

## Interpretations of Tafsir Scholars on Toxic Behavior in Family Life in the Modern Era

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### ABSTRACT

*This study examines toxic behavior within modern families through Qur'anic interpretation. Integrating classical and contemporary tafsir with real-time social-media evidence offers the first multidisciplinary framework for diagnosing and remedying toxicity in Muslim households—an angle seldom addressed in previous scholarship. Toxic behaviors such as verbal abuse, emotional neglect, one-sided dominance, and psychological manipulation have become increasingly complex in the digital era due to social, economic, and cultural pressures. A descriptive qualitative approach was employed through library research, analyzing Qur'anic verses, tafsir literature, and relevant social media content. Findings show that such behaviors deviate from Quranic values emphasizing justice, compassion, and healthy communication. Scholars like Quraish Shihab and As-Suyuthi highlight mutual consultation, fairness, and spirituality in conflict resolution. Foundational concepts of sakinah, mawaddah, and rahmah emerge as practical guidelines for harmonious, toxicity-free relationships, urging Muslim families to reinvigorate these values.*

**Keywords:** Toxic, Family, Qur'an, Modern Era.

### ABSTRAK

Penelitian ini mengkaji perilaku *toxic* dalam keluarga modern melalui interpretasi al-Qur'an. Dengan mengintegrasikan tafsir klasik dan kontemporer serta bukti media sosial secara *real-time*, studi ini menghadirkan kerangka multidisipliner pertama untuk mendiagnosis dan mengatasi toksisitas dalam rumah tangga Muslim—sudut pandang yang jarang disentuh dalam kajian sebelumnya. Perilaku *toxic* seperti kekerasan verbal, pengabaian emosional, dominasi sepihak, dan manipulasi psikologis kian kompleks di era digital akibat tekanan sosial, ekonomi, dan budaya. Pendekatan kualitatif deskriptif diterapkan melalui studi pustaka, menganalisis ayat-ayat al-Qur'an, literatur tafsir, dan konten media sosial yang relevan. Temuan menunjukkan bahwa perilaku tersebut menyimpang dari nilai-nilai Qur'ani yang menekankan keadilan, kasih sayang, dan komunikasi sehat. Para mufasir seperti Quraish Shihab dan As-Suyuthi menegaskan pentingnya musyawarah, keadilan, dan spiritualitas dalam penyelesaian konflik keluarga. Konsep dasar *sakinah*, *mawaddah*, dan *rahmah* muncul sebagai pedoman praktis untuk membangun relasi harmonis bebas *toxic*, sehingga keluarga Muslim di era modern didorong untuk merevitalisasi nilai-nilai ini.

**Kata Kunci:** Toxic, Keluarga, Al-Qur'an, Era Modern.

## INTRODUCTION

Family is the first social environment for everyone. A person's attitudes and behaviors are generally formed through interactions and experiences gained within the family environment. As the first social unit to influence individuals, the family plays a crucial role in shaping values, norms, and mindsets that ultimately shape how a person behaves and interacts with others (Jhoni, 2024). Family treatment of individuals, whether in terms of affection, communication, or conflict resolution, significantly impacts the development of social attitudes and personality (Hadian et al., 2022).

If someone starts a family, they must be craving for a comfortable and harmonious family. However, to achieve this comfortable family, many obstacles must be overcome. According to Yusuf Qardhawi, three foundations exist to create a harmonious family: 1. Peace, 2. Love, 3. Compassion (Qardhawi, 1999). However, as time goes by, family life will change. Rapidly advancing technology has affected the way families communicate and interact. The changing mindset of generation after generation also changes how we think and approach family values. Not only that, the way of speaking, habits, and perspectives on the role of each family member will also continue to evolve, reflecting existing social and cultural changes. That is a modern family (Maudy, 2023).

The rise of cases of family violence, such as swearing at each other, hitting each other, and even extreme acts such as murder, has caused family relationships to become increasingly toxic (Suaidi, 2024). The issue of toxic families is important to study because of its far-reaching impact, not only on the individual level but also on society as a whole. In the modern era, economic pressures, the influence of social media, and fast-paced lifestyles have exacerbated family conflicts. Data from various studies show an increase in divorce cases, domestic violence (DV) (Cantika, 2024), and mental disorders that stem from unhealthy family relationships. Therefore, understanding the root causes and solutions to address toxic attitudes in families is an urgent need. This adds to the complexity of restoring family relationships, as repeated cycles of violence affect the mental and emotional development of family members and create patterns of interaction that can be damaging in the long run (Ayyasy, 2023).

