

***Toxic Relationships in Islamic Law*****Ahya Maulida Noor Rizky<sup>1</sup>, Nur Mardia<sup>2</sup>, Nasrudin<sup>3</sup>**UIN Sunan Kalijaga Yogyakarta<sup>1</sup>, UIN Antasari Banjarmasin<sup>2</sup>,UIN Sunan Kalijaga Yogyakarta<sup>3</sup>ahyamnrizky@gmail.com<sup>1</sup> nurmardia80@gmail.com<sup>2</sup> nasruddin3100@gmail.com<sup>3</sup>***Abstract***

*Islam clearly prohibits acts of violence. Toxic relationships are part of violence, whether physical, sexual, or verbal. Therefore, in this research, the author tries to explain toxic relationships from the perspective of Islamic law. This research is a type of literature research whose data sources are articles from journals, books, and documents related to toxic relationship issues. The results of this research show that physical violence is a criminal act (jarimah) and criminal acts against other than the soul in Islamic criminal law. The punishment for perpetrators of crimes other than life is: The main punishment is qishas. Furthermore, sexual violence is also prohibited in Islam because this act does not reflect human values, let alone Islamic values, because it does not contain good relationships (mu'asyarah bi al-ma'ruf). Lastly, verbal or psychological violence in relation to one's partner is the Prophet's prohibition on saying 'al-qubh', or bad things, towards one's wife. The word 'al-qubhu' etymologically means the opposite of good or beautiful (hasan) and can be attributed to a physical description or action.*

***Keywords:*** Marriage, Toxic Relationships, and Islamic Law***Abstrak***

Islam dengan jelas melarang perbuatan kekerasan. Toxic relationship merupakan bagian dari kekerasan, entah itu fisik, seksual maupun verbal. Oleh karena itu dalam penelitian ini, penulis mencoba menjelaskan toxic relationship dalam pandangan hukum Islam. Penelitian ini merupakan jenis penelitian literatur yang sumber datanya berupa artikel dari jurnal, buku dan dokumen-dokumen yang berkaitan tentang isu-isu toxic relationship. Hasil dalam penelitian ini yaitu Kekerasan fisik merupakan tindak pidana (*jarimah*) dan perbuatan tindak pidana atas selain jiwa dalam hukum pidana Islam. Hukuman bagi pelaku tindak pidana atas selain jiwa adalah Hukuman Pokok adalah qishas. Selanjutnya kekerasan seksual juga di larang dalam Islam karena tindakan tersebut tidak mencerminkan nilai-nilai kemanusiaan apalagi nilai-nilai keIslaman, karena di dalamnya tidak mengandung relasi yang baik (*mu'asyarah bi al-ma'ruf*). Terakhir, kekerasan verbal atau kekerasan psikis dalam hubungannya dengan pasangan adalah larangan Nabi untuk berkata *al-qubh* atau buruk terhadap istri. Kata '*al-qubhu*' secara etimologis berarti lawan dari bagus/indah (*hasan*) dan dapat dinisbahkan padagambaran fisik atau perbuatan.

***Kata Kunci:*** Pernikahan, Toxic Relationship, Hukum Islam

## Introduction

Marriage is a very noble path as the first step to building a family life and having children. In the Marriage Law Number 1 of 1974, Chapter 1, Article 1, it is explained that marriage is an inner and outer bond between a man and a woman as husband and wife, with the aim of forming an eternally happy family (household) based on the Almighty God (Zuhdi & Yusuf, 2022). Based on the definition of marriage, a person's goal when they marry is to have a better life, a stable economy, happiness, and offspring. Marriage is a bond that is closely related to a person's emotional and physical ties and is able to make individuals feel happiness and satisfaction. The main key to the happiness of a married couple is marital satisfaction. Married couples will feel satisfaction in the form of a harmonious and happy marriage and family life. Harmony and happiness in a marriage are not easy things to achieve; sometimes, in living a household life, what each partner hopes for is inversely proportional to reality (Zuhdi & Yusuf, 2022). Living a married life is certainly not free from problems, which often result in the husband and wife having to resort to divorce. Problems that often occur generally include domestic conflicts, which are motivated by various reasons such as lack of communication, lack of trust in each other, lack of time together, lack of understanding from the partner, partners who demand too much, or even the presence of a third person. Even so, this situation will have the impact of one of them feeling pressured, threatened, and then forced. A situation like this could be an indication of a toxic relationship, or what is usually called a toxic relationship. This relationship means that one party feels unsupported, belittled, attacked, or humiliated. Forms of negative actions that can affect a person's mental health can be physical, psychological, or emotional aggression (Nihayah et al., 2021).

