

Development of Hisbah Integration Model and Al-Ghazali Theory to Address the Impact of Mental Health among Domestic Violence Victims

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Abstract

The COVID-19 pandemic that is plaguing the country nowadays has impact on the cases of domestic violence. This pandemic has also resulted an increase in cases of domestic violence occurring in the country. This is due to the Movement Control Order (MCO) implemented by the government of Malaysia which causes the community to be confined and under pressure from various angles. However, domestic violence not only affects the physical aspects, but also the level of mental health. Thus, the integration model of hisbah and Al-Ghazali theory was suggested to overcome mental health problems among domestic violence victims. This model introduced which are believed can control the level of mental health among domestic violence victims especially Muslim's victims through Islamic practices. The methodology of this writing is based on a literature review and analysis of information obtained through previous related studies. This study will state the hisbah model and Al-Ghazali's theory to address the impact of mental health among domestic violence victims. The result of this study found that there are solutions from Islamic perspective which pointed out elements of hisbah and Al-Ghazali theory in dealing with the impacts of mental health among domestic violence victims.

Keywords: Mental Health, Domestic Violence, Hisbah

Introduction

The COVID-19 outbreak that has hit the entire world since the end of 2019 has witnessed the biggest in history in this century. Beginning on 16 March 2020, the Prime Minister, Tan Sri Muhyiddin Yassin announced a Movement Control Order (MCO) for 14 days from 18 to 31 March 2020, under the Prevention and Control of Infectious Diseases Act 1988 and the Police Act 1967. This period was extended by the second phase of MCO until 14 April 2020 following a positive case of COVID-19 is still happening. The third phase of the MCO will start from 15 to 28 April 2020. Until now, Malaysia is in the fourth phase of the MCO, which is the recovery phase which has taken effect from 26 August 2021 (Alina & Zaharah, 2020).

There are various positive and negative situations that occur in a household during the MCO period. No doubt this order will affect anyone. Being at home all the time without the freedom to go out, dealing with the same people, having to manage household needs such as cooking, cleaning the house and taking care of young children and at the same time burdened with work task for those who work from home (work from home), very much a test of patience. Such a thing will lead to the possibility of conflict. Unresolved conflict can cause stress or strain and push a person to do unwanted things to his or her family members. However, domestic violence can still occur without conflict. If a person has already committed violence before, and the situation can get worse during the MCO in their state of confinement in the house. However, no matter what situation we are in, everyone needs to know that there is no reason to allow domestic violence to occur during this MCO period, or at any other time. No one has the right to commit violence against anyone in their family, let alone no family member who should be a victim of violence (Alina & Zaharah, 2020)

Domestic violence is the violence or abuse of power by one person against another in a domestic setting. It can include violence committed against spouses, children, the elderly, disabled adults or other family members. There are various forms of violence that occur in a family, such as in the form of physical violence, sexual harassment, emotional abuse, through speech or psychology. Domestic violence needs to be addressed seriously (Mohd Noor, 2012). If not handled properly, this situation will become a 'contagious' in society, not only in Malaysia, but around the world. The World Health Organization reports 35 percent of women have experienced domestic violence in their lifetime. In Malaysia, based on cases reported to the Royal Malaysia Police, there were 5421 cases in 2018. However, the actual figure is much larger as not all victims come forward to lodge a report (Alina & Zaharah, 2020)

In line with the increase in reported cases, the assistance profession either through counselling or spiritual counselling seen to play an important role in addressing such social issues. On that point, there are some effects of domestic violence which is not only affect the well-being of individuals (abused) but also family dynamics and harmonization of the community collectively. According to some surveys conducted on counselling services by religious groups show that women victims of domestic violence consider the advice to continue the relationship and change to meet the abuser's attitude is very unhelpful (Yusof et al., 2020). To improve the practice of professionalism in assistance services, all criticisms and views expressed by victims of domestic violence are valuable and should be considered to ensure the level of efficiency and professionalism of assistance services for the family support system network in Malaysia can be improved. Malaysia is no exception with various forms of social problems, including the issue of domestic violence, especially among women (Yusof et al., 2020).