This toxic environment creates toxic relationships. Toxic, in other words, is poisonous. Toxic means a situation where one party experiences a decline in mental and physical health, even to the point of experiencing excessive pain (Daeli & Santosa, 2024). Modern families face complex challenges, such as technological change, changing cultural values, and high economic

demands. This often creates tension in family relationships, where poor communication and lack of intergenerational understanding lead to toxic attitudes. In addition, the influence of social media and individualistic culture also contribute to the weakening of emotional bonds within families. Meanwhile, in terms of physicality, violence occurs when the toxic partner physically hurts the other, especially if one party does not follow their will (Kivania, 2024).

Several previous studies have shown that toxic relationships, whether within families, friendships, or romantic partnerships, have adverse effects on both mental and physical health. However, further research is needed to explore effective personal strategies for coping with such relationships, particularly in the context of self-love and emotional resilience (Kivania, 2024). Based on existing research, the author writes "*Interpretation of Tafsir Ulama Towards Toxic Behavior in Families in the Modern Era*." This research will provide a deeper understanding by combining qualitative analysis of toxic attitudes in modern families and the Quranic interpretation perspective. Unlike previous studies that only focused on psychological or sociological aspects, this research integrates Qur'anic values as a solution to overcome toxic attitudes in the family. This research identifies the causes and impacts of toxic attitudes in modern families and offers Qur'an-based solutions that are relevant to current issues.

Research on the interpretation of Ulama tafsir on toxic behavior in families in the modern era aims to provide understanding to the broader community in the modern era, especially in the family environment. By examining current issues related to toxic attitudes in the family, it is hoped to result in a broader discussion regarding the impact of toxic attitudes on the family and the Qur'anic view on this matter. By exploring Qur'anic verses related to family relationships, this research is expected to provide practical recommendations for Muslim families in creating a harmonious household environment that is free from toxic attitudes.

## METHOD

In this research, the author applies a qualitative descriptive approach to describe the occurrence of the various phenomena under study comprehensively. The phenomenon studied is the toxic attitude in the family in the modern era from the perspective of the Qur'an. This research is also based on library research. Library research collects information by analyzing books, references, notes, and various media sources relevant to the issue being studied (Mahanun, 2021). The data in this study were obtained from various sources, including academic literature, scientific journals, and social media sources such as YouTube content,

TikTok, and movies. The use of social media as a data source is based on the relevance of the information it contains in describing phenomena that develop in society in real time.

The content from social media used in this study includes uploads in the form of text, images, videos, and comments found on platforms such as YouTube content, TikTok, and movies. This source was chosen because it provides direct insight into individuals' or groups' perceptions, experiences, and opinions on the topic discussed. The subject of this research is negative attitudes toward the family, as seen in various existing books such as digital books, printed books, and magazines. The data was then analyzed using the interpretation of the Qur'an by Muslim guidelines. This research refers to the thoughts of classical and contemporary tafsir scholars, such as As-Suyuthi's thoughts on Tafsir Jalalain and Quraissy Shihab's thoughts on *Tafsir Al-Misbah* and Wahbah Az-Zuhaili's thoughts in *Tafsir Al-Munir*.

## DISCUSSION AND RESULTS

### Toxic Definition, History, and Causes of Toxic in the Family

Toxic culture has existed in both the past and modern times and continues to evolve. The term toxic was first introduced by Dr. Lillian Glass, a communication and psychology expert from California, USA, in her 1995 book *Toxic People*. In her book, she explains that toxic refers to relationships damaged by conflict, lack of support for each other, the emergence of competition, and the loss of respect and cohesiveness (Fernandi, 2022)

At the time of the Prophet Muhammad SAW, there was actually an example of toxic behavior in the family carried out by Haulah bint Tsa'labah and her husband 'Aus bin Shamit. This is stated in QS. Al-Mujadalah [58] ayat 1.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

*“Indeed, Allah has heard the statement of the woman who disputes with you [O Muhammad] concerning her husband and complains to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.”*

Once, after Haulah finished praying, her husband asked to serve as a wife, but Haulah refused. So her husband got angry and committed zihar. Zihar is equating his wife with his biological mother (even though his wife is not his biological mother). If they want to withdraw the word, there are conditions and laws before they want to have intercourse again (Al-Ashfahani, 1996). Haulah then complained about this to the Prophet. The Prophet initially

stated that there had been no revelation and concluded that Haulah was haram for her husband. However, Haulah insisted that she was afraid of losing her husband and child. Then, she continued to plead to Allah (Shihab, 2002).

The story tells of injustice in a husband and wife relationship that can be categorized as toxic behavior. Zihar by her husband as a form of rejection without a formal divorce is a form of verbal and emotional violence that makes Haulah feel excluded and disrespected as a spouse. Haulah's brave response to voice the injustice to the Prophet Muhammad ﷺ, an ally granted by Allah through the revelation, shows the importance of women's voices in dealing with unhealthy relationships. This story is relevant in this modern era, where forms of toxic behavior in the family, such as emotional manipulation, excessive control, or verbal abuse, are still common. Islam, in principle, rejects all forms of injustice in the household and supports resistance to relationships that harm either party.

