

Governmental Policies for Domestic Violence Female Victims in Jember Regency

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ABSTRACT

Domestic violence previously considered as a private problem has transformed into public issue. Thus, government interventions for comprehensive reform are urgently required. This study aimed to (1) describe domestic violence female victims' expectation to public organizations; (2) explore supports and barriers of prevention and management of domestic violence, and (3) determine the strategy and implementation of prevention and services to domestic violence female victims associated with gender fairness. The research held in Jember Regency, East Java Province, Indonesia provided a structured qualitative study with phenomenological approach associated with gender equality and top down and bottom up approach. The results showed that domestic violence female victims expected all parties support for divorce with the provision of facilitation and acceleration during the divorce process. The result also indicated some constraints especially in structure level, patriarchal culture, personality, interpretation of religious teachings and systems of regulation.

Keywords: *Governmental Policies, Female Victims, Domestic Violence,*

1. INTRODUCTION

Domestic violence was originally considered only a minor problem and was never seriously discussed because it was considered a privacy problem. Most people still think that domestic violence is a personal problem. However, violence against women is considered serious and becomes a public issue since, in addition to impacts on the victims, it has effects on children. Besides, the problem of domestic violence experienced by wives also impacts negatively on the wider at larger scale.

In order to handle this problem, the Indonesian Government has enacted the Law on the Elimination of Domestic Violence (UUPKDRT) No. 23 of 2004. The publication of this Act indicates that the issue of domestic violence is no longer considered to be something private but has become a public issue. Therefore, the prevention, protection, and treatment to the victims and law enforcement to the perpetrators should be carried out in professional, proportional, and integrated way by the police, court, prosecutor, hospital, social workers, companion, spiritual mentor and advocate. The Law on domestic violence elimination is a public policy that has done a groundbreaking law since there are some criminal law reforms that have not been regulated by previous Laws followed by the Law on Witness and Victim Protection No. 13 of 2006 and Law on Trafficking Elimination No. 14 of 2009.

Domestic Violence, especially that experienced by wives, is a bitter and distressing reality experiences by wives, violence women victims (Elly, 1997; Jannah et al, 2003; Kleden et al, 2009; and Noerjannah et al, 2009). Domestic violence, particularly that committed by husbands against wives, occurs not only in developing countries. Studies in the UK and North America conclude that domestic occur in one of four families and that one in ten women experiences violence from their spouses (New South Wales Child Protection Council, 1965). Hayati (1997) tries to describe and break the silence on violence against women, particularly domestic violence.

Violence against women (VAW) and domestic violence are nationally reported to increase. Based on data from the National Commission for Women, it can be seen that in 2004 there were 13,968 VAWs and 4,310 domestic violence and increased to 119,107 VAWs and 113 878 domestic in 2011. Based on the initial search, factually not all cases served by the Integrated Service Center were resolved through legal channels; it is estimated that 40 % were resolved through mediation and could not be continued due to lack of supporting evidences, even the revocation of the case files.

The implementation of services to victims of domestic violence is not an easy matter. This involves many factors, such as human, technology support, socio-cultural factors, also factors of religious values and public service performance. The study on the strategy of government services to women victims of domestic violence is very interesting and important, for several reasons. First, the government is regarded as the new hope for the community members to public officials to which the implementation leads to values that uphold the protection of the citizens' rights. Thoha (2011) uses the term Human Governance for the new culture of public administration; it can also be called an attempt to humanize Public Administration. Human Government arises due to the emergence of issues and perspectives of method and structure to meet the basic expected principles in the arrangement of good governance. The four important bases for good governance that drive the need for Human Governance are, among others: (1) desire to create a better service order. Those events and activities that occur after the issuing of authoritative and the substantive impact and people events (Mazmanian & Sabatier (1986:4), Jones (1977), Dunn (1981), Abdul Wahab (1991)); (2) more investment in the field of information and technology, (3) putting better regulation, (4) training on human resources management which is more transparent and honest (Thoha, 2008).

Second, operationally, the public interest is often a problem as formulated through a process that often does not reflect public aspirations (Keban, 2008), in this research aspirations of women as victims of domestic violence. Cases of domestic violence should be given a serious attention because violence is contrary to human rights; it is, therefore, necessary to establish services from a competent and professional bureaucracy, which has the sense of responsibility and professionalism in performing the mandated major tasks, functions, and responsibilities (Masdar in Widodo, 2006).

