

Managing Mental Health Problem Among Domestic Violence Victims in Selangor Using the Theory of Hisbah and Al-Ghazali Approach

Mengurus Masalah Kesihatan Mental dalam Kalangan Mangsa Keganasan Rumah Tangga di
Selangor Menggunakan Teori Hisbah dan Pendekatan Al-Ghazali

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ABSTRACT

The COVID-19 pandemic that is plaguing the country since 2019 gives a huge impact on the world including Malaysia. The pandemic also affects Malaysia's economy, society, and prosperity. This pandemic had also caused an increase in cases of domestic violence in this country. The Movement Control Order (MCO) that was implemented by the Malaysian government has caused the community to be confined and experience pressure from various angles such as abuse and domestic violence. Mental health has become a headline issue in Malaysia and many efforts have been made to create the awareness on mental health care especially during COVID-19. The uncertainty of COVID-19 as a result of restrictions, physical confinement, and other procedural standards being implemented has caused economic turmoil and increased the risk of mental health problems. Qualitative analysis had been used in this study to enable the researchers to develop a new model of hisbah integration dan al-Ghazali theory in preventing the issue of domestic violence towards four domestic violence victims in Selangor, Malaysia. A face-to-face interview session was conducted to obtain the findings. The result of the analysis demonstrated that the practise of hisbah theory on the development of spirituality has helped in curing domestic violence by reducing pressure and anxiety. This shows that by only performing the daily five times prayer is the most preferable action by the domestic violence victims. However, the rest of the hisbah elements and al-Ghazali approach are not effective to them.

Keywords: Mental health; Hisbah; Al-Ghazali theory

ABSTRAK

Pandemik COVID-19 yang melanda negara sejak 2019 memberi impak yang besar kepada dunia dan negara Malaysia. Wabak itu turut menjejaskan ekonomi, masyarakat dan kemakmuran Malaysia. Pandemik ini turut menyebabkan peningkatan kes keganasan rumah tangga di negara ini. Perintah Kawalan Pergerakan (PKP) yang telah dilaksanakan oleh kerajaan Malaysia menyebabkan masyarakat terkurung dan mengalami tekanan daripada pelbagai sudut seperti penderaan dan keganasan rumah tangga. Kesihatan mental telah menjadi isu utama di Malaysia dan banyak usaha telah dilakukan untuk memberikan kesedaran tentang penjagaan kesihatan mental terutamanya semasa COVID-19. Ketidakpastian COVID-19 akibat daripada sekatan, kurungan fizikal dan standard prosedur lain yang dilaksanakan telah menyebabkan kegawatan ekonomi dan meningkatkan risiko masalah kesihatan mental. Analisis kualitatif telah digunakan dalam kajian ini bagi membolehkan pengkaji membangunkan model baharu integrasi hisbah dan teori al-Ghazali dalam mencegah isu keganasan rumah tangga terhadap empat mangsa keganasan rumah tangga di Selangor, Malaysia. Sesi temu bual secara bersemuka telah dijalankan untuk mendapatkan dapatan. Hasil analisis menunjukkan bahawa teori hisbah mengenai pembangunan kerohanian membantu dalam mengubati keganasan rumah tangga untuk mengurangkan tekanan dan kebimbangan. Ini menunjukkan bahawa hanya menunaikan solat lima waktu adalah tindakan yang paling diutamakan oleh mangsa keganasan rumah tangga dan unsur hisbah dan pendekatan al Ghazali yang lain tidak sesuai kepada mereka.

Kata kunci: Kesihatan mental; Hisbah; Teori Al-Ghazali

INTRODUCTION

There is a growing concern regarding domestic violence and become a global issue regardless of socio-economic, cultural, racial, and religion different these issues are considered a violation of human rights and an offense under the law (Rahman et al. 2019). According to the Minister of Women, Family, and Community Development, Datuk Seri Rina Harun, 5657 domestic violence cases were reported in 2019 and a total of 5260 cases in 2020 while in 2021, the domestic violence report slightly drop to 4905 cases (Yusuf 2021). This reporting case during Covid-19, it concluded that many Malaysians had difficulty to sustained and prolonged violence at home. Women are the most affected categories on domestic violence even though women are known as patient, loving, and gentle but due to Covid-19; can trigger the onset of anxiety and lead to depression (Chatterjee & Mukherjee 2020).