The word toxic is taken from English, which means poisonous or harmful. In a family relationship, especially between husband and wife, something beautiful and romantic immediately comes to mind. However, if there is a toxic attitude in the relationship, it brings up something that leads to negativity. In general, the term toxic is often used to describe something that has a harmful or damaging effect, both verbally (verbal) and non-verbally (behavior). This toxic attitude is detrimental (Habibah, 2023)

Toxic behaviors refer to actions that can harm or cause emotional and psychological harm to others. These forms of behavior include humiliation, coercion, manipulation, over-control, and rejection. These behaviors can occur in many types of relationships, such as romantic relationships, family, friendships, or the workplace. Being aware of toxic behaviors and knowing how to deal with them is essential for maintaining mental well-being and healthy family relationships (Wibowo, 2023). Unhealthy relationships can lead to unhappiness in living with them. It lowers one's self-esteem due to inappropriate treatment, as well as reduces the hope of building a good relationship. As a result, many people choose to separate when trapped in a destructive or toxic relationship. (Tri Sulastri, 2022), After Haulah finished praying, her husband asked to serve as a wife, but Haulah refused. So her husband got angry and committed *zihar*. *Zihar* is equating his wife with his biological mother (even though his wife is not his biological mother). If they want to withdraw the word, there are conditions and laws before they want to have intercourse again (Al-Ashfahani, 1996). Haulah then complained about this to the Prophet. The Prophet initially stated that there had been no revelation and concluded that

Haulah was haram for her husband. However, Haulah insisted that she was afraid of losing her husband and child. Then, she continued to plead to Allah (Shihab, 2002).

The term toxic in Islam refers to traits that can harm others, such as distressing, slandering, and spreading hatred. This toxic behavior can appear as words or actions that harm others (Ayuningtiyas, 2023). In the Islamic view, toxic refers to a relationship that is not harmonious because of injustice towards one of the parties. This phenomenon often occurs in everyday life and can be found in various relationships, such as friendship and family. Islam views toxic relationships as those that are not based on faith in Allah (Nurjannah W. E., 2023).

From the explanation above, it can be concluded that toxic is poisonous both verbally through ridicule and behaviorally harms many parties, both the two parties involved and the impact on the surrounding environment that is lived in. According to Hamid, the factors that cause someone to be toxic come from 2 sides: internal and external. These internal factors are related to the person's background.

These internal factors include past trauma (Wibowo, 2023). Past traumatic experiences, such as abuse, violence, or neglect, can impact a person's behavior and make it difficult for them to build healthy relationships with others. The family environment that should be a safe and loving place can instead be a source of fear (Ndun, 2024). A person who has experienced trauma in the family may struggle to trust others, feel unappreciated, or feel unworthy of affection. As a result, they have difficulty building healthy relationships with others outside the family, as the trauma affects the way they interact, communicate, and value relationships. The behavioral patterns formed as a result of these traumatic experiences can make it easier for them to get caught up in unhealthy relationships, distrust, or even repeated patterns of violence.

Second, excessive mood swings. People who have difficulty managing their emotions, such as frequent anger and irritability, tend to exhibit destructive or toxic behaviors. If this is the case, it can create an atmosphere of tension and conflict in the family environment. Family members who cannot control their emotions tend to easily trigger arguments or feel uncomfortable, damaging relationships between family members. When a family member is often angry or offended, they may affect the dynamics within the family and make others feel pressured, insecure, or afraid to communicate openly. In the long run, such patterns can lead to toxic behaviors, where family members feel trapped in unhealthy relationships, full of excessive emotional control, and lack of understanding or understanding (Puspita, 2025).



Third, low self-esteem. A person with low self-esteem often feels insecure or insufficiently valued, so they seek to control others or situations to feel more powerful and secure. They may exhibit toxic behaviors as a way to mask their anxiety or inability to deal with negative feelings about themselves. This can happen in relationships where they try to maintain control to feel better or more valued. In an unsupportive family, the individual may feel depressed or neglected, so they seek to maintain control as a way to cope with uncertainty or fear about their self-worth. These patterns, if not addressed, can lead to toxic behaviors in ongoing family relationships, as they feel that manipulation or control is the only way to feel valued or respected (Adinda, 2021).

Fourth, there are mental disorders. Some mental conditions, such as personality disorders, can make a person exhibit toxic behavior in relationships. These personality disorders can exacerbate the dynamics between family members. A person with a personality disorder may struggle to empathize or maintain healthy boundaries in family relationships, which can lead to tension, conflict and emotional manipulation. When this pattern of toxic behavior takes place in a family, it can create an unhealthy environment, where family members feel pressured or even trapped in relationships that do not support their emotional growth (Indrawati, 2020).

