

***Silaturrahim* as a Solution for Broken Homes: An Analysis of the Perspective of *Tafsīr al-Marāghī* in the Indonesian Context**

Syifaa' 'Izzatinnisaa' Naziiah

Sekolah Tinggi Ilmu Al-Qur'an Isy Karima
syifakuinn@gmail.com

Ipmawan Muhammad Iqbal

Sekolah Tinggi Ilmu Al-Qur'an Isy Karima
syifakuinn@gmail.com

Fajar Novitasari

Sekolah Tinggi Ilmu Al-Qur'an Isy Karima
syifakuinn@gmail.com

Abstrak

Fenomena keluarga *broken home* akibat tingginya angka perceraian menjadi tantangan sosial serius di Indonesia yang berdampak negatif pada stabilitas emosional dan perkembangan anak. Penelitian ini bertujuan untuk menganalisis konsep *silaturrahim* sebagai solusi konstruktif untuk memulihkan hubungan keluarga yang retak, dengan menggunakan perspektif *Tafsīr al-Marāghī* sebagai lensa utama. Menggunakan metode kualitatif studi pustaka (*library research*) dengan pendekatan deskriptif-analitis dan analisis tematik (*maudhu'i*), penelitian ini mengkaji penafsiran Ahmad Musthafa al-Marāghī terhadap ayat-ayat kunci seperti QS. an-Nisā': 1, QS. ar-Ra'd: 21, 25, dan QS. an-Nahl: 90. Hasil penelitian menunjukkan bahwa *Tafsīr al-Marāghī* dengan corak *adabi ijtima'i* (sastra-sosial) menempatkan *silaturrahim* bukan sekadar anjuran moral, melainkan perintah ilahi yang menjadi fondasi ketakwaan, keadilan, dan stabilitas sosial. Memutus *silaturrahim* dipandang sebagai bentuk kerusakan di muka bumi (*fasād fi al-arḍ*) yang dikecam keras. Implementasinya dalam konteks Indonesia terbukti relevan, di mana nilai-nilai *silaturrahim* diaktualisasikan melalui berbagai pendekatan psikososial seperti penguatan penerimaan diri (*ridha*), layanan bimbingan dan konseling, komunikasi efektif antar anggota keluarga, serta pengembangan resiliensi melalui proses pemaafan. Penelitian ini menyimpulkan bahwa *silaturrahim* menawarkan kerangka kerja teologis dan psikososial yang aplikatif untuk merekonstruksi hubungan dalam keluarga yang retak, sekaligus menegaskan bahwa menjaga ikatan kekerabatan adalah tanggung jawab spiritual yang tidak gugur meskipun struktur keluarga berubah.

Kata Kunci: *Broken Home, Indonesia, Keluarga, Silaturrahim, Tafsīr al-Marāghī*

Abstract

The phenomenon of broken home families resulting from high divorce rates has become a serious social challenge in Indonesia, negatively impacting the emotional stability and development of children. This study aims to analyze the concept of *silaturrahim* (maintaining kinship ties) as a constructive solution for restoring fractured family relationships, using the perspective of *Tafsīr al-Marāghī* as the

primary lens. Employing a qualitative library research method with a descriptive-analytical and thematic analysis (*maudhu'i*) approach, this study examines Ahmad Musthafa al-Maraghi's interpretation of key verses such as QS. an-Nisā' 4: 1, QS. ar-Ra'd 13: 21, 25, and QS. an-Nahl 16: 90. The findings indicate that Tafsīr al-Marāghī, with its socio-literary (*adabi ijtima'i*) style, positions *silaturrahim* not merely as a moral recommendation but as a divine command that serves as a foundation for piety, justice, and social stability. Severing kinship ties is viewed as a form of corruption on earth (*fasād fi al-arḍ*) that is strongly condemned. Its implementation in the Indonesian context proves relevant, where the values of *silaturrahim* are actualized through various psychosocial approaches such as fostering self-acceptance (*ridha*), guidance and counseling services, effective communication among family members, and the development of resilience through the process of forgiveness. This study concludes that *silaturrahim* offers an applicable theological and psychosocial framework for reconstructing relationships within fractured families, while also affirming that maintaining kinship bonds is a spiritual responsibility that is not nullified even when the family structure changes.

Keywords: Broken Home, Silaturrahim, Indonesia, Family, Tafsīr al-Marāghī

INTRODUCTION

Humans, as social beings, cannot live in isolation, but rather need love, interaction, and mutual respect in order to build a harmonious life. In Islamic teachings, these values are strongly emphasized, as exemplified by the Prophet Muhammad in his social practices.¹ Islam views the vertical relationship with Allah Subhanahu wa Ta'ala and the horizontal relationship between fellow human beings as two inseparable aspects of a complete and comprehensive faith.²

One important concept in maintaining social relationships in Islam is *silaturrahim*. Etymologically, the word *silaturrahim* comes from the words “*ṣilah*” (relationship) and “*raḥim*” (womb/kinship), which emphasize the importance of close relationships between family members.³ The Qur'an places *silaturrahim* as one of the main foundations in forming a peaceful and loving society, as described in the words of Allah Subhanahu wa Ta'ala in QS. Muhammad [47]: 22–23;

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

“If you were in power, would you cause destruction on earth and sever your family ties? Those are the people whom Allah has cursed, and He has deafened their hearing and blinded their sight.”

¹ Istianah, “Shilaturrahim Sebagai Upaya Menyambungkan Tali yang Terputus,” *Riwayah : Jurnal Studi Hadis* 2, no. 2 (2016): 199, <https://doi.org/10.21043/riwayah.v2i2.3143>.

² W. A. Ghafur, *Tafsir Sosial* (Yogyakarta: eLSAQ Press, 2005).

³ Ahmad Warson Munawwir, “Kamus Al-Munawwir: Indonesia-Arab” (Surabaya: Pustaka Progresif, 1997).

However, in contemporary reality, many families face major challenges that cause relationship breakdowns, or what is known as broken homes. This phenomenon is generally caused by divorce, internal conflicts, and family role dysfunction. Based on data from the Directorate General of Religious Courts in 2024, there were more than 463,000 divorce cases in Indonesia.⁴ This figure reflects a crisis in the modern family structure, which has an impact on emotional and social instability in society.

In this context, the values of *silaturrahim* as taught in the Qur'an can be used as a constructive solution in restoring broken family relationships. The story of Prophet Yusuf 'Alahissallam who forgave his brothers even though they had betrayed him, as stated in QS. Yusuf [12]: 92, is a concrete example of the importance of compassion and forgiveness in the family:

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ

"He (Yusuf) said, "Today there is no blame on you. May Allah forgive you, and He is the Most Merciful of those who show mercy."

