Social interaction pattern to increase family awareness about domestic violence

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Abstract. Currently, households find many cases of physical violence, economic violence, psychological violence, and sexual violence perpetrated by the closest people such as uncles, grandfathers, spouses, parents, and even biological children who should protect their families. The family is an interdependent system, which has two characteristics, membership and interaction with other members because family members as informal teachers have become obligatory to set good examples, guide, nurture well, and invite them to interact so the behavior of family members reflects the awareness not to commit violence in the household and can be implemented in family and community life. This research aims to benefit from the importance of social interaction carried out in the family to inspire family awareness about domestic violence. Social interactions that reflect family awareness about domestic violence are social interactions in the form of cooperation, accommodation, and assimilation. This research is a case study with a qualitative approach; the sampling technique used is snowball sampling. The results showed that household in Tanjung Bulan village does not experience or commit the domestic violence whose families who carried out associative forms of interaction, namely cooperation, accommodation, and assimilation. This finding declares that social interaction among the family members plays crucial role to live harmoniously.

1. Introduction

Violence in the household is still an interesting issue to study in the field of community and family education [1], household life often occurs disagreements and differences of opinion which often leads to physical violence committed by the husband against his wife or vice versa [2]. Wholeness and harmony in the household can be disrupted if the quality and self-control cannot be controlled, which can eventually lead to violence in the household, resulting in insecurity or injustice against people within the scope of the household [3], Families under various pressures present challenges who need a lot of help [4], the key to a harmonious family is family members themselves, studies show that family relationships, family support and interactions between family members are very important to maintain family integrity [5], the process of interaction in the family is not always as expected and as simple as we imagine and say [6], interaction in the family also means as a primary and first place for every human being to develop his talents and behavior and a place to provide love between family members. But the reality on the ground is violence that comes from one's own family. Family violence, overlapping, that is, violence against children by parents and female violence by partners such as physical, sexual or psychological violence, abuse, and deviant behavior. The reporting of cases of violence, which has been increasingly talked about lately, shows that cases of domestic violence are highlighted by various mass media and are even considered to be known by the general public.

Domestic violence is the use of physical or sexual power, actual or threatened. Such as physical harassment, emotional abuse, psychological harassment, sexual harassment, criminal harassment (stalking) in the family [7], high cases of child sexual violence such as rape, sodomy, to other sexual harassment, most cases of sexual violence against children, the perpetrators are people closest to the child, for example, family such as uncle, aunt or cousin, neighbor, friend, and even teacher and often this happens at home [8], there are 133-275 million children experiencing violence in their homes, 120
million girls worldwide have experienced sexual violence and 95,000 children and adolescents were killed [9].

Data from the National Commission of Violence against Women (Komnas Perempuan) in 2012 recorded cases of domestic violence is still the most widely handled cases by service provider institutions 113,878 cases (95.61%). A total of 5,187 cases (4.35%) occurred in the public sphere, and the remaining 42 cases (0.03%) occurred in the state sphere. Women between the ages of 25 and 40 are the most vulnerable to violence, although data collected shows victims aged 13 to 40 years. In Bengkulu Province as many as 1858 cases.

In 2013 it was recorded that domestic violence reached 8,315 cases (66%) was the most common violence. Even so, violence in the realm of the community recorded a significant increase compared to last year, which was 4.35% or as many as 4,293 cases. The most common types and forms of violence are sexual violence (2,521 cases), among them: Rape (640 cases) and molestation (780 cases).

In 2014 the types of violence in the realm of domestic violence. Physical violence still ranks highest this year, reaching 4,631 (39%), in the second place there is psychological violence - 3,344, 29%, sexual violence 2,995, 26% and economic violence reaches 6% (749 cases).

In 2015 the types of violence in the realm of domestic violence, Cases of physical violence still ranked highest in 2014, reaching 3,410 (40%), followed by second place in psychological violence by 2,444 (28%), sexual violence in 2,274 cases (26%) and economic violence in 496 cases (6%). The sequence above is the same as the data in 2013, namely physical violence was recorded at 4,631 cases (39%), in the second place was psychological violence 3,344 cases (29%), then sexual violence 2,995 cases (26%) and economic violence reached 749 cases (6%).

