



Religious Perspectives and Attitudes towards Domestic Violence in Married Individuals: A Qualitative Study

Maryam Amir¹, Bareera Saeed² & Ayesha Younas³

¹Department of Humanities, COMSATS University Islamabad, Lahore Campus, Pakistan

²PhD, Department of Humanities, COMSATS University Islamabad, Lahore Campus, Pakistan,

Email: bareerasaeedwarraich@gmail.com

³Department of Humanities, COMSATS University Islamabad, Lahore Campus, Pakistan

ARTICLE INFO	ABSTRACT
Article History: Received: March 26, 2025 Revised: May 04, 2025 Accepted: May 13, 2025 Available Online: May 20, 2025	<i>The purpose of this study was to understand the role of religious perspectives and how they influenced the attitudes towards domestic violence in married individuals. Domestic violence is a very pervasive issue in Pakistan and there are many factors that influence an individual's attitude towards it, a main one being religion. This study employed a qualitative method to understand the nuanced ideas and opinions of individuals. A semi structured questionnaire was developed to conduct interviews. Convenience sampling was done to select 8 individuals who were married, four men and four women. The interviews were then transcribed and analyzed using thematic analysis which led to the discovery of 5 main themes, religious perspectives and teachings, nature of domestic violence, causes of domestic violence, social and cultural factors, and variations in attitudes towards domestic violence. The implications of this study will provide an understanding of the interplay of religion, culture, and domestic violence, giving way to a foundation in strategies to reduce this problem.</i>
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Corresponding Author: Bareera Saeed Email: bareerasaeedwarraich@gmail.com	



Introduction

In human psychology, there are many factors that influence our attitudes, especially religion. In a country where the main basis of its independence was the religion of Islam, the religious influences integrate deeply into its culture. Religious perspectives are one of the integral parts of the lives of all Muslims, they direct their behavior as well as their attitudes. (Kressel, 2024). The influence of religion has often been affected by the social and cultural norms of the country, and Pakistan is no exception. The effect of the patriarchal system of this country has often found its way into religious teachings, altering the perspectives of people in both a negative and positive way. (Kaufman, 2023) The interpretation of religious teachings has been seen to provide both justifications towards domestic violence and the 'superior' role of men in society, while others

have provided knowledge regarding that violence in any form goes against the religion's core teachings (Sheldon, 2021). The understanding of these religious teachings and how we can intervene to fix any maladaptive ones is crucial for the betterment of our society, as it will help us prevent cases of domestic violence as well as help provide help for victims who are often deterred due to the perceptions of society (Mehmedović, 2023). Therefore, this study aims to understand religious perspectives and attitudes towards domestic violence in married individuals.

What is Domestic Violence?

Domestic violence refers to a pattern of abusive behavior happening in intimate relationships, and in which one partner tries to get or maintain power and control over the other. Abuse may take various forms, which include physical, psychological, sexual, and economic violence. Domestic violence is a threat or actualization of physical, psychological and/or 2 emotional violence: hence, any type of physical force against another person with a view to inflicting some form of harm or for exercising power and control. Domestic violence is a pattern of abuse that covers not only overt physical acts but also subtle coercive behaviors that undermine the autonomy and well-being of a victim (Flury et al., 2010)

Domestic violence is very pervasive in Pakistani society, because its roots are deep down in the cultural norms and social structures. According to Pakistan Demographic and Health Survey 2017-18, a total of 28 percent women aged 15-49 have faced physical violence; while 6 percent experienced sexual violence. Domestic violence is more common among ever-married women; 34% of the ever-married women reported spousal physical, sexual, or emotional abuse. (UNFPA, 2020). Despite the high prevalence of domestic violence, many women in Pakistan do not seek help or report their experiences. The survey also discovered that 56% of women who have experienced physical or sexual violence have not sought help or talked to anyone about the abuse. This silence is often due to sociocultural barriers, economic dependency, lack of information, and limited accessibility to support systems such as healthcare and psycho-social services.