A toxic relationship can be experienced by anyone, including friends, partners, relatives, and even family members. This kind of relationship is very vulnerable to making the sufferer unproductive, causing mental disorders, and even triggering emotional events that lead to acts of violence. This form of unhealthy relationship, such as toxic, is indeed difficult to avoid in the current era because, as a result of increasing demands in society, it is not uncommon to experience this toxic relationship (Nihayah et al., 2021). According to J. A. McGuire, a toxic relationship is a condition in which there are emotional actions carried out by individuals to take advantage of someone. Meanwhile, Lillian Glass is of the opinion that a toxic relationship is any form of relationship that exists between individuals, but there is no support for each other, there is competition, there are problems, attempts to destroy, and they do not respect other individuals. Meanwhile, according to Jerry M. Kantor, toxic relationships are dangerous for individuals who experience them because they can erode a person's dignity, self-confidence, and personality (Rahimah, 2022).

The fact is that many people are trapped in unhealthy or toxic relationships. This relationship, whether we realize it or not, has many negative impacts in various aspects, both physical and psychological. Of course, the impact that arises from this toxic relationship is in the form of a person's mental health, such as experiencing anxiety, stress, depression, and disrupting physical health. Not only that, the psychological impact can make individuals have low self-esteem, hate themselves, or become pessimistic individuals (Rahimah, 2022). Anyone can experience violence in relationships, regardless of their ethnicity, income, religion, level of education, or even sexual orientation. However, there are distinctive

characteristics inherent in someone who is very vulnerable to violence in relationships. (Majorita, 2021) According to Dr. Jill Murray, violence in relationships rarely starts physically. Violence always begins with self-esteem, with acts of emotional intimidation or harassment, which are actually verbal and sexual violence (Majorita, 2021).

Talking about violence, of course, is very contrary to Islam. Many verses in the Koran have explained the prohibition of violence against anyone, including those within the family. If you look at the definitions above, a toxic relationship can be said to be a form of violence. Therefore, in this research, the author will explain how toxic relationships are from the perspective of Islamic law. Toxic relationships in the view of Islamic law have been found in many previous studies, such as research conducted by Maghfirah entitled Sexual Violence (Rape) in the Household as a Reason for Filing for Divorce in a Review of Islamic Law and Positive Law. This research focuses more on sexual violence in households that gives rise to divorce and how, according to the view of Islamic law (Maghfiroh, 2019) Apart from that, research was conducted by Didi Sukardi entitled Study of Domestic Violence in the Perspective of Islamic Law and Positive Law (Sukardi, 2015) This research also discusses Islamic legal views on domestic violence, but it only focuses on physical violence. In contrast to the research conducted by the author, this research focuses more on all aspects of violence, namely physical, sexual, and verbal violence, and will also discuss how Islamic law views this.