In 2016 violence against women in the domestic/personal realm of physical violence ranked first with a percentage of 38% (4,304), followed by sexual violence 30% (3,325), psychological violence 23% (2,607) and economical 9% (971).

The year 2017 recorded domestic violence. The type of violence against women in the household (domestic violence) reaches 75% (10,205 cases). In the realm of domestic violence, the most prominent violence was physical violence 4,281 cases (42%), ranked first followed by sexual violence 3,495 cases (34%), psychological 1,451 cases (14%), and the economy 978 cases (10%) [10].

The Office of Women's Empowerment and Child Protection, Population Control and Family Planning (DP3APPKB) Bengkulu Province in 2017 until August has occurred 266 cases of violence against children and women. While in 2016 there were 366 cases. Women's Women's Crisis Center (WCC) of Bengkulu Women's Light, noted throughout 2016 in Kaur District, the number of violence against children and women reached 225 cases. Meanwhile, in 2017, starting from January to May 2017, there were 58 cases. As for details, in 2016, there were 37 cases of violence against wives (KTI), 19 cases of incest (unmarried marriage), 29 cases of violence in courtship (KDP). Then, Domestic Violence (Domestic Violence) 6 cases, 8 cases of sexual harassment, 6 cases of a rape trial, 34 cases of rape, 57 cases of sexual abuse. Also, trafficking of women 3 cases, physical abuse, 14 cases, violence against children 10 cases, and Sodomy 2 cases. For 2017, January to May 2017, 11 cases of rape, 1 case of sexual harassment, 1 case of attempted rape, 17 cases of KTI, 1 case of physical abuse, 10 cases of incest, 9 cases of sexual abuse, and 8 cases of violence in courtship.

Domestic violence as any act of physical, sexual or emotional abuse by family members [11]. Another opinion states that violence in the family is any form of abuse, abuse, or rejection experienced by adults or children in a family relationship, in an intimate relationship, or a relationship marked by dependence [12], the punishment given in the form of criminal punishment or fines according to the level of physical violence committed. Marina Matejevic classifies violence against children, namely physical abuse, psychological abuse, sexual abuse, and social abuse [13].

Khaled El-Sayed Aboul-Hagag said that physical child abuse is the torture of children with or without using particular objects that cause physical injury or death in children [14], whereas psychological/psychological violence is an insult or delivery of words rude words to children. Not many people know that violence against children can have specific effects on children's development, both physically and psychologically. Physically, violence can cause injuries such as bruises (bruisers), scrapes, and burns to brain damage, permanent disabilities, and death [15]. According to Andayani, psychological impacts can last a lifetime such as a sense of low self-esteem, inability to relate to peers,
reduced attention span, and learning disruption (impaired learning span) learning disorder) [16], cases of violence experienced during the stages of child development can be a potential danger because the events experienced by children are a personal experience of Ana Nunes de Almeida where personal experience is one of the factors that influence a person's attitude towards changes in its development [17].

The number of domestic violence cases have occurred, and various attempts have been made by the government, one of which is by establishing a shelter and trauma center for children, however only a few can be touched by these institutions. These cases are like sinking and are considered a family problem that is not suitable for the public consumption, especially if brought to the legal table. As a result, violence cases are like an iceberg phenomenon, where only a few are visible on the surface. Unwittingly cases of violence against children have penetrated to almost all levels of society. This phenomenon was interesting to find out how the social interaction pattern among family members towards the awareness of domestic violence.

2. Methods
The technique used in selecting and determining research subjects using subject techniques that are in accordance with the objectives (purposive sampling) through key informant sampling techniques, the informants selected by taking specifications related to collecting problems such as adults, families who need domestic violence and community shops. The number of samples follows the Swoball principle. Sampling for informants, all information captured also develops informants and research information until it reaches its saturation point.

Data collection in qualitative research conducted by researchers using several data collection techniques, namely participatory observation, in-depth interviews and documentation. The steps of data analysis by the researcher are the first step. The researcher conducts data reduction without significantly losing information. Researchers carry out continuous data reduction during data analysis. In the initial stages of data reduction the researcher carries out editing, segmenting, and summarizing data. In the next stage the researcher conducted the coding, made notes on other related activities such as finding themes, grouping and seeing patterns that emerged. In the final stage, data reduction is done by developing concepts. The second step is Presentation of Data. At this stage the data that has been arranged, then compacted and seen the connection between each data. At this stage an attempt is made to look at the overall picture and certain parts of the research data. The data obtained are categorized according to the main problem and made in the form of a matrix, making it easier for researchers to see the relationship or relationship with one another. Then the third step is the researcher concludes and verifies the data that has been processed or transferred into forms in accordance with patterns, themes, relationships, similarities, as well as things that often arise, and so on. Since the beginning of the activity, researchers have tried to draw conclusions, even though the conclusions from the data will be more grounded. Verification is carried out during the study and during data analysis.