Based on the Domestic Violence Act 1994 in Part 1, domestic violence is a form of:

1. Willfully or knowingly placing, or attempting to place, the victim in fear of physical injury.
2. Causing physical injury to the victim by such act is known or ought to have been known would result in physical injury.
3. Compelling the victim by force or threat to engage in any conduct or act, sexual or
4. otherwise, from which the victim has a right to abstain.
5. Confining or detaining the victim against the victim's will.
6. Causing mischief or destruction or damage to property with intent to cause or knowing that it is likely to cause distress or annoyance to the victim.
7. Causing psychological abuse which includes emotional injury to the victim.
8. Causing the victim to suffer delusions by using any intoxicating substance or any other substance without the victim's consent or if the consent is given, the consent was unlawfully obtained; or in the case where the victim is a child, causing the victim to suffer delusions by using any intoxicating substance or any other substance.

In domestic violence, they required good moral support from their surroundings and seek the appropriate treatment to avoid them becoming aggressive in action which sometime will lead to suicide due to too much pressure they get from the

situation (Kaur & Garg 2008). Individuals with good moral support, however, can balance their daily routine as a parent, spouses, and workers (Leung et al. 2020). In contrast individuals with a lack of moral support, may experience a loss of faith and leading them to question their beliefs and the power of God. Thus, there is a need to promote and guide positive spiritual development among them in managing their trauma (Saari et al. 2020). This article explores more on *hisbah* elements, which are the development of spirituals, the development of the mind, purifying the heart, and balancing the lust. Moreover, the al-Ghazali theory consists of three elements, which are wise ways, good advice, and the best discussion.

LITERATURE REVIEW

DOMESTIC VIOLENCE IN MALAYSIA

Domestic violence is a form of violence or abuse of power by one person against another person in a domestic setting. It can include violence against spouses, children, the elderly, disabled adults, or other family members. There are various forms of violence that occur in a family, such as physical violence, sexual harassment, emotional abuse, verbal, or psychological abuse. Thus, domestic violence needs to be taken seriously. If not handled well, this situation will become a problem in society, not only in Malaysia, but in the whole world (Zuraimy et al. 2023b).

Domestic violence is not something new in Malaysia. During the implementation of MCO in 2020, total cases of 5260 were reported which was lower than 5657 in 2019. For 2021, the number of cases reported from January to October is 4905 (Razak 2021). The Women's Aid Organisation (WAO) stated that an increasing percentage of 14 percent of calls they received during the first two weeks of the MCO.19 After the first two weeks of April, the calls received had spiked by 112.2 percent, when compared to the same period in February. This proves that domestic violence keeps increasing during MCO.

According to the Women's Center for Change (WCC), pressure from people around, family and community, economic and psychological pressure has caused an increase in domestic violence (Women's Center for Change, n.d.). Domestic violence is a social issue that needs to be addressed and mental health is an important aspect that needs to be taken care of. According to studies conducted

worldwide by the World Health Organization (2020), 10 to 69 percent of women reported experiencing physical abuse by a partner in their lives. 39 percent of Malaysian women reported experiencing physical abuse from their partners. Domestic violence will leave an impact on women because they are the ones who are often persecuted in marriage due to the actions of their husbands (Supriyanto & Eleanora 2020). Women are very often involved in domestic violence, and they tend to easily disrupt their emotional stability. There have been reported cases involving a woman who experienced emotional stress throughout the MCO. The victim had made a report with the Women's Aid Organization (WAO), stating that she was experiencing extreme stress and problems during the MCO. In the past, the victim was often beaten, but during the MCO, the victim suffered emotional abuse when her husband did not provide enough money for herself and the children.

THE IMPORTANCE OF MENTAL HEALTH FROM THE PRINCIPLES OF *MAQASID AL-SYARIAH*

Islam has outlined the principles of *maqasid syariah* comprehensively. Guided by these principles, we can get clear guidance on the importance of maintaining mental health in terms of the principles of *maqasid syariah*. There are certain Islamic meanings on the importance and care of a Muslim's mental health. It can be a call and guide for the community to be more sensitive in maintaining mental health because it has been stated in the *maqasid syariah* as the highest purpose in maintaining the life of Muslims in this world and in the hereafter.