The next research is entitled "Efforts to Overcome Toxic Families in Sungai Bunga Village from an Islamic Family Law Perspective" by Sanarto, Ahmad Adri Rivai, and Arifudin. (Riva'i, 2023) This research discusses the many toxic cases in families and how to overcome them from a legal perspective. Islamic Family. The research above is, of course, different from the research conducted by the author; although they both discuss toxicity, in this research, the author will explain what a toxic relationship is like and how the Koran provides a solution in this case. Similar research was also conducted by Laudita Soraya Husin, entitled Sexual Violence Against Women in the Perspective of the Al-Quran and Hadith. (Husin, 2020) This research explains sexual violence against women from an Islamic perspective based on sources from the Koran and Hadith that are related to religious values in the Koran and the hadith of the Prophet regarding sexuality in the Koran, the causes of sexual violence, as well as explaining the meaning contained therein and examples of verses related to sexual violence. In this research, the author explains how Islamic law views toxic relationships and also provides an explanation of how the Koran provides solutions to toxic relationships. Finally, research entitled "Efforts to Overcome Sexual Violence Against Children in West Aceh from an Islamic Law Perspective" by Sumarrdi Efendi and Dar Kasih (Efendi & Kasih, 2022) This research explains efforts to overcome sexual violence against children in West Aceh from an Islamic Law perspective. Even though they both discuss violence from the perspective of Islamic law, However, the research does not only discuss sexual violence but also discusses physical and emotional violence. Apart from that, the author also provides an offer to prevent toxic relationships from an Al-Quran perspective.

## **Research Method**

Methods This research is a type of literature review that involves looking for theoretical references that are relevant to the cases or problems found. According to Creswell, John W. stated that a literature review is a written summary of articles from journals, books, and other

documents that describe theories and information both past and present, organizing literature into the topics and documents needed.(Habsy, 2017)

Data sources use various data sources obtained from several journals, books, and news related to issues of domestic violence and the relationship between the two. In the data collection step, sorting is carried out according to the criteria regarding toxic relationships in general and according to the view of Islamic law.

## **Result And Discussion**

### **A. Toxic Relationship**

According to Mustofa, there is no standard explanation for toxic, but in general, toxic is behavior that can intentionally damage other people's comfort. The meaning of toxic is different; toxic comes from English, which means poison (Sugiono, 2019). Violence in dating, in today's popular terms, is known as a toxic relationship, namely a relationship characterized by a partner's behavior that causes psychological discomfort to their partner. The violence received does not only take the form of physical abuse, such as blows using hands, blunt objects, or even sharp objects. But it also takes the form of verbal violence (emotional abuse), such as cursing, insults, and harsh words towards one's partner. Sexual violence is also included in the form of violence committed by someone against their partner, but sexual violence is generally said to be something that is impossible to say is sexual violence for consensual reasons, such as kissing, touching intimate areas, or doing intimate relations carried out without coercion, threats, or intimidation (Radde & Gunawan, 2021).

### **B. Emotional Abuse**

Domestic violence is not only when the victim experiences abuse to their body. However, there are other forms of violence that are more risky than physical violence; this violence is verbal violence. Verbal violence has a psychological impact on the victim, but the victim is only silent when receiving verbal violence (Wadjo & Fadillah, 2021). Verbal language is the main means of expressing our thoughts, feelings, and intentions. Verbal language uses words that represent various aspects of an individual's reality. Meanwhile, verbal violence in the communication literature is interpreted as a subtle form of violence, carried out using harsh, dirty, and insulting words. Forms of verbal violence, according to I. Praptama Baryadi, are manifested in speech acts such as cursing, shouting, threatening, blaspheming, ridiculing, harassing, badmouthing, expelling, slandering, cornering, discriminating, intimidating, frightening, forcing, inciting, making people feel embarrassed, insulted, and so on (Dwita, 2020)

### **C. Physical Abuse**

In the Big Indonesian Dictionary, "violence" is defined as something that is violent in nature—someone's actions that will cause injury or death to another person or cause physical damage. In Law Number 23 of 2004, Article 1 states that domestic violence is any act against someone, especially women, that results in physical, sexual, psychological misery or suffering and/or domestic neglect, including threats to commit acts, coercion, or unlawful deprivation of liberty and the domestic sphere. According to Law No. 23 of 2004 concerning the Elimination of Domestic Violence, forms of domestic violence, namely, physical violence, are those that result in pain, illness, or serious injury. In the context of personal relationships,

forms of physical violence include slapping, beating, pulling, trampling, kicking, strangling, throwing hard objects, torture using sharp objects such as knives, scissors, and irons, and burning (Radhitya et al., 2020).