Fifth, there is a lack of empathy. People who struggle to understand the feelings and needs of others often exhibit toxic behaviors in relationships, such as manipulation and control. In families, these patterns can develop early on. Families that are unsupportive or don't provide enough emotional attention often create difficulties for a person to empathize or recognize the needs of others. When someone grows up in a controlling or manipulative environment, they may learn to repeat those behaviors in their own relationships, feeling that it is the only way to feel safe or valued (Destiwati, 2024).

The external factors that influence a person to be toxic in the family are first, the social environment. A person who lives in an unhealthy environment tends to be more prone to adopting toxic behavior (Efandi, 2023). In dysfunctional families, where healthy communication, emotional support, or respect for personal boundaries are lacking, family members may learn to engage in toxic behaviors as a way to cope with stress. Children or teenagers who grow up in such an environment may mimic such negative behaviors, ultimately affecting their future relationships. When these toxic patterns are not addressed, the family can become a place full of conflict, manipulation, and distrust, hindering the development of healthy relationships within it (Suprpto, 2019).

Second, past trauma. In this case, a person finds it difficult to trust others, has weak self-control, or tends to blame others for their problems. This can worsen relationships between family members. If a person has difficulty trusting others, they may distance themselves or shut themselves off from necessary emotional support. Lack of self-control can lead to destructive emotional outbursts, while the habit of blaming others can create ongoing tension and conflict. In families, these patterns can create an environment of mistrust, recrimination, and poor communication, which ultimately hinders the creation of healthy and harmonious relationships (Fadhila et al., 2025).

Third, work pressure. A competitive and stressful work environment, for example due to a high workload or constant demands for achievement, can have a negative impact on a person's emotional state. This constant pressure often makes it easier for individuals to feel depressed, anxious and angry. Over time, it can also affect the way they interact with others, leading to negative or toxic behaviors, such as blaming colleagues, lack of respect for others' opinions, or displaying an uncooperative attitude. These reactions are usually not due to personal traits, but rather a response to a psychologically unhealthy environment.

Fourth, conflictual relationships. These relationships, characterized by domestic violence and manipulative practices such as gaslighting, can have a significant psychological impact on one or even both partners. Gaslighting is a form of psychological manipulation where the perpetrator makes the victim doubt their own reality or sanity, slowly undermining the partner's sense of self and identity (Nouval, 2024). Thus, unhealthy relationships not only impact the dynamics of the relationship, but also contribute to self-destructive patterns of behavior and potentially carry over into other social interactions. Things like this can damage a person's mental health, which is the final internal factor that causes toxic behavior.

Toxic behavior generally arises because one party or both parties are not working or in other words unemployed, which in turn means that there is no income to meet daily needs so that one party demands more and feels lacking. This problem becomes complex when social media appears such as the TikTok platform or movies appear. Many people make tiktok a standard or benchmark for their lives by not seeing their own ability background or can be called fomo. So that there is a social gap between husband and wife. Likewise with men who want to be comfortable at home by not working. Phenomena like this are found in modern times today. It is much different if examined in ancient times. Toxic attitudes in ancient times were



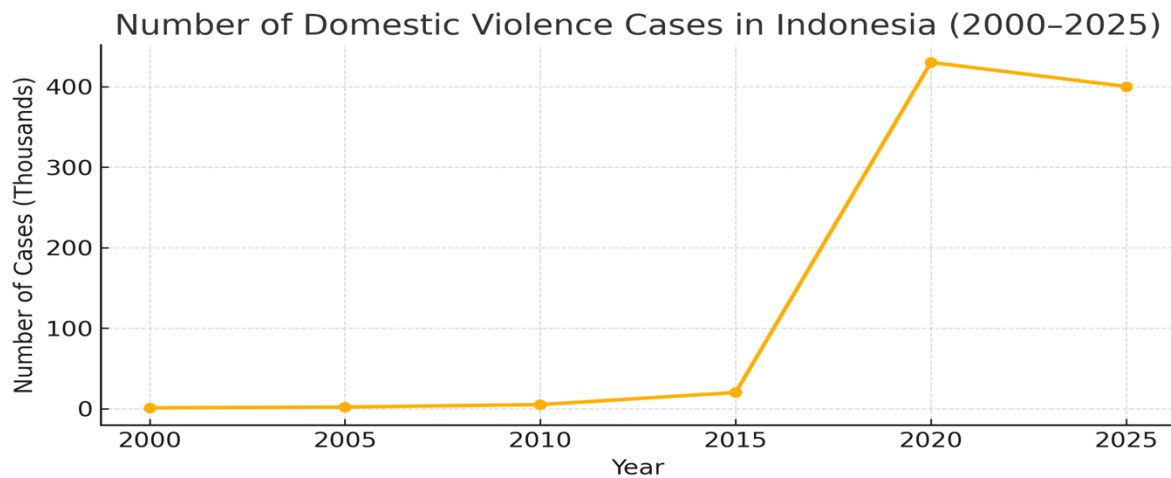
generally just domestic violence. But as time progresses and technology becomes more sophisticated, this toxic attitude is increasingly complex.