Masdar (in Widodo, 2006) writes that the professional bureaucracy is a bureaucracy that has high competence, including knowledge, expertise, skills, attitudes, and behaviors required to preserve the mandated tupoksiwab (major tasks, functions, and responsibilities). The professional and competent bureaucracy will surely be able to achieve optimum performance order. Professionalism becomes a topic considered in various fields, including public administration; in general, the profession of classified positions

includes knowledge related to the profession. Professional status is based on the ability of professionals to translate knowledge into action and to use their knowledge to help others whose problems are not resolved (Gargan, 2006:1126-1127). Cases of domestic violence are the implications of wrong understanding of gender; therefore, it is important to view and analyze whether the policies formulated, implemented and evaluated are truly gender responsive.

Based on this review, this study aimed to (1) describe the expectations of women victims of domestic violence to public organizations; (2) Supports and prevention barriers of domestic violence management, and (3) determine the strategy and implementation of services to women victims of domestic violence associated with gender fairness.

2. RESEARCH METHODS

2.1 Analysis Approach.

The approach taken in this study was phenomenological approach (Philipsan 1972; 121. Ijsseling 1979; 5). It is expected that this approach could help researchers in (1) observation, (2) imagination, (3) abstract thinking, and (4) feeling or appreciating the phenomena in the field (Yuswadi, 2005). Thus, the empirical findings can be described in more details, more clearly, and more accurately.

2.2 Determination of Research Location.

This research was conducted in Jember Regency, East Java Province, Indonesia. The determination was based on: first, the reality that in Jember there are a lot of cases of domestic violence committed by husbands against wives (54 cases in 2010, 40 cases in 2011, 51 cases in 2012 and 42 cases in 2013) as reported to PPT (Integrated Service Center) (data from PPT 2013); second, socio-culturally, in Jember there are two major Ethnicities, namely Java and Madura, which automatically are very different in addressing domestic violence; third, geographically Jember is known as Education Town and town of santri (students studying at an Islamic boarding school called pesantren) which will also be interesting if it is associated with behavior and thought pattern of society.

2.3 Unit of Analysis.

In this study, the unit of analysis was the institution that managed and served victims of domestic violence in Jember regency. The unit of analysis was limited to Women Empowerment Agency, Education Department, POLRES (Police District Department), PPT (Integrated Service Centre) and Griya Asih.

2.4 Data Collection Methods.

This study gathered data from three parties; first, public officials who provided services to domestic violence cases (cases that had been or were being managed by PPT), caretakers of two non-government organizations (NGOs); second, the women experiencing the cases of domestic violence which were not reported to PPT in order to obtain data on the barriers in efforts of management and services to women victims of domestic violence and to find out public trust; third, women victims of domestic violence who had the courage to report the abuse to the authorities. The data were get answers on the experiences suffered by women victims of violence in undergoing assistance services and advocacy. To obtain the needed data, the methods used in this study were life history, in-depth interview, observation, focus group discussion (FGD) and documentation.

Determination of Informants and Data Sources. In qualitative research, there are three stages in the selection of informants: (1) Selection of key informants chosen purposively (Bungin (2007; 53), Michael, Quinn Patton (1980)); (2) Termination of informant selection when it is considered not to find another variation of information. The key informants in this study were the Regent of Jember, Head of Women Empowerment and Family Planning Agency, Head of Education Department, Head of Integrated Service Center, Chief of Police Department, two NGO Boards, two businessmen, two members of Parliament and Chairman of Griya Asih Tegalsari village, District of Ambulu. Then, the female victims of domestic violence were 10 people; 8 people who reported the cases to PPT and 2 people who did not report the cases to PPT, two informants with status as teachers (Civil Servants), 1 person as a public official wife who did not report the case to PPT.

