

Psychic Trauma of Domestic Violence Victims Towards Moni Tribe Women in Papua and How to Handle It

Dr. Hansk Wakerkwa. M.Si
Email address: hanswaker1(at)gmail.com

Abstract— Indonesia is a country in the world that cannot escape social problems. Social problems that occur in Indonesia are very diverse and cover all aspects of life, ranging from socio-cultural, political and economic. One of the social problems that still occur in Indonesia is domestic violence. One of the regions in Indonesia that still has violence going on is the area of Papua, particularly against women of the Moni tribe in the deeper Papua, precisely in the Intan Jaya district which is largely inhabited by indigenous Moni tribes. Moni tribe women are often the targets of violence in different patterns according to the local culture. Domestic violence, like physical, psychological, and sexual violence in the form of polygamy or infidelity, abuse, economy neglecting is experienced mostly by women Moni tribes. Domestic violence has resulted in a strong psychological trauma for women victims such as trauma and layered helplessness overlapping causing unhandled victimization cycle. Mental anguish, fear, feelings of helplessness, lack of confidence, stress and even depression are experienced by women victims of domestic violence in Papua Moni tribes. The result of layered trauma, women experience psycho-social pressures which make it increasingly difficult in terms of economic empowerment and more difficult in making decisions for themselves, such as to protect themselves from the social issues that come up on them. Such facts should awaken us to seek new patterns in the handling of victims of domestic violence: as a counselor, they should not blame or discredit a victim because they are victims not because of their desire, but it is the actors fault. Building equal relations between the counselor and the victim so that the feeling of safety can be created helps the victim to be able to make their own decisions on the problems faced. Accompanying the victims and explaining the concept of God's love and forgiveness to the stage of self acceptance and live in God's guidance.

Keywords— Psychic trauma, Domestic violence victims, Moni tribe women.

I. INTRODUCTION

Papua Land is one of the easternmost regions in Indonesia which still has various kinds of social problems. The deputy regent of Intan Jaya Papua, who is a son of the Moni ethnic group, stated that, "social problems that occur in Papua are very diverse and cover all lines of life, ranging from socio-cultural, political and economic aspects. One of the social problems that is still happening today is domestic violence." According to the records of the National Commission for the Protection of Women in Papua Region, domestic violence is actually not a new thing, but so far it has always been covered up by the family and by the victim himself so that domestic violence is increasing. For example, "From 2008 to 2010 the National Commission for the Protection of Women in the Papua Region recorded that in 2008 there were 250 cases, in 2009 there were 380 cases and in 2010 there were 440 cases." This statement explains that the number of domestic violence has increased every year.

One of the areas in Papua that does not escape the problem of domestic violence is in the interior of Papua, precisely in Intan Jaya Regency, which is mostly inhabited by the indigenous Moni tribe. For the Moni tribe, women are considered the most expensive assets to get a dowry in accordance with the terms of traditional marriage in terms of payment and settlement of the dowry. This understanding causes women to be looked down upon and often become targets of domestic violence. Domestic violence such as physical, psychological and sexual violence in the form of polygamy or infidelity, persecution, economic neglect is experienced by most of the women of the Moni tribe. This

domestic violence causes severe psychological trauma for women victims of domestic violence. Mental suffering, fear, feelings of helplessness, lack of self-confidence, stress and even depression are experienced by women who are victims of domestic violence in the Moni tribe of Papua. As a result of the trauma experienced, women experience psycho-social pressure which makes it increasingly difficult in terms of economic empowerment, and it is increasingly difficult to make decisions for themselves such as to protect themselves from social problems experienced and women often prefer to remain silent.

As far as the researchers observed and supported by interviews with religious and community leaders from the Moni tribe, Mr. Henok Bagau and the deputy regent of Intan Jaya Regency, Mr. Yan Kobogoyau, that: in the interior of Papua, especially the Moni tribe, they have a unique culture and customs that have been adhered to and practiced for generations. this is like:

interview with Jan R Kobogoyaw, deputy regent of Intan Jaya Papua Regency, April 8, 2020, 14.00-15.20 WIT.

Published in Stop Already Magazine, (Javapura 2010), page 25.

1. The position and role of women in the Papuan Moni tribal community: In general, besides women as assets to get a dowry, women are also seen as very low and only as a complement to continue the lineage. Not only that, but in addition to women's function and role as housewives who provide food and take care of children, women have to do gardening, plant sweet potatoes and vegetables in the fields and look for firewood in the forest like men.

2. Dowry or dowry for Moni tribal women in Papua: dowry or dowry for generations has been part of the marriage customs of the indigenous Moni tribe in Papua. This dowry can be in the form of cash, pets (pigs, because for the people of the Moni tribe, pigs are valuable customary animals) and also Bia skins (shells) "in Latin *Plicarularis pullus* with the type *Caury Cypraea Moneta* which is the oldest object in the interior of Papua. (traditional currency of the people of the interior of Papua)." According to Henok Bagau, as a religious and community leader of the Moni tribe, "This object has three classes with varying prices, the first class in Moni is called "Mbujumaga-Nangga" with a price of Rp. 250,000,000.00 (two hundred and fifty million rupiah) is the highest class. The second class "Naita Indo" at a price of Rp. 100,000,000.00 (one hundred million rupiah) and the lowest class or third class is "ezemoga kigi" with a price of 70 to 80 million." Prior to modernization, the people of the interior of Papua usually used Bia skin as a means of payment. Usually this dowry depends on the ability of the male family. The dowry that has been paid in full is considered legal to buy a woman to be a wife and the full rights are already in the hands of the man and his extended family. This assumption makes Moni women in Papua often become objects of violence.

3. Polygamy: Most of the Moni tribe in the interior of Papua are Protestant and Catholic Christians, but until now polygamy is still valid, because most of the men in the interior of the Moni tribe consider polygamy a lifestyle of respected people such as tribal chiefs, and people who have a lot of wealth. With social status, wealth and power, Moni men feel free to choose any woman in society to be their wife, either the second or third wife or even the tenth wife.