One interpretation that strongly emphasizes the concept of *silaturrahim* is *Tafsir al-Marāghi* by Ahmad Musthafa al-Maraghi. This tafsir highlights the importance of maintaining family ties as part of social and emotional stability. This can be found in al-Marāghi's interpretation of QS. an-Nisā' [4]: 1 and QS. ar-Ra'd [13]: 21, where he explains that maintaining *silaturrahim* is a direct command from Allah to strengthen the harmony of human relationships that originate from one source of creation. These bonds, according to al-Marāghi, not only have a spiritual impact but also serve as the foundation for building a socially and emotionally stable society.⁵

Al-Maraghi uses the *ijmali* (global) and *tahlili* (analytical) methods in interpreting the verses of the Qur'an, with a *bi al-ra'yi* approach and a social literary style.⁶ The systematic interpretation in this work begins with the presentation of verses with similar themes, explanations of important vocabulary, a comprehensive explanation of the meaning of the verses, and the inclusion of *asbāb al-nuzūl* (reasons for revelation) where available. The language used in this interpretation tends to be communicative and easy to understand, so that it can reach readers from various backgrounds. A deep understanding of the concept of *silaturrahim* as explained in

⁴ Kementerian Agama Republik Indonesia, "Statistik Perceraian di Indonesia Tahun 2024," diakses Mei 2025, <https://www.kemenag.go.id>.

⁵ Ahmad Musthafa al-Maraghi, *Tafsir al-Marāghi*, Jilid 4 (Beirut: Dār Ihya' al-Turāth al-'Arabī, 2001), 5-6; Jilid 13, 145-146.

⁶ Abd Muqit, "Hukum Dan Rukhsah Puasa Dalam Perspektif Fakhrudin Al-Razi Dan Musthafa Al-Maraghi: Studi Interpretasi Dengan Pendekatan Tafsir Ahkam", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 3, no. 2 (December 31, 2023): 330.

Tafsīr al-Marāghī in QS. an-Nisā' [4]: 1 and QS. ar-Ra'd [13]: 21 above is expected to make a real contribution to improving broken home family relationships and helping to rebuild harmony, which is an important foundation for a healthy and prosperous society.⁷

Many studies on *silaturrahim* in the Qur'an have been conducted through a thematic interpretation approach (*tafsīr mawḍū'ī*)—however, most studies still focus on general moral dimensions or cultural applications, and have not specifically examined *silaturrahim* as a mechanism for restoring broken homes. *First*, Zuriyatun Toyyibah explores the concept of *silaturrahim* according to M. Quraish Shihab in *Tafsir al-Mishbah*. She shows that *silaturrahim* includes the expansion of kinship beyond bloodlines—as a form of social worship—using a synthesis of linguistic, historical, and modern social context interpretations.⁸ *Second*, Lilik Umami Kaltsum in *Al-Bayān* emphasizes that *silaturrahim* should not be narrowed down to ceremonial routines (*misyarī'*), but must be practiced continuously to strengthen national social resilience.⁹ This study highlights the element of nationality, not the problem of family breakdown.

Third, Siti Mulyawati analyzes *silaturrahim* in *Tafsīr An-Nūr* by Muhammad Hasbi Ash Shiddieqy. She emphasizes material (financial assistance) and spiritual (prayer) forms of *silaturrahim* as reflections of faith.¹⁰ The focus of this research is still limited to lexical understanding and practical guidance, not yet touching on the aspect of post-conflict relationship reconstruction. *Fourth*, Mauluty Pangesti compares the verses on *silaturrahim* in *Tafsir al-Azhar* (Buya Hamka) and *al-Mishbah*, then relates them to local cultural practices such as *halal bihalal*. Although it underlines cultural relevance, this study does not examine the dynamics of broken homes. From the above review, it appears that previous studies have not touched on the topics that will be discussed by the author, as shown in the following table:

Researchers & Sources	Scope / Key Findings	Gaps
Toyyibah (2020) – <i>Al-Mishbah</i>	<i>Silaturrahim</i> as an extension of universal kinship	Not examined in the context of broken families
Kaltsum (2021) – <i>Al-Bayān</i>	<i>Silaturrahim</i> and national resilience	Focus on the macro, not the micro family

⁷ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2002).

⁸ Zuriyatun Toyyibah, "Konsep Silaturrahim dalam Al-Qur'an Menurut Penafsiran M. Quraish Shihab dalam Tafsir Al-Mishbah" (UIN Mataram, 2020).

⁹ Lilik Umami Kaltsum, "Silaturrahim dalam Perspektif Al Qur'an dan Implikasinya bagi Ketahanan Sosial," *Al Bayān* 6, no. 2 (2021): 215.

¹⁰ Siti Mulyawati, "Silaturrahim dalam Tafsir Al-Qur'anul Majid An-Nuur karya Muhammad Hasbi Ash-Shiddieqy" (UIN Sunan Gunung Djati Bandung, 2017).

Researchers & Sources	Scope / Key Findings	Gaps
Mulyawati (2017) – <i>An-Nūr</i>	Material and spiritual forms <i>silaturrahim</i>	Without the perspective of family conflict
Pangesti (2020) – <i>al-Azhar vs al-Mishbah</i>	Integration of <i>silaturrahim</i> values and local culture	Not discussing broken homes

Table 1. Previous research related to research studies

The novelty of this research lies in its contextual focus, namely analyzing *silaturrahim* as a strategy for reconstructing relationships in broken homes – an issue that is rarely touched upon in thematic interpretation studies. In addition to using *Tafsīr al-Marāghī*, which is characterized by *adabī al-ijtimā'ī*, as the main lens, this study also uses a combinative approach that combines the interpretation of verses (QS. an Nisā' [4]: 1; QS. ar Ra'd [13]: 21) with field findings on the psychosocial conditions of broken homes in Indonesia, resulting in an implementable model of *silaturrahim* oriented towards recovery. Thus, this study not only complements existing literature but also offers a new perspective on the potential of *silaturrahim* as a spiritual social therapy for families experiencing serious breakdowns.

RESEARCH METHOD

This study uses qualitative methods and library research with a descriptive-analytical approach. The interpretation method used in data analysis is the *maudhu'i* (thematic) method, with reference to Musthafa Muslim's theory, which has been modified according to the needs of the study. The steps of this research include:¹¹

1. Determining the central theme, namely *silaturrahim* (maintaining good relations) in broken homes according to *Tafsīr al-Marāghī*.
2. Collecting verses from the Qur'an related to the theme of *silaturrahim*, with the help of the Index Key for Finding Verses in the Qur'an.¹²
3. Presenting Musthafa al-Maraghi's opinion on verses related to *silaturrahim*.
4. Analyzing the interpretation of these verses based on the *Tafsīr al-Marāghī* method.
5. Analyze the concept of *silaturrahim* in the context of broken homes based on the verses that have been studied.
6. Analyze the implementation of *silaturrahim* values in repairing dysfunctional family relationships, with reference to *Tafsīr al-Marāghī* as the main source and other scientific literature as a supplement.
7. Formulate conclusions based on the results of the analysis.

¹¹ Mushtafa Muslim, *Mabahits fi Al-Tafsir Al-Maudhu'i*, cet. 3 (Damasus: Dar Al-Qalam, 2000).

¹² M.S. Khalil, *Kunci (Untuk Mencari Ayat) Al-Qur'an* (Surabaya: PT Bina Ilmu, 2012).