2.5 Data Analysis.

Data analysis was performed at any time of field data collection on an ongoing basis. Data obtained from observation, in-depth interview and focus group discussion were analyzed and organized into specified categories with reference to the points of discussion that had been established in the study. In this analysis, interpretation was done for the provision of meaning on the existing social and cultural facts through the linkages between the various phenomena through this effort. It is expected that wide range of socio-cultural phenomena that had to do with the perspective of governance and service quality to women victims of domestic violence could be clearly and well described, so the research could be close to the reality. Peer debriefing was done with the colleagues to obtain a wide range of inputs and criticisms to make the quality of the analysis more accountable. This was done by inviting them to gather together in a discussion or visiting them one by one while comparing their criticisms. Similarly, audit trail was conducted to test the accuracy of data (field notes, recording documents and photos), data analysis (summary, concepts) results of data synthesis (interpretations, conclusions, definitions, patterns of literature relationship, and final reports) and the processes used (methodologies, design of strategies and procedures) whereas member check was carried out with the informants, i.e. asking again about the statements that had been summarized in the understanding of researcher, to ensure the correctness of meaning that had been made. In this way, cross check and confirmation can be undertaken at the same time in drawing conclusions from the information that has been recorded by the researcher (Yuswadi, 2005). Furthermore, triangulation was also used as a combination of methods in studying phenomena or similar programs. The activities in data analysis were data reduction, data display, and conclusion drawing/verification. The interactive model of analysis is as follows:

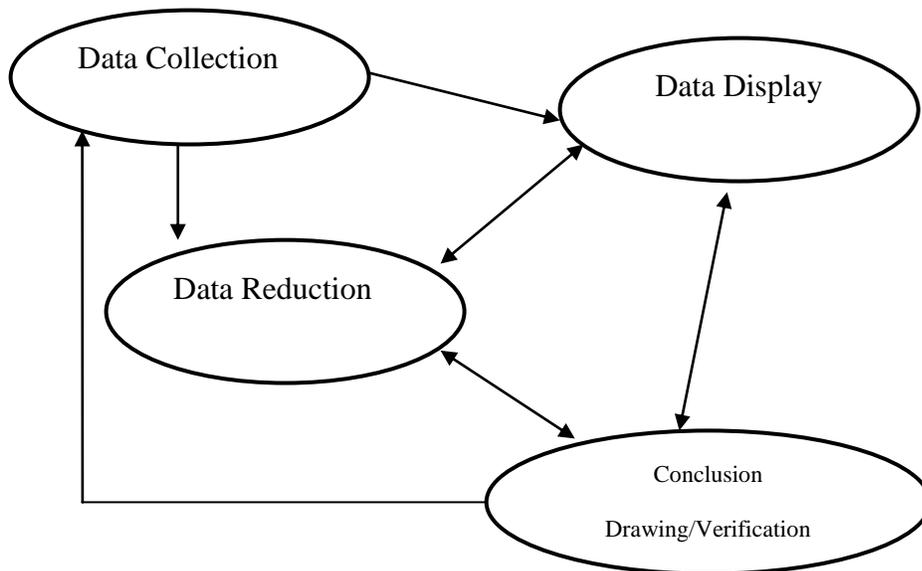


Figure 1. Components of Data Analysis: Interactive Model (Miles and Huberman, 1994).

3. RESULTS AND DISCUSSION

Expectations of Domestic Violence Female Victims to Public Organizations. Upon domestic violence female victims treatment, standard operational procedure was applied in which all governmental institutions concerned should implement in response to the ministerial decree of administrative reform (Kepmenpan no. 26, 2000) with the following concepts: Reliability, Responsibility, Empathy, Accountability and Comfort.

- Reliability. This means that the empirical Findings showed that the service for domestic violence female victims was sufficiently provided yet that was still in need of sustained effort. Reliability relied on other related institutions' speed and punctuality in service provision to achieve maximum efficiency and effectiveness.

- Responsibility. The interview result concluded that facilitators' readiness, responsiveness and willing to listen were well-served when providing the service for domestic violence female victims. However, the same quality was not delivered by most facilitators in sub-districts and districts.
- Empathy. Most facilitators in GriyaAsih, consultation center, service center showed genuine empathy; care, sense of brotherhood and family bound. This way, victims managed to freely share what they were suffering from.
- Accountability. This concerns principles, terms and condition applied in providing the service for domestic violence female victims. In addition, facilitators' willingness to help others was obviously displayed.
- Comfort. This deals with simplicity—yet, with complete facilities needed—and coziness of the place provided for domestic violence victims.