4. Customary marriages: according to customary law in force in Indonesia, each region has customary law whose meaning certainly has similarities and differences in meaning with other regions. This is because each region has rules in the field of customary law which are led by tribal chiefs or elders in the community. Marriages carried out in the Moni tribal community. In the interior of Papua, marriage is customary and witnessed by the local indigenous community. According to the deputy regent of Intan Jaya Regency, the indigenous people of the Moni tribe consider that marriage in the church is not a necessity (relative in nature). So that it does not become a problem if the marriage is not held in the church, it is enough to be prayed for and witnessed by the community. This customary marriage is considered valid by the Moni tribal community and the man feels fully entitled to the wife of his choice, has the right to guarantee his wife, has the right to commit violence if it is not according to his expectations, and even has the right to find another wife without the knowledge of his first wife.

Elias Japugau, The Oldest Object in Papua, Warta Intan Jaya, (1 February 2010), p. 6.

Interview with Henok Bagau, Religious Leader and the Moni Tribe, April 10, 2020, 18.00 WIT.

These things cause the women of the Moni tribe to live under severe psychological pressures that affect their daily behavior. They become violent individuals, suspicious, anxious, anti-social, traumatized by men and start consuming

alcohol and cigarettes and even want to commit suicide. As experienced by the first DM participant (25) who experienced violence from her husband until she was stabbed with a knife in her upper right arm. A similar incident was also experienced by participants two and three NW (32) and CM (35). These three participants came from the Moni tribe, Intan Jaya Regency, Papua.

The incident that happened to the three participants above left a heavy trauma for the victims and affected their behavior every day. According to Aloy in his journal said that: There is a high price (physical, psychological, social and spiritual) that comes with every trauma. Suffering must be borne by individuals as victims of war, communal conflict, terrorism, murder, natural disasters, accidents, dangerous diseases and abuse (physical and sexual) and no trauma or personal crises, because they always involve other human beings and there are no injuries. lost in one's soul. This statement was also experienced by the three participants in this study, as a result of the accumulation of acts of violence that caused psychological trauma they suffered and inner wounds in their souls. As a result, this greatly affects their daily behavior and even their relationship with God and others is damaged.

Violence against women is a social phenomenon and requires serious attention from various parties because it is increasingly concerning because often the perpetrators of violence are people who are trusted, respected, and loved, and occur in areas that are supposed to ensure the safety of every occupant, namely the family. In general, this violence includes physical violence such as hitting, spitting, grabbing, kicking, burning with cigarettes, and hitting or injuring with objects or weapons. Psychological violence which includes acts of insulting, threatening or frightening as a means of imposing will: sexual violence which includes acts of forcing the wife to have sexual relations or not meeting the wife's sexual needs, and economic violence which includes the behavior of not giving spending money. Violent behavior Domestic violence is often not only in the form of one type of violence, but is a combination of several types of violence mentioned above.

Interview with the Deputy Regent of Intan Jaya, April 28, 2020, 14.00-15.20 WIT.

Aloysius Soesilo: Pastoral Care for Trauma Patients, Psychodimensia

(Vol.11 No.2, July-December 2012), page 197.

The Declaration Against Violence Against Women ratified at the 85th UN General Assembly, on 20 December 1993, affirmed that "violence against women is a violation of women's human rights, and fundamental freedoms." Violence against women prevents or excludes women from enjoying their human rights and freedoms. The problem of domestic violence is actually a daily occurrence in almost all human communities. However, this is not considered a serious problem because of the context in marital life which is considered private. "Many women accept violence as their natural destiny and they see it as normal." This assumption further hampers the process of resolving incidents and if so far the incident has been almost unheard of, it is due to the assumption in society that domestic violence is an internal event that is taboo to be

discussed openly. There are social, cultural, and economic barriers that women must face when they want to expose the problems of violence they experience. Because of this, victims of domestic violence often choose to remain silent.

One of the problems in life that always affects one's spiritual health is the bitter root that has not been completely resolved. The root of bitterness or bitter memories in the past is emotional disturbance or emotional or physical abuse that results in deep heartache. "The most powerful effect that bitterness has on the individual who experiences it is that the bitterness permeates all relationships and will eventually destroy the individual because bitterness is something that can affect everyone." If the bitter root is left unresolved, it will hurt the mind and the individual who experiences it can lose the enthusiasm to live life because the inner wound can also imprint and become a traumatic which is the bitter root in the individual's life. Trauma does not arise spontaneously but with a very memorable experience in the deepest feelings of individuals who have experienced traumatic experiences that have shaken the structure of life to its roots.

Facts on the ground show that women are often victims of domestic violence, this happens because in general in social construction women have a lower position than men so that they are more vulnerable in dealing with injustice, arbitrariness and violence. In addition, in society there is a tendency to think that the husband has the right to his wife so that if the wife is guilty she has the right to beat her.

Given the complexity of the problems in this study, the researchers used pastoral counseling as an effort to handle the assistance for victims of domestic violence. As counseling itself has the meaning and function of guiding, accompanying, and directing. As stated by Siswanto in his book that; "During the counseling process, the counselor will help the individual to remember the feelings and emotions experienced at that time so that it is as if the individual is invited to see, witness, and enter into his own story." In this study, researchers seek to assist victims spiritually so that they are able to make decisions for themselves. Based on the fact that violence against women in the household is rampant as well as the dangerous consequences that can be caused to the victim, as well as the lack of research on domestic violence, especially women from the Moni tribe in the interior of Papua, which has an impact on the psychological trauma of victims and their pastoral assistance.

Given the complexity of the problems in this study, the researchers used pastoral counseling as an effort to handle the assistance for victims of domestic violence. As counseling itself has the meaning and function of guiding, accompanying, and directing. As stated by Siswanto in his book that; "During the counseling process, the counselor will help the individual to remember the feelings and emotions experienced at that time so that it is as if the individual is invited to see, witness, and enter into his own story." In this study, researchers seek to assist victims spiritually so that they are able to make decisions for themselves. Based on the fact that violence against women in the household is rampant as well as the dangerous consequences that can be caused to the victim, as well as the lack of research on domestic violence, especially women from the Moni tribe in the interior of Papua, which has an impact on the psychological trauma of victims and their pastoral assistance.

<http://www.komnasperempuan.or.id>, downloaded on: 2-February-2020, 14.30 WIB.

Ety Nurhayeti, *Psychology of Women in Various Perspectives*, (Yogyakarta: Pustaka Pelajar, 2012), p. 245.