Religious Perspectives and Attitudes towards Domestic Violence

Religion plays a very complex role in shaping attitudes and practices toward domestic violence in Pakistan. On one hand, Islam, which is the major religion practiced in Pakistan, strictly forbids violence against women, but cultural interpretations and misuse of religious teachings contribute to the perpetuation of domestic abuse. Islam teaches mutual respect and kindness between spouses. The Quran says, *"Your wives are a garment for you, and you are a garment for them"* (2:187), thus teaching the concept of mutual protection and care. Prophet Muhammad is quoted as saying, "None but a noble man treats women in an honorable manner. And none but a dishonorable man treats women disgracefully". Such teachings are clear about respecting and not being violent towards spouses. Despite these prohibitions, misinterpretation of religious texts is used to justify domestic violence. Cultural norms such as 'ghairat' (honor) and 'izzat' (respect) are sometimes invoked to rationalize violence against women who are perceived to have transgressed social norms. The power imbalance perpetuated by the patriarchy also causes people to not be able to differentiate between actual religious teachings and those teachings that have been altered due to cultural interpretations.

Rationale

Domestic violence is a highly prevalent issue in Pakistan, and the attitudes of people towards it directly affect how victims are treated, whether they seek help, and the kind of support systems available to them. The study lies in its investigation of how married individuals reconcile religious beliefs with perspectives on domestic violence, recognizing the complex interplay between faith

and cultural practices in a patriarchal context. Qualitative research seeks to gain qualitative insights into how religiosity may both perpetuate and challenge the norm around domestic violence, filling an already significant gap in literature. The results from this study can help guide culture and religion-sensitive interventions as well as policies toward initiating action for a better understanding about religious messages that can be employed towards promotion of equality and discouraging violence justifications in married Pakistani relationships. Lastly, it unravels the complicated relationship between religious perspectives and attitudes toward domestic violence and gives the understanding and practical application that can be used in fighting this widespread problem in Pakistani society.

Research Questions

1. How do religious beliefs influence attitudes toward domestic violence among married people in Pakistan?
2. How do married people in Pakistan understand religious teachings about marital relationships?
3. How do religious perspectives influence married people's justification or condemnation of domestic violence cases.

Methodology

Sample

In this study, a non-probability sampling technique was used in which the researcher approached the participants using a convenience sampling technique by selecting those who were willing to participate. Data was collected from 8 individuals, all of whom described themselves as practicing Muslims and therefore could give their perspectives in the Pakistani culture. The sample comprised of 8 individuals, 4 women and each to see the gender differences.

Table 1: Individual Features of the study participants. (N=8)

No.	Name	Age	Gender	Academic Qualification	Socioeconomic Status	Religious	Interview Duration
1	M.B	28	Male	Bachelors	Middle	Yes	15
2	M.S	26	Male	Masters	Upper	Yes	21
3	M.K	40	Male	Bachelors	Middle	Yes	25
4	K.B	32	Male	Doctorate	Upper	Yes	20
5	Z.A	28	Female	Bachelors	Middle	Yes	30
6	I.A	28	Female	Masters	Middle	Yes	28
7	S.M	25	Female	Bachelors	Middle	Yes	34
8	K.F	33	Female	Bachelors	Middle	Yes	25

Instrument and Procedure

The data was collected from individuals with 8 individuals. The questions were regarding the importance of religious beliefs and opinions regarding domestic violence cases and were open-ended in nature to ensure that a very extensive and broad overview of the topic could be attained. The importance of open-ended questions is the fact that they do not restrict the participants responses the participant is allowed to explore the options and they are not confined by simple yes or no questions and the participants are allowed to who ask questions or have a complete discussion which gives a nuanced perspectives they are free to recall experience person believes opinions what they believed to be right and wrong.

