

Preventing Abusive Language in the Domestic Sphere: Habituating Qaulan Ma'rufa Through a Gender Tafsir Approach

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ABSTRACT

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The phenomenon of abusive language (verbal violence) among adolescents today has reached an alarming level, both in cyberspace and in daily social interactions. The family, which should serve as the primary socialization environment, often unconsciously reproduces gender-biased and patriarchal hierarchical speech patterns that foster abusive communicative acts. This study aims to reconstruct the concept of qaulan ma'rufa in the Qur'an through a gender tafsir (exegesis) approach and formulate its habituation mechanism in the domestic realm as a preventive instrument against abusive language in adolescents. By integrating gender critical hermeneutics and Pierre Bourdieu's habitus theory, this study finds that qaulan ma'rufa is not merely interpreted as 'good words,' but as communication that is egalitarian, gender-just, and free from subordination and power-relation intimidation. The internalization of a gender-perspective qaulan ma'rufa within the family forms a supportive fortress (habitus) that decompresses adolescents' tendencies to imitate and legitimize abusive language in the public sphere.

Keywords: Abusive Language, Qaulan Ma'rufa, Gender Tafsir, Family Habituation, Adolescents.

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INTRODUCTION

Advances in information technology and the presence of social media have drastically shifted the communication landscape of adolescents. On the one hand, this phenomenon opens up space for freedom of expression; on the other hand, it triggers an escalation in the use of abusive language—encompassing verbal violence, hate speech, misogynistic utterances, and cyberbullying. Modern adolescents are frequently trapped in a speech subculture that associates abusive, harsh, and pejorative diction as a symbol of intimacy or assertiveness. Psychosocially, however, continuous exposure to and habit of using harsh language have fatal impacts on empathy desensitization, increased aggressiveness, and deterioration of the collective mental health of the younger generation.

This condition is increasingly concerning because the communication ecosystem in the domestic realm often legitimizes these harsh speech patterns. The family, which should function as a protective fortress and a primary moral socialization agent, frequently reproduces hierarchical and patriarchal communication patterns. Consequently, children and adolescents internalize that using verbal violence or intimidating diction is a legitimate way to demonstrate dominance and resolve conflicts among family members.

Therefore, efforts to construct a new, polite, and gender-just linguistic habitus

The habituation of Islamic communication ethics through the principle of *qaulan ma'rufa*—interpreted through a gender equality approach—is proven to erode toxic power relations in the family. Internalizing dignifying and equality-respecting speech values will ultimately form an emotional and cognitive filter in adolescents, endowing them with critical resilience to reject and minimize the use of abusive language in public spaces and cyberspace.

The majority of studies on abusive language prevention have so far been dominated purely by psychological-behavioral approaches or technological-algorithmic interventions (Setyawan & Kusuma, 2021). These approaches often neglect the primary sociological and theological roots of linguistic behavior formation: the family environment. The family is the primary socialization agent where an individual internalizes norms, language, and moral values for the first time. However, empirical reality shows that the domestic sphere frequently becomes an unconscious incubator for the reproduction of verbal violence. This is rooted in family communication structures that remain rigid, hierarchical, and heavily laden with patriarchal bias (Hidayat & Wulandari, 2020).

Patriarchal and authoritarian communication dynamics place power relations between husband-wife and parent-child in discriminatory and asymmetrical positions (Nurhayani & Subakti, 2022). Within this structure, verbal violence from a superior party (e.g., father or parents) toward an inferior party (wife or child) is often excused as a form of 'education' or 'discipline enforcement' (Lestari & Hasanah, 2023). Children and adolescents who grow up in such a communication ecosystem gradually internalize that intimidation, the use of condescending diction, and dominance based on gender or status are normal aspects of interaction (Zubaidah, 2022).