Nevertheless, some expectations were raised through the Regent of Jember local government. The following is one of them:

"To the Honorable, Mr. Regent, I hope that a female teacher who experiences domestic violence gets facilitation in order that her permit for divorce not to be complicated even for the reason for mediation and for the sake of harmony. I guess if a female teacher has decided to propose for divorce, the case certainly could not be resolved by peaceful means and rujuk (reconciliation). Moreover, if the data and evidence of violence experienced have been complete, Mr. Regent should go down to the bottom, so you will know how difficult and complicated the divorce process proposed by the wife is. I also hope safety assurance of my soul because many times my husband threatened to kill me." (Interview held on October 18, 2013).

Various kinds of expectations were conveyed by the victims to the Regent as a policy maker dealing with the necessities of life, food, shelter, security and respect from others and with the handling procedures and services for domestic violence perceived which is very procedural and complicated.

In addition, women who were victims of domestic violence were unable to receive support and protection through the legal system so that situation and condition became even worse. For instance, during mediation religious court recommended them (the victims) to keep the household integrity. In other words, most (female) victims and their physical and mental agony gained no sympathetic understanding from most personnel of religious court. This circumstance became even worse when the offenders (husbands) managed to bring lawyers to influence or even to change perceptions of the problems so that victims could not stand up for their rights for a divorce. Instead, they were blamed and disadvantaged. "I am a lay woman, but because I always got physical abuses and never got a living, I, accompanied by a companion of PPT, proposed for divorce. However, I feel that the treatment from officers in the Religious Court complicated me, with incomplete matters, and finally the session was postponed for another 2 months. I have attended sessions for more than 6 times, until now there has been no decision. As an ordinary person, I hope the Judge to facilitate and help a woman like me, not to even make it complicated" (Interview held on 12 April 2013)

In terms of gender analysis, appropriate access for victims of domestic violence especially women or wives did not fulfill their expectations. Furthermore, the victims had no rights to take care of their own problems delivered before the judge as all decisions became the judge's prerogative to make. Thus, treatment and decision taken by the judge will likely and potentially violate the principles of gender fairness. As a matter of fact, Faqihuddin (2013) suggests that the religious court must be free from shackles of religious terminology so that the judge's substantial role concerning domestic violence eradication can be effectively performed such as recognizing the gender inequity among women and men, gender discrimination and injustice.

Whereas Head of Education Department was expected to help accelerate the divorce process when a female PNS teacher suffered domestic violence rather than making it more complicated with some excuses for guiding the subordinates (mostly female teachers) and advising them not to propose a divorce as it is considered to be a negative action. Teacher should set a good example in the community.

Similarly, some more expectations set up for prosecutors especially when divorce files were handed over to them from the police. Under the circumstances, victims prosecuted a fair punishment for the

perpetrators of domestic violence. In addition to this, the expectation was also addressed to ulama' (muslim leaders) usually showed up with their religious lectures:

"Most victims of domestic violence hope that all Kiyai and Nyai (male and female religious leaders normally owned Islamic boarding schools) are able to highlight attitude and behavior husbands should have according to Koran and Hadith and not only stating postulates from the holy books which cause justification on the behavior of husbands who committed domestic violence." (Interview held on February 2, 2013)

Moreover, the religious and community leaders are expected to help clarify the public understandings often with negative stereotypes of women who are willing to propose a divorce. In addition to this, the victims' confidence needs to be boosted that they eventually are able to realize self-actualization and develop their own potentials without public humiliation and insults.