Charles R. Gerber. *Healing for Bitter Hearts*. (Surabaya: LATM/Gereja Jemaat Christ Indonesia, 2006), p. 111

II. RESEARCH METHODS

The research methodology used by the researcher is in accordance with the focus of the research; Psychological Trauma of Victims of Domestic Violence for Moni Tribe Women in Papua and its handling. This study aims to describe the causes of domestic violence for women from the Moni tribe in Papua, to determine the psychological trauma that affects their daily behavior and to describe the process of handling them in pastoral guidance. This research was conducted on three victims of domestic violence and a traditional and community leader, as well as a government official, namely the deputy regent of Intan Jaya Regency, Papua. The research method used in this research is a qualitative research method with a case study approach. There are several opinions about qualitative research methods such as: Bogdan and Taylor (in Moleong, 2006) define that; Qualitative research method is research that produces descriptive data in the form of written or spoken words from people and actors that can be observed, in line with this opinion, Kirk and Miller (in Moleong, 2006) also argue that qualitative research is a certain tradition in social science which is fundamentally dependent on human observations both in its domain and in its terminology. In line with these opinions, Denzil and Lincon (in Moleong, 2006) argue that qualitative research is research that uses a natural setting, with the intention of interpreting phenomena that occur and is carried out by involving various existing methods and in qualitative research the methods that are usually used are interviews, observations, and use of documents. This study also intends to understand the phenomenon of what is experienced by the participants. Research holistically and by way of description in the form of words and language on a certain concept. This research method aims to create an orderly, systematic and accurate description of the phenomenon of violence in the household experienced by Moni tribal women in the interior of Papua which will be studied and discussed.

Research location Intan Jaya district is one of the districts in Papua Province, Indonesia. The area of Intan Jaya Regency: 3,922.02 km² with a population of 45,163 people (2010) and a density of 10.5 people/km². The geographical location of Intan Jaya Regency which is in the highlands causes the air temperature to be low in the area. the maximum air temperature is 25.02 degrees Celsius and the minimum temperature is 12.15 degrees Celsius where the highest temperature occurs in April, which is 28.8 degrees Celsius, while the lowest temperature in September is 9.2 degrees Celsius. Climate and rainfall are greatly influenced by the geographical location on the slopes of the mountains. The largest rainfall in September and the lowest in December.

Siswanto, *Mental Health Coverage Concepts and Its Development*, (Yogyakarta: ANDI OFFSET, 2007), p. 189.

Lexy J. Moelong, Qualitative Research Methodology, (Bandung: PT. Teenager Rosada Karya, 1994), pp 4-5

III. PSYCHIC TRAUMA OF DOMESTIC VIOLENCE VICTIMS TOWARDS MONI TRIBE WOMEN IN PAPUA AND HOW TO HANDLE IT

1. Violence in the Bible

The serious consequences as a consequence of the disobedience of the first man, namely the relationship between God and man, were damaged, it did not stop at the story of Adam and Eve but this sin was also passed on to their descendants and continues to this day. Rene Gerard (in Surip Stanislaus) says that; The origin of violence is due to the mimetic desire, namely the desire of someone who wants what someone else wants. The desire is so shackled that it gives rise to competition and when the competition is at its peak, violence is born to murder. The world is increasingly colored with violence, even though everyone yearns for peace. The story of creation and the good relationship between God and man until the fall of man into sin causes a discrepancy in the violence of the premeditated murder mode committed by the first generation of Adam and Eve's descendants, namely Cain. This statement is supported by the opinion that violence is not new to mankind and has existed since the beginning of human life (Cain killed Abel). This opinion shows that the roots of violence have existed since the beginning of the life of the first generation so that humans create increasingly modern and effective killing tools that are used to realize unlimited human desires. The events of Cain's murder of Abel, Lamech's revenge that killed a young man (Genesis 4:23-24), the flood and the tower of Babel which destroyed many people (Genesis 7:10-24, 11:1-9) were bloody suffering and destruction caused by human evil. What is expressed in violence, is really only a manifestation of a broken face, a human face that has been shattered by the power of sin. A life that creates distance and space between humans and the Creator, and is followed by the creation of distance and space between human relationships and other creations.

¹ Surip Stanislaus, *Mematahkan Siklus Kekerasan*, (Yogyakarta: Kanisius, 2007), hal 4.

¹ Krisni Noor Prianti, *Kekerasan Jurnal Teologi Gema Duta Wacana Edisi 50*, Redaksi Jurnal Teologi GEMA (1995), hal 123.

2. Definition of Violence in General

Several authors argue with their own versions and research on violence. It can be said that the word violence in Indonesian is generally understood to only refer to physical attacks. "So acts of violence (actions that cause injury/injury/death/damage) are very close to acts that contain the nature of torture (torture) and the imposition of very heavy suffering or pain." In line with the meaning of violence above, Apong Herlina also argues that: violence is generally defined as an act that aims to injure someone, or damage something. "In line with the development of time, the definition of violence also experiences development and expansion. Violence is not only an act that aims or results in injuring or damaging property, but threats can be categorized

as acts of violence." Violence also means crimes and violations of human rights because the object of violence is human. According to Saporinah Sadli as quoted by Barda Nawawi Arief that "crime or criminal acts are a form of deviant behavior that always exists and is inherent in every form of society, no society is free from crime." Furthermore, Saporinah also said that "deviant behavior is a real threat or threat to social norms that underlie social life or order, can cause individual tensions and social tensions, and is a real or potential threat to the ongoing social order". Thomas added that: "threatening behavior is far more prominent than overt violence, and defensive violence is far more prominent than aggressive violence. Threatening behavior communicates to others an intention to use overt violence when necessary." The opinions of the researchers and writers above show that every act of violence is always accompanied by a negative motive from the perpetrator to hurt and destroy.

Barda Nawawi Arief, *Several Aspects of Policy on Enforcement and Development of Criminal Law*, Citra Aditya Bakti, Bandung, 1998, p. 20.

Apong Herlina, *Clarifying the Definition of Violence Against Women (Proposed) changes to criminal law and criminal procedural law in the reporting and examination process in Chatarina Puramdani Hariti (ed), Changes in the System, Criminal Justice for the Elimination of Violence Against Women, Mitra Perempuan, 2000, page 13*.

Barda Nawawi Arief, *Legislative Policy in Combating Crimes with Criminal Law*, Diponegoro University Publishing Agency, Semarang, 1996, p. 11.