If we look at the *maqasid al-syariah*, this mental health is under the category of basic needs (*dharuriyyat*) which is intellect (*hifz al-aql*) which must be maintained and taken care of properly. Mental health is part of physical health which is a blessing from Allah SWT. The importance of mental health in maintaining the mind is explained by many health experts and also Islamic scholars. The mind is very important for every Muslim for him to live his life as a normal person. Mental health greatly affects a person's mind. We can see that most people who have mental problems tend to be depressed. Mental health exists on a continuum among individuals based on their occupation or job-related conditions (Paul Timileyin et al. 2023).

The categorization of the domain of *al-'aql* can be summed up in two terms (Said Hawwa, 1979), namely:

1. *Al-'aql al-taklifi* (rights and responsibilities commanded by Allah *subhanahu wata'ala* to every human being and they will held accountable for what they have done throughout their lives in this world).
2. *Al-'aql al-shar'i* (a person's ability to control his passions to obey Allah *subhanahu wata'ala*, understanding and obedience to all His commandments).

The domain of *al-'aql* is the mind (intelligence) that can study, examine various issues and events, take lessons from certain problems and draw conclusions from certain problems (Elmi & Zainab 2015). The ability of the *al-'aql* domain is what causes people to be entrusted with the task of performing religious practices and other tasks in accordance with their life needs (Najati, 1992). Mental health is part of physical health which is a blessing from Allah SWT. The importance of mental health in maintaining the mind is explained by many health experts and also Islamic scholars. Islam already outlined the principles of *maqasid syariah* comprehensively. *Hisbah* strategies is necessary to be implement for each *maqasid syariah* principle in order to against mental health issues which indirectly helps to forming a noble sense of morality among people. Thus, it is suggested that future research to be conducted in exploring in depth the appropriate *hisbah* to be implement on each *maqasid syariah* principle (Zuraimy et al. 2023a).

THE ROLE OF THE SOCIAL WELFARE DEPARTMENT

In Malaysia, domestic violence is a crime under the Domestic Violence Act 1994. According to this Act, domestic violence covers the following:

1. Willfully or knowingly puts, or attempts to put, the victim in a state of fear of physical injury;
2. Causing physical injury to the victim;
3. Forcing the victim by coercion or threat to do any behavior or act, sexual or otherwise, that the victim has the right not to do;
4. Confine or detain the victim without the victim's consent; or
5. Committing treachery or destruction or damage to property with the intention of causing or knowing that it is likely to cause grief or annoyance to the victim.

Domestic violence can be explained by an act of abuse whether physical, sexual, psychological, or social towards the partner and family members. This often happens to wives who are unlucky to have a husband who abuses his power as the head of the family and does not carry out the responsibility and trust given to educate his family members. According to this study, there was an increase in the number of domestic violence cases that occurred during the implementation of the MCO. This is because, on average, individuals experienced problems such as work pressure or financial problems due to the COVID-19 pandemic. If domestic violence occurs, individuals who are victims or witnesses to domestic violence and those who know about the incident should report to the authorities such as making a police report immediately. This is because the police can investigate and take further action. The police will contact and help the victims of abuse to contact the Social Welfare Officer for assistance and further action.

Victims also have protection rights as provided under the Domestic Violence Act such as emergency protection orders under Section 3A, interim protection orders under Section 4, and protection orders under Section 5. Emergency protection orders under section 3A order to: prevent the perpetrator from committing domestic violence, prevent the perpetrator from inciting third parties to commit domestic violence against the victim and prevent the perpetrator from entering the shelter where the victim is placed.

Next, an interim protection order under section 4 provides a protection order that is in effect throughout the period of police investigation on the victim. A protection order includes giving exclusive rights to a place of residence or residence for the purpose of protection, giving the victim the right to enter the premises where the suspected perpetrator is to take the victim's belongings, preventing the suspected perpetrator from contacting the victim, preventing the suspected perpetrator from using the victim's vehicle or any order that suits and feels appropriate. Finally, the protection order under section 5 is an application by the victim/victim's lawyer/Social Welfare Officer to obtain an interim protection order with validity and a time limit set by the appropriate court for the purpose of protecting the victim.

Furthermore, apart from the application for protection under Section 10 of this Act, the victim is also entitled to claim other rights such as

compensation for emotional or physical pain and suffering, treatment costs, loss of income due to domestic violence issues, reasonable costs incurred by the victim as a result of the protection order (Fahmi 2021).

