satisfying impact in combining *trauma healing* with the approach of Qur'anic verses. During the treatment process, patients feel comfortable, starting from counseling sessions, listening to their problems, giving advice to forgive, resolving emotional, social, behavioral problems, and continuing with other medical treatments.

The steps to assist the Qur'an as revealed by Hasan Mukani are: **First**, drink and bathe with water that has been recited verses of the Qur'an such as Al-Fatihah, An-Nas, Al-Falaq, Al-Ikhlâs, Ayat Kursi, then when he sprinkles on the patient's head

the QS is recited. As-Shams [91]:14 by holding the crown. **Second**, ask the victim to focus his heart and mind on reading istighfar repeatedly until the victim's condition begins to calm down. **Third**, reciting *tawassul* (intermediation) to the Prophet Muhammad PBUH, the Prophets, and the righteous people. **Fourth**, reading Surah Al-Falaq, Annas and Al-Ikhlâs which are believed to have virtues and are used as prayers and wirid for healing. **Fifth**, read QS. Al-Hasyr [59] : 21-24 and contemplate the majesty of Allah through the name of Allah the Most Great (*Asmaul Husna*) contained in this surrah. **Sixth**, reciting the repeated prayer of protection from the Quran, namely QS. Al-Mu'minun [23]: 97-98:

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۖ وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ

"O my Lord, I take refuge in You from the whisperings of Satan and I take refuge in You, O my Lord, from their coming to me." (QS. Al-Mu'minun [23]: 97-98)

Seventh, read QS. At-Taubah [9]:128-129] which contains resignation and attitude of surrender to the provisions of Allah, every day after maghrib seven times, namely:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

«"God is enough for me. There is no god but Him. Only in Him do I put my trust, and He is the Lord of the great 'Arasy (throne)." (QS. At-Taubah (9): 128-129)

Eighth, chanting the adhan every time before maghrib in front of the house door to protect yourself from negative air. **Ninth**, one of the processes that is always conveyed in counseling is related to the emphasis to always dhikr to Allah. **Tenth**; praying, in Islam prayer is considered a weapon for believers. Prayer is one of the important worships in Islam and is a transcendental communication between God and His servants. Prayer is believed to be a weapon because it has spiritual powers. In Islam, prayer is believed to have the potential to change destiny, overcome difficulties, get help, and avoid disasters. Prayer is also considered a way to ask for forgiveness, get guidance, and draw closer to God. (Huda, 2019)

Trauma healing using Quranic verses is recognized by survivors as very helpful in healing, some people feel more relieved, they also feel more sincere accepting fate and feeling the spirit to live their lives again. One of the survivors who was treated said that after undergoing therapy three times, he felt calmer and his mind became more open. Survivors also experience changes in terms of emotions and other factors including starting to think about forgiving the perpetrator of violence for their own peace (Survivor interview, ed). The results felt by the survivors are in line with the guidance of the Quran, the Qur'an guides Muslims to always hand over all problems to Allah swt and forgive others for the sake of psychological healing. In Huda's research, it is stated that Islam teaches the concept of forgiveness not intended for others, but for the benefit of those who forgive in order to obtain peace of life, those who make peace, accept and forgive are also promised great rewards from Allah swt. Hasan Mukani said that one of the indicators of the usefulness of this assistance is that some patients come back for treatment, especially for those who have experienced severe trauma. The (Huda et al., 2020) *trauma healing* process carried out by WCC Mawar Balqis emphasizes not by forgetting the traumatic event experienced by the victim, but precisely by letting go of the event and then the victim is invited to continue with life (interview, ed).

5. Conclusion

The NGO Women Crisis Center Mawar Balqis is an institution that provides assistance for victims of sexual violence. With the base of the Islamic boarding school, this institution is located in Arjawinangun, Cirebon, West Java. This institution helps recover from the trauma of victims of sexual violence and helps provide legal assistance. In addition to legal assistance and psychological counseling, WCC Mawar Bilqis also provides assistance for Muslim victims by reading and living the verses of the Quran as one of *the trauma healing efforts*. Some of the verses that are routinely read are Al-Fatihah [1] : 1-7, QS. An-Nas [114] :1-6, Al-Falaq [113] : 1-5, Al-Ikhlâs [112] :1-4, Seat Verse is QS. Al Baqoroh [2] :255, QS. As-Shams [91] : 14, QS. Al-Hasyr [59] : 21-24, QS. Al-Mu'minun [23]: 97-98 and QS. At-Taubah [9]: 128-129. The method used is to read the verses of the Qur'an continuously, discuss and absorb the meaning of the Quran. Sometimes the therapist also asks the victim to read in groups. This group method is carried out so that fellow victims get moral support from fellow victims. As a result, survivors admitted that they felt calmer, felt that their minds were more open to sincerity and forgiveness, survivors also felt that their emotions were better and more ready to continue living after the traumatic event.

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