Ibid p. 11

Achmad Chusairi, *Suing Harmoni, Rifka Annisa WCC (Yogyakarta, 2000)*,

Case. 109.

Maggie Humm, *In Arivia Girls, 'Why Are Women Tortured?'*, *Women's Journal*

3. Definition of Domestic Violence

Anne Grant in her work *Breaking the Cycle of Violence*, defines domestic violence as a pattern of deviant (assaultive) and coercive (coercive) behavior including physical, sexual, psychological and economic coercion attacks perpetrated on adults and their intimate partners. That statement, violence in the household can also be defined as a domination, intimidation, coercion from one person to another and includes sexual, psychological, and physical aspects of a household relationship. This definition emphasizes the distortion of human relationships in which one party has excessive control over the other, and also emphasizes the adverse effects that arise in this case emotionally or physically.

Domestic violence is violence that occurs in the household, where usually a male (husband) abuses verbally or physically against a female (wife). Domestic violence is a criminal act, categorized together with other crimes such as threats with weapons, attempted murder. In line with the opinion above, Fathul Djannah also argues that "domestic violence (KDRT) is an act that results in physical, psychological and sexual misery and suffering for women, including threats of certain actions, coercion or arbitrary deprivation of liberty. both in public and

in private life. Violence against women is a form of discrimination against women." According to Law No. 23 of 2004, domestic violence (Domestic Violence) is any act against a person, especially a woman, which results in physical, sexual, psychological misery or suffering, and neglect of the household including threats to commit acts of coercion or deprivation. independence against the law in the domestic sphere. Violence against women is any act that results in physical, sexual or psychological harm or suffering to women, including threats of certain acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Domestic violence is a behavior that includes abusive actions and words to someone using threats, force and physical, sexual, emotional, economic and verbal violence according to opinion (Ashcraft in Ety Burhayati). This opinion explains that violence occurs when men place women in a lower status. The "privilege" that men have as a leader is sometimes used to make women as "goods" belonging to men who are entitled to be treated arbitrarily, including by means of violence this means that recognition of the hierarchy in the family has created the authority of determining rights. and the regulator is on the party that is considered higher so that the predicate of the head of the family is also often a justification for every husband's authority both in making decisions or other things. while women are entitled to protection of human rights equal to men. As Violence against women can be in the form of violations of the following rights: The right to life, the right to equal rights to independence (freedom) and personal security, the right to equal protection in public, the right to obtain the best physical and mental health services, the right to decent work and good working conditions the right to further education the right not to be subjected to ill-treatment or other forms of cruelty, inhuman or degrading treatment or torture that result in arbitrary or suffering. According to David and Tony, "domestic violence often occurs when perpetrators cannot control threatening anxieties." The ability to control oneself will help a person to control his emotions to act.

4. Jenis-jenis Kekerasan dalam Rumah Tangga

Domestic violence also includes: physical, psychological, sexual violence and economic neglect. According to Sulistyowati Irianto, "talking about violence against women will involve very broad problems, both because of its form (non-physical or verbal violence and sexual violence) where it occurs (in the household and in public places) and its type (rape, abuse, murder or violence). a combination of the three) as well as the perpetrators (people with close relationships and strangers)." Meanwhile, according to Schechter 2000 (in Eti Nurhayati) says there are several types of domestic violence which include the following forms of behavior:

1. Physical violence such as: hitting, pushing, slapping, stabbing, kicking, using weapons, throwing objects, breaking things, pulling hair, and locking up.
2. Verbal violence such as: dropping, cursing, criticizing, tongue-twisting, insulting, making feelings of sin, strengthening feelings of fear

3. Economic violence such as: hiring in a job, laying off or limiting work taking advantage of opportunities, asking for coercion for support.
4. Violence with partners, such as monitoring relationships and space, limiting involvement in the community
5. Sexual violence, such as: forcing to carry out unwanted sexual acts, cheating, engaging in sodomy relations with violence, accusing fraud, insulting ways to achieve sexual satisfaction, not giving affection.
6. Belittle or belittle, such as: easy to use violence, accuse loudly with violence
7. Intimidating, such as: committing violence by scaring the victim to death and threatening with sharp objects such as weapons or knives. Like other problems, domestic violence is a complex problem and cannot be generalized. To be able to understand and prevent it, we need to understand all the different types of componen ts involved.

In line with the above, Achmat Chusairi also argues that a household often brings disaster because both husband and wife often forget their respective identities. As a result, they find it difficult to understand their partner. Many men do not know that the main need for love in women is attention, understanding, respect, loyalty, affirmation and reassurance. On the other hand, many women do not know that a man's primary need for love is trust, acceptance, appreciation, admiration, approval, and encouragement. This ignorance causes many partners to become disappointed and hurt each other.

David Gadd and Tony Jeferson, An Introduction to Psychosocial Criminology (Yogyakarta: Pustaka Pelajar), p. 262.

Sulistyowati Irianto, Violence Against Women and Criminal Law (A legal review from a feminist perspective). Article in the Women's Journal Issue 10 February – April 1999. p 9.

5. Theory of Violence

Domestic violence is a form of violence experienced by many women. Like violence in general, domestic violence is a negative event that threatens the victim. Moreover, the violence occurred in the household which should be a safe place. The theories from several experts are: Lorenz and Freud said that human aggressiveness "is an instinct that is driven by an energy source that is always flowing and is not always the result of a reaction to external stimuli. Freud also added that the death instinct can be directed at the organism itself and thus a self-destructive impulse, or directed outward, meaning a tendency to harm others." However, according to Fromm in his book *To Have or To Be* quoted by (Meyke S. Tunka et al) explains that: "violence stems from the will to have, this will is the motive for people to power. There are strong and great parties as well as those who are submissive. Power is a superiority-inferiority relationship, called rational authority and constraining authority. The difference is: rational authority is based on competence and aims to help others who rely on it to develop. While the irrational authority that inhibits is based on power alone and aims to pressure others to submit to it. He added that domestic violence is a form of destructive inhibiting authority.