In a movie based on a true story entitled “*Norma*”, it is told that there is a husband and wife whose family was initially harmonious. However, over time Norma (wife) suspected her husband of being toxic (Soeharjanto, 2025). The movie reflects an example of toxic attitudes in families in the modern era where relationships that should be built on trust are undermined by betrayal from husbands and biological mothers. These toxic attitudes arise from emotional manipulation, breaking trust by betrayal, and not being able to maintain moral boundaries in intimate relationships. Things like this often happen clandestinely in the modern era when family image is prioritized over one's emotional health. The story of the movie shows that family can be a source of trauma especially if values and roles are improperly performed.

The movie “*Ipar Adalah Maut*” tells the story of a household conflict due to an affair between a husband and his wife's younger sibling. Initially, the relationship between family members was harmonious and full of trust. However, over time, the closeness between husband and sister-in-law developed into a relationship that crossed the line. This affair took place secretly until the wife finally discovered it through evidence of suspicious communication and behavior. Despite being allowed to make things right, the affair continued. As a result, the wife decided to end the marriage and the family relationship with her brother. This story highlights the importance of maintaining boundaries in family relationships and the serious repercussions of a breach of trust (Bramantyo, 2024); Khasanah & Friyadi, 2025).

The film can be interpreted as a narrative representation of the deterioration of family relationships caused by the violation of moral values and the transgression of interactional boundaries as outlined in Islamic teachings. In the interpretation of Islamic scholars, the family is considered a *mitsaqan ghalizhan*, meaning a solemn covenant that demands commitment, loyalty, and moral responsibility between spouses (Qur'an, Surah An-Nisa: 21). The act of infidelity between a husband and his sister-in-law, as depicted in the film, reflects a form of *ظلم* (wrongdoing) as expressed in the Qur'an, and represents a betrayal of the trust within the household that undermines the family's honor. Islam emphasizes the dangers of unregulated, unrestricted interactions within the extended family, which are often underestimated. Contemporary social interpretations view such behavior as a manifestation of toxic relationships that erode the foundational principles of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion), which should serve as the basis of domestic life. In the

context of the modern era, this film becomes a critical reflection on the importance of preserving ethics, privacy, and interactional boundaries among family members to prevent the broader collapse of familial ties.



**Figure 1.** *The incidence of domestic violence in Indonesia from 2000 to 2025*

Source: Komnas Perempuan (National Commission on Violence Against Women)  
<https://komnasperempuan.go.id/catatan-tahunan/5>

Toxic behaviors within families, such as domestic violence and infidelity, have shown a significant increase in the modern era, as reflected in the continuously rising data from 2000 to 2025. Figure 1, titled “Number of Domestic Violence Cases in Indonesia (2000–2025)”, clearly illustrates this alarming trend. From 2000 to 2015, the number of reported cases remained relatively low and gradually increased; however, a sharp spike occurred between 2015 and 2020, where cases surged dramatically from under 30,000 to over 430,000, followed by a slight decline in 2025. This exponential growth signals the presence of deeper structural and moral problems within family life.

This trend is influenced by various factors, including economic pressures, the widespread influence of social media, and shifting social and gender dynamics. The data indicates that many families have not fully internalized or maintained the traditional moral and ethical values that once laid the foundation of familial harmony (Muzayanah, 2016). In this context, Qur’anic scholars emphasize the importance of mutual respect among family members, protecting spousal rights, and maintaining trust as key elements in preventing the breakdown of household relationships. The figure reflects a social phenomenon and underscores the urgent need to return to Qur’anic guidance in building emotionally and spiritually healthy family systems.

### **The Impact of Toxic Attitudes within Families in the Modern Era**

Modern families face unforeseen challenges amid the rapid currents of globalization and social transformation. Technological advancements, economic demands, and shifting cultural values often create new pressures that affect family relationships. One emerging phenomenon is toxic behavior. This not only damages family harmony but also leaves deep wounds on the mental and emotional health of its members. The impact of toxic attitudes within families in the modern era, characterized by increasingly individualistic interactions, dependence on the digital world, and high social expectations, further exacerbates internal conflicts.