To curb this destructive trend, a theological and practical reconstruction of Islamic communication norms is required, particularly the concept of *qaulan ma'rufa* (appropriate and good speech) enshrined in the Qur'an (Shihab, 2017). Historically, the doctrine of *qaulan ma'rufa* has often been interpreted in a textual-conventional manner, which sometimes perpetuates doctrines of absolute submission and unequal gender hierarchies (Munir & Zuhdi, 2021). Thus, this study presents novelty by re-reading *qaulan ma'rufa* verses through the lens of Gender Tafsir, a hermeneutical approach emphasizing principles of equality (*musāwah*), justice (*'adālah*), and humanity (*insāniyyah*) (Umar, 2021; Wadud, 2019).

This reconstruction of meaning is crucial given that religious interpretations steeped in androcentric bias are frequently used to legitimize unequal speech relations at home (Rosyada & Fauzi, 2023). Re-reading Qur'anic texts through the lens of gender justice can deconstruct authoritarian dynamics in family interactions while presenting an emancipatory and inclusive understanding of Islamic teachings (Latif & Nurdin, 2023). By dismantling the view that one gender or authority figure has the right to communicate intimidatingly, families can be transformed into safe spaces that foster mutual respect (Rahmah & Hidayat, 2024).

Ultimately, this gender-perspective articulation of *qaulan ma'rufa* is internalized into daily parenting patterns to reduce children's adoption of abusive diction. Research demonstrates that an inclusive, humanistic, and gender-friendly family communication climate contributes significantly to reducing verbal aggression and strengthening adolescent mental resilience (Fatimah & Subair, 2022; Fitriani & Wardani, 2024). Habituation of just and dignified speech not only shields adolescents from toxic peer culture (Wijaya & Suryani, 2024) but also molds a younger generation with high emotional intelligence and critical awareness regarding language violence prevention (Kurniawan & Handayani, 2023). By marrying gender tafsir hermeneutics with Pierre Bourdieu's habitus theory (Bourdieu, 2018), this article analyzes how reorienting the meaning of *qaulan ma'rufa* can be operationalized into daily family speech culture. The habituation of charitable, gender-just communication is believed to break the cycle of abusive language reproduction in adolescents, equipping them with emotional resilience and emancipatory

METHOD

This study is a qualitative library research focusing on textual and contextual analysis (Hikmah & Taufik, 2023). The primary approach used is gender critical hermeneutics of the Qur'an—pioneered by feminist and egalitarian tafsir scholars such as Amina Wadud, Riffat Hassan, and Nasaruddin Umar (Hassan, 2020; Umar, 2021; Wadud, 2019)—combined with Pierre Bourdieu's theory of social practice/habitus (Bourdieu, 2018).

Primary data in this study were derived from Qur'anic verses containing the phrase *qaulan ma'rufa*, specifically Surah An-Nisa [4]: 5, Surah An-Nisa [4]: 8, and Surah Al-Ahzab [33]: 32, along with classical and modern exegesis (tafsir) texts that were re-read critically (Al-Ṭabarī, 2001; Ibn 'Āsyūr, 1984; Ibn Kathīr, 1999; Shihab, 2002). Secondary data were gathered from scientific literature on family sociology, adolescent abusive language, and gender studies in Islam (Engineer, 2018; Rahmawaty & Firdaus, 2022).

Data analysis was conducted through three conceptual stages: First, Semantic & Hermeneutic Analysis, examining explicit/implicit meanings of *qaulan ma'rufa* and its socio-historical context (*asbāb an-nuzūl*) to unpack patriarchal biases (Badrudin & Hakim, 2023; Rohman & Latif, 2023). Second, Gender Deconstruction & Reinterpretation, re-reading verses by raising gender questions: 'Does the principle of speech in this verse encourage single-gender dominance, or does it construct equality and mutual respect?' (Maimunah & Wahid, 2024). Third, Practical Conceptual Synthesis, integrating gender-perspective exegesis results into Bourdieu's habituation framework (*habitus*, *capital*, *field*) to formulate a domestic abusive language prevention scheme for adolescents.