Analysis and Results

The transcribed information gathered through the interviews was subjected to interpretative thematic analysis (T.A), because T.A worked through the transcripts generated from the semi-structured interviews. A thematic analysis, qualitative methodology highly known for its flexibility and efficiency in analyzing complex phenomena, such as religiosity and attitudes toward domestic violence. It is followed by the six steps developed by Braun and Clarke: it started with data familiarization where researchers become familiarized with the information through reading and taking notes multiple times. These were initial coding, theme searching, reviewing themes, defining and naming of themes, and lastly producing the report.

Table 2: Qualitative Analysis of religious perspectives and attitudes towards domestic violence

Superordinate Theme	Subordinate Theme	Keywords	Translation
Religious Teachings and Perspectives	I live my life according to what Islam has instructed... I carry both worldly and religious responsibilities together.	دنیا اور دین کو ساتھ لے کر چلتی ہوں جو اسلام نے کہا ہے اس کے مطابق اپنی زندگی گزارتی ہوں (S.M) (i7, p1, l2)	
	...Religion teaches us everything — how we should speak, how we should live — all the matters, all the ethics, they all come from religion.	ہر چیز میں ہمیں مذہب سکھاتا ہے کس طرح بات کرنی چاہیے کس طرح رہنا چاہیے جو بھی معاملات ہیں ایتھکس سارے جو آتے ہیں وہ مذہب میں ہی آتے ہیں کرتا ہے..... (M.S) (i2, p1, l6)	
	...that I give respect and equality to my partner... like we are each other's garments, so we protect each other just as we would protect our own belongings...	کہ میں اپنے پارٹنر کو رسپیکٹ دوں ایکوٹی دوں ایک دوسرے کا لباس ہوتے ہیں تو آپ اپنی چیزوں کے جیسی حفاظت کرتے ہیں (Z.A) (i5, p2, l1)	
	Religion gives equal rights. A husband has rights over his wife, and the wife has rights	 مذہب تو برابری کے حقوق دیتا ہے اور بیوی پہ میاں کے حقوق ہیں میاں پہ بیوی (K.B) (i4, p2, l7)	
		اسلام اتنا خوبصورت بے مذہب اس میں تو اتنا اچھا ہے کہ جتنا زیادہ انسان کلوز ہوتا ہے نا اتنا زیادہ ایک دوسرے سے پیار ہوتا(K.F)(i8, p2,	

	over her husband... Islam is so beautiful — the religion is so good that the closer a person gets [to it], the more love there is between people... This should not happen — neither did our Prophet do it, nor did he tell us to — nor is there any command from Allah for it. One should treat others properly... ...Islam is strictly against this — for example, no one has the right to raise a hand on a woman. Islam teaches people to live with love and affection towards one another...	18) نہیں ہونا چاہیے نا نہ ہمارے نبی نے کیا ہے نہ سے کہہ رہا ہے نہ اللہ کا کہیں پہ حکم ہے اس کو اچھے طریقے سے ٹریٹ (M.S) (i2, p2, 17) اسلام اس کے بہت زیادہ خلاف ہے جیسے کہ آپ دیکھیں کہ ایک اورت پہ کوئی ہاتھ نہیں اٹھا سکتا اور اسلام تو انسانوں کو ایک دوسرے کے ساتھ بہت پیار اور محبت کے ساتھ رہنا بتاتا ہے (S.M) (i7, p3, 15)	
Nature of domestic Violence	Physical and emotional abuse	 گالی گلوچ کرے یا تھپڑ مارے یا دھکے مار کے گھر سے نکال (S.M) (i7, p1, 112) غلط الفاظ استعمال کریں اس کو ڈیگریٹ (Z.A) (i5, p2, 115) جو ایک آپ کی بیوی ہے تو آپ ان کو پروپر رائٹس نہیں دیتے جو ان کے رائٹس ہیں ان کی ضروریات کا خیال نہیں رکھتے یا ان پہ کوئی جسمانی تشدد کرتے (M.K) (i3, p1, 118)	...using abusive language, slapping, or pushing someone out of the house... ...using inappropriate words to degrade her... when she is your wife and you don't give her proper rights — the rights she deserves — don't take care of her needs, or you subject her

