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Comparison of the Effectiveness of Motivational Interview and Motivational Interview with the Orientation of Islamic Ontology on the Motivation to Change Domestic Violence

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ABSTRACT: This research is conducted with the aim of comparing effectiveness of two models, motivational interviewing and motivational interviewing with Islamic ontological orientation, in increasing couple's domestic violence motivation of change. Two couples have been selected with convenient and purposeful sampling. To evaluate couples' motivation of change, URICA- DV questionnaire is administered which is normalized by this researcher. Case study design (A- B) is used to measure the effectiveness of two models. Data is analyzed with chart analysis, permanent change index and clinical significance using percentage of recovery. Analysis results show that motivational interview with Islamic ontological orientation is more effective than motivational interview.

Keywords: Motivational interviewing, Islamic ontology, Motivation to change domestic violence

Introduction

Domestic violence (transformation) affects every individual, directly or indirectly (McClennen, Keys, & Day, 2016). The negative consequences of violence become more significant and significant when they occur in the main institution of society, the family. Intimate Partner Violence (IPV) has a negative effect on women's public health issues, the physical and psychological health of victims, their children and, consequently, the wider community (Gracia, Rodriguez, Martín-Fernández, & Lila, 2020; Martín-Fernández, Gracia, & Lila, 2020). The Centers of Disease Control and Prevention defines Intimate Partner Violence (IPV) as "violence that occurs between two people in an intimate relationship" (McClennen et al., 2016) which is entitled as family violence, domestic violence, romantic violence and spouse abuse, known as a pervasive occurrence around the world (Roberts & BCETS, 2007). Violence is a learned behavior that is passed from parents to their children. Women who have been abused (as children and / or adults) are more likely to abuse their children (Craig & Sprang, 2007). Severe physical punishment in childhood is associated with a high probability of experiencing IPV in adulthood (Afifi, Mota, Sareen, & MacMillan, 2017). Research conducted in Iran also shows the harmful effects of domestic violence in Iranian society in psychological dimension (Panaghi, Ghahari, Ahmadabadi, & Yoosefi, 2008), physical dimension (Ashori & Moazami, 2002), and also in family dimension especially the continuation of violence by the children of violent families (Seyf Rabiei, Ramezani Tehrani, &

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Hatmi, 2002) and highlights the necessity of domestic violence prevention that has detrimental effects on the growth and development of children.

Intervention and prevention strategies, with the importance and complexity of the nature of IPV, should be considered at different levels (Dutton, 2012). One of these levels is the individual level, and the individual's motivation for violence is formed at this level. Many children resist despite behavioral abuse (McClennen et al., 2016). One of the reasons of people's resistance is the motivation of people to be affected by violent behavior. Motivation (for behavior such as anger) refers to a person's concerns or tendency to need (that behavior), his goals and intentions, the necessity of accepting responsibility and commitment to behavior, behavior change and sufficient motivation for behavior (DiClemente, Nidecker, & Bellack, 2008). Hence, violent behavior can be changed by people's motivations. Therefore, adapting the therapist's behavior to the client's motivation is one of the most important tasks of any therapeutic approach (Sprenkle, Davis, & Lebow, 2013). One of the therapeutic approaches that addresses this, is the motivational interview of Miller and Rollnick (2009). This interpersonal approach to interaction is designed to reduce inconsistencies and enhance the dialogue of changing clients (Wahab et al., 2014). Motivational interview is an approach that avoids confrontation and labeling, creates inconsistencies between current behaviors and beliefs, and uses this inconsistency to promote behavior change. However, it is argued that this approach, not in its purest sense, but in its goals, is a confrontational approach to increase awareness of the problem and the need to address what needs to be done (Ibegbulem, 2016). Assuming that lack of motivation as the biggest obstacle in the treatment of violent people (Daniels & Murphy, 1997; Ganley, 1987), and the existence of MI in other societies as successful entity (Rossman, Bingham, & Emde, 1997; Soleymani, Britt, & Wallace-Bell, 2018; Wahab et al., 2014), the use of MI in the treatment of perpetrators and victims of violence is the next logical step (Murphy & Baxter, 1997).

