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Religious Coping and Post-traumatic Growth among Women Survivor of Intimate Partner Violence: A Literature Review

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Abstract: Intimate Partner Violence (IPV) refers to violence inflicted by partners that can result in traumatic consequences for the victim. IPV not only adversely affects both physical and mental health but could also enable individuals to achieve positive changes after trauma, a phenomenon recognized as Post Traumatic Growth (PTG). PTG is intricately linked with various factors, one noteworthy factor being coping strategies. Among these strategies, religious coping is a significant approach that individuals adopt when confronted with difficulties and challenges. This research seeks to conduct a literature review on studies related to understanding posttraumatic growth and examining the role of religious coping in the recovery process of individuals who have experienced IPV. The method of this research is based on the De Klerk & Pretorius (2019), which follows these steps: (1) selecting research topic, (2) finding relevant resources, (3) selecting key literature (4) data extraction (5) analyzing data, (6) presenting the findings, and (7) drawing conclusions. A total of 23 articles from 2014 to 2024 were eligible and analyzed to explore the relationship between PTG and religious coping among IPV survivors. Results of the present review suggest that religious coping is associated with PTG by transforming meaning in life, using faith and religious practices as a source of personal strength, and improving relationships with others. These aspects are aligned with the domains of PTG, namely changes in outlook on life, perception of self, and experience of relationships with others. This findings provides implications for practitioners to integrate religious coping strategies into the recovery process of IPV survivors to help them promote growth.

Key Words: Intimate partner violence; Posttraumatic growth; Religious coping

INTRODUCTION

Intimate Partner Violence (IPV) is a worldwide issue that can significantly endanger personal well-being. It encompasses actions within intimate relationships that result in physical and psychological harm, including aggressive behavior, forced sexual relations, psychological abuse, and controlling behavior perpetrated by current or past partners (WHO, 2021). While anyone can be affected by intimate partner violence, it is more common for women to experience it than men. WHO (2021) estimates that approximately 26% of women have experienced physical and/or sexual violence at least once in their lifetime by a current or past partner. In Indonesia, the 2021 National Survey on Women's Experiences conducted by Kementerian Pemberdayaan Perempuan dan Perlindungan Anak RI (Ministry of Women's Empowerment and Child Protection), recorded that 1 in 9 women have experienced physical and/or sexual violence by partner during their lifetime (SPHPN, 2021). Komnas Perempuan (The National Commission on Violence Against Women) also reported in 2022 that violence in personal relationships

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(dating and domestic violence) continues to dominate gender-based violence cases, accounting for 61%, with psychological violence being the most prevalent form (Komnas Perempuan, 2023).

Over the past few decades, numerous studies have indicated that intimate partner violence has negative impacts on the physical and mental well-being of individuals who experience it. Women who experience IPV exhibit symptoms of reproductive system disorders, somatic symptoms, cardiovascular disorders, pregnancy complications, and an increased risk of chronic diseases, including autoimmune disorders and cancer (Black, 2011; Miller & McCaw, 2019). Psychologically, women who are victims of IPV are at a high risk of experiencing depression, anxiety, PTSD, and suicidal ideation (Chandan et al., 2020; Pico-Alfonso et al., 2006). Bryngeirsdottir et al. (2022) explored the experiences of 18 women who had endured violence throughout their lives and found that being in an abusive relationship severely damaged the women's health, both physically and mentally, and also negatively impacted their financial situation.

Despite the negative physical and psychological consequences, several studies suggest that people who have experienced IPV also have the capacity to grow and experience positive changes after the traumatic event (Anderson et al., 2012; Bryngeirsdottir et al., 2022; Cobb et al., 2006). Women survivors of IPV often experience growth and positive transformation through personal rebuilding (Bryngeirsdottir et al., 2022). This process leads to a deeper self-awareness, enhanced self-esteem, and a greater sense of control over their lives. A study by Anderson et al. (2012) on 37 women survivors of abusive relationships showed that they are capable of recovery and growth even after being in a relationship for a long time. A qualitative study conducted by Valdez and Lilly (2015) on 23 women also revealed that 87% of the sample reported growth after experiencing IPV. The capacity for growth following traumatic events is referred to as posttraumatic growth (PTG) (Tedeschi & Calhoun, 2004).

PTG is a positive psychological change resulting from the struggle with highly challenging life circumstances (Calhoun & Tedeschi, 1995; 2004). Individuals experiencing PTG not only navigate through problems but also transform them into valuable experiences, enabling them to grow beyond their previous conditions (Calhoun & Tedeschi, 1999). PTG consists of positive changes in five domains, namely personal strength, appreciation in life, relating to others, new possibilities, and spiritual change (Tedeschi & Calhoun, 2004). Numerous studies have found a positive association between post-traumatic growth (PTG) and various aspects of mental health, including lower rates of depression and higher psychological well-being (Helgeson et al., 2006), resilience (Li & Hu, 2022) and optimism (Zlotnick & Manor-Lavon, 2023).

In the effort to cope with highly stressful situations generated by traumatic events and to promote growth, individuals employ various coping strategies. A systematic review by Abu-Raiya and Pargament (2015) indicates that individuals from various traditions and religions rely on the teachings, beliefs, and practices of religion and spirituality to cope with life's difficulties, challenges, and stressors. Several studies on women victims of IPV also indicate that many women turn to religious coping when faced with IPV (Abu-Raiya et al., 2017; Lilly et al., 2015). Gerber et al. (2011) study found that female participant reported higher post-traumatic growth partly because their tendency to use positive religious coping compared to male. Furthermore, studies conducted in Indonesia also demonstrate that dominant coping strategy among domestic violence victims is emotion-focused, with individuals often try to divert their experience of IPV through religious practices (Rahayu, 2020). In other context, religious coping has also been shown to correlate with PTG in Indonesian population, such as among earthquake survivors (Urbayatun, 2012) and breast cancer patients (Dewi et al., 2022).

Religious coping is a coping strategy involving the application of religious beliefs, practices, experiences, emotions, or relationships (Pargament, 1997). Pargament et al., (1998) divided religious coping strategies in women dealing with IPV into two categories: positive and negative. Positive religious coping includes expression of spirituality, a trusting relationship with God, belief in meaning in life and a sense of connection with others, while negative religious coping, on the other hand, includes an insecure relationship with God, a pessimistic worldview, and a religious struggle for personal meaning. (Pargament et al., 1998). Positive religious coping is linked to successful psychological adaptation to stress (Ano & Vasconcelles, 2005) and increased PTG (García et al., 2017; Gerber et al., 2011). In contrast, negative religious coping is link to an increase PTSD symptoms (Bradley et al., 2005; Gerber et al., 2011). Religious coping has also been found to relate to post-traumatic growth in other traumatic contexts, such as in victims of sexual violence (Frazier & Berman, 2008), cancer patients

(Thombre et al., 2010), and parents who have lost a child (Abu-Raiya & Sulleiman, 2021). In individuals experiencing intimate partner violence, research indicates that spiritual involvement and religiosity are associated with a decrease in depression and PTSD symptoms (Watlington & Murphy, 2006). This research suggests that religious coping strategies can have a significant positive impact on people who have experienced traumatic experiences.

