

# THE EFFECT OF ZIKR TO REDUCE UNWANTED SEXUAL FANTASIES IN SEXUAL ABUSE VICTIM

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**Abstract-** This research aimed to show the effect of *dzikr* to reducing unwanted sexual fantasies in woman who experienced child sexual abused. *Dzikr* is an islamic ritual by reciting sentences which are related to exalted of God. *Dzikr* recited qualitatively meant the recitation done by deep comprehension and total acceptance to the God. *Dzikr* as a combative behavior while the unwanted sexual fantasies was emerging both thought and acts.

The sample of the research was a woman who experienced sexual abuse in childhood. The research used experimental i.e Small *N* design with *ABA* approach. The baseline phase recorded based on self report of fantasy log sheet. The result show there was significant contribution of *Dzikr* to reduce unwanted sexual fantasies both duration and frequency.

**Keyword:** *Dzikr, sexual fantasies, sexual abused*

## I. INTRODUCTION

Today a lot of sexual abuse cases are found in children. The majority of cases of sexual violence experienced by women. Actors sexual violence not recognize age, status, rank, education and occupation (Subarjono, 1998). Victims of sexual assault on children since 1999-2002 in 7 major cities in Indonesia found as many as 3,969 cases with details of 65.8%, 19.6% physical abuse, emotional abuse, and 6.3% other 8.3% of cases (Solihin, 2004). In 2010 Indonesian child protection commission get a lot of complaints of 171 cases. Cases that go as much as 67.8% of cases related to the violence.

Based on incoming data 45.7% (53 cases) were cases of sexual violence. This number continues to increase every year based on the commission's report on child protection (KPAI) fourth quarter of 2013 to the president of the republic of Indonesia said in 2012 there were 1051 children are victims of violence, sexual violence was 436 cases (41.48%). In 2013, there were 15 children per month as perpetrators of sexual violence in conflict with the law. In addition, also reported an increase in the number of child sexual abuse perpetrators of 162 cases (15.52%) in 2010 to 237 cases (22, 77%) in 2013. In 2012 the number of children who are victims of sexual violence there are 256 people. In 2013 the number increased to 378 people. The majority of sexual assault victims are boys with a ratio percentage of 60 per cent of boys and 40 percent girls.

In a study conducted by the United Nations (UN) in 21 countries found that 7-36% of women and 3-29% of male sexual abuse during childhood, the level of violence experienced by girls 1,5-3 times higher than boys and most of the violence occurs family environment (UN, 2012). The offender profiles in almost all cases the same, ie, those closest to the child. Perpetrators is a school teacher, a tutor, a

personal driver, the biological father, stepfather, and neighbors.

Cases of child sexual abuse are very concern and dangerous, child sexual abuse not only affects the life of a child when he experienced it but it can also be toxic to adult life (Langberg, 2008) because of sexual assault cases in children can cause psychological trauma that is long enough (Butcher, Mineka & Hooley, 2010). Sexual violence on the child's emotional state can also damage and trauma severe enough (Miner, fliter & Robinson, 2006). Negative impact arising from the sexual assault cases, such as mental disorders as adults (Katerdhal, Burg & Kellogg, 2005), Posttraumatic Stress Disorder (McDonagh et al, 2010), have a high risk of suicide (Oates, 2004), depression, anxious, have low self-esteem (Leonard, Iversion, & Follete, 2008), at the age of teenage pregnancy and sexual problems (Noll et al, 2003), and has the risk of sexual behavior (Cing-Mars, Wright, Cyr, & McDuff, 2003). In a study explaining that sexual trauma in childhood can lead to early sexual fantasies than women who did not experience sexual violence in their childhood. Sexual fantasies in adult women survivors of sexual violence is a reflection of past sexual experiences were negative (Finkelhor & Browne, 1985).

Based on in-depth interviews relating to victims of sexual violence in childhood participants feel excessive sexual fantasies in adulthood today. Fantasy that appeared in his mind without wants. The participant will be very easily aroused when the participant is looking at the pictures or sex-related stimuli, such as pictures of women using short skirts, men who do not wear or when to see firsthand the stimulus. Participant to feel very uncomfortable with this condition, the participant was very scared if what he experienced is not acceptable in our society because society in general is still very unfamiliar with the issues related to sexuality. So this raises the impact of adverse effects to the participant, because the participant will develop the attitude of inferiority and may withdraw from the social environment. In 1993, Kendall-tackett, Williams, and Finkelhor (cited in Santrock, 2004) found that the greatest impact will continue into the adult life is the fear and low self-esteem.