So what is important in this approach is the individual's motivation for change, and this motivation is derived from the meaning of married life for the individual; the meaning of married life refers to one's thoughts, ideas and expectations about the nature and manner of marital relationship (and about violent behavior in Intimate relations of spouses), and social norms form meaning that individuals ascribe to their roles in marriage (ontology) (Hall, 2006). The initial experiences of life and communication with others, personal experiences and religion are effective in shaping social norms (Rezapour Mirsaleh, Ismaili, Farahbakhsh, & Zakai, 2013). Therefore, it is necessary to pay attention to religion in shaping the ontology of individuals about violence. In Islamic ontology, it is recommended to control violence and forgiveness. It is stated in Holy Qur'an: "and they swallow their anger and forgive the people, and God loves the righteous people" (Al-Imran, 134), "Forgive and turn a blind eye. Do you not want God to forgive you?" (Noor, 22). Research has also shown that spirituality and religious dimension are effective in reducing violence (Mahoney, 2010; Puchala, Paul, Kennedy, & Mehl-Madrona, 2010). Therefore, lack of attention to the environmental conditions influenced by culture (and semantic commonalities about violence in the marital relationship) can affect the motivation to change violence. According to Cross, Bazron, Dennis, and Isaacs (1989), treatment fails the change of motivation. And

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the facts that have not paid attention to the ontology of society in changing the motivation of violence with the pattern of motivational interviewing do not achieve statistically significant results (Saftlas et al., 2014). Therefore, considering that a person's belief (ontology) can be effective in changing the discourse and ontology is influenced by culture, and the culture of Iranian society is intertwined with Islam, it is necessary to pay attention to Islamic ontology in the treatment process. Therefore, it is necessary to examine the effectiveness of a model that is a combination of motivational interview and Islamic ontology. Nodei, Ismaili, Khandan, and Ahmadi Nodeh (2016) enhance the amount of patience in couples' conflicts by increasing the pattern of motivation based on innate anthropology and changing the pattern of motivation for couples by designed pattern. Ahmadi, Hub Naghi, and Sarshar (2017) have reviewed the strategies of Iranian and Islamic culture in domestic violence prevention and control, but they have not provided a treatment protocol in this regard.

For this purpose, the researcher has examined the effectiveness of the motivational interview model with Islamic ontology orientation (a model that has been validated by the researcher) and then compares the effectiveness of two models, motivational interview and motivational interview with Islamic ontology orientation.

Material and Methods

A one-case study design (A-B) is used to evaluate the effectiveness of the intervention program, which is a quantitative research method. In this study, in the first phase of this project (Phase A), the dependent variable (motive for changing domestic violence) is evaluated. In stage B, where the interventions (motivational interview with Islamic ontology orientation on couple 1, motivational interview on couple 2) are performed, these variables are evaluated twice, so that at the end of sessions 5 and 10, the couples complete the questionnaires. Therapeutic protocol in intervention with the method of motivational interview with the orientation of Islamic ontology, includes: sessions 1, 2 and 3: understanding the client and communication with him/her and creating a commitment in him/her to change him/herself by thinking internally, i.e. strengths and weaknesses in material and spiritual dimensions and contemplation on the purpose of life in order to increase awareness and change towards instincts and spiritual dimensions. Sessions 4, 5 and 6: focusing on purpose and direction of conversation is about discharging emotions through repentance which creates an inner revolution to rise against moral vices and step towards natural tendencies. The motivation to hope for God's mercy, faith in God and the hope of seeking God's forgiveness in this inner uprising, increase the motivation to focus on thanking God and attaining perfection in this conversation. Sessions 7 and 8: in order to make a wise choice, the authorities themselves must verbally express their desire to change, declare their readiness to dominate their plant and animal selves, and express their love for God by expressing their sorrow over the animal-like past. Sessions 9 and 10: planning to change is based on the innate tendency to perfection through purity and awareness in desire for monotheism; by acting and implementing what one is aware of (cognitive dimension), cognitive abilities also increase. These steps are intertwined and this distinguish part is written. Therapeutic protocol in intervention by motivational interview method includes: sessions 1, 2

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and 3: engaging clients, sessions 4, 5 and 6: focusing, sessions 7 and 8: calling, sessions 9 and 10: planning. In this plan, in addition to the two main stages, there is another stage called follow-up. In this study, after the intervention stage and one month after the intervention, couples complete the questionnaires once again. The hypotheses of this study are performed in the context of a one-case study design study, using AB design, by graph analysis method and mean scores comparison. The end of sessions 5 and 10 and the follow-up session are compared.