RESULTS AND DISCUSSION

Silaturrahim: Definition, Types, and Importance in a Social Context

Etymologically, the term *silaturrahim* in Arabic comes from the expression *ṣilat al-raḥim* (صلة الرحم). Based on the rules of nahwu, this phrase is an *iḍāfah* construction, consisting of *muḍāf* (صلة) and *muḍāf ilayh* (الرحم). To fully understand the meaning of *silaturrahim*, it is necessary to first examine the meaning of each of its constituent elements, namely *ṣilah* and *raḥim*.¹³

The word *ṣilah* is the *maṣḍar* form of the verb *waṣala* (وصل), which according to Ahmad Warson Munawwir means “connection”, “relationship”, ‘giving’, or “gift”. Meanwhile, *raḥim* refers to the meaning of “*rahim*” (female womb), “relatives,” or “family.”¹⁴ Kinship in Islam is symbolically linked to a mother's womb because family members come from the same womb. Therefore, maintaining kinship is considered a form of respect for sacred biological and emotional bonds.

The meaning of the word *rahim* is also emphasized in a hadith of the Prophet Muhammad narrated by Imam Bukhari and Muslim: that the Prophet *Shallallahu 'Alaihi Wasallam* said: “Verily, *rahim* is taken from the name of Allah, namely ‘*al-Rahman*’. Then Allah said: Whoever maintains ties (*silaturrahim*) with you, I will maintain ties with him. And whoever severs ties with you, I will sever ties with him.”¹⁵ This hadith shows that the term *rahim* is etymologically directly related to one of Allah's names, namely *al-Rahman*, which is part of *Asma' al-Ḥusnā*.¹⁶

In this context, the meaning of *rahim* encompasses two dimensions. *First*, the physical meaning, namely “*rahim*” as a female biological organ where the fetus develops. In this sense, the womb is a symbol of ancestry, whose existence must be preserved through a valid marriage bond. *Second*, the non-physical or spiritual meaning, namely the womb as a derivation of the word *al-Rahman*, which describes the nature of compassion, kindness, and care. This dimension emphasizes the importance of emotional relationships full of empathy and mutual love within the family and in society at large.¹⁷ Based on its object or scope, *silaturrahim* is divided into two main forms, namely:

1. Special *Silaturrahim*

Special ties refer to relationships formed through blood ties or kinship based on lineage. In Islam, these relationships are highly regarded because they come with

¹³ Arienda Ainun Nadlifah, Nyoko Adi Kuswoyo, M. Mukhid Mashuri, and Wiwin Ainis Rohtih, “Silaturahmi Online Dalam Perspektif Al-Qur'an: Telaah Penafsiran Wahbah Az-Zuhaili Dalam *Tafsir Al-Munir*”, *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 5, no. 1 (2025): 172.

¹⁴ Munawwir, “Kamus Al-Munawwir: Indonesia-Arab.”

¹⁵ Imam Al-Bukhari, *Shahih al-Bukhari*, ed. oleh Muhammad Fuad Abdul Baqi (Jakarta: Pustaka Azzam, 2007).

¹⁶ Eko Zulfikar, “Kaidah Tafsir: Keistimewaan Al-Asma' Al-Husna Diakhir Ayat Al-Qur'an”, *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 3, no. 2 (2022): 17-40.

¹⁷ Haris, *Kasih Sayang dalam Perspektif Islam* (Yogyakarta: Maktabah Umat, n.d.).

moral and material responsibilities. This is emphasized in the words of the Prophet Muhammad, peace be upon him: "*Charity given to the poor earns only the reward of charity, while charity given to relatives (rahim) earns two rewards, namely the reward of charity and the reward of maintaining silaturrahim.*"¹⁸ This hadith shows that *silaturrahim* not only has social value, but also high religious value in Islam.

2. General *Silaturrahim*

General *silaturrahim* encompasses relationships between fellow human beings, especially fellow Muslims. These relationships are based on the principle of *ukhuwah Islamiyah* as explained in QS. al-Ḥujurāt [49]: 10: "*Verily, the believers are brothers. So make peace between your brothers (who are in dispute) and fear Allah so that you may receive mercy.*" This verse emphasizes that all believers are brothers. To maintain this *ukhuwah*, it is necessary to have mutual respect, love, and harmonious relationships among fellow Muslims. Even in interactions with non-Muslims, Islam encourages upholding social ethics, such as tolerance, respect, and non-oppression, although the forms and boundaries may differ.¹⁹

Silaturrahmi can also mean compassion and social concern, which are essential aspects in building a peaceful and harmonious society. When the value of compassion is neglected, what emerges is conflict, hostility, and even violence that can lead to bloodshed. Therefore, *silaturrahim*, both in its specific and general forms, is very important to achieve peace, harmony, and unity among all of humanity.

Tafsīr al-Marāghī on Silaturrahim as a Solution for Broken Homes

Ahmad Musthafa al-Maraghi's *Tafsīr al-Marāghī* uses two main methods, namely *Ijmali* and *Tahlili*. In terms of approach, this interpretation is *bi al-ra'yi* and *Adabi Ijtima'i* in nature, which emphasizes literary and social values. In his systematic interpretation, al-Maraghi begins by presenting verses with similar themes, explaining difficult vocabulary, providing the overall meaning of the verse, and including *asbāb al-nuzūl* (reasons for revelation) where applicable. He uses simple and easy-to-understand language in order to reach all readers.²⁰

The *Ijmali* method is used to provide a general overview of the meaning of the verse so that readers gain a basic understanding before delving into detailed interpretations. Meanwhile, the *Tahlili* method is used to expand the explanation by presenting the context, the reason for the revelation of the verse, and the detailed meaning, without using complicated scientific terms. The concise and compact style

¹⁸ Ibnu Khuzaimah, *Shahih Ibnu Khuzaimah*, ed. oleh Muhammad Nashiruddin Al-Albani (Beirut: al-Maktab al-Islami, 1973).

¹⁹ Shihab, *Wawasan Al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat*.

²⁰ Ahmad Musthafa Al-Maraghi, *Tafsīr al-Marāghī* (Kairo: Dar al-Fikr, 1992).

of language makes this interpretation easy to digest and relevant for thematic and socio-religious studies.²¹

Tafsīr al-Marāghī states that *silaturrahim* is part of Allah *Subhanahu Wa Ta'ala*'s commandment that has social and spiritual implications. The following verses provide a strong foundation for the importance of maintaining *silaturrahim*, especially in the context of families experiencing division or broken homes.

1. QS. an-Nisā' [4]: 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind! Fear your Lord, who created you from a single soul (Adam), and from it He created its mate, and from the two of them He spread many men and women. Fear Allah, in whose name you ask one another, and (maintain) the ties of kinship. Indeed, Allah is ever watching over you."

According to *Tafsīr al-Marāghī*, this verse contains a universal call to all of humanity to fear Allah. The mention of the origin of humanity from a single soul indicates that all humans are one big family, and that kinship ties are natural. The command to maintain kinship ties is emphasized in the context of piety. Allah also refers to Himself as "*Raqib*" (The Watchful), indicating that human relationships, especially family relationships, are under His supervision and accountability. According to al-Maraghi, this verse is an important foundation in family development because:

- a. It emphasizes the common origin of humanity, which is the basis for equal rights between husband and wife.
- b. It raises awareness of the importance of building and maintaining family relationships (*silaturrahim*), including in broken homes.
- c. It reminds us that piety towards Allah must be the foundation for resolving conflicts and building harmony in the family.²²

In this interpretation, Sayyid Qutb emphasizes that severing blood ties is a betrayal of the principle of human unity and a violation of the social order established by Islam. Therefore, maintaining *silaturrahim* is part of social and moral obedience to Allah.²³

2. QS. Muhammad [47]: 22

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ

²¹ Abdul Aziz, *Pengantar Studi Ilmu Tafsir* (Yogyakarta: Deepublish, 2016).