Moreover this will be a burden for the participant who lives in a religious environment. Participant also understand what she did was not allowed in her religion and it depressed her. So in this case need to be solve to help victims of sexual violence, especially in the context of Indonesia. Indonesia is a country that upholds the values of religiosity even Indonesia is the largest Muslim-majority country in the world and need an appropriate therapy with Indonesian cultural context.

## II. Method

### A. Participant

Participant in this study was a 21-year-old woman who had experienced childhood sexual abused at the age of 10 years. The woman experienced sexual abused 2 times during childhood

### B. Instrument

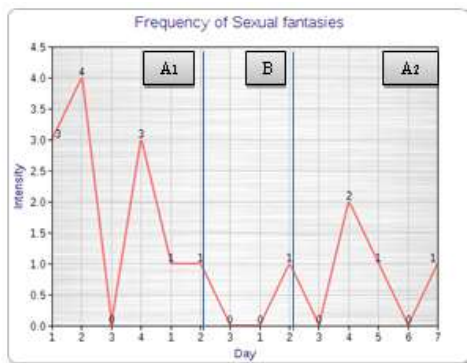
Participant given a log sheet. Participant was asked to write one frequently occurring sexual fantasy in as much detail as possible both intensity and duration. Participant also asked to write what she was thought and felt during the fantasies emergence. Researchers also conducted interviews to explore the experience of childhood sexual abused of the woman.

### C. Procedure

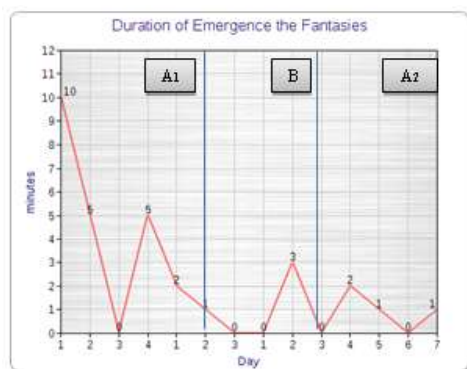
The method used in this research is an experimental, with a small N design approach. Small N design are used to observe directly the effects of the independent variables (Zikr) in giving effect to the unwanted sexual fantasies. A small N experiment could be conducted in the which the progress of one or a few patient could be studied intensively (Myers & Hansen, 2001)

The small N eksperiment in this research used an ABA design. ABA refers to the order of conditions of the experiment: A (the baseline condition) comes first, followed by B (the experimental/treatment condition). Finally, we return to the baseline condition (A) to verify that the change in behavior is linked to the independent variable (Myers & Hansen, 2001). Baseline phase (pretreatment) conducted for 4 days, then the treatment phase for 3 days and the baseline phase (post treatment) for 1 week.

## III. Result



**Fig. 1. Chart above shows that the frequency of unwanted sexual fantasies was reduced during the treatment phase followed the baseline phase (A2)**



**Fig. 2. in term of duration, the chart shows that the duration of exposure of unwanted sexual fantasies decreased significantly.**

## IV. Discussion

Shulman & Horne (2006) the experience of being sexually abused during one's early development or prior to one's sexual maturation may have an impact on the sexual fantasy life of abuse survivor. Some women who have been sexually victimized report unwanted sexual fantasies (akin to flashbacks associated with other types of trauma) reminiscent of their original abuse, sometimes including recall of the physical and psychoogical pain involved (Maltz as cited on Strassberg & Lockerd, 1998). In this research, participant experienced unwanted sexual fantasies with duration and high intensity, it makes the participant feel annoyed for not being able and difficult to control the fantasies which makes very easily aroused sexually. Finkelhor and Browne (Gold, 1999) states that sexually abused children may become preoccupied with sex, engage in precocious sexual acts, and as adults develop sexual dysfunctions, flashbacks and phobic reactions to intimacy. The sexual fantasies emerge in her mind and become more excessive when the participant hear stories relating to sexual activity or view pictures contain images of sexual indication that most people do not become those stories and pictures as a source of sexual stimulation. It was suggested that the sexual fantasies may reflect the sexualizing effect of childhood sexual experiences and that fantasies of the abusive experience may become intrusive.

For instance, intrusive thoughts, as part of a constellation of post-traumatic stress disoreder symptomology, are often experienced among childhood sexual abuse survivor (American Psychiatric Association, 1994; Briggs & Joyce, 1997). The potential complexity in the experience of forceful sexual fantasies is exemplified by the fact that women who survived sexual abuse may feel sexually aroused by intrusive sexual thought (Byers, Purdon & Clark, 1998)

Inability to control the thoughts that contains sexual fantasies, it makes the participant do some self-stimulating to the sex organ by way of genital contact. Beitchman; Browne & Finklehor; Fergusson, Horwood & Lynskey (Shulman & Horne, 2006) adult woman with sexually abusive histories often become more sexually active and tend to be more sexually preoccupied than non abused adult women.