The participants of this project are two couples who referred to counseling centers in Tehran who have been selected by purposive sampling. The two couples are scored lower on the Change Motivation Questionnaire. Both couples have religious beliefs and are present until the end of the training sessions without an absent. The subject and purpose of the research are explained to the participants before participating in the training.

The questionnaire used in this study is the University of Rhode Island Change Assessment for Domestic Violence (URICA-DV) (Hasler, Klaghofer, & Buddeberg, 2003), which assesses the motivation to change of abuser's violence. Cronbach's alpha validity coefficient of this questionnaire is .93, and its representation coefficient is .84. The Cronbach's alpha validity coefficient of the Violence Victim Change Motivation Questionnaire is .92, and its retest coefficient is .88. This questionnaire has been standardized by the researcher.

To analyze the quantitative data, graph analysis method, stable change index and clinical significance are used by using recovery percentage formula.

Research questions

The integrated model of motivational interview with the orientation of Islamic ontology is effective in increasing the motivation to change domestic violence. Is the pattern of motivational interview effective in increasing the motivation of couples to change their domestic violence? Is the integrated model of motivational interview with the orientation of Islamic ontology more effective in increasing the motivation to change domestic violence than the model of motivational interview?

Results

As can be seen in Table 1, the sustained change index for all 4 participants is greater than 1.96, indicating that all 4 participants received a significant effect of training. The recovery percentage is 69.44 for the abuser of the motivational interview and 73.68 for the victim of the motivational interview, while the percentage of recovery for the abuser present in the motivational interview with Islamic orientation is 79.80 and for the victim present in the motivational interview is 79.80. As can be seen in the figure 1, the baseline is the same in both methods, but in treating process, the chart of motivational interview with Islamic orientation has had a greater slope and growth, so that it has increased to a score of 100, while the motivational interview method has grown to a score of 71. On the other hand, this method is associated with a multi-point reduction in follow-up.

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Table 1. Sustainable change index and participants' improvement percentage by individuals' division

Levels	Motivational interview		Motivational interview with Islamic orientation	
	Abuser	Victim	Abuser	Victim
Baseline 1	22	20	20	20
Session 1	23	25	25	26
Session10	72	76	99	99
Follow up	67	70	96	99
Stable change index	3.536	3.780	3.536	3.780
Percentage of recovery	69.44	73.68	79.80	79.80