Although the capacity for posttraumatic growth in IPV survivors and the positive association between religious coping and positive changes have been established, previous research on women survivors of IPV mainly focuses on religious coping and PTG as individual variables, and there are limited studies that attempt to explain the relationship between these two variables. Because IPV represents a unique type of trauma, the relationship between religious coping and posttraumatic growth may be different and more complex in IPV survivors than in people with other trauma experiences. Therefore, this study seeks to examine and analyze the relationship between religious coping and post-traumatic growth among women survivors of IPV. By conducting literature review, the study contributes to a deeper understanding of how religious coping facilitates PTG in women IPV survivors. In Indonesia, where religious beliefs are deeply embedded in societal norms, understanding the role of religion in relation to PTG among IPV survivors will allow for a more holistic approach to the recovery process of IPV survivors in Indonesia. Furthermore, this literature review serves as a valuable reference for mental health professionals, helping them recognize factors surrounding PTG and how religious coping can function as a supportive resource that foster growth among IPV survivors.

METHOD

Procedures

This study employed a literature review methodology. According to De Klerk & Pretorius (2019) the procedure for conducting a literature review in psychological research involves several steps: (1) select and define a review topic, (2) identifying relevant sources, (3) selecting and deselecting prominent literature, data extraction, analyzing and synthesizing data, and (6) presenting findings (7) drawing conclusion. These steps are further explained as follows: (1) In the initial step of the literature review, we selected the topic of interest on post-traumatic growth and religious coping among women IPV survivors. Then, (2) we identified the scope of the review and formulated research objectives to analyze the relationship between religious coping and PTG among women survivors of IPV. Next, (3) we identified relevant sources and conducted a comprehensive search, using major databases known for their extensive peer-reviewed publications in psychological literature and social science. (4) Studies were selected based on their relevance to the research questions and their contribution to understanding relationship between PTG and religious coping among women IPV survivors, excluding studies published in the last ten years to incorporate the most current research findings on the topics. (5) The extracted data were then analyzed and synthesized to identify common themes and patterns in the literature of religious coping and PTG among women IPV survivors. (6) The findings were presented and organized around the key themes identified during synthesis process. (7) Finally, we concluded with a summary of the insights gained.

Materials

The search process involved a comprehensive online query using major databases, namely ProQuest, ScienceDirect, Taylor & Francis, Sagepub, and APA PsycNet, using keywords including a combination of "post-traumatic growth," "growth," "PTG," "religious coping," "women" and "intimate partner violence," "IPV," which represent the core concepts of the study's focus. These databases were selected for their extensive peer-reviewed publications in medical, psychological, and social science literature, ensuring comprehensive coverage of these studies. Inclusion criteria targeted studies on post-traumatic growth and religious coping among women survivors of IPV (including studies on women with dating or domestic violence experiences). Exclusion criteria included non-peer-reviewed articles, non-academic sources, and studies in languages other than English or Bahasa Indonesia, considering the

researcher's proficiency in those languages. This literature review was limited to studies published in the last ten years, from 2014 to 2024, to incorporate the most current research findings on the topics.

Data Analysis

In the data analysis phase, a total of 157 articles were identified through database searches using selected keywords. Sixty-six articles were excluded due to duplication or because they did not meet the inclusion criteria or were published more than ten years ago. Ninety-one papers were identified as potentially eligible for inclusion. A further review was conducted through manual screening of titles and abstracts. 49 papers excluded due to language is not in English or Bahasa Indonesia, or participants are not IPV survivors. This resulted in the screening of 42 full-text papers to be assessed for eligibility. From this, 19 were excluded as they did not identify informational needs of PTG or religious coping in IPV survivors, or full-text papers are not retrievable. In the final stage of the screening process, a total of 23 articles were deemed eligible for this review, consisting of 13 studies on posttraumatic growth and 10 studies on religious coping. The studies on posttraumatic growth included quantitative, qualitative, review studies, and mixed-method studies, while the studies on religious coping mainly employed qualitative methodologies.

