

Available online at : <https://ejurnal.upnb.ac.id/index.php/JKPN>

Jurnal Kesehatan

| ISSN (Print) 2085-7098 | ISSN (Online) 2657-1366 |



Minangkabau Women's Experiences of Domestic Violence in Padang, West Sumatra, Indonesia

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ARTICLE INFORMATION

Received: 21 April 2025
 Revised: 3 July 2025
 Accepted: 29 July 2025
 Available online: 31 July 2025

KEYWORDS

reproductive health
Minangkabau culture
violence against women
family conflict

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ABSTRACT

Objective: This study aimed to explore the lived experiences of women who have faced domestic violence, focusing on the causes of the violence, its impact on their health, and the decision-making processes they undertook in response. **Method:** This study used a phenomenological study approach. The inclusion criteria were; women from the Minangkabau tribe, aged between 18 and 40, women who were married or had ever been married and having children. Participant recruitment was conducted through the P2TP2A and *Woman Crisis Center (WCC)* “Nurani Perempuan”, based on predetermined inclusion criteria. Nine women were involved. In-depth face-to-face interviews and field notes were used to collect the data. The interviewers were transcribed verbatim, and themes analysis was performed using the Collaizzi technique with seven analysis steps. **Results:** Four themes emerged from the data: (1) *failure to resolve family conflict*, describing the interpersonal and situational factors that triggered violence; (2) *physical and psychological despair*, capturing the negative health impacts experienced by women; (3) *inability to make decisions*, illustrating their struggles in responding to the violence; and (4) *need for external support*, highlighting the role of formal and informal assistance in coping with their situations. **Conclusions:** The study highlights that women's vulnerability to domestic violence is shaped by unresolved family conflict, poor health outcomes, limited decision-making power. Strengthening community-based support and culturally sensitive interventions is recommended to empower women and reduce the risk of domestic violence.

INTRODUCTION

Domestic violence remains a global health issue among women worldwide (1-3), including Indonesia. World Health Organization reported that approximately 35% of women worldwide and in more than 80 nations had experienced violence by their partners, including physical, psychological, sexual, or a combination of all types of violence. Moreover, 30% homicide of women in the world is caused by partner violence. It is a severe problem threatening women's health, well-being, and quality of life.

Indonesia reported an increasing prevalence of domestic violence among women, whereby in 2016, 12.3% of Indonesian women were reported to have suffered physical violence, 10.6% from sexual violence, and 18.3% from a combination of all types of violence (4). In 2018, the prevalence of violence against women significantly increased to 74%. Currently, 41% of physical violence, 31% of sexual violence, and 15% of economic and psychological violence are reported in Indonesia.

Several factors contribute to women's violence, namely destructive husband behaviors like alcohol consumption (5, 6), lack of self-control (7), the social culture that makes a woman position lower than men (Patriarchy culture) (1), and men superior paradigm (8). Besides that, low education levels of women and few job opportunities increase the risk of women experiencing violence (9).

The Minangkabau are the only tribe in Indonesia that adheres to a matrilineal system. Matrilineal culture is a culture that places women in high positions (10). Minangkabau women inherit the lineage for their children, have inheritance rights to family heirlooms, and are allowed to express their opinions (11). In Minangkabau culture, women have a protector, the mother's brother, known as "mamak" (12). Even prospective husbands who want to propose to Minangkabau women must first get the woman's "mamak" blessing before marrying the woman they want. However, Violence against Minangkabau women continues to increase (13).

Violence against Minangkabau women causes chronic, persistent problems (13, 14). This continues in the community with inadequate protection and poor legal and health assistance systems. Many women, victims of violence, experience psychological disorders, fear, and anxiety, and fall into a low economy, impacting their quality of life (15).