3. Results and Discussion
This research was conducted in the village of Tanjung Bulan, Bengkulu Province, Indonesia, to find out how the pattern of social interaction to increase family awareness about domestic violence. Knowledge is the same as subjective, awareness as a condition where an individual has full control of internal stimulus and external stimulus [18], self-awareness is to understand and understand who we are, how to be ourselves, what potential we have, what style we have you have, what steps you take, what you feel, what values we have and believe in, which way your development will go [19]. With the pattern of social interaction applied by families who have not experienced violence in the household, that is a form of associative interaction: cooperation, accommodation, and assimilation, while families who experience violence in the household implement dissociative interactions: competition, controversy and disagreement or conflict.

Associative social interaction in increasing family awareness about domestic violence that the researchers examined is research that produces patterns of social interaction and knows patterns of interaction that can be applied in families to reduce domestic violence. The process of social interaction will not occur if it is not followed by actions or actions shown by individuals. During the life of the household life, relationships between family members play an essential role in shaping family life, especially when relationships between individuals can encourage certain people who are related to
feelings, understanding information, support, and various forms of communication that affect one's self-image and help someone to understand family expectations [20].

Associative Interactions: Cooperation, Assimilation, and Accommodation

Associative interactions to increase family awareness about domestic violence carried out within the family, namely by various collaborations, namely economic cooperation, educational cooperation and social cooperation.

3.1. Cooperation

This form of economic cooperation is usually found in terms of living. The majority of Tanjung Bulan village families like to earn a life together. According to the wife of the Tanjung Bulan village family, it was assumed that the reason they made a living together was to be able to help the husband besides that the wife felt free and was not afraid of being upset by the husband if he only relied on his husband to make a living stairs, whereas if you solely rely on your husband is somewhat limited because he is waiting for the husband's gift. More detailed information was provided by several informants:

WI revealed that "the husband's duty to provide for physical and spiritual support, nurturing, loving, guiding the right direction. However, I think that just relying on my husband to make a living would not be enough and if we were farmers, I participated in planting rice, harvesting rice, whatever my husband does in the fields I do, too, so in that case, I come to make a living "(interview November 27, 2018).

Furthermore, RI revealed that:

"If my husband is responsible, protecting, protecting, looking for food, educating children and wife, being open, honest. That is the most important thing as a husband. If we are looking for living together, my husband works as a fisherman and manages a palm plantation while I also help in earning a living, that is, I have a grocery shop, I am grateful to be able to help the husband for a decent amount of shopping for daily necessities. Days and shopping for school children "(interview 5 January 2018).

Further information revealed by SI are:

"According to the mother, the first obligation of the father is to make a living to meet the needs of his children and wife, especially food, drink, clothes, house, her husband's husband, cattle rancher and taking care of the rice fields, the mother is very proud of the father because he is responsible, open with everything, especially money problems You always hand over your work money to you, even though you know that you also work as a vegetable trader in markets to help you. You are very supportive of you selling because the needs are increasingly increasing, besides that you feel sorry if you work for your living and you and each other understand each other's circumstances, you also help mothers in taking care of the house such as cooking "(interview 3 March 2019).