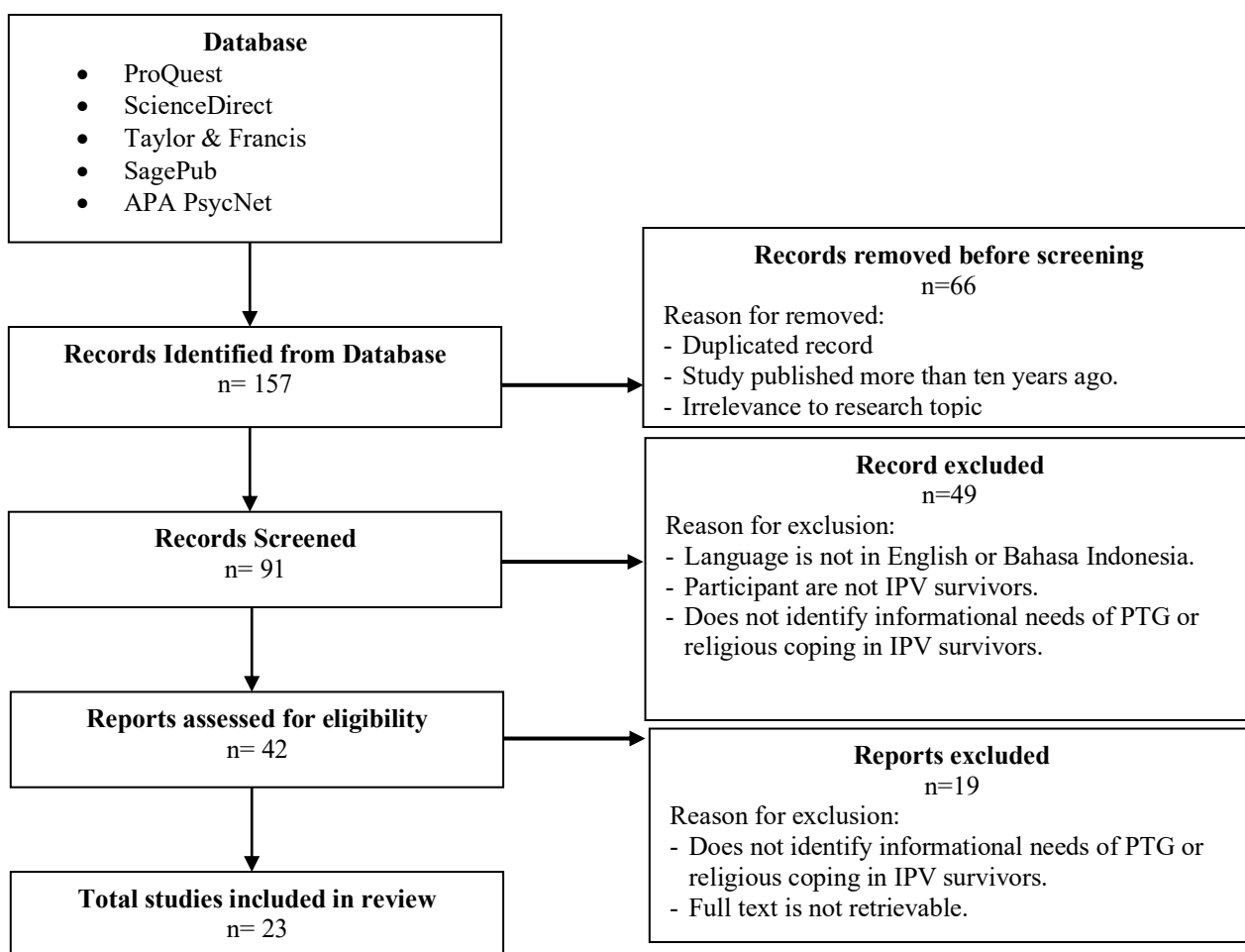


Figure 1. Flowchart illustrating the process of literature data collection (based on Page et al. 2021)

RESULTS

The review brings together multiple studies on religious coping and PTG among women experiencing IPV. The findings can be summarized into several key themes. First, the cognitive process

of PTG in women survivors of IPV. Several studies pointed out that PTG in women survivors of IPV is highly focused on cognitive processes such as deliberate rumination, schema reconstruction, and changes in perspective. This notion confirms existing theories regarding the importance of cognitive processes in the development of PTG. Second, the outcomes of PTG among women survivors of IPV. The experiences of women are categorized based on the dimension of PTG by Tedeschi and Calhoun (1995): changed self perception/personal strength, relationships with others, and changed outlook in life. By synthesizing existing findings, it consolidates knowledge about the domains of PTG, specifically within the context of IPV. Third, factors associated with PTG. Several factors emerged as factors associated with PTG, including the centrality of the event for survivors, severity of violence, status of the relationship, level of social support, use of religious coping, and sociodemographic factors such as age, financial status, and education level. This contributes to a clearer understanding of the conditions that promote PTG among survivors of IPV. Fourth, the use of religious coping among victims of IPV was highlighted. Several studies pointed out the role of religious coping in the recovery process of IPV survivors, including the different impacts of positive and negative religious coping on survivors mental health. Finally, the relationship between religious coping and PTG among women survivors of IPV. Religious coping can promote posttraumatic growth by transforming meaning in life, using faith and religious practices as a source of personal strength, and improving relationships with others, suggesting that religious coping is an important coping strategy to promote growth.

The main theoretical contribution of the review is to advance the understanding of religious coping and posttraumatic growth among survivors of IPV. First, it strengthens existing theories regarding the development of PTG by exploring the cognitive processes of survivors. Second, the study enhances existing theoretical frameworks of posttraumatic growth (PTG) by exploring key domains of PTG, including self perception, experience of relationships with others, and changes in outlook on life, to provide valuable insights into how survivors of IPV experience the process of PTG. Third, the study expands the knowledge about unique factors that influence PTG of IPV survivors. Fourth, the study expands knowledge of how religious coping affects IPV survivors. Finally, the study also expands knowledge of the relationship between religious coping and PTG among IPV survivors.

On the practical side, the study offers important insights into the application of religious coping strategies to the recovery process of women survivors of IPV. It highlights how practitioners can incorporate religious coping when working with intimate partner violence victims, as it may improve positive outcomes for these individuals. Practitioners can apply the findings by focus on key factors that contribute to PTG. Additionally, the study highlight the significance of cognitive processing in developing PTG, supporting the use of cognitive-based interventions by mental health professionals. This includes focusing on identity exploration, deliberate rumination, and schema reconstruction. Table 1 presents the main features of the studies reviewed.

Table 1. Summary of articles included in the literature review

No.	Author (Year)	Title	Research Design & Participant	Results	Main Contribution
1	Bryngveirsdottir et al. (2022)	The Post-Traumatic Growth Journey of Women Who Have Survived Intimate Partner Violence: A Synthesized Theory Emphasizing Obstacles and Facilitating Factors	Theory Synthesis	This study outline the development of the PTG theory from the viewpoint of female survivors of IPV. Study highlights eight essential elements in their theory: 1. Women's initial trauma experiences, 2. Impacts of trauma, 3. Encounters with IPV, 4. Effects of IPV, 5. Factors that promote PTG, 6. Factors that obstruct PTG, 7. Experience of PTG, and 8. Lasting effects of IPV.	Theoretical contribution: This study strengthens existing theories of PTG and refines them by identifying the process of PTG and unique factors that influence PTG of IPV survivors.
2	Bakaitytė et al. (2022)	Path To Posttraumatic Growth: The Role of Centrality of	Quantitative study.	Post-traumatic growth is positively associated with event centrality and deliberate rumination, but it is not linked	Theoretical contribution: This study strengthens existing theories about the development of PTG by