The results of a preliminary study in a coastal village in Padang City, West Sumatra, found that women who experience violence, are neglected by their husbands, tend to lose their grip on life, become a disgrace and a burden to large families, do not have regular income and live below the poverty line (12, 16, 17). They also do not take good care of themselves and tend to be passive towards health conditions; physically, they look older than their age. The condition of these women has an impact on the poor fulfillment of the basic needs of their children; where children grow and develop with incomplete families, lose their father figure, are malnourished, and do not get a proper formal education, even as some of them drop out of school and do menial jobs that they should not experience (14).

Research on the experiences of violence experienced by women is essential to reduce the number of incidents and health complications that can arise in the future. It is hoped that a good understanding of this problem will become the basis for developing specific nursing care that is more efficient and effective for women victims of violence. Also, very few studies try to explore women's experiences with violence in the

Minangkabau cultural sphere, so this research can later be a reference for understanding cultural changes that occur due to social and global changes and their impact on various aspects of women's life.

Purposes

The study aims to explore the lived experiences of women who have faced domestic violence, with a focus on understanding the contributing factors, the impact of violence on their physical and psychological well-being, and the ways in which they navigate decision-making in response to the violence they encounter.

The study was guided by the following questions: (1) How do Minangkabau married or ever-married women experience domestic violence? (2) What are the contributing factors to the violence they face? (3) How does the violence affect their health and decision-making?

The author(s) are part of the background of the study, a literature review as a basis of the research issue, the significance of the work, justification for its publication, hypotheses, and the purpose of the study. This part shall be presented in the form of a paragraph. Any background discussion should be brief and restricted to pertinent material.

METHOD

Study Design

This study used a phenomenological approach to explore Minangkabau women's experiences in domestic violence perpetrated by their husbands, whether those who experienced verbal violence, physical violence or sexual violence, and a combination of all types of violence.

Participants and setting

This study was conducted in Padang City, West Sumatra, Indonesia, and involved Minangkabau women who had experienced domestic violence. Participants were recruited purposively from two protection agencies: the P2TP2A and the Women's Crisis Center (WCC) "*Nurani Perempuan*", both located in Padang City. These organizations provide essential services such as counseling, legal support, and temporary shelter to women survivors of domestic violence, making them appropriate and ethical recruitment sites for accessing participants with relevant lived experiences.

Based on available data and referrals from staff at these institutions, the researchers identified and contacted potential participants. The inclusion criteria were: (1) women of Minangkabau ethnicity from Minangkabau indigenous tribes, (2) aged between 18 and 40 years, (3) currently married or previously married, (4) having at least one child, and (5) having experienced domestic violence.

Initial contact was made via telephone to provide an overview of the study, including its purpose, ethical considerations, and participants' rights (e.g., voluntary participation, confidentiality, and the right to withdraw at any time). For those who agreed to participate, an in-person meeting was arranged at a location they identified as safe and convenient. These meetings were coordinated by staff from the respective protection agencies. Informed consent was obtained prior to the interviews.

During the interviews, participants were accompanied by a volunteer from the WCC to ensure emotional safety and provide support if needed. Participants were given the full right to pause or discontinue the interview at any point if they felt uncomfortable or unsafe due to the sensitive nature of the discussion.

A total of nine participants were included in this study. The sample size was not predetermined but guided by the principle of data saturation—interviews continued until no new themes or significant information emerged.

Ethical Consideration

Although this non-interventional qualitative study did not undergo formal Institutional Review Board (IRB) approval, it was conducted in full accordance with the ethical principles of the *Declaration of Helsinki*. These included voluntary informed consent, respect for participant autonomy, privacy and confidentiality, and the right to withdraw from the study at any time without penalty.

Data Collection

After agreeing on the time and location, participants took part in a face-to-face, in-depth interview using a semi-structured interview guide developed by the researchers based on a review of relevant literature. To ensure content validity and contextual relevance, the guide was reviewed by a panel of three experts in the field of women's protection and gender-based violence: two counselor from P2TP2A, and one counselor from the *Women's Crisis Center* (WCC). Their feedback was used to refine the questions for clarity, relevance, and sensitivity.