Support and Barriers to Prevention and management of Domestic Violence. Governmental institutions and private sectors in charge of assistance of women victims of domestic violence are as follows:

- Policy support and services of prevention, completion and management of domestic violence in Jember Regency are specifically implemented by Women Empowerment and Family Planning Agency (BPPKB) of Jember Regency by Regent's Decree No. 39 of 2008 in Local Regulation No. 4 of 2008 on the Protection of women and children as victims of violence, the prevention and management of domestic violence. This institution also concerned (a) the development of Integrated Service Center (PPT) for victims and/or witnesses of domestic violence, Trafficking and Children Protection. (b) Building capacity and institutional network of women and children empowerment. (c) Institutional Strengthening on Mainstreaming Gender and Children. (d) Increasing participation and gender fairness in development (P2WKSS). (e) Program for Women Empowerment in Local Economic Development (P3EL). (f) Increasing women participation in rural areas.
- To improve the efficiency and effectiveness of the intent and purpose of the prevention and management of domestic violence, the implementation is in cooperation with Non-governmental organizations (NGO) and police in cooperation with BPPKB with programs on women empowerment activities, including the protection of women and children.
- Education Department with programs on preventing, reducing and eliminating domestic violence through Human Resources improvement.
- The establishment of functional literacy Group (KF) for productive-aged people with knowledge improvement training for life skills to prevent women from economic violence such as sewing, TKK, TKR, TRP and Embroidery.
- Community Development Agency with the program of Domestic Violence Prevention by providing Women Savings and Loans (SPP) to reduce economic, physical and psychological violence. The total of SPPs was 3,580 (three thousand five hundred and eighty IDR) groups covering 38,510 women beneficiaries.
- Manpower and Transmigration Department prioritizing Women Empowerment through Education, Training, and Skill Training for job seekers on manufacturing soy milk, entrepreneurship training by making beaded bags, training and empowerment for transmigration participants on manufacturing tofu, fish-based food processing.
- Agency for National Unity (Bakesbang) increasing tolerance and harmony in religious life, prevention of exploitation of under-aged children, solidarity and social cohesion among the community members, RANHAM, Counseling on Liquor and Drugs Circulation Prevention,
- Social Department on socialization and child advocacy and empowerment of Trafficking victims of domestic violence, Skills Training and Learning Work Practices for Waif Children including street children, disabled children and brats, Socialization of Law on Child Adoption, Law on Domestic Violence Prevention and Trafficking, fostering institutional orphanages and social institution empowerment.
- Public Welfare Section providing assistance in the form of grant money to improve the women's lives. The grants are for institutions such as HWK, Perwosi, Muslimat NU, Moslem and Islamic preaching groups and IPPNU (Nahdlatul Ulama Student Association). Law Section conducts preventive activities through Legal Counseling and Guidance on Kadarkum (Family Law Awareness) by socializing Law No. 23 of 2004 on Domestic Violence Prevention.

- Ministry of Religious Affairs of Jember handling domestic violence cases through Advisory Board on Counseling and Marriage Preservation (BP4).
- Religious Courts handling domestic violence cases by forwarding the unsolved ones to legal institution and ultimately will lead to divorce in case of mediation failure.
- Cooperatives and SMEs Department preventing people from moneylenders and ijon system (selling farming yields while the crops are in young age), developing women cooperatives in order to increase family income and provide training for women to be independent.
- Women's Organization in government institution (Dharma Wanita) a) increasing productive economy of the members; b) human resource development expected to increase the members' independence.
- Muslimat NU (Nahdlatul Ulama Women Organization) Jember with entrepreneurship training to empower community members by improving economy, education and health, especially for the dhu'afa (poor people), Mother and Children, improving Human Resources to increase the independence of members. This will have impacts on reducing one of the causing factors of the occurrence of domestic violence.
- Fatayat NU with LKP3A (Consultation Institute for Women Empowerment and Child Protection) establishment to provide counseling and assistance to women and children.
- Griya Asih and PKK (Empowerment Family Welfare) in village or regency in cooperation with Fatayat NU.
- DPC Aisyah (Muhammadiyah Women Organization) advocating various social issues, especially women victims of violence, trafficking and child by the formation of WCC (women and children crisis center) with the name WCC As-Sakinah.

Nevertheless, several obstacles in the form of structural barriers, patriarchy culture barriers, barriers of religious doctrine interpretation took place during services provision for domestic violence female victims. Structural Barriers. One of the primary functions of government is to provide public services, so that the most basic duty of government is to provide the best service to the public. Decree of Minister of State Apparatus Empowerment No. 81 of 1993 which is later refined by the decision of the Minister of State Apparatus Empowerment No. 63 of 2004 states that the public service is all service activities undertaken by public service providers as an effort to meet the needs of service recipients as well as the implementation of the provisions of laws and regulations. All types of services performed by central and local government agencies and state-owned enterprises or regional-owned enterprises in the form of goods or services are in efforts to meet the needs of society as well as in the implementation of legal provisions.