No.	Author (Year)	Title	Research Design & Participant	Results	Main Contribution
		Event, Deliberate And Intrusive Rumination, and Self-Blame In Women Victims And Survivors of Intimate Partner Violence.	N= 200 women survivor of IPV	to intrusive rumination or self-blame. Event centrality has a direct connection to both deliberate rumination and PTG.	exploring the cognitive processes including deliberate rumination and centrality of event. Practical contribution: Suggest practitioners pay closer attention to the cognitive processes involved in IPV survivors' recovery, particularly the role of rumination.
3	Bakaityté et al. (2022)	Longitudinal Investigation of Posttraumatic Growth In Female Survivors of Intimate Partner Violence: The Role of Event Centrality And Identity Exploration	Longitudinal quantitative study. N=217 women who experienced IPV	Findings of this study highlight the importance of the first two years following IPV in promoting post-traumatic growth. PTG increased significantly over time for women who had more recent experiences of IPV. Survivors who viewed their IPV experience as a central part of their identity and actively explored various identity possibilities were more likely to show higher levels of growth.	Theoretical contribution: This study expands our knowledge about event centrality and identity exploration as factors influencing growth. It also contributes to an understanding of how PTG of survivors evolves over time.
4	Dyjakon & Rajba (2022)	Post-traumatic Growth: Longitudinal Study on Battered Women in Close Relationships after Both They and Their Partners Undergo Therapy	Longitudinal Study. N=48 women survivor of IPV	Study revealed that significant changes in PTG occurred over a period of one and a half years. The research also identified several groups of correlates associated with changes in PTG levels. Additionally, this studies suggest that establishing or staying in a close relationship with the perpetrator can hinder the victim's PTG.	Theoretical contribution: Expands knowledge about experience of PTG and underscores that PTG in IPV survivors is not immediate but may develop over time. Practical contribution: The study highlights the importance of sustained therapeutic interventions for survivors.
5	D'Amore et al. (2021)	Themes of Healing and Posttraumatic Growth in Women Survivors' Narratives of Intimate Partner Violence	Qualitative Study	Three themes and six subthemes of healing and posttraumatic growth emerged in women's narratives: Insight and awareness (Self-Discovery and Understanding Relationships), Reconstruction (Rebuilding the Self and Redefining Relationships), and Transformation and Meaning (Gaining New Perspectives and Finding Purpose Through Helping Others).	Theoretical contribution: This study enhances existing theoretical frameworks of PTG by exploring key domains of PTG and provides valuable insights into how survivors of IPV experience the process of PTG. Practical contribution: Practitioners need to be aware of the complex effects of IPV on a survivor's. Understanding that survivors have the capacity for resilience and recovery allows practitioners to provide comprehensive approach to intervention and guide survivors toward empowerment.
6	Zakauskiene et al. (2021)	The Role of Social Support in Identity Processes and Posttraumatic Growth: A Study of	Quantitative Study. N=217 women victim of IPV	Study find that social support is the predictor of PTG. Additionally, contextual and socioeconomic factors, such severity of the violence,	Theoretical contribution: This study expands our knowledge about unique factors influencing growth of women victims of IPV.

No.	Author (Year)	Title	Research Design & Participant	Results	Main Contribution
		Victims of Intimate Partner Violence		time since the last violence, level of education, and level of financial were related to PTG.	Practical contribution: Practitioners should encourage survivors to seek support from friends and family, as the social support does can significantly aid the healing process.
7	Brosi et al. (2020)	Beyond Resilience: Glimpses into Women's Posttraumatic Growth after Experiencing Intimate Partner Violence	Qualitative Study. N=32 women survivor of IPV	Four themes related to post-traumatic growth emerged from women's narratives: 1) intentionality in their actions, 2) breaking the cycle of violence for their children, 3) a transformed outlook on life, and 4) different views on social support.	Theoretical contribution: This study enhances our understanding of the concept of PTG, and how survivors of IPV move beyond resilience and experiencing PTG. The study also confirms the existing theory that PTG is a distinct process, where survivors not only return to their pre-trauma state but also experience profound positive changes. Practical contribution: Suggest professional working with domestic violence victims to apply findings by focussing on key factors that lead to PTG. Therapists can also elaborate new life perspectives using techniques found within cognitive behavioral therapy (CBT) or help survivors make decisions about themselves using motivational interviewing (MI).
8	Rahayu et al. (2019)	Post-traumatic Growth Among Domestic Violence Survivors: A Systematic Review	Systematic Review	Study conclude several factors contribute to positive change in individuals who experience domestic violence, including social support, self-disclosure, and coping strategies.	Theoretical contribution: This study enriches the knowledge about PTG among domestic violence survivors, offering a comprehensive view of how PTG is experienced in this population.
9	Arandia (2018)	Assessing the Latent Structure of Posttraumatic Growth and Its Relationship With Cognitive Processing of Trauma Among Filipino Women Victims of Intimate Partner Abuse	Quantitative Study N= 217 Filipino Women with history of Intimate Partner Abuse	The findings suggest that cognitive process of trauma is related to PTG on victims of intimate partner abuse. Survivors' thought patterns, particularly their ability to deliberate on and make sense of the abuse, affect their potential for growth	Theoretical contribution: This study confirms existing concept of development of PTG, and highlights the importance of rumination as a mechanism by which survivors transform their trauma into opportunities for growth. Practical contribution: The findings regarding the relationships of PTG dimensions with cognitive processing strategies provide support for the usefulness of cognitive based interventions,

No.	Author (Year)	Title	Research Design & Participant	Results	Main Contribution
10	Elderton et al. (2017)	A Systematic Review of Posttraumatic Growth in Survivors of Interpersonal Violence in Adulthood	Systematic Review	Review literature found that greatest level of PTG was observed in the "appreciation of life" domain for IPV survivors. Nonetheless, they also reported growth in the other four areas: "personal strength," "new possibilities," "relationships with others," and "outlook on life." The qualitative study identified three key themes: 1) Self perception, 2) Relationships with others, and 3) Perspective or outlook on life.	Theoretical contribution: Enrich existing research on PTG in survivors of IPV, providing a holistic picture of the ways survivors experience positive changes following IPV.
11	Flasch et al. (2017)	Overcoming Abuse: A Phenomenological Investigation of the Journey to Recovery From Past Intimate Partner Violence	Qualitative Study N = 123 Survivor of IPV	This study conclude that recovery process on victim of IPV involves two main processes: intrapersonal processes and interpersonal processes. Intrapersonal processes including (a) redefining one's identity, (b) embracing freedom and empowerment, (c) healing from the mental and physical issue, (d) fostering acceptance and forgiveness, (e) educating one self about abusive relationships, (f) deciding whether and what way they want to start new intimate relationships, and (g) recognizing long-term process of overcoming abuse. Interpersonal processes including (a) build a positive social support and relationships and (b) using social connections.	Theoretical contribution: The study captures the subjective experiences of IPV survivors, providing a rich and in-depth understanding of the recovery journey. Practical contribution: Suggest that practitioners must not only understand the dynamics of IPV but also be equipped to support survivors through the recovery process. This can influence policy development and training programs, ensuring that treatment and community support systems are better tailored to the needs of IPV survivors.
12	Valdez & Lilly (2015)	Posttraumatic Growth in Survivors of Intimate Partner Violence: An Assumptive World Process	Quantitative Study. N= 23 women survivor of IPV.	IPV experience disrupts survivors' previously held beliefs about safety, trust. Positive world assumption is linked with an increase in post-traumatic growth. Female survivors who are able to develop a more positive schema and worldview tend to experience more growth. Additionally, change in world assumption is only positive for survivors who did not encounter further victimization (revictimization).	Theoretical contribution: This study strenghtens the existing theory of PTG by highlighting the cognitive processes, including schema reconstruction, to achieving PTG. Practical contribution: The result also offers practical implication, suggesting that survivors who actively engage in meaning-making are more likely to experience growth.
13	Ulloa et al. (2015)	Psychological Growth in Relation to Intimate Partner Violence: A Review	Literature Review	These review conclude that results of psychological growth following intimate partner violence (IPV) cover multiple areas, including transformations in self-perception, interpersonal relationships, and life purpose or philosophy.	Theoretical contribution: The study expands knowledge about dimensions of growth in relation to IPV and unique factors that influence PTG of IPV survivors.
14	Istratii & Ali (2023)	A Scoping Review on the Role of Religion in the	Scoping Review	Prayer served as a form of imagined social support, providing victims of IPV with	Theoretical contribution: Expand knowledge about the influence of religion,