### ***Sexual Abuse***

Sexual abuse is the most appropriate terminology to understand the meaning of sexual violence. Sexual abuse has a very wide range, starting from dirty or indecent verbal expressions (comments, jokes, and so on), indecent behavior (poking, touching, fondling, hugging, and so on), showing pornographic or dirty images, attacks, and coercion. Not indecent, such as forcing a kiss or hug, threatening to make things difficult for the woman if she refuses to provide sexual services, or even rape. Due to its wide range, sexual abuse can occur anywhere as long as there is a mix of men and women or in homogeneous communities. Sexual abuse also often occurs in the workplace. Perpetrators of sexual abuse are usually men in higher positions or colleagues. This is because in the workplace, there are quite intense relationships between men and women, and the work atmosphere allows the practice of sexual abuse to flourish. However, sexual abuse also often occurs outside the workplace or in public places, and it is very common for the perpetrator to be someone the victim does not know, such as sexual abuse on public buses, on the streets, in markets, and so on (Sumera, 2013).

Sexual abuse does not only occur with other people but can also occur with one's own wife. Sexual abuse against wives that occurs in the household is better known to the general public as marital rape or is literally interpreted as domestic rape. Marital rape is a term that has developed in society where it is thought that rape has occurred in the household or occurred in marriage where a husband is in the position of forcing his wife with violence to have sexual intercourse when the wife does not want it or when the wife does not want to have sexual intercourse in ways that are unnatural or undesirable to the wife (Ruben, 2015)

### **D. Toxic Relationships from the View of Islamic Law**

Islamic law is a law that is built on human understanding of the texts of the Koran and the Sunnah, which regulate human life and apply universally. The universality of Islamic law is a continuation of the essence of Islam as a universal religion, namely a religion whose teaching substances are not limited by human space and time but apply to all Muslims wherever, whenever, and of whatever nationality.

### **E. Physical Abuse**

Basically, the term physical violence is not found in Islamic criminal law. Physical violence is a criminal act (*jarimah*) and a criminal act against someone other than the soul in Islamic criminal law. The fuqaha divide crimes other than life, both intentional and unintentional, into five parts. This division is based on the consequences of the perpetrator's actions. The divisions are: 1. Separating limbs or something similar 2. Eliminating the benefits of limbs, but the limbs remain 3. Injuring the head and face (*syajja*) 4. Injuring other than the head and face (*aljarah*) 5. Injuries that are not included in the four previous types (Sukardi, 2015).

The punishment for perpetrators of crimes other than life is: The main punishment is *qishas*. *Qishas* in the linguistic sense comes from the word "*tattabi'al atsar*," which means tracing traces. The opinion of the Malikiyah ulama, according to him, is that perpetrators of criminal acts of abuse are still obliged to apply *qishas* punishment, especially abuse (*al-jarh*),

which is carried out intentionally as long as it is possible to carry it out in exactly the same way as what the convict did, and there is no fear that it will result in the death of the perpetrator (Sukardi, 2015)

Another punishment is Takzir. Imam Malik is of the opinion that the perpetrator of a criminal act of intentional abuse has the right to be punished, whether he has the right to qishas or not, because there are obstacles to *qishas*, forgiveness, or a peace agreement. prevent, deter, and deter everyone from committing criminal acts. When the qishas penalty cannot be applied, the obligation to pay *diat* is a form of protection for crime victims; apart from that, it is also a form of substitute punishment because of the principle of forgiveness, which is highly recommended or emphasized in the Qur'an and Sunnah (Sukardi, 2015).

#### F. Sexual Abuse

This sexual violence can be carried out by men against women, or vice versa. However, what generally happens is that the perpetrator is male. Domestic rape is not very popular among some in our society. Where this action is not justified by Islamic law or positive law, This action does not reflect human values, let alone Islamic values, because it does not contain good relationships (*mu'asyarah bi al-ma'ruf*) (Maghfiroh, 2019).