The interview guide consisted of open-ended questions with probing prompts designed to explore the lived experiences of domestic violence among Minangkabau women. The guide was structured to capture five key areas: (1) personal and relationship context, (2) manifestations and experiences of violence, (3) contributing factors to the violence, (4) physical and psychological impacts, and (5) decision-making and coping responses. Example questions included: “Can you tell me about yourself and your family?”, “When did you first notice signs of violence from your partner?”, “What do you think caused the violence?”, “How has the violence affected your health?”, and “What influenced your decisions to stay, leave, or seek help?” Interviews lasted approximately 45 to 60 minutes, were audio recorded with participant consent, and were accompanied by field notes to capture non-verbal cues and contextual observations. Data collection was concluded when thematic saturation was reached—when no new insights or themes were emerging from the interviews.

Data Analysis

After the interview session took place with each participant, the researchers constructed verbatim transcripts. Researchers analyzed verbatim transcripts and found keywords in each participant's statement. These keywords are then analyzed and grouped into several categories to shape the research theme ultimately. In general, data processing in research uses Colaizzi's approach. The process of data analysis includes; (1) reading and rereading all transcripts of interviews that participants have disclosed, (2) extracting significant statements related to women's domestic violence experiences, (3) describing the meaning contained in the significant statements, (4) organizing the meaning formulated into the theme group, (5) developing a complete theme description, (6) identify the structural basis of the phenomenon, and (7) returning to the participant to validate the finding of the phenomenon.

Trustworthiness

An audit trail was maintained that included audio recordings of the interviews, transcribing and checking transcripts for accuracy, and meetings with the research team regarding the interview guide, sampling, and analysis. The researchers checked the recordings and listened to each interview several times to understand the essence of the interview. The theme formulation was done independently, and the researchers discussed

the theme/themes they disagreed on until 100% agreement was reached. Any discrepancies were resolved through discussion until consensus was achieved.

RESULTS AND DISCUSSION

At the time of the interviews, the reported mean ages of women were 31.3 years, seven women were divorced or separated, and the number of children ranged from 1 to 4. The mean length of marriage was 7.6 years. The majority of the women reported that they had completed senior high school. Seven of the participants reported that they were unemployed.

This study found four main themes related to Minangkabau women's domestic violence experiences, namely failure to resolve "family conflict," physical and psychological despair, inability to make decisions, and need for external support.

1. *Failure to resolve family conflicts*

Through data analysis, it is known that family problems and conflicts were triggers for violence against women. As expressed by the following participants:

*"We're fine until he **stops working**. He is a car salesman whose incentives depend on the number of successful sales. We have even been crediting the house. But he decided to stop because the sale is difficult, he tried to find a new job. We have pursued debt. He started getting angry. Everything I did was wrong. He said **I was just a burden**; he said **I am a useless wife**. Once, he slapped me when I did not cook, because there were no ingredients to cook; while maybe he was hungry "... (P2)*

"Our business is selling clothes, but in the last few years, it did not work. I asked him to find a new job. He is angry, does not want to, and survives. Until we are finally stuck in debt. If you're going to be a useful wife, he told me to help him solve the problem, do not just pray. Since then, he often yelled at me. Almost every day, he cried, even cursed me. " (P7)

Apart from the economic conflict, the problem encountered was the husband's alleged infidelity. As stated by the following participants:

"I found him have a video call with a woman, who I know is a widow. I suspect this is what causes him never to touch me again. He has always brushed aside if I tried to get closer. Once I slept beside him, he pulled away. He said, do not pretend to feel that our relationship is all right. It is better to separate ".... (P4).