Social and cultural factors	Influence of in-laws and family Power imbalance in relationships Disparity between religious teachings and practice	 سسرال کی پولیٹکس ہوتی ہے خاص طور پہ جو شوہر کی امی کی باتیں ہیں جو ایک شادی میں انٹرفیئر کرتی ہیں وہ بھی ایک وجہ بن سکتی ہے..... (S.M) (i7, p2, 114) ہماری سوسائٹی میں مرد کو کمانے والا سمجھا جاتا ہے اور اسلام میں بھی مرد ذمہ دار بنایا گیا ہے، لیکن بعض اوقات وہ اس بات کو استعمال کر کے آپ کو کنٹرول کرنے کی کوشش کرتے ہیں یا یہ سمجھتے ہیں کہ وہ آپ سے بہت زیادہ برتر ہیں..... (Z.A) (i5, p3, 19) سوسائٹی نے ایک اپنا جو ہے اسلام بنایا ہوا ہے الگ چیز ہے اسلام کا انہوں نے بدل دیا ہے مطلب خود سے انہوں نے ایک ریلیجن بنا لیا (I.A) (i6, p2, 110)	to physical violence... ...in-laws' politics, especially the husband's mother interfering in the marriage, that too can become a reason [for problems]... In our society, men are considered the breadwinners, and Islam also places responsibility on men, but sometimes they use this to try and control you or think they are far superior to you... ...Society has made its own version of Islam... it's something else entirely — they've changed it, meaning they've created a religion of their own...
Causes of Domestic Violence	Financial issues Interpersonal and Educational factors	 آدمی اپنی جاب سے لے کے ٹینشن میں ہے تو وہ گھر کے غصہ نکالتا ہے..... یہ بھی وجہ ہو سکتی ہے کہ کوئی انڈرسٹینڈنگ یا ٹرسٹ ایشوز اگے ہوں جیسے کہ شک کرنا یا کوئی ایسی بات..... (S.M)(i7,p2,19) مہنگائی کی وجہ سے پریشان ہوتا..... (M.K) (i3, p3, 12) جن کو نہیں ہے ایجوکیشن نہیں ہے وہ کیا کرتے ہیں چھوٹی چھوٹی بات کا ایشو بناتے ہیں اپنی عورتوں کا تشدد کرتے ہیں	...a man is stressed from his job, so he comes home and directs his anger... this could also be a reason, like if there are understanding or trust issues — for example, suspicion or similar things... ...being worried because of inflation... those who are uneducated — what they do is make issues out of small things and

		موسٹلی علاقے ہوتے ہیں وہاں پر فمیلی کو آن کو پڑھنے دیا جاتا ہے ان کا تشدد کیا جاتا۔ (M.A) (i1, p3, l6) میرے خیال میں تو اگر آپ ایک ایجوکیٹڈ انسان ہیں تو کسی حال میں آپ کسی کے اوپر کوئی ہاتھ نہیں اٹھائیں گے نہ ہی کوئی اور قسم کا تشدد۔ (K.B)(i4, p4, l5)	physically abuse their women... mostly in areas where families don't let women get an education — they are subjected to violence... I believe that if you're an educated person, then under no circumstances would you raise a hand on someone, or commit any other form of abuse...
Variations In Attitudes	Normalizaton and rationalization of Domestic Violence	جہاں تک مجھے لگتا ہے کہ آخری سٹیج پہ جا کے ان سارے معاملات سے آپ پہلے ان کو سمجھائیں اگر وہ نہیں سمجھتے تو پھر آپ بستر دور کریں اس طرح کا حکم بے بستر دور کے بعد اس کو واپس بھیج دیں اپنے.....تو پھر ہے کہ شاید مار سکتے ہیں آپ ہلکا پھلکا..... (M.S)(i1, p4, l13) دونوں طرف سے غلطی ہوتی ہے ضروری نہیں ہے کہ ایک طرف سے ہو کوئی نہ کوئی معاملات چل رہے ہوتے ہی..... (M.K)(i3, p3, l17) دیکھو، ہماری سوسائٹی میں عورت کو ہمیشہ یہی سکھایا جاتا ہے کہ اسے ہر حال میں برداشت کرنا چاہیے، اور یہ بھی کہ طلاق سے بچوں پر برا اثر پڑے گا، اس لیے جتنا ہو سکے مسئلے کو حل کرنے کی کوشش کریں۔ لیکن اگر پھر بھی بات نہیں بنتی، تو الگ ہونا ٹھیک ہے، اسلام اس کی اجازت دیتا ہے..... (S.M)(i7, p4, l7)	As far as I think, when things reach the final stage, you should first try to make the other person understand. If they still don't, then separate beds — this is a command — and then send them back to their bed... only then perhaps you can lightly hit... Mistakes happen from both sides — it's not always one-sided. There are always some underlying issues going on... ...Look, in our society, women are always taught that they must endure everything no matter what. And also that divorce will negatively affect the children — so as much as possible, try to resolve the issues. But if it still doesn't work out, then separation is okay; Islam allows it...