No.	Author (Year)	Title	Research Design & Participant	Results	Main Contribution
		Experience of IPV and Faith-Based Responses in Community and Counseling Settings		resources to use in managing their emotion. This article suggest professionals to integrate religious coping mechanisms within counseling settings while being mindful of the potential risks of certain religious teachings that may conflict with survivor safety and well-being.	including religious practices and beliefs, on the experiences of intimate partner violence (IPV) survivors.
15	Chadambuka, (2022)	Coping Strategies Adopted by Women Who Experienced Intimate Partner Violence in the Context of Social Norms in Rural Areas in Zimbabwe	Qualitative Study N= 25 women survivor of IPV	Study found that participants identified prayer as an emotion-focused coping strategy they used to manage IPV. Faith and prayer in dealing with IPV are closely linked to positive feelings, which nurture hope for eventual improvement in their situation.	Theoretical contribution: The article offers insights into how religious and faith practices influence the way women cope with IPV. Practical contribution: This article suggest that interventions should incorporate faith and spiritual/religious elements to enhance support for survivors of IPV.
16	Abu-Raiya et al. (2017)	The Relationships Between Religious Coping and Mental and Physical Health among Female Survivors of Intimate Partner Violence in Israel	Quantitative Study N= 140 Women survivor of IPV.	Negative religious coping significantly harms mental and physical health of female IPV survivors, while positive religious coping does significantly affect health. Positive religious coping provides some comfort and alleviates distress for women dealing with IPV, but it does not significantly affect their overall health. On the other hand, it can encourages them to remain in potentially destructive relationships.	Theoretical contribution: Expand knowledge about the dual role of religious coping, both positive and negative, in affecting the outcomes of IPV survivors. Practical contribution: The study suggests incorporating positive religious coping methods into therapy to improve the health and recovery of IPV survivors.
17	Lilly et al. (2015)	World Assumptions, Religiosity, and PTSD in Survivors of Intimate Partner Violence	Quantitative Study. N= 91 women survivor of IPV	Study found that world assumption acts as a mediator between exposure to IPV and PTSD symptoms. Survivors with strong intrinsic religiosity were more likely to maintain positive world assumptions or regain a sense of meaning wick in turn decrease PTSD symptoms.	Theoretical contribution: Expanding knowledge of how religious coping and world assumption affects IPV survivors. Practical contribution: Given the significant of religious beliefs for survivors of intimate partner violence (IPV), it is essential for healthcare providers to integrate religion and spirituality in their support services.
18	Voytenko et al. (2023)	Religious Coping with Interpersonal Hurts: Psychosocial Correlates of the Brief RCOPE in Four Non-Western Countries	Quantitative Study. N = 3,2442 participant	Study revealed that positive religious coping was linked to an improved well-being and perceived post-traumatic growth, whereas negative religious coping was associated with higher level of psychological stress, such as depression and anxiety.	Theoretical contribution: This study expands existing knowledge about religious coping, being one of the first to explain religious coping and well-being in non-western countries. Practical contribution: This study helps strengthen the evidence base for mental health professionals and religious/spiritual leaders, to

No.	Author (Year)	Title	Research Design & Participant	Results	Main Contribution
					use religious coping strategies to assist individuals dealing IPV.
19	Simonic (2021)	The Power of Women's Faith in Coping with Intimate Partner Violence: Systematic Literature Review	Systematic Literature Review	The study identified five themes: 1) The impact of religious practice, 2) Deep faith and personal relationship with God, 3) Significance of positive aspects of religious doctrine, 4) Role of religious community and social connections as a sources of support, and 5) Encouraging responses from religious leaders.	Theoretical contribution: The article expands the understanding of the role of faith in helping women survivors of IPV cope with their trauma.
20	Heron (2020)	Why Do Female Domestic Violence Victims Remain in or Leave Abusive Relationships? A Qualitative Study	Qualitative study. N= 20 victim of IPV	Religious belief is one of specific reasons for women victim of intimate partner violence to stay in abusive relationship. Certain interpretations of religious principles, such as submission to one's husband or prioritizing family unity, may discourage women from leaving abusive partners, thereby complicating their decision-making process.	Theoretical contribution: Enriches the understanding of the decision-making process of women experiencing domestic violence. The study sheds light on how religious beliefs and values significantly impact the decisions of women in abusive relationships. Practical contribution: Understanding the complex motivations behind victims' decisions to stay in or leave abusive relationships, particularly in the context of cultural and religious beliefs, can inform tailored interventions and support.
21	Tonsing & Barn (2020)	Help-Seeking Behaviors and Practices among Fijian Women Who Experience Domestic Violence: An Exploration of The Role of Religiosity as A Coping Strategy	Qualitative study n= 18 abused women	This study reveals that, in their efforts to survive and recover from abuse, women victim of IPV rely on their faith for comfort, support, and strength. Faith also offers women opportunities to build social and cultural capital, which can help reduce social isolation and strengthen their support networks.	Theoretical contribution: The study enriches the understanding of how religiosity serves as a coping mechanism for women in culturally specific contexts like Fiji. Practical contribution: The study suggest faith-based institutions and leaders need to be more proactive in offering supportive, non-judgmental guidance for women.
22	Katerndhal et al. (2015)	Effects of Religious and Spiritual Variables on Outcomes in Violent Relationships	Qualitative study	The result of this study suggest that the use of spiritual resources linked with attitude/behavioral outcome, while religious coping was associated with refraining them from leaving violent relationship.	Theoretical contribution: The article expands the understanding of the role of religious coping in helping women survivors of IPV cope with their violent relationships. Practical contribution: This study highlights the need for practitioners to consider religious and spiritual factors when working with intimate partner violence victims, as it may improve positive