In this context, toxicity is not merely ordinary quarrels but a recurring pattern of behavior such as emotional manipulation, psychological absence, or unrealistic expectations that erode the foundations of trust and togetherness. It is important to understand that the impact of toxic attitudes in the modern era is not only personal but also reflects systemic failures to balance contemporary demands with humanistic family values. Toxicity can damage relationships, trigger chronic stress, and even threaten the continuity of the family's function as the primary place of refuge for every individual (Adinda, 2021). First, the most noticeable impact is the emergence of emotional pain and psychological trauma. Toxic attitudes within the family often trigger prolonged conflicts and disputes. These conflicts do not occur occasionally but can become recurring patterns, creating ongoing tension (Nurjannah, 2018). Unresolved disputes can damage relationships among family members and make the home environment uncomfortable. For example, arguments between parents that are not adequately resolved can affect their relationships with their children or even provoke conflicts among siblings.

The second impact is that when relationships among family members become disharmonious, there is often a desire to avoid or sever ties. This can cause family bonds to become strained and no longer as close as they should be (Hadi, 2020). For example, a child may choose to distance themselves from parents who are overly controlling or manipulative because they feel uncomfortable or pressured. Once this happens, a sense of distrust toward family members arises (Rahmadina, 2023). When trust is lost, communication and cooperation within the family become difficult to establish. Quoting from the TikTok account @est.aril, in one of her videos, she expressed feeling disappointed when her parents often lied about asking for money, claiming it was to pay off debts (salmagudngnyabaju, 2024). This situation may cause the child to lose trust in their parents and find it difficult to rely on them in the future.

A family environment filled with conflict and emotional pressure can make family members feel constantly stressed (Adinda, 2021). This stress not only affects mental health but also physical health, causing sleep disorders, headaches, or even chronic illnesses (KEMENKES, 2022). Excessive stress can also make family members have difficulty concentrating or carrying out daily activities effectively.

Overall, toxic attitudes within families can decrease the quality of family life (Rahmadina, 2023). Families filled with conflict and discomfort tend to be less happy and struggle to achieve common goals. For example, families that frequently quarrel may have difficulty cooperating in managing financial issues or their children's education. This impact is felt not only individually but also in family dynamics. Toxic attitudes within families in the modern era are exacerbated by technological, economic, and cultural pressures but are also balanced by easier access to information and professional support. In contemporary family dynamics, toxic behavior that arises in relationships among family members can lead to increasingly complex impacts.

In modern family dynamics, toxic attitudes that arise in relationships among family members can have increasingly complex impacts (Desy, 2022). Initially, toxic behavior within the family can cause discomfort, stress, a decline in quality of life, and psychological trauma for the individuals experiencing it. However, along with the passage of time and technological advancements, these impacts are no longer limited to the domestic sphere but have expanded and worsened due to changes in communication patterns and evolving social expectations in the digital era. One major effect of technological progress on toxic dynamics in modern families is the emergence of a culture of displaying perfection on social media. Many families feel pressured to present an ideal and harmonious image, even though they face various internal problems. This social pressure makes individuals experiencing toxic relationships within their families reluctant to seek help for fear of being perceived as having an imperfect life. As a result, many cases of emotional and psychological abuse remain hidden and increasingly difficult to address (Dariyo, 2025). Furthermore, the spread of inaccurate information on social media, such as hoaxes or unprofessional advice about parenting and family relationships, further worsens public perception of how a family should function, ultimately reinforcing the cycle of toxicity in households (Mu'arifudin, 2024).

Another impact to consider is the inheritance of toxic cycles from one generation to the next. Children who grow up in toxic family environments, especially in the digital era that

complicates social interactions, tend to internalize such behaviors as normal. When they form their own families in the future, there is a high likelihood they will replicate the same patterns, creating a recurring cycle that becomes increasingly difficult to break.

### **The Qur'an's Perspective on Toxic Behavior in Modern Families**

According to the Qur'an's perspective, the family is a close relationship between husband and wife as well as parents and children, built on the foundation of love, tranquility, and mutual understanding among its members. This idea is reflected in QS. Ar-Rum verse 21, where Allah reveals that He created mates for humans so that they may attain tranquility (*sakinah*) and establish a relationship based on love (*mawaddah*) and compassion (*rahmah*) (Tamam, 2018).

Meanwhile, in *Tafsir Al-Munir*, it is explained that Allah SWT describes the mechanism of human continuity by creating women from the same nature as men. This aims to create harmony, compatibility, and comfort in family life. Allah SWT instills love, compassion, and mercy between men and women so that they can synergize to face life's challenges together within the marital bond. It is emphasized that marriage and the relationship between husband and wife aim to create true peace, calmness, and harmony. Allah also made women as partners for men from the same soul, as mentioned in Al-A'raaf verse 189 (Az-Zuhaili, 2016).