Discussion

The aim of this study was to understand the role of religious perspectives and how it influences the attitudes of married individuals. As a result of thematic analysis (T.A), five main themes emerged. They were religious perspectives and teachings, nature of domestic violence, causes of domestic violence, and the variations of attitudes.

Religious Teachings and Perspectives

The first superordinate theme, religious perspectives and teachings, explains the importance of religion and what it stands for in cases of domestic violence. It serves as a core foundation of how people interpret religious teachings and how it influences their perspectives. This theme incorporates religious doctrines and principles based on teachings provided by religion. The participants explained the importance of these religious teachings in not only their life, but also in their marriage. It provides a multifaceted lens with which to view how a person internalizes, understands, and makes sense of marital dynamics through which the subordinate themes were discovered: Importance of Religious Teachings, Mutual Obligations of Spouses, and Importance of Love and Kindness.

Respondents frequently mentioned scriptural passages and religious practices as their first sources for guidance in determining appropriate spousal behavior such as quoting the Quranic verse,

‘Mian biwi aik doosray ke libaas hain’.

Such perspectives highlight the role of religion in promoting fairness and collaboration. Most participants emphasized that religious teachings act as a moral compass, discouraging acts of violence and promoting harmony within the family. For instance, one participant highlighted, “Our religion clearly teaches us to respect and honor our spouse. Violence has no place in a marriage.” They also explained that religion is the same thing as *‘insaniyat’* or humanity meaning that Islam promotes peace and kindness not only between spouses but with any individuals. This sentiment underscores how religious values serve as a deterrent to domestic violence by prescribing mutual respect. (Dirampentan, 2023) Religious teachings were often mentioned as a resource for conflict resolution. Participants described seeking guidance from religious scripture to navigate disputes, such as the saying of the Prophets regarding controlling your anger. This aligns with the belief that faith-based solutions foster reconciliation and peace. One of the pervasive themes in religious thinking is focused on mutual responsibilities or mutual obligations of a spouse couple. The subsidiary theme tracks how religion influences marital role and expectations. Many participants asserted that their religious beliefs emphasize equality and reciprocity between spouses (Kimani, 2024). Participants frequently referenced love and kindness as central tenets in their faith. Such views reinforce the notion that emotional intimacy and empathy are integral to a successful marriage. Love and compassion were often said to be antidotes to violence.

Nature of Domestic Violence

The nature of domestic violence varies, especially in a culture like Pakistan where physical violence may be given some importance than the torture and distress of emotional. The subordinate theme that was discovered states exactly the prevalence of both physical and emotional violence. Physical violence emerged as a dominant form of abuse reported by participants, with tangible harm and an important impact on victims' sense of safety and well-being. Many participants reported real life experiences witnessing this sort of abuse in their family or with their neighbors. Emotional violence is often overlooked in our society, yet it is the most pervasive form of emotional violence. This research found that participants considered the use of foul language,

degrading, yelling etc. to be contributors towards emotional abuse. Another aspect that was common among the participants was that lack of rights was one of the main aspects of emotional violence. The use of religious teachings was also used in this as they explained that a man who does not fulfill the rights of their wife, or doesn't allow them freedom in any aspect, is going against the teachings of Islam (Tonkinson, 2023).