It turns out, according to the three informants, that economic cooperation in terms of looking for their livelihood together, even though the work is different, they support each other, are open and honest with their income and expenses, husband and wife also help each other in household work. In general, a husband acts as the head of the family in charge of earning a living to meet the needs of clothes, food, and shelter. The husband also acts as the wife's partner, as a loyal friend who is fun and always there when he likes and feels sad by always providing time to talk and spend time together. In addition to being a right partner for the wife, the husband also helps ease the wife's duties, such as sweeping the house, cooking, washing and inviting children to play or be creative as well as providing quality free time for children in between the husband's busy life to earn a living [21]. Informants know that earning a living is the duty of their husbands, but they still help and work together to make a living. A husband must fulfill all basic human needs, especially food, clothing, and shelter [22]. For that, he must provide his family with adequate living and of course, according to his ability. All income or income of husband and wife during the marriage bond is shared property, whether the wife is active or not, whether the wife only lives at home to take care of the household and children while the husband themselves who work [23].
The next collaboration interaction is a form of cooperation of children's education in the family. The term family and education means two inseparable terms, where there is a family there is education. Education that takes place in the family is carried out by parents as a task and responsibility in educating children in the family. Producing a reliable and qualified future generation needs a consistent and continuous effort from parents in carrying out the tasks of caring for, caring for and educating their children both born and beating until the child is mature or able to stand alone, where this task is the duties of husband and wife or parents [24]. This is like what some informants said below.

WI revealed that:
"The primary education we provided was moral education, for example, being told to study the Koran, to pray. If you study the Koran at the mosque, if you study shalat at home, you can give examples of ethical behavior to children. My husband and I always together give attention and examples to children such as applying discipline, before going to work or going to breakfast, going to school after school, continuing to learn, having learned to play, after playing home, showering and going to the Koran, finished learning Koran and sleep. Even though my husband is busy earning a living, attention, and education are foremost for us for his future "(interview 3 December 2018).

Furthermore, RI revealed that:
"In my opinion, when it comes to education, it is the responsibility of parents, so that later our children will not be like us who work odd jobs, so fishermen can sometimes not. But now Alhamdulillah children are worshiping scholars. And have been able to help us to send their siblings to school, so they support each other so that they will be successful together. The most important thing that my husband and I apply in the family is discipline, and I have never been angry with children and have never compared children, our love for children is the same "(interview 10 January 2018).

Further information revealed by SI are:
"If mothers always give advice to children so that learning is raji, don't fight, help each other long, give habituation treatment, establish intimacy with parents, provide opportunities to develop their talents so that mothers and fathers don't want the child to be like this. or so because we have never restrained children and forced our will. The mother always reminds the daughter not to be too brave or have to know the limits of behaving towards a man with his father because there have been many incidents where the father raped his child. So I'm afraid to hear the news on TV about that. (interview, 7 March 2019)

From the informants above the researcher can get information that education in the family is crucial, and parents must play a role in educating children. In the moral education, a family is needed in educating children because they see the technology is increasingly sophisticated today. Children need proper treatment, good examples and habits, and discipline from parents. So parents in the family other than as parents who love their families but also as teachers, become friends, create a comfortable environment for the family. For children, the family is not just a relative or person who has the same blood and has the same DNA. But the family is the only place for children to protect and defend themselves from harmful things [25]. They may only be able to judge which things are scary or not, not good and bad things.

The family role for children's education is (1) as a teacher, teachers are not only found at schools, but some teachers are considered good because they teach good things. The first role of the family is certain to be a teacher for their children. (2) Being a friend, who says that a rigid and strange education can guarantee that the child has excellent personal education as well. Parents can act like friends when talking about children's education. (3) as judges, the judges here are meant that they must be able to help determine things that children do not understand or do not know. (4) as a supervisor, overseeing is the primary function of the family. (5) Control and manage the child's time. (6) Embracing children may sound easy, but even children to adulthood, many families who cannot embrace each other. (7) Guiding
children, children need guidance from their parents and directions so that they do not recognize the wrong thing [26].

Constructive cooperation in the family. Humans certainly need the name of interaction with other humans. Humans will not be able to live without other people because humans are social creatures [27]. A child needs a parent to protect and care for himself. Meanwhile, humans are required to have a spirit of cooperation with each other. Participation is a form of activity carried out together to be able to get or achieve common goals quickly. The collaboration referred to in this study is spontaneous collaboration. This can be found when hearing there is one family that was hit by a disaster such as death or happy news such as marriage, birth, then both parties (husband and wife) immediately came to help families in need. This fact meets what some informants said:

WI revealed that "For my husband's family is my family too and so is my husband my family is also a husband's family too, there are many who marry but do not accept their family, for example, husband hates his in-laws or vice versa, many factors occur like that for instance in-laws are more fond of in-laws the other one or select the right; all inheritance is given to the loved one. Alhamdulillah, in my family, this did not happen because my husband and I did not expect the inheritance from parents. Also, if my husband and I hear the happy news or even our sorrows, we come directly to the family of the family who gets a prayer or happiness, my husband and I always help families in need as secure and as capable as we can, as well as family from the husband and me when we hear we get happiness or disaster. they always help us, so in our family, we can feel a close closeness "(interview 9 December 2018)

Furthermore, RI revealed that:
"Yes, even though I come from Medan, my husband is from Palembang, but we understand each other, I used to not understand the language and customs of the husband's family. However, the husband always taught me. The husband is very caring about me; the family of the husband is all dear. if they hear sad or happy news they will surely come to work together to help and vice versa "(interview January 14, 2019)

Further information revealed by SI are:
"The saying is true; no one is more sincere in loving us than our own family. They sacrifice bodies, property, and even lives so that we are happy. So if there is happy news or sorrow, the ladies and gentlemen always come to help the family even though we live in a different village. this kind of thing can be a place for caring within the family and interacting with distant relatives so that within the family can feel the closeness even though they are far apart "(interview 18 March 2019)

The caring attitude in the family makes the family understand each other [28] and always gives examples of ways for social cooperation to work together to help families in need so that pluralism (children and son-in-law come from various regions) is understood as a collection of various social elements that coalesce in the family environment, these elements have a different opportunity so that differences occur [29]. Differences are not used for conflict capital, but to be understood that inequality, in this case, is a perfect product that must be realized and grateful. The collaboration aimed at families of informants who did not experience violence in the household can also be seen in the form of cooperation. If there is a family who will hold a wedding, then not only families who live near the house but families who live far away are trying to go home to help.

3.2. Assimilation
Mixed marriages in this context are ethnic or racial differences, not refer to living things. Ethnicity can refer to a particular group because of similarity in the race, religion, national origin, or a combination of these categories related to its cultural value system [30]. There is a process of interaction that lasts relatively long, and the existence of a culture that adapts to each other while there is a change in language and worship, the form of culture is also affected by a tolerance that occurs between husband and wife with family and community, this makes the relationship with each other more tightly. Mutual respect for different cultures, openness, and similarity in cultural elements can be seen, resulting in cultural assimilation [31]. Changes occur in terms of language and habits that are done every day. The tolerance
that is manifested and the open attitude aimed at the couple to the family and society that is tolerance of
cultural teachings is valued then excellent communication with the family is shown by informants who
often participate in family activities and community activities such as cooperation during weddings or
grief events such as death. More detailed information was provided by several informants:

NA revealed that "I came from Medan to marry a husband who originally came from Bengkulu.
First I came to Bengkulu I was silent because I did not understand Bengkulu Language, I needed
time to be able to understand and learn a language I just knew, but because I and my husband we
have different styles, so we use Indonesian, but because I often hear my husband's family talking
over time I also come to understand and can speak Bengkulu. Also, tolerance is a manifestation and
open attitude shown by me, and my husband and I often help and work together when the family
has an event both joy and sorrow "(interview 15 December 2018).

Furthermore, YES revealed that:
"My husband is from Tanjung Bulan, and I am from Awat Mate. If the language problem is we
adjust sometimes we use Kaur language sometimes we use the word of the urn-like that when we
get married first but eventually, we use the word of the urn. Moreover, finally, we use the language
of the urn because we live here (Tanjung Bulan). The custom of marriage is somewhat different,
but I follow the traditions here "(interview 17 January 2019).

The following information was revealed by YS, namely:
"The mother is from Padang and the father from Java, we lived in Bengkulu initially working
together so we ended up using Bengkulu Language because we lived in this neighborhood and there
was an adjustment that was built. Usually when we have a wedding or death and others, as long as
we have a more certain food, for my family, it happens that your family has moved all here (Kaur
District) and help each other for the benefit of the family "(interview March 23, 2019).

The various languages at the beginning of a marriage that are used in families to unify culture are
one example of assimilation in the family. Tolerance is needed in the family because the husband and
wife come from different regions so they can understand each other's situation. Tolerance is the need of
individuals or groups in managing life in the family, the understanding of tolerance refers to the ideas
and commitments of individuals or groups that encourage their attitudes and behaviors in realizing a
harmonious and harmonious life together [32]. It shows that part of the social process among different
cultural groups continues to grow, along with severe and continued social interactions. Because of that,
eventually, the elements and cultural values in each group combine and produce a new identity or culture
[33].