This view becomes very complex when linked to the reality of family life in the modern era due to social changes, individualistic lifestyles, and economic pressures. In such situations, various toxic behaviors begin to emerge within households, such as harsh words, lack of emotional attention, domination by one party, and forms of psychological manipulation that can occur between spouses as well as between parents and children (Institute, 2024).

The Qur'an does not directly mention the term “toxic”; this term is generally expressed with the word سوء (Amelia, 2021). Although not explicitly stated, the meaning contained firmly rejects all forms of harmful attitudes and behaviors, especially within the family sphere. This is in accordance with the word of Allah in QS. An-Nisa [4] ayat 148,

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

“Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.”

The verse above explains that Allah does not like evil deeds done openly in any form. What is emphasized here is harmful speech, even if it is delivered in a manner that sounds good to both the person being insulted and others (Shihab, 2002). Toxic behavior within the family is essentially a form of injustice condemned in the verses of the Qur'an, such as in QS. Al-Imran [3] ayat 57 and QS. Asy-Syura [42] ayat 40.

...وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

*“Allah does not like those who do wrong.”*

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

*“The retribution for an evil act is an evil one like it. But whoever pardons and makes reconciliation—his reward is [due] from Allah. Indeed, He does not like the wrongdoers.”*

Az-Zuhaili interprets QS. Asy-Syura ayat 40 as highlighting justice through a balance between the right to retaliate against wrongdoing and the recommendation to forgive. However, the Qur'an explicitly promotes forgiveness as the nobler action, which is rewarded in the sight of Allah SWT. This reflects Islamic ethics that encourage conflict resolution through reconciliation and compassion, even while preserving the right to seek justice. The ayat also emphasizes proportionality in retaliation. Self-defense is permitted and considered a right, but such actions must remain within reasonable limits and should not be driven by excessive emotion (Az-Zuhaili, 2016).

Acts of injustice within the family may manifest as one-sided control, belittling a partner, or forcing one's will upon children. This phenomenon remains prevalent in modern families, where power dynamics still occur, often hidden behind the roles of parents or heads of households. Yet, Islam calls for justice, balanced roles, and compassionate treatment toward all family members (Triono, 2020).

Toxic behavior often arises due to a lack of healthy communication within the family. In the Qur'an, the principle of *shura* (mutual consultation) is strongly emphasized as a foundation for building harmony. For instance, in QS. Al-Baqarah ayat 233 the importance of mutual consultation between husband and wife in making parenting decisions is clearly outlined (Shihab, 2002). This principle affirms that every family member has the right to express their opinion and that those opinions should be respected. In modern families, where busyness and

technology often dominate daily life, communication is frequently replaced by digital interactions, which can weaken emotional bonds (Suryani, 2025). If this condition persists, it increases the risk of blame-shifting, misunderstanding, and even hostility, potentially turning the family into a source of emotional wounds instead of a space for healing.

In general, the Qur'an views toxic behavior within the family as a deviation from the core purpose of forming a family. Qur'anic values place great emphasis on compassion, justice, effective communication, and respect for the rights and dignity of every family member. Therefore, in the face of the many pressures and temptations of modern family life, reapplying Qur'anic values is essential to realizing a spiritually, emotionally, and socially healthy household. The Qur'anic verses teach us to build families that are not merely ideal in theory, but practically relevant as solutions to today's complex family problems. While the challenges of the times are inevitable, the values contained in the Qur'an such as justice, mutual respect, and healthy communication serve as essential guidelines to strengthen family resilience. Unfortunately, many families in the modern era have begun to overlook these spiritual values and rely more on quick-fix solutions. In fact, practicing Qur'anic teachings in daily life is crucial not only to strengthen emotional ties but also as an act of worship and a means to achieve a high-quality family life on emotional, spiritual, and social levels.

### **Solutions for Overcoming Toxicity in Modern Families**

In the Qur'an, the solution to facing and overcoming toxic attitudes within the family is closely related to efforts to restore the fundamental values of the household: *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion), as explained in QS. Ar-Rum [30] ayat 21

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

*“And among His signs is that He created for you from yourselves spouses that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought).”*

In the Tafsir Al-Misbah, Quraish Shihab explains that *sakinah* is a state of inner stability and tranquility, not merely the absence of conflict. *Mawaddah* refers to sincere and deep love that is outwardly expressed. This *mawaddah* is a blessing from Allah that serves as a strong foundation in the marital relationship and can create harmony among family members. Meanwhile, *rahmah* is an inward love characterized by empathy and sacrifice (Shihab, 2002)



In the context of modern families, these principles form the basis for overcoming toxic attitudes such as harsh communication, unilateral domination, or emotional neglect.