Unwanted sexual fantasies lead to guilty feeling on herself. The participant experience guilty feelings whenever having trouble to control her sexual fantasies. It makes the participant experienced fear in social interaction, especially intimate relationships with men. In addition, the participant also felt disgusted and often blame herself so, she felt worthless and do not deserve for the good partner. As Gold (1999) states that women with a childhood history of sexual abuse may suffer from low self-esteem or depression.

As a moslem, the participant was also covered by feelings of guilt related to religious norms and values. According to the participant's values, sexual fantasies that arise in the mind is regarded as unacceptable behavior that will keep him away from the love of his God.

Thus, it can be concluded that the sexual fantasies experienced by the participant is a pathology. Davidson (2006) states that a thing which causes personal distress (stress and a huge ordeal for people who experience it), and it is an unexpected response (unexpectedness) is something abnormal/pathological. So it needs to be handled.

Zikr is derived from the Arabic word that has meaning call and remembrance. Zikr is defined as all forms of the remembrance of Allah (Safaria & Saputra 2009). *Dzikr* is an

Islamic ritual by reciting sentences which are related to exalted of God. Zikr in this study was done qualitatively meant zikr was done through in-depth appreciation of the sentences of zikr such "Astaghfirullah (O Allah, forgive me please), Alhamdulillah (Praise be to Allah), Allahuakbar (Allah is the Greatest), Laailahailallah (There is no God but Allah)". As the meaning and power of the words begin to sink in, our heart filled with joy, longing with God and other spiritual feelings (Frager, 1999).

Zikr is a deepening process. It descends from the tongue to the heart, and from the heart to the soul (Frager, 1999). During zikr, consciousness of the object is directed to Allah, thus this transcendental meditation is mostly used as a way to bring ourselves closer to Allah or transcendently united with Allah Soliman & Mohamed (2013)

#### How does zikr could reduce unwanted sexual fantasies?

As Indonesian (approximately 88%) practice the Islamic faith, so researcher consider an appropriate therapy to fit the culture of the majority Muslim Indonesia especially the participant in this research has also done an Islamic faith. At first, participant got difficulty to control her fantasies and have no focus on the word of the Zikr, then the participant tried to do zikr repeatedly and understand the meaning of the zikr words deeply thus serenity appears and fantasies disappear gradually.

Zikr played in a transcendent realm that is truthful, high acceptance and resignation to the God (Purwanto, 2006). Individuals will gain hope and optimism, along with the emergence of the belief that only God is able to help her. Zikr will help the individual faces life's difficulties, because all people do surrender totally to the God, so it will bring new hopefulness and new optimism in the belief that God will bring help. Zikr with total surrender to the God will strengthen individual cognitive, affective and conative (Safaria & Saputra, 2009).

Zikr qualitatively essentially is practicing Individual's focus and attention. Individuals who practice zikr will be constantly focus his attention on the object of concentration i.e zikr words, so this focus inhibits the emergence of other thoughts. Zikr with full concentration will bring up the alpha wave which may occur in condition of the body relax (Wulff as cited Subandi, 1995)

Zikr physiologically will encourage the release of natural sedative substances in the brain called endogenous morphine or endorphins (Sheridan and Radmacker as cited Safaria & Saputra, 2009). These substances can stimulate endorphins by recite the zikr through deep focus thus some individuals feel a calm and peace after did the zikr. Zikr bring counterconditioning process that produces a relaxed state to fight tense conditions. The effect of counterconditioning is arise calmness to counter the tension through the activity of zikr (Safaria & Saputra, 2009)

#### V. Conclusion

Participant had difficulty to control her sexual fantasies which comes after the participant experienced sexually abused. Zikr qualitatively used as a way to reduce unwanted sexual fantasies through total focus, high acceptance and resignation to the God. The unwanted sexual fantasies decreased during and posttreatment both frequency and duration. Zikr considered as one way to cope with unwanted sexual fantasies adapted for a Muslim background

#### VI. Limitation of The Research

This research used Small N designs with only one sample. Design with the small sample might be better to observe the dynamics effect of Independent variable into the sample, but the finding in this research cannot be generalized widely due to the number of participant is not represent the population. In order to generalize this finding could be re-study with a larger sample. This study has limitations sample only for the Muslim religion, so as non-Muslims cannot be applied.

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