Thus, Islam encourages its believers to seek treatment for the purpose of recovery when afflicted with a disease or problem. A treatment or rehabilitation should combine spiritual, mental and physical aspects as appropriate and based on systematic and scientific methods based on Shariah law (Jodi, 2012). In addressing the problems faced by the Muslims community, the researcher presents the method of advice based on the theory of al-Ghazali and the model of hisbah which is based on the al-Quran and as-Sunnah.

Literature Review

Hisbah Integration Model and Al-Ghazali Theory

Hisbah is an Arabic word derived from the words *ihtasaba*, *yahtasibu* and *intisaban* which means to hasten in obtaining rewards from Allah SWT by performing good deeds as required

in Islam (Rambli et al., 2018). The definition of hisbah in terminology is a religious task, act and instruction, which includes the concept of calling towards goodness and preventing evil on individuals who are responsible for taking care of the affairs of Muslims. Among the methods of practicing self-hisbah in human management that can be applied are advice, *tazkirah*, *irsyad*, *islah*, *qudwah* and *qiyadah* (Farhana et al., 2019).

According to al-Ghazali, the condition of the human *nafs* consists of three levels, namely *al-nafs alammaarah bi al-suu'*, *al-nafs al-lawwaamah*, and *al-nafs al-muthma'innah* (Noordin, 2017). Then, Al-Ghazali defines the soul by two terms, the first *al-nafs*, which means a set of powers anger and *syahwaat* in human beings that impact on reprehensible traits. The second *al-nafs* means *al-latiifah* (gentleness), this is the true nature of the human soul, but the nature of this soul is various, when its nature feels peaceful even if the human being is in chaos due to the pressures of *shahwaat*, then this is called *al-nafs al muthma'innah* (Zidni Nuran & Zaizul, 2017). If this soul is not perfect in peace because it always defends itself from *shahwaat*, then this is called *al-nafs allawwaamah*. When this soul leaves the resistance to *shahwaat*, but instead follows the call of *shaitaan*, then this is called *al-nafs al-ammarah bi al-suu'*, this soul is always inclined to things that are reprehensible.

Imam Al-Ghazali also stated a human who is mentally healthy is a perfect human being; that is, a human being who can control its seven body parts like the eyes, ears, tongue, abdomen, genitals, hands, and feet (Kosasih et al., 2020). Here, it was found that Imam Al-Ghazali practiced the Islamic approach based on the words of Allah SWT

"Indeed; if you remain patient and have piety, and they come upon you suddenly, your Lord will assist you with five thousand of these angels with marks"

(Surah Al-Imran 3: 125)

Imam Al-Ghazali's theoretical approach is based on the words of Allah SWT which emphasizes on three general conclusions namely the wise way, good advice and good discussion. While the hisbah approach is based on human spiritual elements, emphasizing on the aspects of spiritual development, enlivening the mind, clearing the heart and balancing lust. The two approaches to counselling that will be discussed are based on the application of Islamic values (Rusydi, 2012).

Mental Health Among Domestic Violence Victims in Malaysia

The issue of domestic violence in Malaysia has been detected since 1960. However, most incidents are rarely reported because the issue of domestic violence is considered as a personal issue and should be resolved in the context of the family itself. Now this problem is a social problem at all levels of society regardless of race, class and economic status. Global and national statistics clearly show that women are the most at risk of becoming victims of domestic violence (Rahman, 2017). The forms of domestic violence mentioned can be seen in terms of physical, sexual, psychological, emotional, economic and identity violence.

A report released by the Malaysia Mental Health Association (2018) states that mental health is something that everyone needs because mental health is not just about mental illness. In fact, mental health encompasses a person's well-being, happiness, and ability to face challenges, accept existing situations openly and have a positive attitude. This involves three main elements, namely one's perception of oneself, others and one's ability to cope with the demands of life. The World Health Organization (WHO) 1947 defines an individual with a healthy mental is someone who can maintain harmonious relationships with others, participates in community activities and can contribute to society (Organization, 2022).