Services to women victims of domestic violence are one part of the form of government services to the public; therefore, the victims' interests should get consideration from public officials. The issue of domestic violence cannot be seen only as an individual problem because the problem of domestic violence is also structural. In this case, in fact, most of public organizations in society have not yet made gender fairness as the main stream. Government and public organizations are in general still gender biased. Many local government agencies and private organizations have not explicitly or implicitly had gender fairness mission and have not existed to struggle for justice and gender equality. In the analysis of radical feminism activists, violence against women occurs either in public sector or in domestic sector is systemic and not always physical. Gender violence has been institutionalized through the legal system. Radical feminism is the movement of human liberation from all forms of gender injustice that occurs within the family, school, society and the State. Radical feminism attempts to destroy patriarchal authority structures that exist in every human life which become barriers to realize the liberation.

Patriarchy Culture barriers were set up as Jember people are culturally famous with the majority of Madurese ethnic with strong patriarchal culture in which women are positioned subordinate, inferior and low while men are positioned higher, superior and dominant. Father or eldest male (patriarch) had an absolute power in the family. He controlled other family members (Ihromi, 2000). This has implications on the attitudes and behaviors that lead to the emergence of gender inequality and violence against women (wives). The research results showed the strong patriarchal culture both within the bureaucracy and within the society. Patriarchal culture remains deeply embedded in the ways of thinking and behaving of the policy makers. Even, a judge once claimed that a wife who dares to propose a divorce is considered to have violated the rules of religion as stated here: "Nowadays many wives dare to propose a divorce to husbands; they no

longer fear of sins, perhaps it is because of the influence of gender view" (Interview held on January 11, 2013).

The judge's view leads to the increasingly worse women's position and causes unequal gender relations as the judges do not value gender perspective in understanding the issue of domestic violence experienced by women.

What Ihrom (2000) suggested confirms and has impact towards personal mindset and the way people think. Many women themselves have assumption that they also cause the domestic violence existence. Domestic violence female victims feel that they deserve the treatment of the husband because the husband is the head of the family and is considered to have a full power.

Hence, several victims considered it reasonable to justify husband behavior of committing violence to the wife. One of informants expressed the following statement:

"I sincerely accept such action by my husband because I feel that it is already my qodrat (nature) as a woman. I can only hope one day my husband realizes his mistakes, and he repents and changes" (Interview held on 10 April 2013).

Unfortunately, not many women understand this concept. Motahharias quoted by Rahman as saying (2000b) suggests that the Koran (Al-Qur'an) has no specific proclamation that women are lower than men. Even, Shihab in Umar (1999) suggests that in the view of Islam, God created all things by nature "Verily, We have created all things with Qadar" (Quran surah al Qomar/54:49). Some experts even suggest that Qodrat here is defined as "the size, properties that God set for all things" and this is Qodrat (nature). Thus, male or female, as an individual has each the qodrat. In social life, the understanding of the nature (Qodrat) has important implications, particularly on women who have more prohibitions and restrictions of their social-cultural roles.

Therefore, according to Faqihuddin (2013:7), gender analysis should be viewed in the form of equitable relations between women and men. Gender must be sterilized of insular elements on nature, the distinction between natures.

If the women (wives) always favor the violence conducted by their husbands, the efforts to achieve equitable relationships in the family will have constraints. In line with what Faqihuddin suggested, theory of liberalism emphasizes that fair society allows the individual to practice its own autonomy. Striving for their rights should be prioritized (Sandel ed; 1984:4). In addition, liberal feminism suggested for women liberation and operational gender roles. Whereas in patriarchal society, the role of women is assumed to fit in a few areas, such as teacher, nurse, secretary, since the works are associated with the feminist nature. On the contrary, Betty Frieden supported housewives to return to school to gain self-identity, equality, political power, but it does not mean to stop loving husband and children (Frieden 1979: 380). Frieden added that women should cooperate with men to make changes in public values, leadership, institutional structure, and private field.