No.	Author (Year)	Title	Research Design & Participant	Results	Main Contribution
23	Drumm et al. (2014)	"God Just Brought Me Through It": Spiritual Coping Strategies for Resilience Among Intimate Partner Violence Survivors	Qualitative study N= 42 women experienced IPV	Study covered several themes related to coping mechanisms with spiritual-religion approach that were employed by participants in dealing with IPV: The study uncovered several themes related to coping mechanisms using a spiritual-religious approach that participants employed to manage IPV: 1) Experiencing God as a crucial source of support for survival, 2) Spiritual coping practices, 3) Assgining resilience resources to God, 4) The role of spirituality compared to religion in coping, and 5) Developing self-efficacy with spirituality.	outcomes for these individuals. Theoretical contribution: The study expands the existing literature on post-traumatic growth (PTG) by emphasizing how faith-based coping can help individuals process their trauma and facilitate recovery. Practical contribution: This study suggests practitioners need to be more open to faith perspective and to be more proactive in identifying and employing survivors' religious coping strategy.

DISCUSSION

Cognitive Process of PTG in Women Survivor of IPV

Several studies investigate the process of PTG in women survivors of IPV (Arandia et al., 2018; Bakaitytė et al., 2022b; Valdez & Lilly, 2015). Arandia et al. (2018) highlight the importance of cognitive processing of trauma in women experiencing IPV to promote growth. Survivors who are cognitively engaged in finding alternatives have a more positive cognitive restructuring that empowers them (positive cognitive restructuring), perceive themselves to be in a more advantageous position compared to others (downward comparison), and process their trauma experiences while seeking solutions to their situations (resolution). As a result, they are likely to be more open to new life possibilities, have closer relationships with others, have more confidence in their personal strengths, and have more appreciation for what life has to offer (Arandia et al., 2018).

The significance of cognitive processing is also highlighted in another study conducted by Bakaitytė et al. (2022b) which explains that cognitive processes in the form of deliberate rumination are important factors in facilitating growth. Bakaitytė et al. (2022b) argue that when the experience of IPV is central to women's identity, it can initiate cognitive processing and lead to intrusive rumination. This intrusive rumination evolves into a more deliberate reflection, ultimately leading to post-traumatic growth. Valdez and Lilly (2015) also conclude that schema reconstruction is the process of achieving PTG. IPV can shatter the very foundation of an individual's schema, leaving survivors feeling that the world is threatening and when women can reconstruct their assumptive schemata into a more positive framework, they perceive greater growth (Valdez & Lilly, 2015). In conclusion, a change in perspective and a conscious decision to act differently, arising from deliberate rumination and schema reconstruction, can be a catalyst for promoting PTG among women experiencing IPV.

The result of this review confirms the view of Tedeschi et al. (2018) that deliberate rumination is a crucial aspect in the formation of PTG, as it allows those affected to make sense of their experiences and reflect on the personal impact of the events. The more individuals deliberately ruminate on a traumatic event shortly after it occurs, the more significant the positive changes they experience (Calhoun et al., 2000). Tedeschi & Calhoun (2004) explained that PTG does not directly arise from trauma, rather that the extent of PTG depends largely on how individual's struggle with the event. During times of crisis, repetitive intrusive rumination following a challenging event is common, and

individuals need to find ways to manage their initial distress to allow some degree of constructive cognitive process to occur. Therefore, individuals need a coping strategy that facilitates this constructive cognitive process. Growth can be observed in one's self-perception, relationships with others, and overall worldview and life philosophy (Tedeschi et al., 2018; Tedeschi & Calhoun, 1995).

Outcome of PTG in Women Survivor of IPV

Tedeschi & Calhoun (1995) identify three areas of growth: self perception, experience of relationships with others, and changes in outlook on life. These three categories are additionally divided into five domains: personal strength, new possibilities in life, relationship with others, appreciating life, and change of spirituality (Tedeschi & Calhoun, 1996). In this review, the presentation of themes about outcomes of PTG among women survivor of IPV are organized and presented according to the categories for PTG defined by Tedeschi & Calhoun (1995).

Change in Self Perception/Personal Strength. As women no longer experiencing IPV or are outside the relationship, they develop greater awareness and understanding by reflecting on themselves and their experiences from a new perspective. They gain insight about who they are and how their experience of IPV affect their self perception and their role in relationships (D'Amore et al., 2021). This awareness and insight ultimately leads to changes in their self-perception, their ability to assert themselves and set boundaries, and their sense of personal strength (D'Amore et al., 2021). Flasch et al. (2017) identified a common theme that focuses on the recovery and reconstruction of personal identity after experiences of IPV, including regaining self-esteem, returning to their old selves, and creating new identity after the violence. Survivors not only acknowledge the consequences of IPV but also recognize and embrace their newfound freedom and ability to make decisions about their own lives (Flasch et al., 2017). A review by Elderton et al. (2017) conceptualized that "strength and recovery," "the transition from victim to survivor," and "a shift in power" were most clearly reflected the domain of personal strength. Two review studies conclude that positive changes in perception of self are a predominant theme among victims of IPV who experience psychological growth (Elderton et al., 2017; Ulloa et al., 2015).

Experience of Relationships with Others. Victims of IPV can grow after trauma by having more positive experiences in their relationships with other people (Ulloa et al., 2015). A common consequence of IPV is being isolated from friends, family, and community, making the improvement of these relationships a crucial aspect of the recovery process for women healing from IPV (D'Amore et al., 2021). Although it was difficult to open up and trust others, it is essential for survivors to build positive social support and relationships (Brosi et al., 2020; Flasch et al., 2017). A study by Elderton et al. (2017) concludes that victims of intimate partner violence experience improvement in relationships with others, including engagement in social activism, receiving support from others, strengthening supportive relationships, and acceptance of support from others. Transformation in relationships with others, as seen in PTG, is reflected through enhanced intimacy and connection (Tedeschi & Calhoun, 2004).