If a husband and wife relationship is of different origin, then it can be said that it forms an
assimilationist relationship pattern. Assimilation is an advanced social process [34]. The process of
assimilation is characterized by the existence of groups of people who have different cultures,
individuals as members of the group interact with each other directly and intensively for a long time and
the development of attitudes that make groups of people of different cultures each change and adapt to
each other-self. The adjustment can imply the existence of interests or goals to be achieved together,
such as a harmonious life in the family.

3.3. Accommodation
The family feels comfortable when the partner is open to anything; some informants revealed that one
of the factors that makes them feel comfortable in the family because in the family, there is openness,
mutual respect so that in the family, sure no one feels curious or unappreciated. This was confirmed by
several informants:

WI revealed that "If you want to live peacefully, first wake up feeling comfortable in the family, it
can be obtained from an open attitude if I have been committed from the beginning to get married
whatever will be done, I told the husband yes it was open, so in the family there is no suspicion or
discomfort for my husband and me. The key to happiness in marriage is trust and openness, and if
there is a problem or something to do, then we, if we make decisions by way of compromise, do not make our own decisions " (interview 27 December 2018).

Furthermore, RI revealed that:
"The point is if you want to live safely, peacefully, at peace in the household, tolerating each other, be open to the differences. learn to understand that every human being is created differently. We must be sling to understand, with our differences, we become strengths to always create a sense of comfort in the family. Creating peace amid differences is easy and difficult. Easy because we just grow mutual respect " (interview 10 February 2019).

Further information revealed by IE, namely:
"Actually, a simple way to live peacefully is easy, for example mutual understanding, mutual openness, mutual respect, don't always assume that only the most authentic self (feels the truest). Just start with yourself to do that. Hopefully we can minimize the occurrence of friction between family members " (interview 3 April 2019).

The most expensive key in the household is openness and trust. Openness is the most effective initial key to facing challenges and solving problems in married life. With the openness will affect a better relationship between husband and wife so that harmony between households is maintained [35]. Husband and wife are demanded to be open with each other and express their feelings and desires freely. In everyday life in the family, of course, we often experience problems, differences of opinion, then with compromise or negotiations, to reduce disputes within the family. Compromise is a peaceful negotiation carried out by two disputing parties in order to reduce the demands. Compromise as a situation of mutual giving and receiving sauces unites common interests and is a process of reciprocity of just gains and losses [36]. This method is often done by parties with problems to reach an agreement together.

Previous studies of many cases of domestic violence in the village of Tanjung Bulan with various forms such as physical violence, sexual violence, economic violence and psychological violence were all due to applying dissociative social interaction in the form of competition, controversy and conflict. while the interactions carried out by families who do not experience domestic violence are associative interactions in the form of cooperation, cooperation referred to in terms of economic cooperation, cooperation in education and cooperation in social. Furthermore, interaction in the form of accommodation and interaction in the form of assimilation.

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4. Conclusions
The results of this study indicate that social interactions in the form of associative: cooperation, accommodation, assimilation can increase family awareness not to commit domestic violence (domestic violence) so that the family becomes harmonious. Furthermore, the interaction of cooperation also makes the family members understand each other's duties and functions to achieve common goals. Whereas the accommodation interaction, which at first did not understand that cooperation was essential, then made adjustments, overcoming disputes and also the interaction of Assimilation, families can avoid disputes, quarrels or disputes within the family. Moreover, there are still many family lives that experience violence in the household because within the family conducts or implements dissociative interactions: competition, contradiction, and disagreement. This research implies that the researcher recommends the researchers to examine families who experience domestic violence by finding solutions or ways to prevent domestic violence. Victims of domestic violence are expected to be able to implement social interactions with forms of Accommodation: Cooperation, Accommodation, and Assimilation so that families become harmonious. Also, the Bengkulu City Council is expected to make customary rules
in writing, as outlined in the Regional Regulations of the Kaur Regency, related to the application of adat in the city of Bengkulu in the future. It needs to be added related to witnesses of domestic violence perpetrators in order to be taken into consideration in the customary content of the Kaur district.

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