Based on the definition of mental health in general and through the Islamic approach, it can be concluded that mental health is closely related to the daily life of every person. This means, those who can handle any challenge in daily life are said to have good mental health.

Method and Study Area

This research applies the qualitative research approaches, comprising document analyses. Hence, secondary data collection was done using academic articles, local newspapers, and documents from the official websites of government organizations, non-governmental organizations (NGO) and other organizations. Databases such as Google, Google Scholar, ResearchGate and Scopus are used to obtain articles, newspapers, and documents related to the context of this study. Then, keywords like "domestic violence", "women", "COVID-19", and "movement control order", "lockdown" / "quarantine" is used throughout the process of searching and collecting secondary data. Researchers also used online local news through some sources such as Utusan Malaysia and Berita Harian. At the initial stage, the study understands about the definition of domestic violence first by looking at some related journals and websites.

Other than that, this study designed to collected the data from libraries in the form of appropriate books and journals while surveys are also conducted on relevant websites that discuss the problems and effects of domestic violence in Malaysia. On that point of view, researchers believed there are a lot of news, issues and impacts have been reported from domestic violence cases during the pandemic period that is plaguing the country nowadays when decided to look at this website for gaining data.

Result and Discussions

Theory of Hisbah

a) Spiritual Development

Developing the spirit means encouraging the human soul so that they can appreciate the glory of Allah SWT. This process can be done through the existence of a sense of love for Allah SWT, fear and confidence in Allah SWT and carry out responsibilities as His servant. In this regard, Allah SWT has said

"Indeed, those in awe of their Lord without seeing Him will have forgiveness and a mighty reward."

(Surah al-Mulk: 12)

Through this approach, victims of domestic violence will be reminded of the greatness of Allah s.w.t so that a strong relationship between victims of domestic violence and their Creator can be established. Indirectly, it can give strength to victims of domestic violence to avoid the effects of mental health.

b) Enlivening the Mind

Enlivening the mind is an effort that guides human beings to be able to use their intellect to distinguish between truth and error, thinking about the existence of nature and the power of Allah SWT. Allah SWT made humans very special and different from His other creatures. Among its most important features is that Allah SWT created reason for humans to think. Intellect is gifted to every human being for them to use this gift to the best of their ability in

living life on this earth. With the existence of human reason, people are able to manage this world perfectly so that life can be lived in a harmonious and orderly state.

This approach aims to create a sense of remorse in the victims of domestic violence. This process can be done through observation and reflection as the words of Allah S.W.T which means:

“Then they do not look at the camels, how they are created? And at the sky, how it is raised? And at the mountains, how they are erected? And at the earth, how it spread out?”

(Surah al-Ghasiyyah: 17-20)

c) Clearing the Heart

To purify the heart is to remove all the impurities that are in the human heart because of the sinful deeds committed. A pure heart can make man aware of the fact of his creation and his Creator, Allah SWT. The human heart is likened to a clear and shining mirror. A good heart gives birth to good behaviour while a dirty heart gives birth to corrupt and harmful behaviour. This approach aims to create a sense of remorse in the victims of domestic violence. This process can be done through observation and reflection. As the word of God S.W.T. means:

“And by the soul and the One Who fashioned it, then with the knowledge of right and wrong inspired it! Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!”

(Surah As-Syams: 7-10)

d) Balancing Lust

Balancing lust means the human ability to balance the desires of evil lust with the desires of good. This means that only through deeds of worship and knowledge can human desires be controlled. Through this approach, victims of domestic violence are encouraged to carry out practices that have been outlined by Islam such as praying, *zikir*, donations, reciting the Quran and others. Therefore, it is hoped that the soul that has been filled with such spiritual practices can bring calm, happiness and peace in the victims of domestic violence. Therefore, all these approaches are very suitable to be applied to individuals with mental health disorders because the spiritual element determines the pattern of human life and consists of four elements, namely *al-ruh* or spirit, *al-nafs* or *nafsu*, *al-qalb* or heart and *al-aql* or common sense.