Interpretation of Religious Doctrines. This is one of the barriers formed in providing services to domestic violence female victims. Many people still have the notion that in religion the husband's position is higher than the wife. As the leader, the husband has the rights to do anything with the reasons that lead to goodness. Similarly, woman or wife as the one to be led must follow what is instructed. This way, husband has the right to even hit the wife. Such belief was mistakenly understood. The Koran surah 4 verse 34 (Q.S. 4:34) indeed stated the words "Arrijaalu" which means "Men" and "Qowamuuna" which means "lead". However, some people mistakenly define "Qowwamuuna" as leading to whatever they want including the favor of husband's physical torture towards his wife. Yet, as matter of fact, Subhan in Satar (2002. 26) stated that some ulamas defined "Qowwamuna" as dependant, protector, helper, pengayom, penegak, penanggung jawab and guarantor.

The wrong Interpretation of the Koran teachings will have implications on the cultural and social system of society as Lilik—the head of BPPKB Jember—suggested. The argument / the interpretation even caused the justification of beating wife. Hence, even some public officials and most perpetrators of domestic violence to justify their actions as ER witnessed when assisting victims, the court judge once said: "Why did your husband beat you? Did you not obey your husband?" This notion is due to assumption of husband's permissible acts. Moreover, an improper interpretation of religious teachings will have implications on unequal gender relations and leads to the emergence of the acts of injustice and domestic violence.

Barriers of Regulation System. Domestic violence is considered as a crime on complaint in Indonesia. Thus, the companion or police cannot proceed and penalize the perpetrators of domestic violence if the victims did not file a lawsuit or complaint to the authorities. The officers will then suggest the victims have the courage to report their cases to the authorities; Griya Asih (Complaint Center), PPT.

Strategy and Implementation of Services to Women Victims of Domestic Violence Associated with Gender Fairness. Some strategies have been implemented by local government of Jember regency towards domestic violence cases by using a cultural approach in which local cultures especially that of rural areas were deployed confirmed with the implementations of UUPKDRT (Law on Domestic Violence Prevention), Local Regulations and Regent's Regulations.

Based on observations and interviews, several strategies pursued for prevention, management, and elimination of domestic violence in Jember through PKK with its Dasa Wisma (one administrator within ten families). Furthermore, the approach was carried out through some stages such as prevention, handling and victim recovery implemented by BPPKB, Police, Education Department and PKK Work Groups, NGOs, religious-social organizations, religious gathering group such as Yasinan, Tahlilan (religious activities usually done by members of NU organization, Muslimat and Fatayat (NU Women Organizations), farmer groups, Kadarkum (legally aware family) group.

The results showed that the implementation of the policy on services for women victims of domestic violence was carried out by involving cross-sector strategies by synergizing Work Programs, especially services of prevention and handling of domestic violence cases in Jember Regency conducted in cooperation with institutions/agencies in accordance with each institution, but their participations were in line with the budget plan allocated for the efforts of prevention, services and handling of domestic violence cases. Cooperation had been undertaken by making MOUs with various cross-sector institutions.

Public participation is also needed to provide good and correct services for prevention, treatment to women victims of domestic violence. The participation is the form of synergy between NGOs, business people, PKK and religious organizations. Many benefits can be taken when the government involves the society such as the empowerment of society through knowledge of various laws and policies that prioritize victims and gender fairness.

In terms of the importance of community participation, Tjiptono (1997) explains that the community involvement in public services will be able to determine the realization of better quality of service. The public involvement in providing assessment of the service provided by the government either personally or through organization will be able to affect the operation of the public services. To implement this more efficiently, local government of Jember regency provided the community with the utilization of information technology. Hence, people of rural areas will have opportunities to get information especially on the Law on Elimination of Domestic Violence using TV, radio and books.

4. CONCLUSION

Domestic violence female victims expect all parties to respect their decision to divorce with their husbands who has committed violence. The respect might be in the form of appropriate facility and acceleration of the process of divorce either in scope of institutions where the husbands/women work, the prosecutor and the court. In addition, local government of Jember regency provides support through 12 organizations/government agencies and three non-governmental organizations for women empowerment, including the protection of women and children. However, these activities are still experiencing some constraints such as structural aspect, patriarchal culture, personality, interpretation of religious teachings and regulation system.

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