In Islamic law, one of the important elements in determining law is *maqasid asy-syarî'ah*. *Maqasid ash-syarî'ah* is the basic doctrine and methodology for determining Islamic law. In the *maqasid asy-syarî'ah* doctrine, it is stated that the shari'ah revealed to humans is to realize the benefit and goodness of humans and all creatures, both the benefit of the world and the hereafter (*tahqîq almashlahah*). As explained in Surah An-Nisa verse 19, Allah commands us to treat our husbands or wives well. Because even in sexual relations, Islam teaches the principle of Mu'asyarah bi al-Ma'ruf. Husband and wife must give and receive from each other, not hurt each other, and not ignore their respective rights and obligations. The sound of the verse also shows that a husband must be good at having sex with his wife or vice versa (*mu'syarah bi al-ma'ruf*), and if it is understood in the opposite way (*mafhum mukhlafah*) from its sound, that is, it is haram for a husband to have sex with his wife in a violent way (*mu'asyarah bi al-munkar*) (Maghfiroh, 2019).

#### G. Emotional Abuse

The PKDRT Law explains that psychological violence is an act that causes fear, loss of self-confidence, loss of ability to act, a feeling of helplessness, and/or severe psychological suffering to a person. With this understanding, according to the law, psychological violence is better understood as a number of consequences of the violence itself and not the form of violence. Likewise, the explanatory sheet on the law does not mention the form of action that is categorized as an act of psychological violence. For this reason, each party interprets this act of psychological violence differently. One of them divides psychological violence into two categories, namely heavy and light. Severe psychological violence takes the form of acts of control, manipulation, exploitation, abuse, humiliation and humiliation in the form of prohibition, coercion and social isolation; degrading or insulting actions and/or remarks; stalking; violence and/or threats of physical, sexual and economic violence; each of which can result in severe psychological suffering in the form of one or more of the following: sleep disorders or eating disorders or drug dependence or sexual dysfunction, one or all of which are severe and/or chronic, post-traumatic stress disorder, severe bodily function disorders

(such as sudden -suddenly paralyzed or blind without medical indication), severe depression or self-destruction, mental disorders in the form of loss of contact with reality such as schizophrenia and/or other forms of psychosis (Hudaya, 2018)

Light psychological violence takes the form of acts of control, manipulation, exploitation, abuse, humiliation, and humiliation, in the form of prohibitions, coercion, and social isolation; degrading or insulting actions and/or words; stalking; and threats of physical, sexual, and economic violence, each of which can result in mild psychological suffering in the form of one or more of the following: fear and feelings of terror, a sense of helplessness, loss of self-confidence, loss of ability to act, sleep disturbances or eating disorders, or dysfunctional sexual, mild bodily function disorders (for example, headaches, digestive disorders without medical indication) (Hudaya, 2018).

In this hadith, it is very clearly stated that bad words are prohibited against wives. This hadith states that one of a wife's rights over her husband is to receive good treatment by not badmouthing him. The hadith reads:

Meaning; "...From Hakim ibn Mu'awiyah al-Qusyairi, his father said, I asked, O Messenger of Allah, what rights do wives have over us? Rasulullah Saw answered, You fed him when you ate, clothed him when you dressed, did not hit him in the face, did not speak ill of him, and did not isolate him except in the house." (HR. Abu Dawud).

Apart from the history of Abu Dawud, this hadith was also narrated by Ahmad ibn Hanbal. According to al-Albani, the hadith of Abu Dawud is of authentic quality, so it can be used as evidence.