ALTERNATIVE SOLUTION FROM THEORY OF HISBAH AND AL GHAZALI APPROACH

In the era of Islamic civilization, the *hisbah* institution was an institution that took the role to protect and monitor the society's well-being to ensure that community activities are parallel with Islamic guidelines (Jaafar, Ibrahim, Ismail, & Mohmud 2021). The terminological definition of *hisbah* is a task, action, and religious order, which includes the concept of commanding what is just and forbidding what is evil, (*al-"Amr bi al-Ma,,ruf wa al-nahy ,,an al-munkar*) on individuals who are responsible for looking after the affair of Muslim (Mhd Poad & Mazlan 2019). *Hisbah* or supervision in Islam consists of three forms, which are self-supervision, community supervision, and supervision by the authorities or government (Aziz 2015). The verbs *ihtisaba*, *yahtasibu*, and *ihtisaban*, which have a variety of meanings, are the source of the word *hisbah*. It is to first anticipate a reward from Allah SWT. Using this understanding following the Hadith of the Prophet Muhammad peace be upon him (PBUH):

Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven, narrated by *al-Bukhari*, hadith no. 37, *Bab Sawm Ramadhan Ihtisab min Al-Iman, Kitab Al-Sawm*.

The second meaning is to forbid engaging in actions that are against Islamic law. *Ihtasaba*, from which the third meaning of the word is derived, is to think of possibilities through computation and estimation. The fourth meaning of *hisbah* is derived from the words *hasaba*, *yahasibu*, which is to evaluate oneself or to practice *muhasabah*. (Jaafar, Ibrahim, Ismail, & Mohmud 2021).

Meanwhile, Imam al-Ghazali defined it as a complete expression that included the task of invoking the act of *ma'ruf* and preventing *munkar* (Mhd Poad & Mazlan 2019). The approach of the theory of *hisbah* practiced by al-Ghazali was in line with the words of Allah SWT:

Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and

He knows best the ones who are on the right path. (Surah Ali ‘Imran 3: 125)

Based on the translation of the Quranic verses above, Allah SWT has called on the Prophet Muhammad PBUH and his followers to invite people to the religion of Allah in a good way. Thus, Imam al-Ghazali has suggested three approaches based on the theory of hisbah, namely the wise way, good advice, and the best discussion. A deep understanding of religion is one of the qualities that an individual should possess in today’s world, since mental health is so susceptible to disruption. The Quran can be used as a guide to those suffering from emotional distress and aims to lead people to a meaningful quality of life (Zuraimy et al. 2023a). Therefore, this research focuses on domestic violence victims’ religious practice and their alternatives in their lives.

RESEARCH METHODOLOGY

A qualitative approach was used to explore the elements on hisbah and al Ghazali in managing mental health via semi-structured in-depth interviews. The questionnaire was evaluated by an expert from local university. The inclusion criteria included respondent who are Muslim, registered under Jabatan Kebajikan Masyarakat (JKM) Negeri Selangor, and volunteer to participate in the interview session. The exclusion criteria were

domestic victim’s non-Muslims and those who refused to participate in this study.

Data collection was conducted from 25 September until 26 September 2022 at women’s convenience in terms of time and place. A face-to-face interview was conducted to provide more detailed information for this study. A qualitative study was conducted by interviewing the volunteer respondents in Selangor, Malaysia. Thus, this study aims to explore the effectiveness of hisbah theory and al-Ghazali approach in managing the mental health of domestic violence. There are ten questions for interviewing victims of domestic violence. The interview session is conducted for an hour according to the answers of the respondents. The interview questions are in the form of an open-ended questionnaire. The interview was audio-recorded, and participants transcribed for thematic analysis. Analysis was done manually using constant comparative methods to identify related concepts to form meaningful themes and categories. The study was conducted following the protocol and approved by the UiTM Research Ethics Committee under approval number (REC/07/2022 (ST/FB/10).

RESULT AND FINDINGS

All participants are Muslims and native speakers and used to be domestic violence victim and stayed in Selangor. For confidentiality, participants are labeled as A, B, C, and D.

TABLE 1. Demographic characteristics

Participant	Gender	Duration	Date of Interview
A	Female	1 hour 13 minutes	25/9/2022
B	Female	1 hour	25/9/2022
C	Female	1 hour	25/9/2022
D	Female	31 minutes	26/9/2022

Table 1 shows the demographic characteristic of the respondents. All respondents are Muslim and willing to give cooperation in this study and face-to-face interviews conducted at a place preferable to them. They are no longer registered under Jabatan Kebajikan Masyarakat Negeri Selangor and has not been given any assistance from the institution. Thus, the respondents answered the interview session based on their own experience in handling domestic violence.