According to Fromm (1964), in humans there are five types of violence perpetrated by humans, the five types of violence are play violence, reactive, compensatory violence and blood thirst, playful violence is violence perpetrated by a person in order to seek entertainment, not because of hatred or hatred. desire to destroy something. For example, someone who plays boxing actually doesn't want to destroy his opponent, he punches because he feels there is pleasure when he does it, not when he destroys his opponent. Reactive violence is violence because it defends life, freedom, honor and property rights. This behavior arises because of a feeling of being threatened. Revengeful violence is violence for revenge. This behavior is to show that he is stronger than his enemy who previously defeated him. Compensatory violence is a form of violence that is pathological. A person commits violence because there is a strong urge that he cannot control, which often appears to be a destructive urge far more than the urge to live or the urge to build. In compensatory violence, individuals often feel helpless with the urges that exist in them. This violence is often considered a pathology. The last one is blood thirst. In this violence one really considers "blood" as one's life. Life is filled with the urge to kill other people. In domestic violence, the five types of violence mentioned above may occur. However, the violence perpetrated by a husband against his wife is usually classified as an act of revenge. According to Koeswara (1988), the directing and triggering factors of aggression are frustration, stress, deindividuation, power and obedience. Like a husband committing violence against his wife because of frustration or work stress, or he has the right to do this when his life partner is not considered as someone he loves. Fromm also developed humanistic psychotherapy, Fromm is more concerned with the interpersonal aspects of therapeutic relationships because according to Fromm the goal of clients in therapy is to understand themselves because without knowledge of oneself then people will not know others.

6. *Psychological Trauma of Victims of Domestic Violence*

According to psychological dictionaries, Trauma: comes from a Greek word meaning wound, a term that is used loosely either for a physical injury caused by some direct external force or a psychological wound caused by an extreme emotional attack. While traumatic neurosis (traumatic neurosis) loose meaning; any neurosis that develops as a result of a dramatic event such as severe fear or serious injury. According to psychological dictionaries, Trauma: comes from a Greek word meaning wound, a term that is used loosely either for a physical injury caused by some direct external force or a psychological wound caused by an extreme emotional attack. (Tirza T. Laluyan et al.) said: in the psychological field, trauma is a very painful mental experience because it exceeds the limits of one's ability to bear it, beyond just physical.

Victims of domestic violence will experience the trauma of unpleasant feelings and various emotions, so that the consequences are: 1) stress 2) the event is often dreamed of by the victim, 3) loss of sexual interest and relationships with those around them; 4) difficulty sleeping, difficulty concentrating, easily emotional, and easily distracted 5) easily depressed, anxious, afraid, angry and aggressive 6) withdrawn from the

environment and apathy 7) seek escape to cigarettes and alcohol, even drugs 8) afraid of men. All of this was experienced by the victim because of an imbalance in psychological conditions due to the violence experienced. Taking into account the severity of the psychological trauma of victims of violence, there are several responses/consequences of traumatic stress according to Aloy Soesilo:

a) Primary processes involve reoccurring cognitive, affective, behavioral and physiological experiences: memories, ideas, beliefs and assumptions b) Avoidance (disconnections) and denial (denials): can lead to avoidance and maladaptive eg in the form of suicide, substance abuse , or delayed stress reactions and depression c) Secondary (adherent) processes: depression, aggression, physical illness, substance abuse, low self-esteem, identity confusion, difficulties in interpersonal relationships, shame and guilt. All of these can occur as a result of other causes. d) Dissociation: failure to maintain an adaptive and integrated personality. e) Extensive sleep disturbance: insomnia with hypervigilance and avoidant behavior f) Nightmares: awakening from sleep accompanied by intense emotions of fear and anxiety; frequent reoccurrence of traumatic events."

A traumatic experience is a specific feature of an emotionally shocking or terrifying crisis that threatens integrity or involves markedly death for the individual experiencing it. (Tirza, et al) said that: in general when a person experiences trauma, whatever the events behind the trauma experienced, there are reactions that arise:

1) Disturbing memory 2) A person is difficult to release or erase the recorded events experienced directly in memory 3) Always avoid a person withdrawing from social situations, especially those related to traumatic experiences that have been experienced, when dealing with an object or people who have hurt him then the reaction will be shocked and avoid. 4) The emergence of physical disturbances. Physically there are differences with conditions before the traumatic event was experienced.

These types of reactions have a negative impact on a person's daily activities or social interactions or in other words a person's social function is disrupted, in this case the victim is a person who has suffered physical or mental suffering, lost property or resulted in death.

7. *The Pastoral Role of Counseling for Victims of Domestic Violence*

According to Yakub S. Susabda, "the definition of Pastoral Counseling is: a reciprocal relationship (interpersonal relationship) between God's servants (pastors, evangelists, etc.) in an ideal counseling conversation atmosphere (conducive atmosphere) that allows the counselee to really know and understand what is happening to himself, the problems, the conditions in his life where he is so that he is able to see the purpose of his life in his relationship and responsibility to God. and try to achieve that goal with the measure, strength, and ability that God has given him."

In line with Totok and Rini, "literally the word caring comes from the verb to care in English which means to care for, nurture, care for, take care of, pay attention to, care for. So that

it can be interpreted as caring for, nurturing, nurturing, and taking care of something or someone with full attention and care, from this understanding what is recorded in a technical term of assistance. Pastoral care and counseling grows out of our concern for others who are in crisis.” This meaning is the application of pastoral counseling in the mentoring process.

8. Pastoral Assistance and Its Functions

In addition to the definition of Pastoral Counseling, mentoring and counseling methods are one of the most useful resources for expanding and deepening church healing and growth ministries. Mentoring in this case refers to the relationship between people because mentoring is also a strong basis and context for pastoral counseling. In effective mentoring and counseling, it can transform the interpersonal atmosphere of the congregation and can make the church a place for maintaining human integrity throughout its life cycle. This statement reaffirms the function of mentoring in helping others as a principle of pastoral counseling. Broadly speaking, Howard Clinebell explains the functions of pastoral care are:

1) Healing (Healing): a pastoral function that is directed at overcoming the damage experienced by people by repairing the person towards wholeness and guiding him towards progress beyond his previous condition. 1) Supporting (Sustaining): helping the sick (wounded) person to survive and overcome an event that occurred in the past, where improvement or healing of the disease is no longer possible or the possibility is so slim that it is no longer possible to hope. 3) Guiding: helping people to make decisions, spiritual direction or guidance. 4) Restoring (Reconciling): efforts to rebuild the damaged relationship between humans and fellow human beings between humans and God. 5) Nurturing: enabling people to develop their God-given potentials throughout their life experiences.