The meaning of the hadith explained above, namely that it contains psychological violence in relation to one's partner, is the Prophet's prohibition on saying *al-qubh*, or bad things, towards one's wife. The word '*al-qubhu*' etymologically means the opposite of good or beautiful (*hasan*) and can be attributed to a physical description or action. This word is sometimes also understood to mean '*syatama*' or scolding. Meanwhile, the word '*syatama*' itself contains the meaning of hatred and anger. With this linguistic meaning, the hadith specifically prohibits husbands from insulting their wives both physically and in action, and this insult can be understood as a form of anger and hatred. The word '*al-qubh*' can be expressed either explicitly or implicitly. According to Ash-raf, the expression '*la tuqabbih*' means don't tell your wife that you are ugly or that Allah will make your face or physique worse, and it is also forbidden to insinuate that her body parts are ugly because Allah has created her face and body in the best of creation. is the same as criticizing its creator. In fact, according to al-Manawi, this hadister means a prohibition against speaking words that the wife hates and insulting her (Hudaya, 2018).

Meanwhile, al-Zamakhsyari is of the view that the hadith prohibits saying or doing something bad to the face and other things, both physically and in nature. Therefore, prohibited behavior includes cursing, criticizing, ignoring, mistreating, and others. Here, al-Zamakhsyari expands the meaning of '*al-qubh*' to include criticism of one's physique, character, neglecting one's wife, or treating her badly. Thus, psychological violence, which was originally carried out in verbal form, can also be understood in physical form, namely treating the wife in a bad way or ignoring her existence so that it suppresses the wife's soul. Although textually the hadith is directed at the husband not to say bad things to his wife,

meaningfully it also contains the opposite command, namely the wife over her husband (Hudaya, 2018).

#### H. Divorce Law in Toxic Relationships

A toxic relationship is clearly the wrong action, namely deliberately destroying someone's comfort in a husband-and-wife relationship. Toxic relationships can be verbal and nonverbal, and they both create discomfort in the relationship. One way out and solution in this situation is divorce. Divorce is a word consisting of divorce, which means separation. It has the affix per-an, so linguistically, it means breaking up the relationship between husband and wife, or talak, living apart between husband and wife while both are still alive. The Marriage Law in Article 38 and the KHI in Article 113 state that divorce is one of the reasons for the dissolution of a marriage. Meanwhile, according to religious terms, talak comes from the word "ithlaq", which means "to let go or abandon". Talak means letting go of marital ties or dissolving marital relations (Bakhtiar, 2019). Although in Islam, some scholars believe that divorce is a forbidden act based on the Hadith of the Prophet Muhammad, who said, "Allah curses every person who likes to feel and divorce." (Meaning: likes to marry and divorce.) (Bakhtiar, 2019).

However, divorce is not strictly prohibited. As in the case of toxic relationships in Islam, of course it is permissible because there is already damage in the relationship, especially with the presence of physical violence in the relationship. Of course, divorce is the only way to prevent harm and disintegration in the relationship.

This is based on the rule that states *ad-dhararu yuzal*, namely that harm must be eliminated. that maslahah must be realized in the rule of law. Harm must be eliminated first before benefit is realized. Then it is strengthened by the second rule, namely *Jalbul Mashalih wa dar'il pasadi*, which means gaining prosperity and rejecting damage (NUR, 2018).

It can be concluded that the law of divorce states that when in a relationship there is toxicity or damage, more specifically toxic or physical violence, then divorce is an obligation and is the only way to end that relationship.

#### I. Handling Toxic Relationships in marriage from a Qur'anic perspective Surah An-Nisa, Verse 34

*Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand. (An-Nisa'/4:34)*

Ibn 'Assyria's interpretation of Surah An-Nisa' verse 34 in his tafsir book al-Tahrir wa al-Tanwir is that the meaning of leadership in this verse is in the context of the family. Therefore, this verse cannot be used as an argument to exaggerate that a man has the right to be a leader in a broader article. Meanwhile, women only play a role as makmum for the leader himself. In achieving a happy family, there is something called communication. Because communication plays an important role in family happiness and integrity, to maintain the integrity of happiness in the family, a leader must have a very important and strategic role. Because the dynamics of relationships in the family are influenced by leadership patterns, The



characteristics of a leader will determine how communication patterns will proceed in the life that forms these relationships (Jaya, 2021).