Social and Cultural Factors

The third superordinate that emerged was the social and cultural factors of domestic violence. The role of cultural and social factors is highly evident in our society. Participants often reflected on how other external forces coming from their family and society impacted the marital lives of participants. A common worry was about the interference by in-laws, more so on personal matters. Participants cited that such intrusion often led to a form of instability in the relationship, resulting in conflicts among spouses. This often manifested in terms of open bias, whereby in-laws favored one spouse, in most cases the husband, further disempowering the wife. The lack of support a woman gets from her maternal family also proves to be another obstacle in a victim's life which prevents her from leaving the abusive partner. It is often seen that when a woman gets married, she is the responsibility of her husband and thus gets no support is given to her.(Galindo-Silva & 50 Tchuente, 2023) From a wider societal standpoint, participants observed the limitations imposed by cultural expectations. Social norms frequently dictated that victims should remain silent regarding domestic violence to preserve the family's reputation. The apprehension of stigmatization or social ostracism prevented numerous individuals from pursuing external assistance. Participants underscored the omnipresent influence of power imbalances in influencing marital dynamics and perpetuating domestic violence. The power imbalance was talked about coming from both the husband as well as the in-laws, they explained that the traditional gender norms further amplified these inequalities.

Societal standards required men to take authority roles and women to merely accept and support without asking questions. This cultural conditioning, which is deeply ingrained in early socialization, has helped normalize male dominance in relationships. Even though several participants claimed familiarity with core values, such as love, respect, and mutual care-what their religion preaches-the participants reported that in most cases, these were outweighed by cultural ways that focused on control and power. The dissonance made the participants raise questions about how religious tenets can be manipulated or even ignored to justify maltreatment. A key theme that has been brought up is in the way religious texts can be misconstrued when it comes to issues concerning obedience and submission. Interviewees indicated that selective readings of religious doctrine often served to justify abusive behaviors in some instances. This distorted the morality of abuse as it isolated and left the victim powerless.

Causes of Domestic Violence

The next superordinate theme was the causes of domestic violence. Financial and anger issues are one of the main factors of domestic violence dynamics, which generally increases its occurrence. According to the Family Stress Model, financial pressure can further increase the tensions in any relationship, which in turn contributes to psychological distress and marital conflicts (Conger et al., 2010). It may escalate pre-existing anger management difficulties because people find it tough to handle the economic strain and frustration. The difficulty is compounded with poor control over anger as the eruptions often become violence, acting as a language for exercising dominance or a means to express frustration. These related factors can be intervened in, such as providing financial literacy education or anger management counseling, to lower intimate partner violence rates (Capaldi et al., 2012). The second subordinate theme is educational and interpersonal factors.

Participants also mentioned that illiteracy often came in tandem with rigid conformity to traditional, patriarchal sentiments that normalized or enabled abuse. Those who had low literacy levels were more prone to adopting such damaging cultural prescriptions, which consequently sustained patterns of abuse. This is because participants felt a stronger need for awareness and an understanding of how these same beliefs could negatively affect married lives. The lack of education was more than an attitude issue and, instead, appeared in practice in the form of several impediments. Many interviewees stated that victims often did not know their legal rights or the availability of aid mechanisms. This ignorance made them helpless and unable to look for help properly, which enhanced their vulnerability even more.

Trust issues and misunderstandings are significant contributors to domestic violence, as they set up a constant conflict or insecurity environment in relationships coupled with emotional strain. Often, once trust is broken or undermined, people are likely to misinterpret some of the actions of the partner and end up manifesting jealousy, suspicion, or anxiety. These feelings can cause individuals to overreact, falsely accuse their partners, or become controlling, and can escalate to verbal or physical abuse. Misunderstandings, either due to bad communication or assumptions, lead to cycles of conflict that increase the risk of violence (Fillipovic, 2018; Asghar & Mumtaz, 2024).