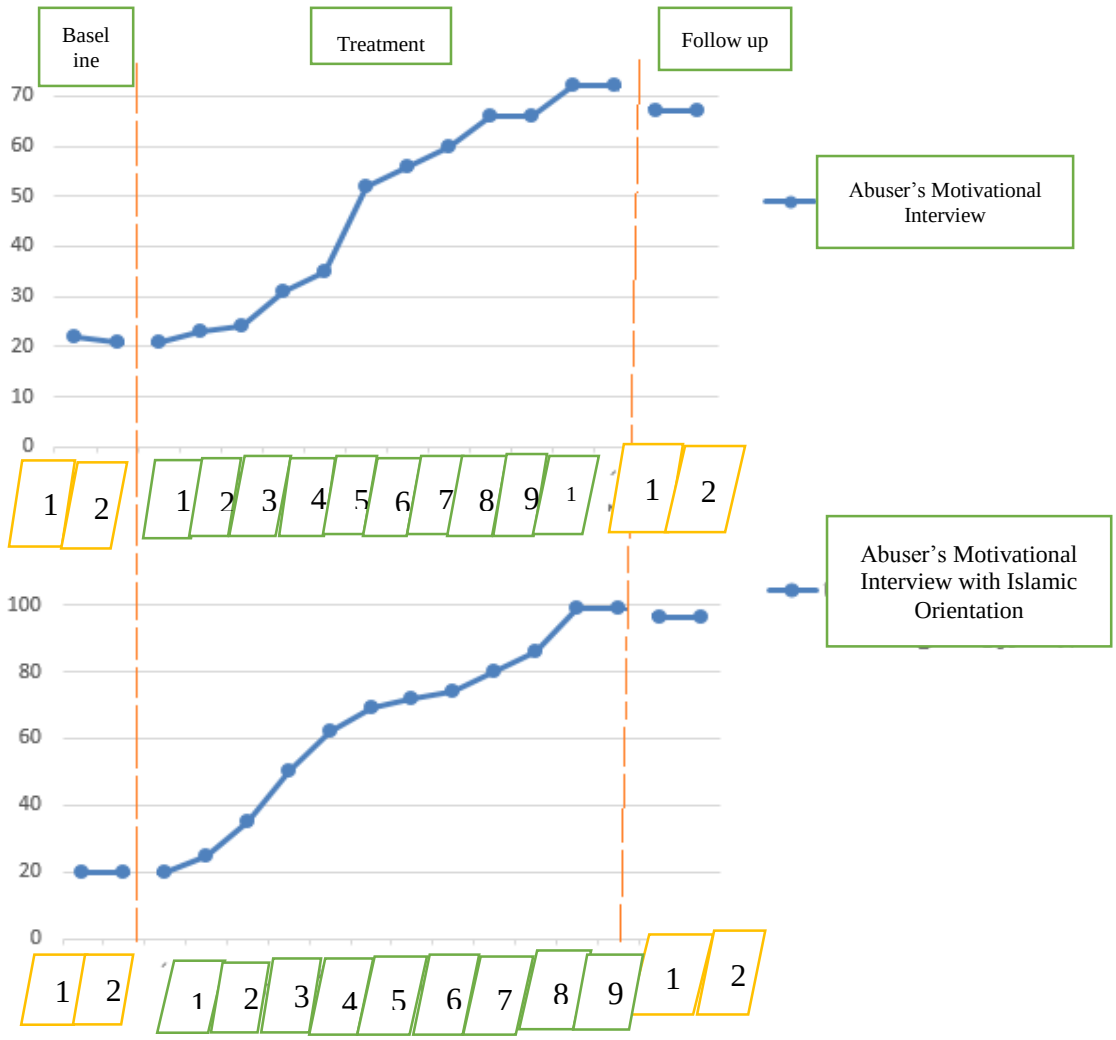

Figure 1. Comparison chart of changes in domestic violence of abuser in the study