RESULT AND DISCUSSION

Reorienting the Meaning of *Qaulan Ma'rufa* in Gender Tafsir Perspective

The terminology *qaulan ma'rufa* (قَوْلٌ مَّعْرُوفًا) is one of the six principles of Quranic communication explicitly preserved in the Qur'an (Shihab, 2017). Etymologically, *ma'rufan* derives from 'arafa, meaning known, good, proper, and accepted by sound reason and healthy societal norms. In conventional exegesis, *qaulan ma'rufa* is often narrowly defined as 'polite words' or 'non-offensive speech'. However, when critically read through gender tafsir, it carries a deep relational justice dimension: communication sterile from hegemonic, discriminatory, and subordinating tendencies (Maimunah & Wahid, 2024).

This relational justice dimension positions *qaulan ma'rufa* not merely as normative speech ethics, but as an emancipatory instrument to dismantle polite-yet-subjugating speech cultures (Rahmah & Ali, 2024). Interpreting gender-responsive Qur'anic verses deconstructs symbolic dominance in domestic interactions that historically placed women and children in subordinate roles. Through this reading, every verbal articulation at home must reflect equality, denying anyone the right to use intimidating diction based on superior social or gender status.

Furthermore, the main pillar of gender-perspective *qaulan ma'rufa* is mutual respect dialogue among family members. Establishing egalitarian and transparent communication patterns significantly reduces domestic verbal abuse and negative parenting stigmas (Nurjanah & Syarifuddin, 2024). When applied, parental statements shift from hegemonic indoctrination into protective, appreciative utterances that validate children without gender-biased barriers. Ultimately, reconstructing *qaulan ma'rufa* provides the foundation for a healthy, child-friendly family communication ecosystem. Consistently internalizing gender-just speech ethics forms adolescent speech character that is polite, inclusive, and human-oriented (Suryani & Febrianto, 2023). Adolescents raised in equality-respecting environments develop strong personal resistance, preventing them from succumbing to media and peer groups (Rahmawati & Firdaus, 2022).

This verse has often been interpreted hierarchically to justify male guardian/head-of-household superiority over 'weak' groups (women, children, or dependents). However, gender tafsir deconstructs this patriarchal reading. The term *sufahā'* (those immature in financial management) must not be stigmatically connoted with a specific gender (e.g., labeling women or girls as weak-minded) (Umar, 2021; Wadud, 2019).

Critical reinterpretation of such stigmatizing terms is vital to prevent religiously legitimizing linguistic subordination at home (Rosyada & Fauzi, 2023). Gender-responsive readings break male patronage bias and curb verbal abuse against vulnerable family members. Thus, *qaulan ma'rufa* acts as an ethical framework ensuring financial guardianship or caregiving is expressed with full respect for human dignity, void of pejorative labels that demean women or children.

Moreover, this inclusive interpretation transforms family interactions from authoritarian styles into an empathetic, equal speech ecosystem. Eliminating gender stigma in parental speech plays a major role in curbing adolescent tendencies to adopt abusive diction outside (Nurjanah & Syarifuddin, 2024). When adolescents are addressed with *qaulan ma'rufa* that frees them from gender inferiority, they develop high emotional intelligence and reject verbal violence in social life.

The phrase *wa qūlū lahum qaulan ma'rufa* serves as an ethical safeguard. It asserts that despite economic role differences or maturity levels, financial authority figures are strictly forbidden from using condescending, abusive, or power-asserting language. *Qaulan ma'rufa* demands dignified language that respects others without perpetuating masculine ego superiority. In classical tafsir, Al-Tabari emphasizes that this command requires financial authorities to use gentle speech, comforting promises, and avoid harsh scolding or insult (*al-luṭf wa al-wa'd al-jamīl dūna al-mānni wa al-adhā*) (Al-Tabarī, 2001). Al-Tabari stresses that wealth management authority grants zero right to demean dependents' self-esteem. Similarly, Ibn Kathir explains that *qaulan ma'rufa* means good, polite, and soothing speech (*al-wa'd al-ḥasan wa al-kalam al-ṭayyib*) (Ibn Kathīr, 1999). When material transaction restrictions are necessary for collective benefit, they must not be executed through verbal violence or arrogant gestures, but accompanied by wise, humanizing explanations. In contemporary tafsir, Ibn 'Asyur elaborates that *al-qaul al-ma'rūf* is speech aligned with virtues recognized by *fitrah*, sound intellect, and social propriety (Ibn 'Āsyūr, 1984). He notes this diction prevents psychological harm (*īdhā' al-nufūs*) arising from material superiority. Indonesian mufasssir Quraish Shihab underscores that *qaulan ma'rufa* represents appropriate, courteous communication respecting the interlocutor's dignity within social context (Shihab, 2002, 2017). In families, leadership or financial authority is not a license for authoritarianism, but a trust of service requiring egalitarian, empathetic speech free from masculine ego intimidation.