Yakub B. Susabda, Pastoral Counseling Volume I, (Malang, Gandum Mas, 2009), page 13.

Totok S. Wiryasaputra & Rini Handayani, Introduction to Pastoral Counseling, (Association of Indonesian Pastoral Counselors AKPI) page 65.

Howard Clinebell, Basic Types of Pastoral Assistance and Counseling, (Yogyakarta: Kanisius, 2002), p. 17

Ibid, 53-54.

The five functions of pastoral care above are the basis of pastoral care itself in mentoring. Basically, mentoring is as a facilitator of change so that they can function in various ways as described above.

According to Totok and Rini, there are three types of assistance, namely: first, existential assistance, this assistance is universally carried out by all members of the human family wherever they live as a manifestation of the basic nature of

human existence: holistic and encounter. Functional mentoring: is assistance carried out by professional bearers other than counselors who want to use counseling as an added value for their own profession and the third is existential assistance, namely: assistance provided by full-time professionals. The three types of assistance above also have a purpose in their application.

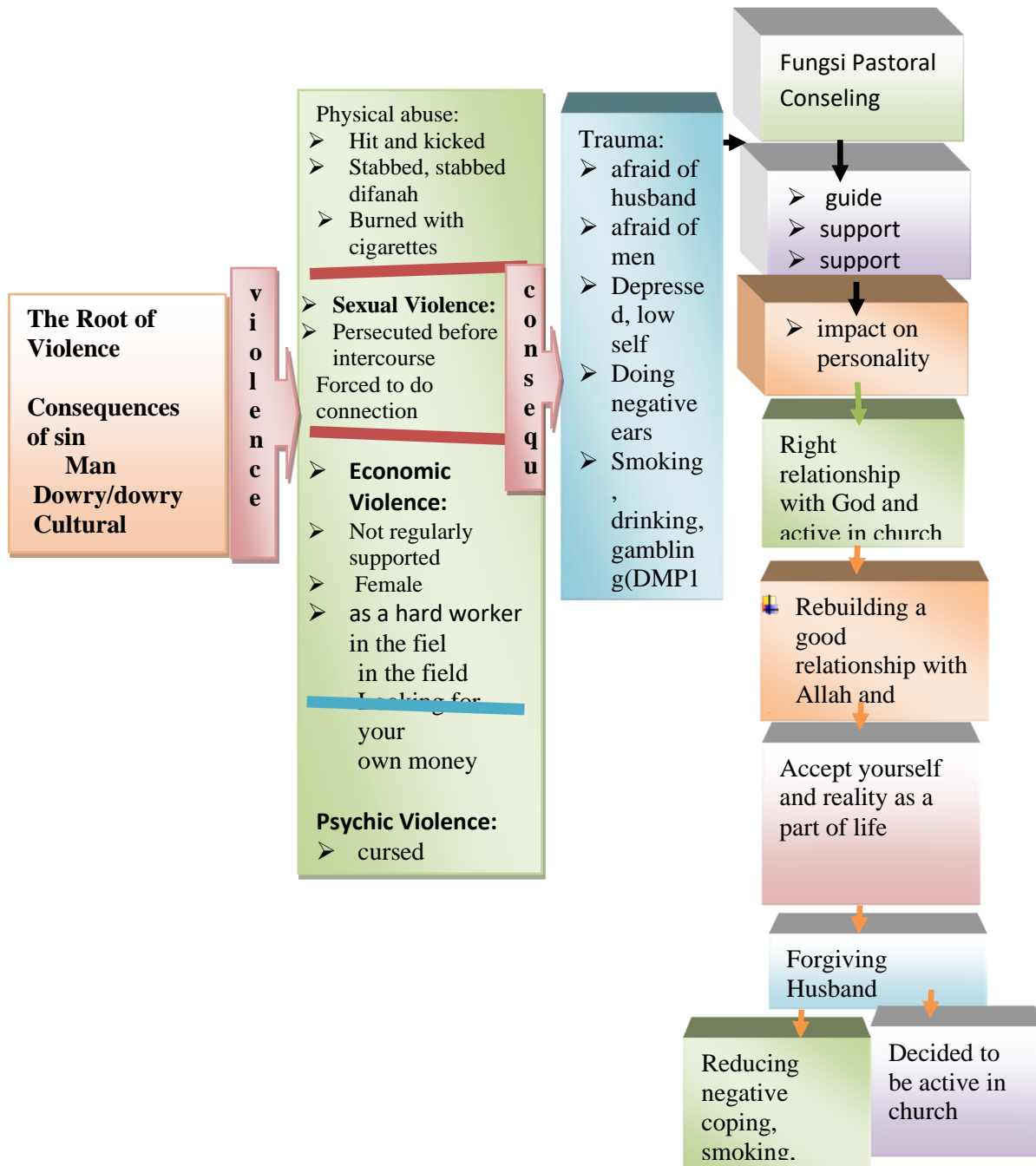
In order to carry out the mentoring function properly, the mentor should use certain stages as a guide for the direction of his assistance, because certain stages allow the mentoring and counseling process to have a clear beginning, middle and end.

9. Process for Handling Victims

Victims of violence are people who are most injured, not only physically and psychologically, but also have an impact on the growth of faith and victims need to receive serious assistance and treatment in order to be free from the inner wounds of someone who experiences violence, both physically and psychologically, which can cause the person to feel have no self-respect, are rejected, isolated, helpless, and thrown out of their family environment. Domestic violence is any act against a person, especially a woman, that results in physical, psychological, sexual misery or suffering and neglect of the household, including threats to commit acts, coercion, and direct violence. Victims of violence need treatment. Handling is: a process or method used to perform an action. Basically every individual experiences problems in his life, it's just that the intensity is different. Some of the problems experienced did not require intervention from the counselor, but there were other problems that required the counselor's help in the recovery process. Like domestic violence, abuse of any kind, physical, spiritual, verbal, and sexual will leave deep wounds for the individual who experiences “heartaches break the spirit of life” (Proverbs 15:13). Recovery is meant to help someone who is experiencing a breakdown. Restoration is about overcoming one's present potential and achieving God's purpose for him (Ephesians 2:10).