*"He still gives me my sexual needs. I feel it probably means that he has improved; in fact, it is not. **He said that he used his right and was lazy** if I asked him why he did not touch me. ... it's excruciating for me "... (P6)*

The conflicts that arise are prolonged because the husband and wife do not find a way to resolve them. Communication efforts could be better. Even husband and wife communication only occurs to discuss children. If it has touched the economic problems, the wife's suspicion ends in anger, harsh words, and beatings. As expressed by the following participants:

*"I tried to talk to my husband, suppressing the pain of his treatment. But, every time I ask, he sometimes answers casually, not even at all. **He mediated me and avoided**; I was not considered at all "(P5)*

"Every time I ask, he says" enough, "there's nothing we need to talk about, I'm already dizzy with all this, you just add to my mind getting heavier" ... (P8)

"When I asked, what is your relationship with that woman, he answered, it's up to you with your perception; I will not respond. It was harrowing for me ".... (P3)

2. **Physical and Psychologically Despair**

In this study, it was found that Minangkabau women who experienced violence by their husbands suffered psychologically. They suffer because they have no place to complain, neglect by husband, endure all their suffering, and try to hide it out of shame towards society and family.

Some participant statements:

"Sometimes, he doesn't come home when we fight; it keeps happening when he's angry. Then the neighbors began to ask me, why does my husband often doesn't come home? I am confused and feel pressured to answer. I could not possibly tell the truth and embarrass my husband. I said he had work outside the city. ".... (P3)

"I am afraid to tell what happened to my family because he is the husband I chose of my own accord. I was worried, my family blamed me back ".... (P5)

"I often cry over my fate, why did things turn out like this, what was my fault, I've tried to be a good wife according to her wishes, I even stopped working to comply with her will"

"I lost weight so much. I even felt that my face looked much older. I couldn't sleep, my heart hurt every time I thought about my husband's treatment, I wanted to scream, but I couldn't ".... (P9)

The things expressed by wives reflect their feelings of stress and suffering.

3. **Inability to make decisions**

In this study, it was found that the participants could not make decisions. They endure for long periods in these violent conditions. As explained by the following participants:

"At the beginning of my marriage, I work. Nevertheless, he asked me to stop. Because of obedience, I stopped working. I did not expect this to happen. I want to get out of my husband, but I am confused. Where do I have the money to support myself and the children? ... (P4)

"I really can't do it anymore. But where will I go? There's no way I'm going to my parents; they're too hard for their economy. I need much money for the kids. I'm willing to be hurt as long as the children can go to school and eat ".... (P6)

The participants are afraid to decide to end the violence they experience because they feel attached to their husbands, fearing their children will lose their father figures. As disclosed as follows:

"I think I have to survive. I feel we have long lived together, even if later divorced, which man would want to be a husband to a widow like me? ".... (P4)

"I want to go. But what about the kids? They still need a father figure. I can not imagine they will lose the father figure. Although, I know, he is not a good father ".... (P5)

Also, Minangkabau women are obligated to maintain the family's proper name. Divorce is not a good thing in the view of Minangkabau society. It tends to be regarded as a disgrace to women because women cannot maintain their marriage.

"I was born and raised in the Minangkabau culture. None of my family's descendants ever divorced her husband, whatever the reason. I do not want to give bad things to our big family. Divorce of husband and wife still bad for us ".... (P1)

"No one likes widows, even women. They think that women who are left behind by husbands or divorced are women who are not good. I'm not ready for that ".... (P3)

"From the beginning, I reminded the family always to keep the family together. Because we are from a good family, as a wife, I was asked to serve my husband still well, because if I am right, then my husband would be good. But that does not apply to me. But I do not dare to complain to the family. I'm afraid they're disappointed ".... (P5)

4. *Need External Supports*

Women who experience violence need external support. They often feel helpless and worry about getting out of the problems that bind them. A sound support system will help women become more vital and motivated to save themselves from further violent dangers.

"I am looking for legal aid agencies in this area. I'm coming. I tell them everything. I was given advice, coaching, and mediation. I ended up divorcing well. "... (P2)

"Legal aid agencies contacted my extended family; they mediated between my family and me, because I could not afford to be alone. Families understand it, and they even apologize for not knowing my condition "... (P9)

"When I was in a very bad state economically, I contacted my friend, I told him, about what I was going through. He raises funds to help me to be made into venture capital. I felt very fortunate at the time "... (P4)

Discussion

This study shows that violence against women in the household realm is the result of the endless conflict between husband and wife. The women involved as participants in this study were those who initially had a good family life. However, over time, conflicts began to occur within the family.