²² Ahmad Musthafa Al-Maraghi, *Tafsīr al-Marāghī*, Jilid 4 (Beirut: Dar Ihya' al-Turats al-'Arabi, 2001).

²³ Sayyid Qutb, *Fi Zhilal al-Qur'an*, ed. oleh terj. As'ad Yasin, Jilid 2 (Jakarta: Gema Insani Press, 2003).

"So if you were to gain power, would you cause corruption on earth and sever family ties?"

Tafsīr al-Marāghī explains that this verse condemns those who, when they gain power or control, abuse it to cause corruption and sever family ties. This shows that severing family ties is a serious form of social destruction, equivalent to destruction on earth.²⁴ Az-Zuhaili adds that in Islam, social destruction and severing family ties are two main indicators of moral destruction. Severing family ties is not only a social violation, but also a major sin that results in Allah's curse.²⁵

In the context of broken homes, this verse indicates that one form of destruction condemned by Islam is when conflicts within the household result in severed ties, whether between children and parents or between relatives. Such situations – if left unchecked – become a tangible form of *fasād fi al-ardh* (destruction on earth), because they destroy the main foundation of society: the family. Efforts to maintain communication, affection, and responsibility among family members, even in a broken state, are part of the mission of faith and society emphasized by the Qur'an.

3. QS. al-Baqarah [2]: 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"It is not righteousness that you turn your faces toward the east and the west, but righteousness is to believe in Allah, the Last Day, the angels, the scriptures, the prophets, and to give of one's wealth, love it though one may, to relatives..."

Al-Maraghi emphasized that the essence of virtue is not limited to performing the outward aspects of worship, such as facing the qibla, but includes deep faith, tangible social work, the fulfillment of religious obligations, and noble character. He mentioned that giving to relatives is a highly valued act of charity because it embodies the spirit of friendship and family solidarity.²⁶

According to Wahbah az-Zuhaili, relatives are the most important recipients of our good deeds because of the blood ties that bring us closer emotionally and

²⁴ Ahmad Musthafa Al-Maraghi, *Tafsīr al-Marāghī*, Jilid 26 (Beirut: Dar Ihya' al-Turats al-'Arabi, 2001).

²⁵ Wahbah Az-Zuhaili, *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, Jilid 13 (Beirut: Dār al-Fikr al-Mu'āshir, 1991).

²⁶ Ahmad Musthafa Al-Maraghi, *Tafsīr al-Marāghī*, Jilid 2 (Beirut: Dar Ihya' al-Turats al-'Arabi, 2001).

make us more caring and sensitive to their circumstances. True happiness felt by a person will not be complete without the effort to make those around them happy. Doing good to relatives is not only a form of friendship, but also a form of charity that has double rewards. The Rasulullah SAW said:

إِنَّ الصَّدَقَةَ عَلَى الْمَسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ

"Indeed, charity to the poor is one charity, while charity to relatives earns two rewards: the reward of charity and the reward of maintaining family ties." (HR. At-Tirmidzi, no. 658)

In addition, the Prophet *Shallallahu 'Alaihi Wasallam* also taught Muslims the order of giving alms based on the closeness of family relationships. He said:

أَبْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلْأَهْلِكَ، فَإِنْ فَضَلَ عَنْ أَهْلِكَ شَيْءٌ فَلْذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا وَهَكَذَا

*"Start with yourself, then give charity to yourself. If there is still something left over, give it to your family. If there is still something left over from your family, give it to your relatives. And if there is still something left over from your relatives, then give it to others."*²⁷

In the context of families experiencing division or dysfunction (broken homes), this verse provides highly relevant guidance that maintaining ties of kinship remains a religious responsibility that must be upheld, whether through material giving, emotional support, or patience in dealing with conflict. Giving to relatives who have distanced themselves or are in conflict is still considered an act of kindness (*al-birr*) as explained in the Qur'an and emphasized in *Tafsir al-Munir*. Islam does not justify the breakdown of family relationships as a reason to close the door to compassion and justice; on the contrary, Islam encourages the restoration of these relationships as a tangible manifestation of faith and social morality.

4. QS. ar-Ra'd [13]: 21

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

"And those who connect what Allah has commanded to be connected, they fear their Lord and fear a bad reckoning."

In interpreting QS. ar-Ra'd [13]: 21, al-Maraghi emphasizes that what is meant by connecting what Allah commands is maintaining family ties, doing good to parents, strengthening relationships between fellow human beings, and not severing bonds that should be maintained. He also emphasizes the importance of fearing Allah and the reckoning of deeds in the hereafter as moral and spiritual motivation

²⁷ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Manhaj*, Jilid 1 (Beirut: Dār al-Fikr al-Mu'āshir, 1991).

in maintaining these relationships. Az-Zuhaili adds to his explanation in the book *Tafsir al-Munir* that connecting what Allah has commanded does not only mean maintaining kinship outwardly, but also nurturing it with good attitude, assistance, and social solidarity. The Rasulullah said:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ

*"Whoever wants to be blessed with sustenance and a long life (and be remembered fondly after death) should maintain family ties."*²⁸

In a broken home, this verse is very relevant because it emphasizes the importance of maintaining relationships and not severing ties of affection even when emotional or social conditions are complicated. Believers are still required to maintain family ties, even if family members no longer live together or are experiencing conflict. Efforts to reconnect family relationships in a broken home situation are a concrete manifestation of the value of "connecting what Allah has commanded to be connected" (*yashiluna ma amarallahu bihi 'an yushala*). This is an indication of a person's faith and fear of a bad reckoning in the hereafter.

5. QS. ar-Ra'd [13]: 25

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ اللَّعَنَةُ وَلَهُمْ سُوءُ الدَّارِ

"Those who sever the ties that Allah has commanded to be joined, and cause corruption on earth, they will receive a curse and a terrible place."

Al-Maraghi states that this verse describes a group of people who violate their sacred promise to Allah, sever family ties, and spread corruption on earth. He emphasizes that severing family and social ties is the main cause of Allah's curse, because it contradicts the command to maintain the bonds that are the pillars of society.²⁹ Meanwhile, Wahbah az-Zuhaili adds that those who cause corruption on earth are those who commit injustice, hostility, or spread hatred that destroys the values of goodness. This destruction encompasses moral, social, and ecological dimensions.³⁰

In families experiencing division (broken homes), this verse serves as a stern warning that severing ties due to conflict or anger is a highly reprehensible act in Islam. Even in the event of separation (e.g., divorce), kinship ties must still be maintained in order to preserve social and spiritual trust. Cutting off the bonds of affection within the family not only has worldly consequences such as trauma and

²⁸ Wahbah Az-Zuhaili, *Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, Jilid 7 (Beirut: Dār al-Fikr al-Mu'āshir, 1991).

²⁹ Al-Maraghi, *Tafsir al-Maraghi*, 2001.

³⁰ Az-Zuhaili, *Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, 1991.

social breakdown, but also invites curses and punishment in the hereafter, as explained in this verse. Islam encourages its followers to restore and maintain family relationships as part of their religious duty.