The process of handling victims of domestic violence; 1) The counselor must avoid blaming the victim and must also be aware of how the victim is easily blamed by the perpetrator. Victims should not be blamed or cornered because they are victims not of their will but the fault of the perpetrators 2) building an equal relationship between counselors and victims so that a feeling of security is created 3) helping victims to be able to make their own decisions from the problems they face 4) accompanying victims and explaining about God's love and the concept of forgiveness to the stage of accepting himself back and living life under God's leadership. The intended treatment is a process or method of providing assistance to victims.

Case Dynamics and Handling Processes of Participants 1,2, and 3



IV. RESEARCH RESULTS AND DISCUSSION

1. Research Results

Before entering the discussion about participants, the researcher felt the need to explain the results of the research on important findings in the field, regarding the background of the Moni tribe's marriage, including the conditions that must be met. The researcher found that there was a traditional marriage tradition of the Moni tribe, which to this day is maintained and carried out. When a girl has grown up to reach the age of 14, she is considered to be able to get married, so the parents of a

woman hope that a boy or a male parent will come to propose, with the hope that the male who comes to propose will come. has a lot of wealth, so it is not only for single men but for men who have a higher social status such as a tribal chief (zonawi) even though the tribal chief already has several wives. According to Henok Bagau, "there is an element of coercion in the marriage that occurs, where parents match their children with whoever the parents want, whether they be the second, third, or tenth wives, it doesn't matter, as long as the conditions for marriage, in this case the dowry, are met. If the woman refuses, then the parents will commit violence by means of arrows, thrown into the abyss and even killed." The statement

departs from the mindset of the local community for generations that "women are a valuable asset to get a dowry." The customary marriage process with relatively high conditions, causes women to have no right to voice, the right to fight and the right to express opinions because women's space for movement is limited within the framework of customary rules. For example, women who experience violence from their husbands, mostly choose to remain silent even though on the other hand they are psychologically under pressure. As Fromm's theory says "violence stems from the will to possess, this will is the motive for people to rule. There are strong and great parties as well as those who are submissive." For women who have gender awareness, domestic violence is a consequence that must be accepted as women, who according to patriarchal culture have a lower position than men.

2. Discussion

Researchers tried to discuss the overall results of the analysis of each participant. The following is an overall discussion of the results of the analysis that has been carried out.

2.1 Participants as Victims of Traditional Marriage Terms

Based on the results of field research and interviews with key informants and the three participants who are victims of domestic violence, according to the findings of the themes in the analysis, one of the causes of domestic violence committed by men (husbands) against women (wife) are the conditions of customary marriage. The terms of the customary marriage in question are the payment of dowry/dowry made by the man to the woman.

Interview with Henok Bagau, April 10, 2020, at 16.10

WIT

For people Moni, having a daughter is a treasure, when a daughter is an adult, they are allowed to build a household. The dowry consisting of the following assets; Cash according to the request and ability of the male family, livestock (pigs), pigs are considered as traditional animals of the Papuan hinterland community in particular, and which is no less important and expensive is Bia's skin, as the researcher mentioned at the beginning of this thesis, "dowry assets worth hundreds of millions, are considered as having legally purchased and paid off a woman or wife, so for the Moni people; Kigi, Girl and Pig are the struggle goals of every grown man". After the settlement of the customary marriage requirements, the rights fully rest with the man and his family. Men are free to do whatever they want to their wives who have been paid according to custom. The three participants (DM, NW and CM) had the same experience in terms of customary marriage provisions. The three participants have been paid in full by their respective husbands and male families. The three participants had almost the same experience, women whose daily life is hard work, shaping the character of Moni tribal women to be hard workers, non-compromising, ambitious, persistent, diligent, fair and gentlemen. Henok Bagau as a traditional leader and the Moni tribal community, said that "Bia skin causes Moni men to make women the backbone of the family, because in general, Moni men have very low intentions to work. This statement appears

in the daily life of Moni men. Henok Bagau added that "women earn a living like men, women also work hard to earn food by gardening and planting sweet potatoes on mountain slopes".

The three participants (DM, NW and CM) received bad treatment from their respective husbands, the experience of being hit, stepped on, stabbed, arrowed, scolded, and threatened, as if it disappeared from the surface. The right to speak, the right to fight is as if being pushed aside with the term "I have paid my fee in full, I have any right to my credit (red, I have paid you in full and I have any rights against you), none other than because of the dowry/dowry that I paid. has been paid off. This fact causes violence to occur continuously and has an impact on psychological threats to victims such as; trauma and pain.

2.2 Participants as Victims of Polygamy

The participants (DM, NW and CM) were not only victims of customary marriage requirements, but the three participants were also victims of polygamy by their husbands. Not apart from its relationship with dowry or dowry, polygamy also causes crushes in the space for participants to move. The harsh reality has to be lived by the participants, the customary rules do not seem to allow the victim to express her opinion. (DM, NW and CM) are victims of polygamy committed by their husbands as a result of polygamy by the husbands of the participants, causing a lack of physical and spiritual attention to participants who experience it because they have to live life hard, to continue living as usual. participants who experienced their cause had to live life hard, to continue living as usual.

Published in Warta Intan Jaya, Accurate and Reliable Information Media, Edition NO 07, 2010.

Published in Warta Intan Jaya, Accurate and Reliable Information Media, Edition NO 07, 2010.

Interview with Henok Bagau, April 10, 2013, at 15.30 WIT

2.3 Participants as Victims of Domestic Violence

The two things above are also one of the triggers for domestic violence against wives. Participants (DM, NW and CM) experienced violence from their respective husbands, physical violence such as; being hit, stabbed, arrowed, stepped on were experienced by the participants. All over the participants' bodies there were scars from knife cuts, arrows stabbed, and marks from being hit with heavy objects. not only physical violence, the participants also experienced psychological violence such as being intimidated, cursed, accused, humiliated, and indirect treatment that threatened the participants' psyche. participants also experienced economic violence; violence such as economic neglect, not being supported, women as hard workers were also experienced by the participants. The participants also experienced sexual violence; This violence was perpetrated by the husband of each participant, by means of; forced to have intercourse, tortured during intercourse, raped during intercourse and humiliated during intercourse, from the results of the study the three victims admitted that "they did not dare to convey the violence they experienced to their extended family, because according to tradition they had already been paid" Participants continued to experience domestic violence (DM, NW and CM).