Al-Ghazali Theory of Approach

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 An-Nahl : 125)

Based on the translation of the Quranic verses above, Allah has called on the Prophet Muhammad SAW 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) Wise Approach

A wise approach requires the nature of wisdom to include justice, patience, rejecting ignorance, upholding the truth, speaking the truth, preventing from corruption, using knowledge to understand and deepen something, upholding the truth with thoughtful arguments and integrated Quran and Hadith. Therefore, the nature of wisdom needs to be applied when advice is given.

b) Good Advice

Some scholars explain the meaning of good advice is to give encouragement to leave bad things or give advice that brings good. In addition, there are also those who argue that good advice means subtle advice, that is, not by cursing or scolding. This is because gentle advice will be able to give awareness and realization.

c) Best Discussion

Discussion is best defined as discussion in a way that is not personally offensive, insulting and demeaning, or even feels like another individual is trying to understand and help solve the problem at hand. Individuals experiencing problems will equally discuss, express feelings and share real problems. Through good discussion, the individual feels there will be someone who will guide them to solve the problems they are facing.

Hence, diagram 1 shows the proposed theoretical model of hisbah integration and Al-Ghazali theory to address the impact of mental health among domestic violence victims in Malaysia.

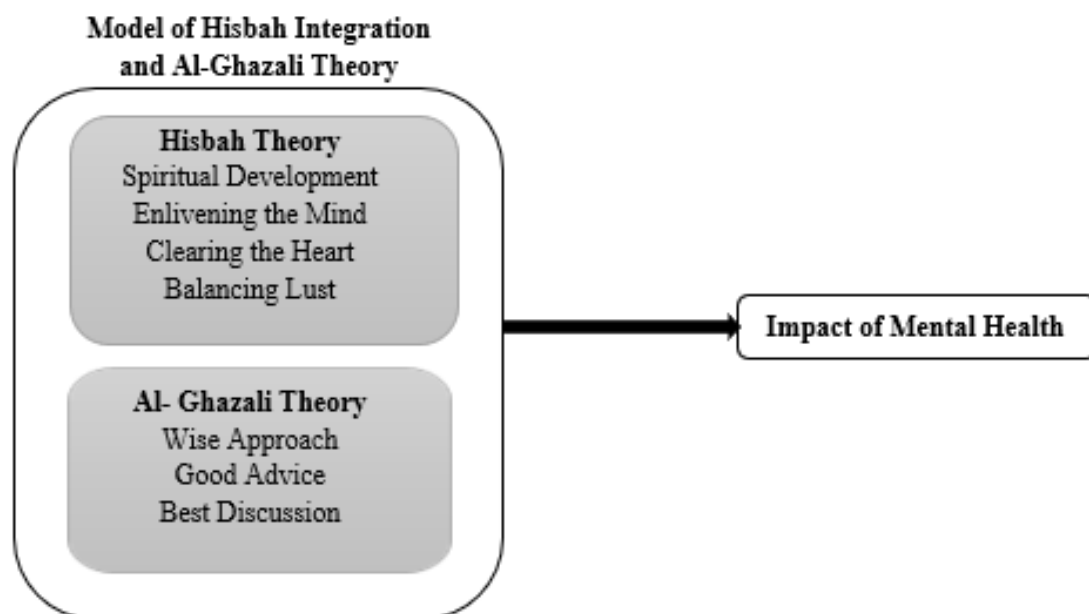


Figure 1: Proposals for the Framework of Model Hisbah Integration and Al-Ghazali's Theory to Solve Mental Health

Conclusion

In a nutshell, domestic violence that occurs in this country has caused the level of mental health of the victims to decline. This is due to violence such as abuse happening to victims

especially from women. This study has proposed a model of integration of hisbah and Al-Ghazali theory to address the problem of declining mental health levels of victims of domestic violence through several practices proposed to strengthen the spiritual and human relationship with Allah SWT. However, domestic violence between husband and wife should be stopped and discussions should be held so that the main problem to the decline in mental health can be resolved.

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