6. QS. an-Nahl [14]: 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah commands you to be just, to do good deeds, and to give to your relatives, and forbids you from immorality, wrongdoing, and hostility."

In interpreting QS. an-Nahl [16]: 90, Al-Maraghi explains that Allah commands three things: justice, goodness that exceeds obligations (*ihsan*), and giving to relatives as a tangible form of *silaturrahim*. Conversely, Allah forbids immoral deeds, wrongdoing, and oppressive actions. According to al-Maraghi, this verse is a universal guideline for building a just and moral society. *Tafsir al-Maraghi* states that this verse is a basic principle in Islamic social ethics. Giving to relatives includes material assistance, emotional attention, and moral support.³¹

According to Sayyid Qutb in his *Tafsir fi Zilalil Qur'an* QS. an-Nahl: 90, this is the moral constitution of Islam, which builds: a balance between law and compassion, healthy social relationships starting from the family, and the awareness that Islamic teachings are guidance for the heart and mind, not just outward rules.³² This verse is very relevant in the context of broken homes because it emphasizes the importance of fairness in treating family members, even when there is a rift. It encourages *ihsan* in the form of forgiveness, giving, and continuing to do good to relatives even after a conflict has occurred. It calls for all forms of hostility and hatred to be avoided because they are considered *baghy*, which is strictly prohibited.

This verse also emphasizes that even though the family is in an ideal situation (broken home), the values of justice (*'adl*), compassion (*ihsan*), and concern for relatives (*ita' dzi al-qurba*) must still be upheld. Islam does not allow the excuse of separation to be used as justification for committing injustice, severing ties, or spreading hatred within the family.

From the explanation of the verses of the Qur'an that have been described, it is clear that *silaturrahim* is a command that is strongly emphasized in Islam, even becoming a benchmark of faith and social integrity for a Muslim. In the context of broken homes, the value of *silaturrahim* does not lose its urgency; rather, it demands even more attention and reinforcement. *Tafsir al-Maraghi*, with its *Adabi Ijtima'i*

³¹ Ahmad Musthafa Al-Maraghi, *Tafsir al-Maraghi*, Jilid 14 (Beirut: Dar Ihya' al-Turats al-'Arabi, 2001).

³² Sayyid Qutb, *Fi Zhilal al-Qur'an*, ed. oleh terj. As'ad Yasin, Jilid 7 (Jakarta: Gema Insani Press, 2003).

approach and use of the *Ijmali-Tahlili* method, successfully explains that maintaining kinship ties is part of the effort to achieve justice, compassion, and social stability. Family breakdown is not a reason to sever *silaturrahim*, but rather a challenge that must be answered with wisdom, piety, and commitment to the values of the Qur'an.

Based on the interpretation of the verses on *silaturrahim* in *Tafsir al-Marāghi*, several important points can be concluded as follows:

- a. Maintaining family ties is a direct command from Allah that is universal and must be upheld by every Muslim. This is emphasized in QS. an-Nisa [4]: 1, which emphasizes human brotherhood and the importance of building family relationships within the framework of piety.
- b. Breaking *silaturrahim* is a form of social destruction and a major sin, as mentioned in QS. Muhammad [47]: 22 and ar-Ra'd [13]: 25. In fact, in the context of broken homes, this action can worsen the social and spiritual wounds of family members.
- c. *Silaturrahim* is not only an emotional relationship, but also a tangible social activity, such as providing assistance, attention, and moral support, as described in QS. al-Baqarah [2]: 177 and an-Nahl [14]: 90.
- d. Maintaining kinship ties is a characteristic of believers and the pious, and is the key to blessings in this world and salvation in the hereafter, as emphasized in QS. ar-Ra'd [13]: 21 and the hadiths of the Prophet.
- e. In the context of broken homes, maintaining *silaturrahim* is a form of moral and religious responsibility that must be pursued despite emotional or structural challenges. Efforts to reconnect family relationships are a reflection of the concrete practice of Qur'anic values.

Thus, *silaturrahim* is not only a normative teaching, but also a strategic solution in rebuilding harmony in a broken family. *Tafsir al-Marāghi* provides a solid and applicable foundation for internalizing these values in real life, especially in facing the complex social dynamics of modern families.

Implementation of *Tafsir al-Marāghi's* of *Silaturrahim* on Broken Homes in Indonesia

1. The Condition of Broken Homes in Indonesia

The term broken home refers to families experiencing breakdown, either structurally (such as divorce or physical separation) or functionally (such as prolonged conflict or domestic violence), which has a negative impact on child development.

The concept of broken homes has attracted the attention of various disciplines, from psychology to sociology, with different but complementary emphases. Elizabeth B. Hurlock, a developmental psychologist, defines broken home as a family situation in which one or both parents are physically or

emotionally absent, thereby disrupting the normal emotional development of children. This absence is not only physical, but also includes a lack of emotional involvement in family relationships, causing children to feel neglected and deprived of adequate psychological support.³³

From a sociological perspective, Soerjono Soekanto explains that broken homes arise when families fail to perform their basic functions, such as socialization, providing affection, and protecting children. This failure is generally caused by prolonged internal conflicts, which then lead to divorce or separation. Thus, broken homes are not only related to the legal status of divorce, but more to the failure of the family as a social institution.³⁴

In line with this, Sarlito W. Sarwono, an Indonesian psychologist, emphasizes that broken homes are not always characterized by formal divorce. He emphasizes that families that are still legally intact can also be classified as broken homes if the relationships between their members are fraught with conflict, violence, or prolonged tension that damages the psychological health of the children. This shows that the essence of a broken home lies more in the quality of relationships and the emotional climate within the family, not solely in the status of the marriage.³⁵

Furthermore, Kartono describes a broken home as a situation characterized by disharmony between parents, which directly affects the emotional stability of children and hinders their personality development. Tension in the home, whether verbal or nonverbal, causes chronic insecurity in children and can develop into behavioral disorders or emotional trauma.³⁶

Meanwhile, John W. Santrock, an expert in developmental psychology, adds that children who grow up in broken homes are at high risk of experiencing adjustment disorders. These disorders can include behavioral problems, emotional distress, anxiety, and difficulties in academic achievement. An unstable family environment tends to hinder children's ability to form a healthy identity and build positive interpersonal relationships in the future.³⁷

Based on these opinions, a broken home can be defined as a family that is incomplete, disharmonious, and experiences emotional and social dysfunction, characterized by the absence of one or both parents, prolonged conflict, or domestic violence.

³³ Elizabeth B. Hurlock, *Developmental Psychology: A Life-Span Approach* (New York: McGraw-Hill, 1999).

³⁴ Soerjono Soekanto, *Sosiologi: Suatu Pengantar* (Jakarta: Rajawali Press, 2002).

³⁵ Sarlito W. Sarwono, *Psikologi Remaja* (Jakarta: Rajawali Pers, 2002).

³⁶ Kartini Kartono, *Psikologi Abnormal* (Jakarta: Rajawali Pers, 2000).

³⁷ John W. Santrock, *Life-Span Development*, 13th ed. (New York: McGraw-Hill Education, 2011).