Variations in Attitudes

The final superordinate theme reflects the very complex spectrum of beliefs and perceptions surrounding domestic violence, indicating the way cultural, social, and personal factors shape individual attitudes. A subordinate theme that emerges is normalization and rationalization of DV, which illustrates the way societal and religious narratives often legitimize or trivialize abuse. Many participants rationalize DV by misinterpreting religious values or cultural norms, thus viewing it as a justified response to disobedience or marital discord. Such rationalization fosters acceptance and thus perpetuates cycles of abuse by portraying it as a natural or deserved consequence rather than a severe moral and legal violation. Such attitudes tend to reaffirm victim-blaming, and reduce accountability of offenders, hence calling for the need for interventions that contest and deconstruct such problematic justifications in both religious and social discourses. Other participants also talked about women having to endure to save face or the future of their kids due to the stigma of divorce (Meyer, 2015)

Limitations

- i. Attitudes towards domestic violence, as well as interpretation of religious teachings, are largely affected by cultural influences. Therefore, the study might not successfully remove cultural effects from religious factors, causing overlapping interpretation of findings.
- ii. Variation among a religion (such as denominations, sects, or local practice) might be too generalized, reducing specificity in findings
- iii. The respondents could have been apprehensive about presenting an unpopular or honest opinion on the issue of domestic violence in order not to offend or face retaliation.
- iv. Underreporting would come by since the sensitive nature of the topic is brought, hence some views or experiences not being brought on board in case they experience domestic violence firsthand.
- v. Focus on religious perspectives might downplay important factors affecting attitude such as education level, economic status, and the exposure to violence in families.
- vi. It focused on married people alone and did not include other age groups that would contribute towards relevant information such as the unmarried, divorced, or clergy.

Implications

The present study contributes to this emerging literature on the complex interplay between religion and attitudes toward domestic violence, highlighting the ways in which religious understanding can influence attitudes, both individual and collective manners. The findings can help build an understanding of the theories that explore the relationship between sociocultural norms and religious teachings in trying to understand the differences based on gender and religious affiliation, aiding in developing culturally sensitive interventions and awareness campaigns targeting religious communities to eliminate domestic violence. Religious leaders and counselors could use the study to give their teachings and interventions a lead in aspects of their religious faith that advocate for equity and condemn violence. This study can be used as a basis for policymakers implementing regulations or initiatives that embrace the values of religious communities but actively address domestic violence. Educational institutions, especially those offering programs in psychology, sociology, or religious studies, can include such findings in their curricula to prepare students with the knowledge of the interplay between religion and societal issues.

Conclusion

The main purpose of the research was to explore how individuals perceived domestic violence and their religious point of view towards it. The findings suggest that in the context of attitudes related to domestic violence, religion, generally perceived as a moral compass, plays a dual role. Although the more significant portion of the respondents pointed to the protective and ethical dimensions that their religion, based on respect, love, and harmony for marital relationships, gives to them, there are instances in which religious doctrine or cultural views are evoked to explain or excuse abusive behavior. Often specific misinterpreted or misapplied religious doctrines sustained gender disparities, bolstering patriarchal standards that legitimize dominance and aggression towards women. This research places much significance on the necessity to engage in spreading awareness about misinterpreted religious texts that often lead to the justification of violence. Furthermore, it highlights the fact that religion itself and cultural interpretations of religion are two very different things. Cultural interpretations and due to personal bias and societal influences may not accurately reflect the core principles of religion. Faith-based interventions can be very important to the process of deconstructing cultural and traditional excuses for abuse and promoting a sense of collective responsibility for human rights within religious contexts. It is essential to realize that religion can be both a factor contributing to domestic violence and a great motivator for social change as part of the comprehensive approach to domestic violence.

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