2.4 Consequences of Domestic Violence

As a result of domestic violence experienced by the participants (DM, NW and CM) left deep wounds or trauma that left an imprint on the participants. As a result, the participants experienced deep trauma such as the emergence of unnatural psychological reactions such as; afraid of her husband, afraid of every man in general, often experiences anxiety, hallucinations, nightmares, feels low self-esteem and is anti-social. As a result, of the violence experienced by the participants (DM, NW and CM).

2.5 Handling of Victims of Domestic Violence

The intended treatment is in the form of assistance to victims of domestic violence, because in accordance with the pastoral function of counseling, the participants need to receive attention such as Healing, Supporting, Guiding, Restoring, Caring and nurturing what has been done. As a result of the handling carried out are; a change in the attitudes of victims of domestic violence such as; accept themselves and others, forgive their husbands, begin to actively participate in church services again, the participants are also re-involved in the women's commission worship at the church where the participants worship

V. CONCLUSIONS AND SUGGESTIONS

1. Conclusion

Domestic violence is a crime against humanity that must be given special attention, because domestic violence is any act against a person, especially a woman, which results in physical, sexual, psychological misery or suffering, and/or household neglect or economic violence. The perpetrators are people who are part of the household itself, namely people who are trusted, loved, expected to provide and create a sense of security for each family member.

Domestic violence that occurred to women from the Moni tribe in Sugapa, the capital city of Intan Jaya district, precisely in the interior of Papua. Closely related to the culture and conditions of customary marriage of the Moni tribe, as researchers have described in previous chapters, that the requirements of customary marriage, which consist of the payment of a dowry/dowry with a high nominal value, are a trigger for domestic violence. seen from the results of the attached analysis in the previous chapter. The three victims of domestic violence complained about the same thing "I have been paid in full, so I can't tell anyone or fight the violence that I experienced" The statements of the same three participants show that traditional marriages with the dowry tradition on the one hand are very detrimental to the community. women in particular.

Domestic violence experienced by participants (DM, NW, and CM), resulted in deep suffering for participants, such as physical violence; beaten, stabbed, stepped on and kicked. Psychic Violence such as; humiliated, humiliated, insulted, and accused, seconded. Sexual violence such as; forced into abusive relationships, women only as a temporary emotional outlet for men, and being rebuked during relationships, and economic violence; women make a living by cultivating fields and growing sweet potatoes and vegetables, neglecting the economy, and are rarely supported. The accumulation of violence experienced by Moni women causes

psychological trauma to victims, such as; have an unnatural fear of men, experience high anxiety, hallucinations, nightmares and low self-esteem, experienced by victims of domestic violence.

The things that have been mentioned above require handling of victims, in this study the treatment that is intended and has been carried out is pastoral counseling assistance, namely efforts to guide, support, heal and care. while the psychological trauma experienced by the victim requires a process and step by step to achieve psychological healing.

2. Suggestions

Victims of domestic violence such as (DM, NW and CM) are few of the other victims who have not been handled at all, for that requires good cooperation from volunteers who have the burden of serving victims of domestic violence, cooperation with; Religious leaders, traditional and community leaders, as well as the local government for this reason, researchers have several suggestions as follows:

2.1 For Religious Leaders

In this study, the researchers found that there were omissions that had not been handled, for example as a result of the violence experienced by the participants, a feeling of trauma that caused low self-esteem for the victim so that the victim decided not to worship for five to six years. The researcher suggests that religious leaders and churches have special attention for victims of violence because the victims are people who need attention and guidance, in this case another researcher's suggestion is for the church to form a team of volunteers who are willing to work to help victims of domestic violence.

2.2 For Traditional Leaders

Traditional leaders or tribal leaders need to convey the importance of protecting women, traditional marriages and traditional values, religious values to the indigenous Moni tribe so that there is awareness of women's human rights as fellow human beings and not as objects of violence. Researchers believe that if traditional leaders or tribal leaders convey seriously, it will dispel the mindset of others who judge women as inferior creatures and position women as fellow human beings. Traditional leaders or tribal leaders also need to review the transitions that have been carried out so far if they add to the list of victims of domestic violence.

2.3 For Government

The government is familiar with positive law, has a big role in raising awareness about violence and women, researchers suggest that the government should form an Anti-Violence Community that Restores in the local environment, realizing that women as victims also need a community that cares and supports them.

REFERENCES

- [1]. Bible, Jakarta: Indonesian Bible Society
- [2]. The Bible lives in abundance, Malang Gandum Mas, 1994
- [3]. Alwisol, Personality Psychology Revised Edition, Malang: University of Muhammadiyah, 2008
- [4]. Clinebell, Howard, Basic Types of Pastoral Assistance and Counseling (Yogyakarta: Kanisius, 2002)
- [5]. Collins Gary, Effective Christian Counseling: Introduction to Malang Services Literature SAAT, 2010

- [6]. Corey Gerald, *Theory and Practice of Christian Counseling and Psychotherapy*: PT Refika Aditama Bandung, 2013
- [7]. Siswanto, *Mental Health: Concept, Scope and Symbol*, Yogyakarta: ANDI, 2007
- [8]. Soeroso Moerti H: *Domestic Violence in the Juridical Perspective of Victimology*, Jakarta Sinar Graphic, 2010
- [9]. Tu'u Tulus, *Fundamentals of Pastoral Counseling*, Yogyakarta: ANDI, 2007
- [10]. Susada, Yakup, *Pastoral Counseling Volume I*, Eleventh Edition, Malang: Gandum Mas, 2006
- [11]. Soesilo Aloy, *Pastoral Care for Trauma Patients: A Joint Journey of Hope and Horror*, *Psychodimensia Journal* Vol 11 No.2, July-December 2012
- [12]. Nurhayati Eti, *Psychology of Women in Various Perspectives*, Yogyakarta: Pustaka Pelajar, 2012
- [13]. Meleong, Lexy J, *Qualitative Research Methodology*, Bandung: PT Pemuda Rosdakarya, 2006
- [14]. Yantzi Mark, *Sexual violence and its recovery*: Jakarta BPK Gunung Mulia, 2002
- [15]. W.J.S Poewadarminta, *General Dictionary of the Indonesian Language*, (Jakarta, Balai Pustaka, 1990 <http://www.infopapua.com> BPS Papua Province 19-6-2013. on January 25, 2021