2. Divorce Statistics in Indonesia

According to data from the Central Statistics Agency (BPS), there was a decline in the number of marriages from 1,780,346 in 2020 to 1,478,302 in 2024. However, the number of divorces increased from 291,677 cases in 2020, peaking at 516,344 cases in 2022, before declining to 394,608 cases in 2024.³⁸ The main causes of divorce include: constant arguments, neglect of a spouse, economic problems, and domestic violence. This phenomenon reflects social dynamics that require serious attention in the formulation of policies to protect and strengthen family institutions. This is closely related to the main factors causing broken homes, including:

- a. Divorce: This is the most dominant cause, usually occurring as a result of unresolved conflicts, differences in principles, or an inability to establish healthy communication.³⁹
- b. Domestic violence: Physical, verbal, and psychological violence destroys family harmony and leaves deep trauma in children.⁴⁰
- c. Economic problems: Financial pressure can trigger tension and distrust between spouses.⁴¹
- d. *Silent treatment*: The habit of ignoring each other exacerbates conflict and causes emotional communication breakdown.⁴²
- e. Death of a parent: This results in an imbalance of roles and responsibilities within the family.⁴³
- f. Promiscuity and delinquency in children: Children who receive insufficient attention can trigger tensions that affect family stability.⁴⁴

Therefore, broken homes are a complex phenomenon influenced by internal dynamics and external pressures, requiring a multidisciplinary approach to prevention.

³⁸ Badan Pusat Statistik. (2024). *Jumlah Perceraian Menurut Provinsi dan Faktor Penyebab Perceraian 2024*. <https://www.bps.go.id>. Badan Pusat Statistik. (2023). *Statistik Perceraian di Indonesia 2023*. <https://www.bps.go.id>

³⁹ Nur Kholifah, "Faktor Faktor Perceraian Ditinjau dari Perspektif Sosiologis," *Jurnal Sosiologi Reflektif* 16, no. 1 (2022): 174.

⁴⁰ Sri Wahyuningsih, "Dampak Kekerasan Dalam Rumah Tangga terhadap Psikologi Anak," *Jurnal Ilmiah Psikologi Terapan* 3, no. 02 (2020): 101.

⁴¹ Santrock, *Life-Span Development*, 13th ed.

⁴² Angelita Sihotang dan Arthur Huwae, "Kematangan Emosi Dan Pemaafan Pada Remaja Akhir Perempuan Yang Berasal Dari Keluarga Broken Home," *Jurnal Psikologi Malahayati* 5, no. 2 (2023): 327-36, <https://ejournalmalahayati.ac.id/index.php/PSIKOLOGI/index>.

⁴³ Hurlock, *Developmental Psychology: A Life-Span Approach*.

⁴⁴ Rizky Rahayu dan Yuni Astuti, "Pengaruh Broken home terhadap Kenakalan Remaja," *Empati* 13, no. 1 (2023): 15.

3. Implementation of the Concept of *Silaturrahim* in Indonesia

Silaturrahim is a fundamental principle of Islam that is emphasized in many verses of the Qur'an, including QS. an Nisā' [4]: 1 and QS. Ar Ra'd [13]: 21. According to al-Marāghi, the first verse affirms the unity of human origins and the obligation to maintain *al-arḥām* as the foundation of social piety, while the second verse praises believers who "connect what Allah has commanded to be connected." These values form the theoretical framework for the implementation of *silaturrahim* in broken homes, as depicted in the following field studies.

a. Self-Acceptance and the Value of *Ridha*

QS. ar-Ra'd [13]: 21 describes *silaturrahim* as arising from an awareness of piety and fear of reckoning. Al-Marāghi adds that this awareness fosters an attitude of accepting Allah's decree (*riḍā*) while encouraging affection between relatives. Hasna Widia Nur's research in Garut shows that internalizing the value of acceptance in children from broken homes can help them accept their family circumstances wholeheartedly through a Sufi approach.⁴⁵ Meanwhile, a study in Ayah Village, Kebumen, shows that teenagers from broken homes go through an emotional process towards self-acceptance supported by their social environment and the practice of *silaturrahim*.⁴⁶ As for in Serang, Jubaedah conducted a study and found that santri from broken home backgrounds were able to survive psychologically through self-acceptance facilitated by a supportive pesantren environment.⁴⁷

b. Guidance and Counseling

QS. an Nisā' [4]:1 commands people to "*fear Allah... and (maintain) family ties.*" Al-Marāghi interprets this as an obligation to restore the educational function of the family when disruption occurs. Counseling programs in schools or madrasas take on a substitute role:

- 1) MTsN Barabai: The author's research has shown that individual counseling services can help students overcome deviant behavior and improve emotional stability.⁴⁸

⁴⁵ Widia Nur Hasna, "Implementasi Ridha Pada Anak *Broken home* (Studi Kasus Anak Remaja di Desa Sukalilah Kabupaten Garut)" (Universitas Islam Negeri Sunan Gunung Djati Bandung, 2024).

⁴⁶ Ade Selidhotul Ulfah, "Dinamika Penerimaan Diri Pada Remaja dengan Keluarga Broken Home (Studi Kasus di Desa Ayah Kecamatan Ayah Kabupaten Kebumen)" (UIN Prof. Saifuddin Zuhri Purwokerto, 2024).

⁴⁷ Jubaedah, "Pendampingan Santri *Broken home* (Studi Kasus Pondok Pesantren Al-Fathaniyah Serang)," *Jurnal At-Taujih: Bingkai Bimbingan dan Konseling Islam* 8, no. 2 (2022).

⁴⁸ Akhmad Mawardi, "Bimbingan Konseling terhadap Siswa dari Keluarga Broken Home (Studi Kasus di MTsN Barabai)" (UIN Antarsari Banjarmasin, 2017).

- 2) Cilacap: According to research data at SMP Ya BAKII 1 Kesugihan, individual counseling has succeeded in increasing students' motivation to learn and the quality of their interpersonal relationships.⁴⁹
- 3) SMPN 3 Serang: The application of Gestalt therapy (a psychotherapeutic approach that focuses on increasing self-awareness and self-acceptance to achieve personal growth) provides emotional awareness and improves the ability to build healthy social relationships.⁵⁰

c. The Role of Parents and Family

QS. al-Baqarah [2]:177 places giving to relatives as a characteristic of *al-birr*. Al-Marāghi emphasizes that kindness is first and foremost directed towards the immediate family and then extended. A study in Gandrungmanis Village, Cilacap, revealed that the role of mothers in establishing open communication and involving the extended family in social activities successfully reduced deviant behavior among adolescents.⁵¹

d. Forgiveness and Emotional Dynamics

QS. an-Nahl [16]: 90 commands 'adl, *ihsān*, and giving to relatives; al-Marāghi interprets *ihsān* as including forgiveness and empathy. Its actualization is evident in the following studies:

- 1) Adolescent Girls: Angelita Sihotang presented her research findings that emotional maturity has a positive correlation with the ability to forgive in adolescent girls from broken homes.⁵²
- 2) Emotional Resilience: Research conducted by Tut Wuri Tri Lestari shows that the ability to forgive contributes significantly to the resilience of adolescents affected by parental divorce.⁵³
- 3) Forgiveness Therapy: Siti Hikmah demonstrates the effectiveness of forgiveness therapy in healing the emotional wounds of children caused by divorce.⁵⁴

⁴⁹ Nadia Fauzia, "Konseling Individu untuk Meningkatkan Motivasi Belajar Siswa dari Keluarga *Broken home* (Studi Kasus di SMA YA BAKII 1 Kesugihan Cilacap, Jawa Tengah)" (UIN Sunan Kalijaga Yogyakarta, 2017).