ELEMENTS OF HISBAH AND AL GHAZALI APPROACH

Based on the interview question, “What practices in Islam do you often do when facing domestic violence situations?”, only one main theme was identified: to perform prayers among domestic violence victims. Even though other themes have been investigated which are reciting al-Quran and voluntary fast, however, there were no theme identified in the later transcript. Respondent A stated,

At first, I would do nothing after being beaten by my husband, I will take the child and go to the room. If you asked to say my practice is based on Islamic ways, I perform prayer. (Respondent A)

Moreover, respondent C answered,

I am in the process of getting divorced. Domestic violence did not start during the MCO, but from the beginning of the marriage, my husband raised his hands on me. From the available option, I choose prayers. (Respondent C)

Respondent B who comes from a religious background of the family stated that,

I always pray because I come from a family that has religious background, so I always pray when I feel sad. (Respondent B)

Thus, performing prayers becomes the main data for this study and were counted based on their responses in the interview. The last respondent D also choose prayers as she mentioned,

From the available options, I choose the practice of prayers. (Respondent D)

All of them describe in the current economic situation, a lot of time is given to going out to work because it is necessary to support their children and continue to survive in Selangor with the high cost of living.

According to (Bakar 2012), working women often face problems in carrying their responsibilities at home, since they also have tasks at work to complete. This statement could support the practices picked by them, which is to perform prayers as they feel it is their responsibility to perform obligatory prayers because they are Muslim and not motivated to practice extra deeds encouraged in Islam. This finding is supported by a previous study by Awang & Kadir (n.d), due to the lack of awareness and understanding about the importance of extra prayers, causing Muslim to look down on the practice of prayer and *zikir*. The absence of the attitude of wanting to know and deepen in detail about the advantages and wisdom, which is obtained by performing extra prayers. For the second question “Do you receive any help or advice from the surrounding community or relevant parties?”, all respondents agree that they get of advice from their surroundings. However surprisingly, the assistance and advice from relevant parties are not from JKM. Respondents A and C both get monthly *zakat* allowances to pay their rent house. Respondent A said,

I only get help from the *zakat* organization, *zakat* help me to pay the house rent to the owner directly RM 500 and some aid for my children’s education and in term of advice I never told my family about this because I didn’t want to cause trouble to them and my mother is not well. I am not even registered with JKM and never received JKM assistance. (Respondent A)

In terms of advice from the surrounding, respondent A does not properly get any help and advice since it is her choice to not share the problem faced with others as she is focusing on her work and her marriage is not approved by her parents, thus she chose to keep everything to herself. According to (Muhammad 2017), if individual marriages are not approved by their family, it will cause tenses in family relationships and further cause them to be thrown out of the family or be set aside by family members.

Respondents B, C, and D all choose their family members to get advice and become their place to share their feelings. Respondent B said,

Apart from my sister, I have a friend who I talk to about my problems. She always gives advice, and even my friends at work know my problem so they also advise me. (Respondent B)

They feel more at ease and calm when they can share their problem, even though they are aware that their family members cannot help more except by listening to them. This also helps their children to feel protected as they realized they have somebody else to rely on.

Respondent C answered,

I never registered with JKM and only get assistance from *zakat* organization to pay my house rent. There is a time when my children do not go to school, the eldest daughter told the schoolteacher about our family matter, and maybe the teacher help to get assistance from JKM, however until now JKM not contact me. My family has never helped me; even my father-in-law prefers to back up my husband. However, I will contact my sister to share my problem. (Respondent C)

A previous study by Shuib et al. (2013), found that some women went to their relatives to seek some help while others did not due to several reasons. Moreover, the victims also need family support as they find difficulties in taking care of their children as they also lack support to face their problems. However, respondent D respond by saying,

I didn’t receive any help because I am still able to handle my life. I guess you get my information from JKM was given by the Klang police report because I only asked for protection so that I could go and pick up the children at school. I have never dealt with JKM and now I am divorced so I do not need help from any parties. I always share my problems with my family and even until now I stay with my family. (Respondent D)

The third question asked on, “Which practices strongly affect your mental health in dealing with domestic violence situations?”. All respondents from the study strongly choose the same answer as the first question, which is to perform prayers. Respondent A, said that,