The Qur'an also emphasizes the importance of consultation (musyawarah) within the family as a form of respect for each member's opinions and roles. In QS. Al-Baqarah [2] ayat 233 it is stated that

{فَإِنْ أَرَادَا {أَيُّ الْوَالِدَانِ} فِصَالًا {فَطَامًا لَهُ قَبْلَ الْحَوْلَيْنِ صَادِرًا} عَنِ تَرَاضٍ {اتِّفَاقٍ مِّنْهُمَا وَتَشَاوُرٍ  
بَيْنَهُمَا لِتُظْهَرَ مَصْلَحَةُ الصَّبِيِّ فِيهِ} فَلَا جُنَاحَ عَلَيْهِمَا فِي ذَلِكَ

*"...(If both of them desire), meaning the mother and the father, to wean the child before the completion of two years, and this arises from mutual consent and consultation between them for the benefit of the child, then there is no sin upon them for doing so...."*

In the *Tafsir Jalalain*, it is explained that this verse highlights the importance of consultation and mutual consent between husband and wife in decision-making, even regarding breastfeeding the child (As-Suyuthi, 2017). In the context of modern families, this is highly relevant because many conflicts arise due to lack of communication or domination by one party. Toxic behaviors such as gaslighting or silent treatment contradict this verse. Consultation encourages honesty, mutual respect, and fair joint decision-making.

Furthermore, fairness within the family can also be a Qur'anic solution to overcoming toxic attitudes. QS. An-Nisa [4] ayat 58 states that:

إِنَّ اللَّهَ يُأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا  
يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

*"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.."*

This verse explains that Allah commands humans to be trustworthy. Trustworthiness (amanah) is one of the foundations of human faith that can bring inner peace to a person. It serves as a basis for building relationships among people. Allah also emphasizes the importance of establishing just laws among humans based on knowledge and fairness, without discrimination based on religion, lineage, or race (Shihab, 2002).

As mentioned in Tafsir Al-Munir, this verse contains two fundamental commands from Allah SWT that serve as important pillars for family order in the modern era. First, the verse explicitly commands Muslims to fulfill all forms of trust to those entitled to receive it. The trust referred to has a broad scope, including vertical obligations to Allah and horizontal responsibilities to fellow humans, especially within the family. Second, it stresses the importance of justice. This justice must be applied in matters such as child-rearing and giving rights and duties to spouses and children without discrimination. This interpretation underlines that Allah is the best teacher in matters of justice, making it a strong foundation for establishing families based on Qur'anic principles (Az-Zuhaili, 2016).

The Qur'an teaches that every individual in the family has balanced rights and responsibilities. Toxic relationships often arise from power imbalances, such as a husband who feels entitled to make all decisions without considering his wife's feelings, or parents who impose their will and refuse to listen to their children's aspirations. This verse commands justice in all matters, including family relationships.

The Qur'an offers a spiritual solution for facing family conflict dynamics through piety and consciousness of Allah. In QS. At-Talaq [65] ayat 3

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

“...Dan barangsiapa bertawakal kepada Allah, niscaya Allah akan mencukupkan (keperluan)nya...”

Tafsir Al-Misbah emphasizes that piety (taqwa) in this context is not merely about diligently performing worship, but also includes behaving justly, responsibly, and adhering to ethics in every interaction, including within the family environment. (Shihab, 2002) By cultivating piety, a person becomes better able to control emotions, be patient, and think calmly when facing conflicts. In practice, this can be realized through self-reflection, improving behavior, increasing family prayers, and seeking solutions with a spiritual approach that brings peace.

Therefore, the Qur'an provides a comprehensive solution for dealing with toxic behavior in modern families. It offers not only moral and emotional resolutions but also social, legal, and spiritual approaches. The values in the Qur'an are highly relevant for shaping healthy, supportive families free from toxic relationships. Thus, the key to overcoming toxicity in

families is to return to divine values that uphold human dignity and establish justice, compassion, and peace within family life.

## CONCLUSION

This study reveals that toxic behavior in modern families is not merely an individual emotional issue but reflects broader and more complex social changes, such as economic pressures, the influence of digital culture, and the shifting values of communication within the household. Toxic behaviors such as emotional manipulation, lack of empathy, and unilateral domination contribute to the deterioration of family relationships and cause long-term psychological effects. Through an interdisciplinary approach, this article offers a new perspective by positioning Qur'anic values as normative and solution-oriented foundations for addressing family crises caused by toxic behavior.

The main contribution of this article lies in integrating Qur'anic exegesis on family-related verses with contemporary relational dynamics. By emphasizing the significance of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion) alongside principles of healthy communication and justice within the household, this research promotes the restoration of family relationships through a spiritual framework. This work broadens the horizon of Islamic family studies and serves as a practical reference for the development of modern Muslim families. Further research is recommended to develop Qur'an-based intervention models that can be applied in premarital education, family counseling, and social policy to prevent the intergenerational cycle of toxic behavior.

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