⁵⁰ I. D. I. Ibad, "Terapi Gestalt untuk Mengatasi Psikologis Siswa dari Keluarga *Broken home* (Studi Kasus di SMPN 3 Kota Serang)" (UIN SMH Banten, 2021).

⁵¹ Hadiyana Nurul Jannah, "Pada Ibu Dalam Mengatasi Perilaku Menyimpang Pada Remaja Keluarga *Broken home* (Studi Kasus Pada Satu Keluarga di Desa Gandrungmanis Rt 02 / 03 Kecamatan Gandrungmangu Kabupaten Cilacap)" (IAIN Purwokerto, 2019).

⁵² Angelita Sihotang dan Arthur Huwae, "Kematangan Emosi Dan Pemaafan Pada Remaja Akhir Perempuan Yang Berasal Dari Keluarga *Broken home*," *Jurnal Psikologi Malahayati* 5, no. 2 (2023): 327–36, <https://ejournalmalahayati.ac.id/index.php/PSIKOLOGI/index>.

⁵³ Tut Wuri Tri Lestari, "Pemaafan dan Resiliensi pada Remaja *Broken home* Perceraian" (Universitas Kristen Satya Wacana Salatiga, 2016).

⁵⁴ Siti Hikmah, "Mengobati Luka Anak Korban Perceraian Melalui Pemaafan," *SAWWA: Jurnal Studi Gender* 10, no. 2 (2015): 229, <https://doi.org/10.21580/sa.v10i2.1433>.

- 4) Early Adulthood: Aisah Puspa Lestari explains in her research results that empathy, perspective, and self-acceptance are key in the process of forgiveness in adults who come from broken homes.⁵⁵
- 5) Lamongan: A phenomenological study by Ria Aviana shows that the process of children forgiving their parents is supported by effective communication and deep emotional reflection.⁵⁶

CLOSING

Based on an analysis of the interpretation of verses from the Qur'an in *Tafsīr al-Marāghī* and a study of its implementation in the field, it can be concluded that the concept of *silaturrahim* has a very fundamental position in Islam, even in the context of broken homes. *Tafsīr al-Marāghī*, through the *Adabi Ijtima'i* approach and the *Ijmali-Tahlili* method, explains that *silaturrahim* is a divine command rooted in the values of piety and compassion, and is an important foundation in building healthy social relationships. Verses such as QS. an-Nisa [4]: 1, QS. Muhammad [47]: 22, and QS. ar-Ra'd [13]: 21 and 25 emphasize that maintaining *silaturrahim* is a tangible form of faith, while severing it is a major sin that leads to moral and social destruction. In the context of broken homes, maintaining *silaturrahim* is seen as a spiritual responsibility that cannot be ignored despite emotional and structural challenges.

The implementation of the concept of *silaturrahim* in the context of broken homes plays a significant role in the process of emotional recovery, character building, and social relationship reconstruction, both for the children and the family environment as a whole. Al-Marāghī's interpretation of the verses of the Qur'an, such as QS. an-Nisā' [4]: 1, QS. ar-Ra'd [13]: 21, QS. al-Baqarah [2]: 177, and QS. an-Nahl [16]: 90, provide a normative and ethical basis for maintaining family relationships.

This study shows that *silaturrahim* can be actualized through various approaches. *First*, the value of *riḍā* or self-acceptance can foster resilience in children from broken homes to accept their family circumstances without losing hope or direction in life. *Second*, guidance and counseling in educational institutions can serve as alternative instruments in restoring the educational and affective roles lost from the family, while also improving students' emotional stability. *Third*, the active involvement of parents and extended family in building open communication and *silaturrahim* activities has been proven to reduce the potential for juvenile delinquency. *Fourth*, the process of forgiveness – whether in the form of therapy or

⁵⁵ Aisah Puspa Lestari, "Dinamika Pemaafan pada Dewasa Awal yang Tumbuh dalam Keluarga *Broken home*" (UIN Sunan Kalijaga Yogyakarta, 2021).

⁵⁶ Ria Aviana, "Pengalaman Anak-Anak dari Keluarga *Broken home* dalam Memberikan Maaf kepada Orang Tua" (Universitas Islam Lamongan, 2022).

emotional reflection — contributes to shaping psychological resilience and the child's ability to make peace with the past.

All of these practices reflect the values of *silaturrahim* as referred to in the verses of the Qur'an interpreted by al-Marāghi, namely social relationships that are maintained for the sake of Allah, not merely because of structural ties. In this case, *silaturrahim* is not only a form of worship, but also a solution-oriented and applicable psychosocial mechanism, especially in efforts to heal relational wounds and rebuild the integrity of family meaning. Thus, *silaturrahim* is not an abstract normative concept, but a concrete strategy that can be applied flexibly in various forms — spiritual, educational, and psychological — to respond to the social challenges faced by broken homes.

REFERENCES

- Al-Bukhari, Imam. *Shahih al-Bukhari*. Diedit oleh Muhammad Fuad Abdul Baqi. Jakarta: Pustaka Azzam, 2007.
- Al-Maraghi, Ahmad Musthafa. *Tafsīr al-Marāghi*. Kairo: Dar al-Fikr, 1992.
- — —. *Tafsīr al-Marāghi*. Jilid 4. Beirut: Dar Ihya' al-Turats al-'Arabi, 2001.
- — —. *Tafsīr al-Marāghi*. Jilid 26. Beirut: Dar Ihya' al-Turats al-'Arabi, 2001.
- — —. *Tafsīr al-Marāghi*. Jilid 2. Beirut: Dar Ihya' al-Turats al-'Arabi, 2001.
- — —. *Tafsīr al-Marāghi*. Jilid 13. Beirut: Dar Ihya' al-Turats al-'Arabi, 2001.
- — —. *Tafsīr al-Marāghi*. Jilid 14. Beirut: Dar Ihya' al-Turats al-'Arabi, 2001.
- Astuti, Rizky Rahayu dan Yuni. "Pengaruh Broken home terhadap Kenakalan Remaja." *Empati* 13, no. 1 (2023): 15.
- Aviana, Ria. "Pengalaman Anak-Anak dari Keluarga Broken Home dalam Memberikan Maaf kepada Orang Tua." Universitas Islam Lamongan, 2022.
- Az-Zuhaili, Wahbah. *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*. Jilid 13. Beirut: Dār al-Fikr al-Mu'āṣir, 1991.
- — —. *Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*. Jilid 7. Beirut: Dār al-Fikr al-Mu'āṣir, 1991.
- — —. *Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah wa al-Manhaj*. Jilid 1. Beirut: Dār al-Fikr al-Mu'āṣir, 1991.
- Aziz, Abdul. *Pengantar Studi Ilmu Tafsir*. Yogyakarta: Deepublish, 2016.
- Badan Pusat Statistik. (2023). *Statistik Perceraian di Indonesia 2023*. <https://www.bps.go.id>
- Badan Pusat Statistik. (2024). *Jumlah Perceraian Menurut Provinsi dan Faktor Penyebab Perceraian 2024*. <https://www.bps.go.id>
- Fauzia, Nadia. "Konseling Individu untuk Meningkatkan Motivasi Belajar Siswa dari Keluarga Broken Home (Studi Kasus di SMA YA BAKII 1 Kesugihan Cilacap, Jawa Tengah)." UIN Sunan Kalijaga Yogyakarta, 2017.