In dealing with this situation, there is no real focus practice, however, as you mentioned earlier, if I could choose, I will choose to pray. (Respondent A)

This aligned with responses by Respondents B and C,

Prays and *zikir*, since the rest of my life routine still goes, as usual, going to work, take care of the children and now living with parents make me calmer. (Respondent B and C)

Their similarities in the third question with the first question motivate the entire respondent to have the same answer. Islamic practice obligates them to pray whether they are facing problems or not. This is because prayer has many benefits for Muslims. Spirituality and religion can serve as important means of dealing with domestic violence across faiths and religious groups (Yick 2008). According to (Oyewuwo 2020), some women were motivated to use and not use religion and spirituality for a variety of reasons. Those who use spiritual strategies served to give them strength, guidance, calm, and motivation, while those who do not use spiritual, they were encouraged to stay or return to the relationship.

Based on the fourth question asked, “Can these practices help you to improve your mental health?”, respondents A, B, and C agree that performing prayers can help to improve their mental health. As mentioned before, prayers can give the feeling of ease and calm. Respondent A said that,

When I pray, I feel calm, but I keep myself busy to take care of school children and work. (Respondent A)

Respondent B and C give a similar answer, they said,

Prayers can help a bit but not as the whole situation. (Respondent B and C)

This shows that, in managing mental health, they do not fully rely on obligatory prayers, because they still have to go out to work as usual and manage their children. This is supported by a previous study, which stated that women reported using faith practices such as prayers and religious interpretation

both as a means of managing the abuse and as a way of identifying strategies to end the abuse (Nash 2005). In contrast with respondent D, she stated,

I only experienced domestic problems but not to the point of having mental problems since now I am already divorced from my husband. I am mentally healthy because I have a place to depend on and a good job. (Respondent D)

This is in contrast with the study by Women’s Advocates (2020), one’s ability to maintain their mental health can be changed by experiencing chronic stress, anxiety, fear, shame, and sadness that come with domestic violence. Thus, respondent D supposedly is not reliable for this study since she does not have mental health situations to be measured with the elements of the study.

CONCLUSION

The result from the interview shows that the entire respondents agreed that performing prayers will help them feel at ease and calm to continue their life. Moreover, they are still thinking about their children and all of them need to go out and work to have their own money for daily use. Unfortunately, they are not our aimed respondents of the study since the researchers find that they are not registered with JKM shelter, thus, the expected answers for this interview can meet the objective of the study. However, respondents still get to help with the study findings and most of the will share their problems with their family members. The implications of this study provide a solution to mental health problems for victims of domestic violence through the practice of *hisbah* integrating al-Ghazali’s theory including spiritual development, enlivening the mind, purifying the heart, balancing passions, a wise approach, good advice and the best discussion. A suggestion for future research on mental health for victims of domestic violence is to look at an appropriate Islamic approach based on other *hisbah* elements including appropriate practices or support services to reduce mental health problems for victims of domestic violence.

This study also suggests that psychologists need to be physically, emotionally, spiritually, intellectually and socially prepared for industrial revolution 4.0. Improvements for psychologists to design and implement mental health interventions (Syaidatun Nazirah et al. 2022). This study also suggests that victims who have problems should be convinced that there is wisdom and goodness behind

health challenges including mental health and try to treat this disease in a modern way in hospitals by seeing specialists, and by seeing counselors for counseling, and some spiritual approaches such as perform prayers, *zikir*, give alms, read the al-Quran, *qiamullail* and others in treating their restless souls (A'dawiyah Ismail 2019).

Muslims should understand that Islam is not only limited to the five pillars of Islam, but Islam is a way of life in building a civilization. To truly understand Islam, one must seek knowledge by studying the teachings of the al-Quran and al-Hadith as is obligatory for Muslims (Juzlinda et al. 2020). Understanding Islam can help solve various issues of domestic violence.

In general, although there is a Western counseling approach, but it does not emphasize the spiritual aspect of an individual. It emphasizes the rational values that need to be adhered to in order for an individual to be able to carry out his life duties in an orderly manner. It cannot be denied that this Western counseling approach can also be used to help individuals face their problems, but in the context of our country where the majority of citizens are Muslim, this Islamic approach also needs to be empowered and practiced by counselors, especially those registered with the Council of Counselors (Malaysia) to create a balance of religion and spiritual values in helping the problems faced by the Muslim community (Suhaya et al. 2017).

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AUTHORS' CONTRIBUTIONS

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