New outlook on life. Survivors of IPV transformed their views of life and their relationships with others by finding meaning in their experiences of violence (D'Amore et al., 2021). This transformation is also reflected in their changed perspective on the future, as they now have hope. Supporting other women who have experienced violence has also contributed to the healing of many survivors, helping them make sense of their experiences of abuse and give meaning to their lives. (D'Amore et al., 2021). Brosi et al. (2020) explained that a survivors changed beliefs about her condition can impact their determination to act on those new beliefs. Women also reported that their experiences with IPV directly strengthen their faith, as they believe it was through God's intervention that they were able to escape the abusive relationships and that it was God who guided them (Ulloa et al., 2015). This review aligns with Tedeschi and Calhoun (2004) proposition that growth after trauma occurs through a process of making meaning out of the traumatic experience. Individuals who go through PTG may cultivate a renewed appreciation for life and perceive that they have been granted a valuable opportunity that is worth taking advantage of (Tedeschi et al., 2018)

Factors Related to PTG in Women Survivor of IPV

Based on a review of the literature, several factors were found to influence PTG in women survivors of IPV, including the time since violence occurred, centrality of the event for survivors, the severity of violence, status of the relationship, level of social support, coping strategies, and sociodemographic factors such as age, financial status, and education level. Bakaitytė et al. (2022b) found that the first two years after the IPV is a critical period for PTG to occur. This notion is also supported by a longitudinal study from Dyjakon & Rajba (2022), which showed that over a period of approximately one and a half years, women who had survived IPV experienced significant changes in PTG. The results suggest that PTG significantly increases over time and takes time to develop.

Bakaitytė et al. (2022b) found that event centrality is linked to a higher level of PTG, indicating that women survivors of IPV who perceive their experiences as central to their identity are more likely to exhibit higher levels of PTG. Bakaitytė et al. (2022a) further explained that the more frequent or severe violence experienced by women, the more distressed they become. The severity of IPV shatters women's core beliefs and leads them to perceive violence as central to their lives, which in turn can lead them to post-traumatic growth.

Relationship status, whether women are still in or have left the abusive relationship, can impact the process of growth. Research conducted by Dyjakon & Rajba (2022) reports that staying in a close relationship with partner who inflicted the harm may restrict victim's ability to achieve PTG. Elderton et al. (2017) also concluded that women survivors who had left their abusive relationships reported higher levels of PTG compared to those still in such relationships.

Supportive relationships with others can also mitigate the negative effects of traumatic experiences, aiding survivors in overcoming trauma and discovering meaning in difficult life events. (Žukauskienė et al., 2021). A systematic review conducted Rahayu et al. (2019) also concluded that strong social support, including subjective, informational, emotional, and practical support, reduces the cognitive effect of trauma and increases PTG.

Religious coping strategies used after trauma can also affect the growth outcomes among IPV survivors. A systematic review by Elderton et al. (2017) identified three coping strategies that are positively linked to experiencing of PTG, including religious coping (seeking solace in God and spiritual beliefs), acceptance coping (acknowledging the reality of traumatic event), and approach coping (cognitive restructuring and expressing emotion after the trauma). Drumm et al. (2014) also highlight the importance of religious coping among survivors of IPV, while Chadambuka (2022) discusses the use of religious practices as an emotion focused coping strategy adopted for managing IPV, highlighting their role in fostering hope for change.

This review also identified some sociodemographic factors associated with PTG. A systematic review conducted by Elderton et al. (2017) explained that older age is positively associated with higher levels of PTG. A study conducted by Žukauskienė et al. (2021) revealed that financial independence can enhance the likelihood of creating a new life following experiences of IPV. Lastly, a higher level of education was found to be associated with PTG. Education level might be related to how women can cognitively counteract the challenges of attaining new meaning in life after experiencing IPV (Žukauskienė et al., 2021).

The Use of Religious Coping in Women Survivors of IPV

Many women resort to religion when dealing with IPV (Abu-Raiya et al., 2017; Lilly et al., 2015; Simonič, 2021). When faced with IPV, women often experience greater isolation within their relationships due to the nature of abuse, which motivates them to reinforce their already familiar spiritual strategies to manage the violence. These strategies subsequently resulted to additional coping mechanisms where survivors focus inwardly on their relationship with God as the only stable aspect of their lives. By relying on God, they discovered the means to endure and attributed their resilience to their faith in God (Drumm et al., 2014). Lilly et al. (2015) also explain that women engage in religious aspects as a method to cope with stress and maintain a deeper sense of meaning and purpose following trauma. According to Pargament (1997), religious coping serves several functions, including attributing meaning, feeling sense of control, achieving comfort and closeness to God, achieving closeness with

others, and transforming life. Traumatic events, such as experiencing IPV, can trigger a crisis of meaning, leading individuals to question their purpose in life and struggle to understand the events that occurred (Lazarus, 1993). Religious coping may facilitate individuals to cognitive restructuring, allowing them to reinterpret their circumstances through a spiritual/religious lens, leading to a more positive outlook and emotional response. Religion as a framework for interpreting and making sense of experience significantly influences the individual's appraisal of the event. It may provide options for understanding, reinterpreting, and adding value to the meaning of an event, including the idea that there is a larger plan, that occurrence are not random, or that personal growth can emerge from adversity (Park, 2005).

Pargament et al. (1998) distinguishes religious coping into two types, namely positive religious coping, and negative religious coping. Positive religious coping includes expressing a sense of spirituality, feeling connected and secure relationship with God, believing that there is a meaning in life, and feeling connected with others, while negative religious coping involves feeling less secure and safe in relationship with God, see the world negatively, and struggle to find significant meaning in life (Pargament et al., 1998). Several study found the different impact of positive and negative religious coping on victims of IPV. Negative religious coping includes belief that God has punished the individuals by allowing the traumatic event to occur, feelings of abandonment by God, and confusion regarding their relationship with God, is a major contributor to negative emotional reactions and are strongly correlated with maladaptive moods, such as anxiety and depression (Lee et al., 2013). A study conducted by Abu-Raiya et al. (2017) involving 104 Israeli women survivors of IPV also revealed that negative religious coping significantly adversely affects mental and physical health, linked to depressive symptoms, anxiety, loneliness, and perceived poor physical health. Negative religious coping can lead to non-spiritual consequences, such as feelings of anger, guilt, and disconnection from the community, all of which are related to psychological distress and poor physical health (Abu-Raiya et al., 2017). Other study by Voytenko et al. (2023) found that positive religious coping is significantly associated with positive functioning (i.e., perceived PTG and wellbeing), while negative religious coping is associated with psychological distress (i.e., anxiety and depression).

While religion can assist individuals in overcoming the stress from traumatic experiences, several studies have pointed out the dual role of religion in both providing and hindering support for IPV victims, particularly those in marital relationships (Adjei & Mpiani, 2022; Heron et al., 2022; Katerndahl et al., 2015; Tonsing & Barn, 2021). A systematic review by Istratii and Ali (2023) found that while many individual get strength and support from their faith leading to increased resilient and determination to leave their abusive relationship, others may hesitate to leave an abusive situation due to religious interpretations or norms.