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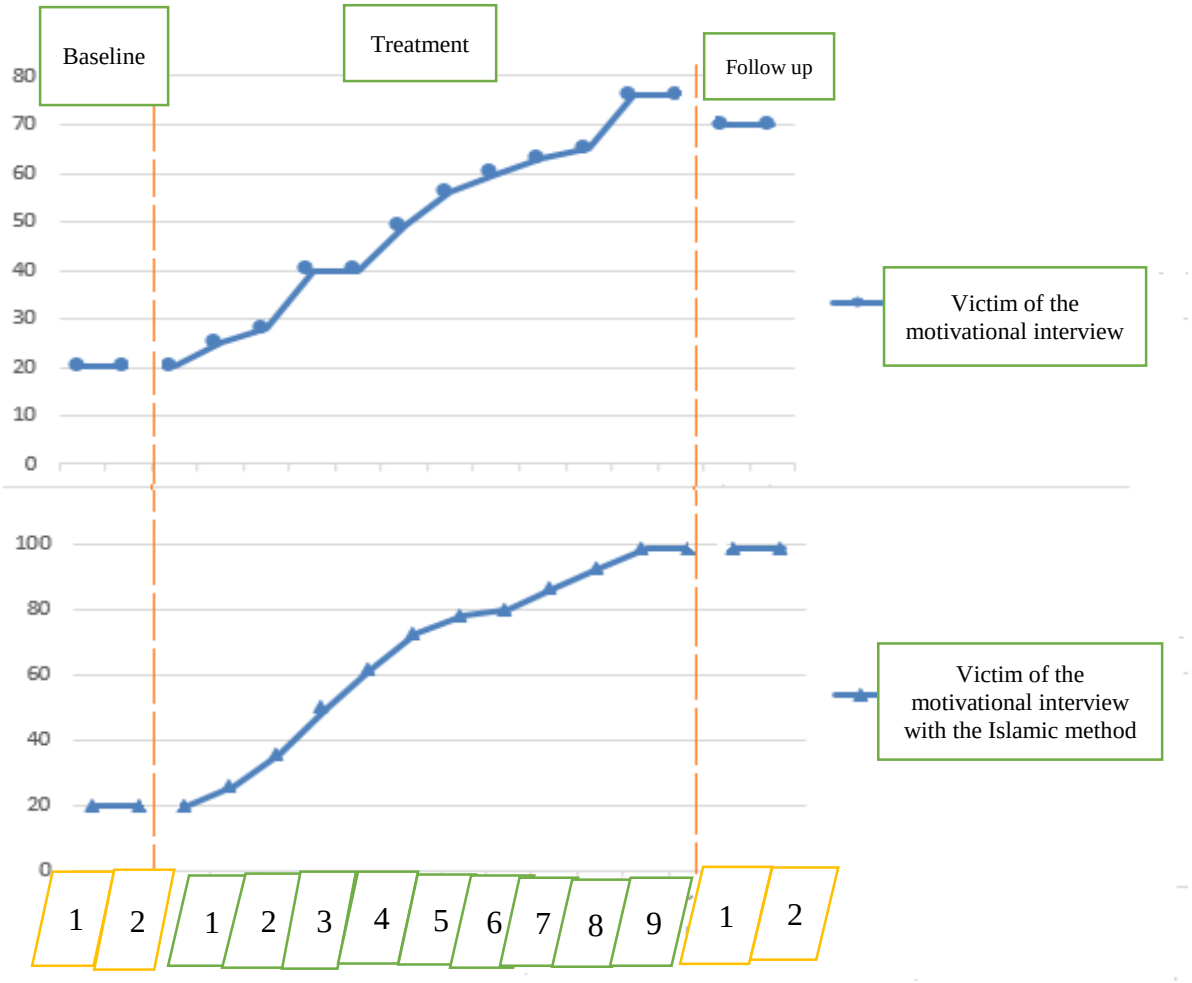

Figure 2. Comparison chart of changes of domestic violence in the present study victims

By summarizing these opinions separately for each person, it can be said that the interview with the Islamic method has been more successful. The comparison has been done in pairs, and the results of which are reported in the figure 2.

Table 2. Stable change index and improvement percentage of participants by individuals and methods division

Levels	present couple at motivational interview		present couple at motivational interview with Islamic orientation	
	Mean	Standard Variable	Mean	Standard variable
Baseline 1	21.0	1.41	20.00	0.00
Session 1	24.0	1.41	25.50	0.71
Session10	74.0	2.83	99.00	0.00
Follow up	68.5	2.12	97.50	2.12
Stable change index	3.536		3.536	
Percentage of recovery	71.62		79.80	

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As can be seen in Table 2, the value of the stable change index for both groups is greater than 1.96, which confirms that the changes in both couples participating in this study are significant. But the percentage of improvement for integrated motivational interview with Islamic orientation is higher than the motivational interview method, which shows the effectiveness of this integrated method. Also, a comparison of the follow-up study shows that the motivational interview method has had greater output.