From the verse above, it can be concluded that communication plays a very important role in dealing with toxic relationships in the family, especially for men or husbands as leaders in the family. The verse above also orders husbands not to commit violence against wives who commit *nusyuz*. When this verse can be applied in the family, toxic relationships can be minimised.

#### **Surah Al-Imran Verse 159**

*So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].*

In general, this verse contains the command to be gentle towards others, the command to forgive other people's mistakes, and the command to put your trust in Allah SWT. This verse comes down in the context of war. First, in the battle of Uhud, at that time, the Muslims were experiencing defeat. Many friends died, and the Messenger of Allah was injured. But the Prophet remained gentle with his friends. Don't blame any of them. (Al-Maraghi, 1986) According to M. Quraisy Shihab, from an editorial perspective, this verse contains a message to the Prophet Muhammad SAW to cultivate a culture of deliberation, both with his friends and with society in general. However, this verse also applies to Muslims universally. (Shihab, 2007)

We can imply this in the realm of our family. When we, as husbands and family leaders, face the fact that our wives and children are making mistakes, of course we can apply what the Prophet Muhammad taught us long ago, as stated in Surah Al-Imran verse 159, namely being weak and gentle. There are many mistakes a husband can make when he is gentle when his wife or children have not made a mistake, but the opposite is true when his wife and children have made a mistake. Character and behaviour change drastically, from gentle to harsh. However, it is very unfair if, in the family, only the husband has to act fairly; the wife or children also have to be able to act fairly. When the husband makes a mistake or when our parents make a mistake, we as children or wives must also act gently, so that there will be one of the foundations of democracy in the family. (Nasrudin, 2023) Of course, if all of these things can have toxic implications in a marriage relationship, they can be prevented, and toxic relationships will no longer occur in a marriage relationship.

#### **Surah Ar-Rum Verse 21**

*And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.*

Interpretation by Prof. Dr. H. Yunahar Ilyas, Lc., M.A. Islam makes marriage with the aim of seeking peace, or *sakinah*, in accordance with Q.S. Ar-Rum verse 21. This verse is the word of Allah SWT, which explains that there are two factors that play a role in making a family *sakinah*: the first is *mawaddah*, both graces. The meaning in Indonesian of these two

words is affection, as can be seen in the translation of the verse above. But love and affection have differences that not everyone can explain spontaneously. Mawaddah is born from something physical in nature, for example, beauty for women and valour for men. Meanwhile, mercy is born from something spiritual in nature—an inner relationship. In the interactions that occur between husband and wife, these two factors play a role. In couples with a young age range, where the man is still physically strong and the woman is beautiful, the mawaddah factor is more dominant. And the opposite is mercy. We must not ignore either of these two factors. This interpretation is different from the previous one, where sakinah was intended for descendants. In the discussion, if someone does not have descendants, is that not Sakinah. This interpretation is able to complement the fact that, apart from heredity, sakinah is also obtained from physical condition (beautiful and handsome) and inner relationships.(Sari, 2023)

Based on the discussion above, there are two factors that can prevent toxic relationships from occurring in the family, namely mawaddah and rahmah. The two are combined into love. In a family, there will certainly be harmony if it is filled with love. Although it is not easy, this will certainly prevent everything that will lead to toxic relationships in the family.

### Conclusions

Toxic relationships are behaviors that can intentionally damage the comfort of other people. Toxic relationships can take the form of physical, emotional, or sexual violence. In Islamic law, all of this is clearly prohibited. Physical violence is a criminal act (jarimah) and a criminal act against someone other than the soul in Islamic criminal law. The punishment for perpetrators of crimes other than life is: The main punishment is qishas. Furthermore, sexual violence is also prohibited in Islam because this act does not reflect human values, let alone Islamic values, because it does not contain good relationships (*mu'asyarah bi al-ma'ruf*). Lastly, verbal or psychological violence in relation to one's partner is the Prophet's prohibition on saying al-qubh, or bad things, towards one's wife. The word 'al-qubhu' etymologically means the opposite of good or beautiful (hasan) and can be attributed to a physical description or action

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