Participants could not clearly describe exactly when family problems occurred. They consider it natural that the intimacy between husband and wife is not like their initial marriage in their longstanding domestic life. The communication between husband and wife is formal and usually relates to the child's needs and conditions. They rarely communicate about each other's feelings and circumstances; almost all couples involved in domestic violence do not have time together. Intimate relationships between husbands and wives are also performed out of necessity and often not preceded by personal sentences. Women feel it is enough to spend time with children.

Conflicts also arise when there is a threatening incident, for example, suspicion of a partner's infidelity. Several participants said they tried to communicate and asked their husbands why their husbands showed changes in behavior, but the husbands did not respond. They were angry and did not answer and even shouted at their wives. Some husbands even accuse their wives of being boring and ask their wives not to interfere in their affairs. Husbands annoyed with their wives beat their wives by slapping, kicking, and pulling their hair. This incident was repeated throughout their lives.

Most of the women hid from their children, including their extended family, about what they experienced. Minangkabau women have a very high level of shame. Shame if they are found to have experienced violence by their husbands, ashamed when their husbands' pride is ignored, whom they sometimes marry because of their own choices (17, 18).

This study's results align with research in several other countries with different cultures from Minangkabau. A survey on multicultural families found a robust negative relationship between functional communication and violence in multicultural couples (8, 19, 20). It is said that husbands usually show a distracting communication style to their wives, exert pressure, and show superiority.

Poor communication between husband and wife, lack of desire to solve problems, and the absence of other parties to mediate are factors that cause violence to occur in women in this study. In Minangkabau culture, women should have a "Mamak" as a protector and a mediator for their nephews in resolving conflicts (21). "Mamak" are brothers of the mother (mamak family) or Minangkabau men in smaller tribal units, selected from their clan, formalized with a traditional ceremony to become "mamak clan." However, different living locations (because, on average, women live following their husbands) do not provide "mamak" opportunities to fulfill their mediation roles to the fullest. Thus, women are increasingly powerless to face problems and resolve family conflicts, even though they want it to happen.

In this research, it was also found that economic problems also trigger violence against women. Research in Kenya shows a trend similar to what was found in Minangkabau's study, that violence is also triggered by economic problems (22). In the economic structure of the family, Minangkabau women have an extraordinary position (16). They are the holder of the right to inherit their family's assets, which can be used as a family economy source. This culture has placed women in a powerful position. Even though most, if not all, Minangkabau people adhere to Islam, the rules regarding inheritance rights are different from what is stipulated in their religion (18). Islamic teachings rule that sons in the family will get an inheritance twice as large as their sisters. However, this is not the case with Minangkabau cultural practices. The Minangkabau community does not give any inheritance rights to their sons. Women only own inheritance rights. This culture is intended so that Minangkabau women have their financial strength.

However, this study found that even though they have inheritance rights to their family's assets, Minangkabau women do not necessarily have economic power independently (14, 16). Apart from the number of inherited assets that are sometimes small, it is also because there has been a shift in the family's economic resources, where the husband is the primary breadwinner. Thus, Minangkabau women depend entirely on their husbands' income, mainly if they do not work, either because they did not have a job since the beginning of the marriage or stopped working because of the husband's request wishes after marriage. Minangkabau women are required to obey all the orders of their husbands. Husbands with profitable careers and financial conditions sometimes ask their wives to stop working, even though their wives are professionals. For many women in Minangkabau, it is difficult for them to refuse a husband's request, so in the end, some of them reluctantly leave their jobs (17, 18). The women convinced themselves that what she decided based on her husband's claim was something she had to obey.