Relationship between Religious Coping and PTG among Women Survivors of IPV

The present review reveals that religious coping strategies are often used by women survivor of IPV to cope with stress related to trauma. Several studies explore how religious coping are linked to growth among women survivors of IPV.

First, *a relationship with God helps transform the meaning of life*. Relationship with God provides victims with a healthier and more meaningful perspective that helped them to make positive changes and recover from IPV, as survivors gain deeper insight into the abuse and experience a shift in their perception of both the abusive relationship and how they believe God views it (Drumm et al., 2014). Survivors express gaining a deeper understanding of the nature of the abusive relationship and also transformed their perception of God, including their understanding about how God perceived the abuse. These understanding and changed perspective help survivors to foster their self-efficacy, leading to an increase of self-worth (Drumm et al., 2014). Their connection with God also offers victims of IPV a sense of purpose, meaning, and value in life, which often challenged in individual experiencing IPV (Simonič, 2021). Through their deep relationship with God, victims have transform their personal, allowing them to see their IPV experience and the meaning of life in a more meaningful way. Rather than regretting and dwelling that they have experiencing IPV, they start to appreciate and value the lesson gained from their experience. This process of meaning-making aligns with the PTG process

outlined in the previous section, which embedded between intrusive and deliberate rumination. Through deliberate rumination, individuals rearrange their beliefs, values, and priorities to find a positive meaning in stressful events (Tedeschi and Calhoun, 1995; Tedeschi et al., 2018), resulting a positive change in meaning and purpose in life (Tedeschi & Calhoun, 2004). These findings also supported the notion that religious coping helps individuals gain a sense of meaning and purpose after trauma (Pargament, 1998; Prati & Pietrantonio, 2009).

Second, *faith in God and religious practices serve as a source of personal strength*. Tonsing and Barn (2021) explain that in their effort to survive and heal, women often cope through their faith to find comfort, strength, and support. Simonič (2021) concludes that many victims of IPV report having a deep and personal relationship with God, which provides them with strength and validation for their thoughts and actions after violence. In a deep and strong relationship with God, survivors perceived God as a source of strength, protection, love, and hope that empower them to take action (Drumm et al., 2014; Simonič, 2021). Survivors also process their negative feelings, and experience personal and spiritual growth as they rediscover their own self respect, value, and worth, through a sincere and secure relationship with God (Drumm et al., 2014). Faith in God as a source of strength also helps victims escape abusive relationships, and during their recovery, they don't feel isolated, as they feel supported by a powerful ally (Drumm et al., 2014). Faith and the relationship with God as a source of personal strength might relate to the 'personal strength' dimension of PTG (Tedeschi & Calhoun, 2004).

Survivors also discover personal strength through religious practices and activities, which serve as emotion-focused strategy that foster positive feelings (Chadambuka, 2022; Drumm et al., 2014; Istratii & Ali, 2023; Tonsing & Barn, 2021). Chadambuka (2022) identified religiously coping mechanisms, such as engaging in prayers and pastoral mediation, as effective emotion-focused strategy adopted by women dealing with IPV. This religious practices are strongly associated with optimistic feelings and foster hope (Chadambuka, 2022). Tonsing & Barn (2021) also stated that women survivors of IPV turn to their religious leaders for guidance and fostering deepen relationship with God through Bible reading, prayer, and maintaining their faith, which provide them the strength to handle with their circumstances. Women intentionally engage in prayer and scripture study to strengthen and maintain their relationship with God. Additionally, prayer also serves as a form of imaginary social support, offering individuals resources to help them manage their emotions effectively (Istratii & Ali, 2023).

Third, *religious coping helps improve relationships with others*. Many victims of IPV try to reach out to the religious community, hoping to receive support and assistance (Simonič, 2021). Victims highlight the importance of community truly listening, truststing, and offering them support, to help them feel a sense of belonging and security (Simonič, 2021). Advice and guidance from religious leaders are most helpful when they are given compassionately and accompanied with practical assistance (Istratii & Ali, 2023). Enhanced relationships with others are linked to the 'experience of relationships with others' dimension of PTG (Tedeschi & Calhoun, 2004).

The process of PTG indicated that rumination plays a key role in its emergence, and the more individuals deliberately ruminate on a traumatic event, including engaging in significant thinking about the experiences and exploring their potential meanings, the more significant the positive changes they may experience (Calhoun et al., 2000; Tedeschi & Calhoun, 2004). Religious coping can serve as a vital strategy for providing a sense of meaning or purpose for women survivors of IPV, helping them to engage in deliberate rumination and reassess their worldview in a more positive way. On the contrary, when an individual's beliefs in religion or spirituality fail to provide them a sense of meaning or purpose, they may struggle with shattered worldviews, questioning God, questioning justice and life purpose, which can make the path to recovery even more difficult.

Limitation

Despite providing valuable information and comprehensive overview of the existing research on religious coping and PTG among IPV survivors, this literature review has certain limitations. First, studies on religious coping mostly employed qualitative methods. While this study offers valuable in-depth insights into the complexities of IPV survivors' experiences of religious coping, they may lack generalizability due to small sample sizes. Furthermore, there is limited use of studies conducted in the Indonesian context in this review. Most of the research comes from Western or non-Indonesian settings,

which may not fully capture the unique cultural, religious, and social dynamics present in Indonesia. Given that Indonesia is a predominantly religious country, with a variety of beliefs that significantly influence daily life and social interactions, we suggest that future research on this topic may prioritize conducting studies within the Indonesian context to explore the role of religious beliefs and practices to foster post-traumatic growth among survivors of IPV.

CONCLUSION

Intimate partner violence is a traumatic experience that changes the victims' view of the world and can have a negative impact on physical and mental health. However, individuals can also experience growth following traumatic events. The findings of this literature review indicate the emergence of post-traumatic growth among women who have experienced intimate partner violence. Several factors that contribute to PTG among women survivors of IPV have emerged, including centrality of the event for survivors, severity of violence, status of the relationship, level of social support, use of religious coping, and sociodemographic factors such as age, financial status, and education level. This review examines and analyzes the relationship between religious coping and PTG among women survivors of IPV and found that many women used religious coping strategies when dealing with IPV and it has been found effective as a coping strategy to foster growth. Religious coping is linked to PTG by transforming meaning in life, using faith and religious practices as a source of personal strength, and improving relationships with others. The results of this literature review highlight areas that can be used as a reference to further assist women survivors of IPV toward successful PTG transformations using religious coping.

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