- Ghafur, W. A. *Tafsir Sosial*. Yogyakarta: eLSAQ Press, 2005.
- Haris. *Kasih Sayang dalam Perspektif Islam*. Yogyakarta: Maktabah Umat, n.d.
- Hasna, Widia Nur. "Implementasi Ridha Pada Anak Broken Home (Studi Kasus Anak Remaja di Desa Sukalilah Kabupaten Garut)." Universitas Islam Negeri Sunan Gunung Djati Bandung, 2024.
- Hikmah, Siti. "Mengobati Luka Anak Korban Perceraian Melalui Pemaafan." *SAWWA: Jurnal Studi Gender* 10, no. 2 (2015): 229. <https://doi.org/10.21580/sa.v10i2.1433>.
- Hurlock, Elizabeth B. *Developmental Psychology: A Life-Span Approach*. New York: McGraw-Hill, 1999.
- Ibad, I. D. I. "Terapi Gestalt untuk Mengatasi Psikologis Siswa dari Keluarga Broken Home (Studi Kasus di SMPN 3 Kota Serang)." UIN SMH Banten, 2021.
- Istianah. "Shilaturrahim Sebagai Upaya Menyambungkan Tali yang Terputus." *Riwayah: Jurnal Studi Hadis* 2, no. 2 (2016): 199. <https://doi.org/10.21043/riwayah.v2i2.3143>.
- Jannah, Hadiyana Nurul. "Pada Ibu Dalam Mengatasi Perilaku Menyimpang Pada Remaja Keluarga Broken Home (Studi Kasus Pada Satu Keluarga di Desa Gandrungmanis Rt 02 / 03 Kecamatan Gandrungmangu Kabupaten Cilacap)." IAIN Purwokerto, 2019.
- Jubaedah. "Pendampingan Santri Broken Home (Studi Kasus Pondok Pesantren Al-Fathaniyah Serang)." *Jurnal At-Taujih: Bingkai Bimbingan dan Konseling Islam* 8, no. 2 (2022).
- Kaltsum, Lilik Ummi. "Silaturrahim dalam Perspektif Al Qur'an dan Implikasinya bagi Ketahanan Sosial." *Al Bayān* 6, no. 2 (2021): 215.
- Kartono, Kartini. *Psikologi Abnormal*. Jakarta: Rajawali Pers, 2000.
- Kementerian Agama Republik Indonesia. (2024). *Statistik Perceraian di Indonesia Tahun 2024*. <https://www.kemenag.go.id>.
- Khalil, Drs. M.S. *Kunci (Untuk Mencari Ayat) Al-Qur'an*. Surabaya: PT Bina Ilmu, 2012.
- Kholifah, Nur. "Faktor Faktor Perceraian Ditinjau dari Perspektif Sosiologis." *Jurnal Sosiologi Reflektif* 16, no. 1 (2022): 174.
- Khuzaimah, Ibnu. *Shahih Ibnu Khuzaimah*. Diedit oleh Muhammad Nashiruddin Al-Albani. Beirut: al-Maktab al-Islami, 1973.
- Lestari, Aisah Puspa. "Dinamika Pemaafan pada Dewasa Awal yang Tumbuh dalam Keluarga Broken Home." UIN Sunan Kalijaga Yogyakarta, 2021.
- Lestari, Tut Wuri Tri. "Pemaafan dan Resiliensi pada Remeja Broken Home Perceraian." Universitas Kristen Satya Wacana Salatiga, 2016.
- Mawardi, Akhmad. "Bimbingan Konseling terhadap Siswa dari Keluarga Broken Home (Studi Kasus di MTsN Barabai)." UIN Antarsari Banjarmasin, 2017.

- Mulyawati, Siti. "Silaturahmi dalam Tafsir Al-Qur'anul Majid An-Nuur karya Muhammad Hasbi Ash-Shiddieqy." UIN Sunan Gunung Djati Bandung, 2017.
- Munawwir, Ahmad Warson. "Kamus Al-Munawwir: Indonesia-Arab." Surabaya: Pustaka Progresif, 1997.
- Muqit, Abd. "Hukum Dan Rukhsah Puasa Dalam Perspektif Fakhrudin Al-Razi Dan Musthafa Al-Maraghi: Studi Interpretasi Dengan Pendekatan Tafsir Ahkam". *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 3, no. 2 (December 31, 2023).
- Muslim, Mushtafa. *Mabahits fi Al-Tafsir Al-Maudhu'i*. Cet. 3. Damasus: Dar Al-Qalam, 2000.
- Nadlifah, Arienda Ainun, Nyoko Adi Kuswoyo, M. Mukhid Mashuri, and Wiwin Ainis Rohtih. "Silaturahmi Online Dalam Perspektif Al-Qur'an: Telaah Penafsiran Wahbah Az-Zuhaili Dalam *Tafsir Al-Munir*". *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 5, no. 1 (2025):
- Qutb, Sayyid. *Fi Zhilal al-Qur'an*. Diedit oleh terj. As'ad Yasin. Jilid 2. Jakarta: Gema Insani Press, 2003.
- — —. *Fi Zhilal al-Qur'an*. Diedit oleh terj. As'ad Yasin. Jilid 7. Jakarta: Gema Insani Press, 2003.
- Santrock, John W. *Life-Span Development, 13th ed.* New York: McGraw-Hill Education, 2011.
- Sarwono, Sarlito W. *Psikologi Remaja*. Jakarta: Rajawali Pers, 2002.
- Shihab, M. Quraish. *Wawasan Al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat*. Bandung: Mizan, 2002.
- Sihotang, Angelita, dan Arthur Huwae. "Kematangan Emosi Dan Pemaafan Pada Remaja Akhir Perempuan Yang Berasal Dari Keluarga Broken Home." *Jurnal Psikologi Malahayati* 5, no. 2 (2023): 327-36. <https://ejournalmalahayati.ac.id/index.php/PSIKOLOGI/index>.
- Soekanto, Soerjono. *Sosiologi: Suatu Pengantar*. Jakarta: Rajawali Press, 2002.
- Toyyibah, Zuriyatun. "Konsep *Silaturrahim* dalam Al-Qur'an Menurut Penafsiran M. Quraish Shihab dalam Tafsir Al-Mishbah." UIN Mataram, 2020.
- Ulfah, Ade Selidhotul. "Dinamika Penerimaan Diri Pada Remaja dengan Keluarga Broken Home (Studi Kasus di Desa Ayah Kecamatan Ayah Kabupaten Kebumen)." UIN Prof. Saifuddin Zuhri Purwokerto, 2024.
- Wahyuningsih, Sri. "Dampak Kekerasan Dalam Rumah Tangga terhadap Psikologi Anak." *Jurnal Ilmiah Psikologi Terapan* 3, no. 02 (2020): 101.
- Zulfikar, Eko. "Kaidah Tafsir: Keistimewaan Al-Asma' Al-Husna Diakhir Ayat Al-Qur'an". *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 3, no. 2 (2022): 17-40.