Initially, the household conditions went well; women could meet their families' needs through the income of their husbands (21). The problem arises when the husband experiences economic stability problems due to a backward business, reduced gain, and job loss. In this study, it was found that husbands started to abuse them when they had financial problems. Husbands begin to think and claim that their wives are a burden to them, unable to provide any support. At the same time, their families continue to have urgent economic needs for clothing, food, shelter, and children's education. The stress experienced by husbands results in violence against wives as a form of outlet for their failure to function as the primary breadwinner (10, 14). This is what is often regrettable for Minangkabau women. Most of the participants in this study regretted that they did not have an income. Those who used to have professional careers felt very depressed and sad because they did not think long and did not consider the risks if their husbands went bankrupt, as they are currently living.

Several studies on violence against women found that violence can be triggered by financial problems (9, 23). This happens when the family begins to experience problems with its primary income. When income is no longer sufficient for family needs, it makes the husband often angry and inflames the wife through rude attitude and words. The husband assumes that the wife is only a burden because she does not make money.

Revenue is one of the basic human needs, especially for the family—many need to be fulfilled, like food, clothing and shelter, and even lifestyle. The economic pressure caused by job loss or the withdrawal of a

business can lead to a family financial crisis. This will have an impact on the tense relationship between husband and wife. Ultimately, this sparks a conflict between spouses that can end in the presence of violence as a form of emotional overflow (24).

Women who often experience domestic violence are economically dependent on their husbands and have low education (25). Similarly, Das et al (2020) also reported that the predictors of violence factors against women are those from low-income or unemployed households (26).

Some women survive the violence they experience as many factors become their consideration. One is the economic problem and culture adopted (27). Independence in the economy and reluctance to talk about family conflicts with parents and other siblings cause Minangkabau women to be trapped in their disputes for a long time. Minangkabau women cannot make decisions to end the violence they experience for fear of the consequences of separating from their husbands. Worries about not being able to raise their children worry about being a disgrace to the extended family because they cannot maintain the integrity of the family, causing them to be too afraid to make decisions. Women are confused about how to deal with future conditions if they are alone.

The weak position of Minangkabau women today is no different from women from other cultures and countries. (23) researched rural women in Turkey who have a patriarchal system. They found that women, socially and economically, are very dependent on their husbands, and even in the patriarchal culture, there apply gender-based differences in treatment. Men can physically reprimand their wives as an excuse to discipline family members.

Minangkabau women who experience violence from their husbands have a significant psychological burden. Not infrequently, they have to face the questions their closest neighbors sometimes ask. The life of a husband and wife in Minangkabau binds them with a set of unwritten rules, where they have to live in the same house, sleep in the same room, and mingle with neighbors. Husbands who rarely return home, or return home late at night, are taboo and negative things for the Minangkabau people.

The Minangkabau community's social life is quite open, causing them to communicate with each other between neighbors. Questions will arise when a family or certain people "break" society's game rules, even if it is an internal family problem. The neighbors began to ask, "why does A's father rarely come home? Why do I often see him, Mr. B's coming home late at night???" These questions create inner pressure for women victims of violence by their husbands. They usually answer with a smile only or respond with other answers that do not raise suspicion from the neighbors towards their husbands; women will hide their suffering as much as possible. Minangkabau women are always taught to maintain their husbands' good name because "husbands are clothes for them, and they are clothes for their husbands (18)." The meaning is when the husband's disgrace spreads to the broader community, they also share their shame.

This study also found that women who experience violence by their husbands try to reduce social interaction between themselves and their surroundings; they avoid talking about their husbands and their family activities. These women will cry over their situation when alone, holding back their emotional turmoil and sadness in front of their children. They even lied when the children asked, "Why didn't you come home, Mom?", "Where did you sleep tonight, Mom?" "Why is daddy mean to Mom? Why did he hit Mom?" Usually, they choose not to tell their children the truth because they do not want them to hate their father. The mental pressures experienced by mothers often make it difficult for them to sleep, feel inferior in the social environment, do not want to talk about family problems and avoid intense social interactions. The woman cannot feel happiness, is confused about how to face life, and forces herself to stay healthy for the children's sake.