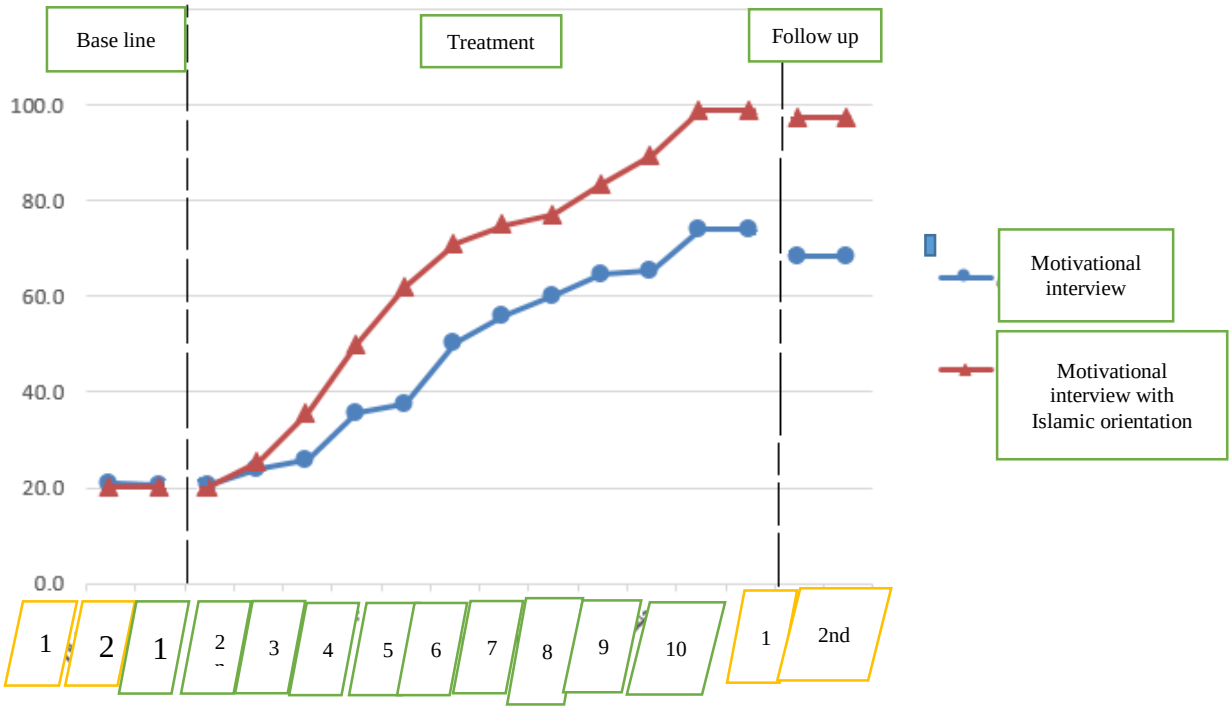

Figure 3. Comparison chart of change in domestic violence of couples in the present study

The diagram above shows the same baseline in both methods. In the treatment process, the diagram of motivational interview with Islamic orientation has increased more and more, so that it has increased to a score of 100, while the average of couples present in the motivational interview method has increased to 78 points and show a multi-point reduction in the follow-up study. Summarizing these opinions separately for each couple, it can be said that motivational interview with Islamic orientation has been more successful.

Discussion

The results of the research in response to the first question about the effectiveness of the integrated model of motivational interview with the orientation of Islamic ontology in increasing the motivation to change domestic violence of couples, show that reviewing and analyzing charts and considering the general direction of curves, the overall score of the couple's questionnaire and its comparison in baseline and intervention conditions confirms the existence of a change in the slope of the curve, which in all cases is incremental; this means that the couple (both the abuser and the victim) have made progress in Domestic Violence Motivation Questionnaire score by starting counseling sessions, and this progress

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has continued in subsequent intervention and follow-up sessions. Thus, the integrated model of motivational interview with the orientation of Islamic ontology has promoted the couple's motivation of change (abuser and victim of violence). The result of this question is in line with the results of the research of Nodei et al. (2016), which increases the couple's patience with an Islamic motivational model.

Considering the stable change, significant recovery percentage and the chart increasing slope in the couple who has underwent the intervention of the motivational interview model, in response to a second question, what is the effectiveness of the motivational interview model in increasing the couple's motivation to change the domestic violence? It can be concluded that the intervention has increased the motivation to change the couple (abuser and victim of violence). The result of this question is in line with the results of the some studies (Rossman et al., 1997; Soleymani et al., 2018; Wahab et al., 2014), but it is contrary to the result of the research of Saftlas et al. (2014).

By comparing the two couples in response to the third question, which of the two models are more effective? The integrated model of motivational interview with Islamic ontology orientation or the model of motivational interview? The results show that the improvement percentage for integrated motivational interview with Islamic interview orientation is more than the motivational interview method; the integrated one shows the more appropriate and effective method. Also, a comparison of the follow-up study shows that the motivational interview method has had better output. Therefore, it can be said that motivational interview with the orientation of Islamic ontology has been more effective. No research has been done to compare the two models.

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