In Minangkabau culture, women are continually educated to be good wives for their husbands. They have minimum abilities as housewives, are patient and love their husbands and children, always put the interests of husbands and children first, and can do daily domestic work such as washing clothes and cooking meals for the family (10). Women are taught that no matter how high their education is or how good their work is, they are still wives who must serve their husbands because the husband is the family leader. They must meet their husband's needs for food, clothing, and sexuality. Minangkabau women are taught the norm that for women who have become a wife, their husbands' words are the highest thing they must obey. Parents and other family members cannot interfere in their household affairs unless asked to. Minangkabau women have indirectly absorbed their parents' teachings from generation to generation, namely that whatever conflicts between husband and wife should not be dissatisfied with other family members, let alone the wider community.

Not a single woman in the world hopes and can live in suffering for such a long time. Ultimately, they try to escape the painful thing they are going through, even though it is not easy. In this study, Minangkabau women chose to report events they experienced secretly to the police and several women's protection agencies run by private parties.

Assistance is provided by several counselors in these private institutions, where on average, the counselors are also people who have previously been victims of violence and have found ways to rise to build a better life. So it can be concluded that counselors are "former victims," and their quality of protection and assistance is not yet professional. They put forward their previous personal experiences. However, the investigation results show that they have also received training on protecting women victims of violence. With all the limitations of the existing system of protection for victims of violence, women victims of violence feel hope for them to get out of the complex problems of their lives. They feel that others understand their condition and are willing to help them. It causes women to think that they are not alone in the face of conflict.

Protection from these institutions connects women with their extended family. The counselor communicates with extended families about problems and the support given to their family members. The counselor explained that women victims of violence need help and protection from their families. Almost all family members accept their sisters' conditions well, take them back into their internal family environment, and sometimes even get financial assistance to improve their economic conditions.

A sound system supports and breaks the chain of the suffering of women who experience domestic violence (28). When they have the right view and the people around who empathize and care, this woman usually dares to end the violence they experienced immediately. Women victims of violence also need to be supported to be economically independent, so they will no longer depend on others (9, 29). Health assistance is an important thing that women need to be detached from the physical and mental disturbance due to the violence they experience. Therefore, the support system is essential in improving women's lives with violence (30, 31).

As part of the national health service system in Indonesia, nurses need to develop various efforts to reduce violence against women, including developing appropriate interventions for assisting and recovering physical and psychological trauma experienced by women with violence. Various programs can be developed and expanded to screen women at risk of experiencing violence and then cut the chain.

Conclusion

Matrilineal culture in the Minangkabau community has experienced a significant shift, the habit of migrating and living separately from the extended family after marriage. The dysfunction of inheritance as a source of family economy and the reduced function of controlling "mamak" over their nieces' personal life has shifted Minangkabau women's position, towards a "weaker position." It is exacerbated if women

lack financial strength, do not work, and only rely on their husband's income. These circumstances put Minangkabau women at the same risk as all other women who grew up in a multicultural society. It needs comprehensive efforts from all parties to suppress violence against women, starting with women themselves by developing themselves to increase autonomy and independence, and also establishing a system for protection and legal aid, and good health, and strengthening families and cultural systems that care and are sensitive as a medium of protection for women.

Based on the research findings, it is essential for efforts to increase women's understanding of their rights in the household. In addition, it is essential to instill the values of religious awareness for men, especially husbands, to understand the roles, functions, responsibilities, and procedures for associating with wives in the household. Thus, the things that trigger violence in Minangkabau can be significantly minimized. Addressing this issue requires comprehensive efforts. These include empowering women to increase their autonomy and resilience, establishing accessible legal protection and support systems, ensuring responsive health and social services, and revitalizing cultural and familial values that prioritize women's safety and dignity.

Author Contributions

Yanti Puspita **SARI**: Conceptualization, Methodology, Analysis, Data Curation, Writing-Original Draft Preparation, Validation, Final Review. Hermalinda **HERMAN**: Validation, Analysis, Writing-Review and Editing

ACKNOWLEDGEMENT

The authors appreciate the Woman Crisis Center (WCC) NP, P City, Indonesia, for facilitating communications, consultation, and early problem identification.

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