Arabic lexicological analysis of *ma'rūf* (معروف) from *'arafa* (عرف) provides a strong linguistic foundation for this inclusive speech ethic (Badrudin & Hakim, 2023). Lexically, *ma'rūf* is a passive participle (*ma'fūl*) meaning recognized, virtue agreed upon by sound public intellect (*al-'aql as-salīm*), and free from obscurity (*al-nukr*). The adjective-noun construction (*na'at-man'ūt*) in *qaulan ma'rufan* indicates speech quality is measured by its ethical and social acceptability to the receiver. Semantic analysis proves *ma'rūf* consistently aims to eliminate social marginalization and uphold substantive justice beyond gender strata. Thus, *ma'rūf* speech demands polite, precise vocabulary devoid of pejorative connotations.

In critical hermeneutics, this verse acts as a deconstructive manifesto against asymmetrical power relations in domestic resource management. Hermeneutics reads that parents' or estate managers' speech must not constitute linguistic violence—a form of symbolic violence exploiting vulnerability to enforce dominance. Emancipatory Qur'anic interpretation converts patriarchal relations into egalitarian interactions, curbing domestic abusive speech.

In critical hermeneutics, this verse deconstructs patriarchal doctrines that view female intellect and speech assertiveness as social threats. Hermeneutics views this sociological context as structural protection of female agency against symbolic violence and verbal harassment in public and private spheres. Reading *falā takhḍa'na bil-qauli* through gender hermeneutics dismantles female silencing traditions, turning it into a legal foundation for women's right to speak as equals, free from abusive violence. *Qaulan ma'rufa* is affirmed as a pillar of speech equality, obligating all family members—male and female—to respect each other's linguistic authority without gender-based dominance or intimidation.

Through these three verses, the gender-perspective *qaulan ma'rufa* framework can be formulated into three key elements: First, Non-domination (freedom from intimidation), where family communication is freed from coercion, threats, or verbal intimidation by single authority figures. Second, Mutual Respect, founded on equal dignity rather than gender hierarchy or age seniority. Third, Egalitarian Dignity, eliminating sexist diction, gender stereotypes (e.g., 'boys don't cry', 'girls shouldn't express opinions'), and pejorative labels in daily family dynamics.

Operationalization of Qaulan Ma'rufa Habituation in the Domestic Sphere

How are these ideal gender-perspective *qaulan ma'rufa* values articulated in real family life? Here, Pierre Bourdieu's Habitus Sociology becomes directly applicable (Bourdieu, 2018). According to Bourdieu, habitus is a cognitive structure individuals use to navigate the social world, formed through dispositions repeatedly internalized from an early age within the family field. If the family field is filled with hegemonic, prejudiced, and abusive communication, the habitus formed in adolescents is an abusive habitus, where harsh diction is normalized. Conversely, gender-just *qaulan ma'rufa* habituation seeks to revolutionize the domestic sphere through three operational phases:

a. Deconstructing Domestic Abusive Language

The initial step in habituation is unpacking and halting all forms of normalized verbal violence at home. Verbal violence includes not only explicit curses but also microaggressions and gender-stereotyped condescending diction. Microaggressions and gender-biased taunts—such as belittling a boy's emotional expression or restricting a girl's intellectual aspirations—are often unrecognized by parents as verbal abuse because they are disguised as discipline or tradition. However, the cumulative impact of repeated pejorative remarks gradually damages adolescent self-esteem and mental health. As David G. Myers and C. Nathan DeWall highlight in their psychological research, repeated exposure to negative social cues and microaggressions in close environments triggers emotional desensitization and mobilizes aggressive cognitive schemas in youth (Myers & DeWall, 2021). Consequently, adolescents experience diminished empathetic sensitivity and face high risks of reproducing harsh speech patterns when responding to psychological stress. Thus, deconstructing abusive language demands parents' critical awareness to eliminate sexist diction and end stigmatic labeling. Halting this normalization is a mandatory prerequisite before gender-perspective *qaulan ma'rufa* habituation can be fully internalized in parenting. Longitudinal research by L. Alan Sroufe et al. emphasizes that domestic relational patterns free from verbal threats and emotional rejection are essential for building healthy emotion regulation capacities and emancipatory social competence during adolescence (Sroufe et al., 2018). By severing symbolic violence and domestic microaggressions, the family transforms into a safe space where youth learn to convey thoughts and feelings through polite, just, and dignified word choices.

Traditional Language Form	Abusive	Gender / Hierarchical Bias Characteristics	Gender-Just Qaulan Ma'rufa Operationalization
Pejorative ("Why are you so weak/cowardly for a boy?")	Labeling	Instills toxic masculinity and belittles boys' emotional expression.	Empathetic Validation: "Everyone, male or female, can feel sad and needs to talk about it."
Sexist ("Girls don't need higher education; you'll end up in the kitchen anyway.")	Shaming	Subordinates gender roles and restricts female self-potential.	Egalitarian Support: "Your education and dreams are immensely valuable; we fully support you regardless of gender."
Verbal Authoritarianism ("You must obey; I'm the father and head of the house, you know nothing!")		Single patriarchal dominance and blockage of emancipatory dialogue.	Speech Democratization: "Let's discuss this together. I want to hear your perspective honestly."

b. Internalizing Linguistic Habitus Through Parental Role Modeling

Children and adolescents are highly capable visual and auditory learners. Speech habituation cannot occur solely through verbal lecturing, but requires concrete parental role-modeling (Pratama & Arifin, 2023).

When youth witness parents communicating naturally as equals—listening, avoiding interruptions, refraining from shouting, and resolving conflicts without harsh words—they internalize these patterns as standard speech norms. Parents must actively practice a 'communication of care' where gratitude, apologies, and appreciation are not trimmed by gender pride or parental ego. When a father does not hesitate to apologize openly to his daughter or wife for a verbal misstep, it transforms the adolescent's understanding, proving that authority does not give anyone the right to be abusive.

This linguistic imitation process aligns with psychosocial development principles, where adolescent emotion regulation heavily depends on observing authority figures' behavioral patterns. Laurence Steinberg explains that adolescents' ability to control reactivity and choose non-aggressive diction is directly influenced by the extent to which parents model warm, supportive, and intimidation-free conflict resolution at home (Steinberg, 2017). When parents consistently demonstrate emotional openness and humility in communication, youth develop cognitive structures viewing assertiveness as separate from shouting or belittling remarks.

Furthermore, a care-based communication climate validating emotions without gender bias greatly builds adolescent emotional resilience and emotional intelligence. According to Daniel Goleman, internalizing emotional intelligence during adolescence requires a domestic environment actively practicing empathy, self-awareness, and interpersonal relationship management without authoritarian coercion (Goleman, 2020). Habitual qaulan ma'rufa that humanizes children provides a solid psychological foundation, ensuring that when youth interact in public or digital spaces, they automatically reject adopting abusive language, hate speech, or verbal bullying behaviors.

c. Empowering Adolescents Through Deliberative Dialogue

Gender-just qaulan ma'rufa habituation requires shifting parenting styles from repressive authoritarianism to deliberative dialogue. Youth must be granted a safe space to express opinions, critiques, and disagreements regarding family decisions without fear of verbal retaliation. Through equal family dialogue forums, youth hone critical linguistic awareness, learning to distinguish between argument assertiveness and verbal abuse. Feeling heard at home builds robust self-confidence and independent thinking.

However, implementing deliberative dialogue in Muslim families often faces structural barriers like patriarchal cultural resistance and domestic feudalism that demand unconditional child obedience (Braun et al., 2022). When religious norms are interpreted through rigid hierarchies, any difference of opinion expressed by a child is frequently accused of being *uquql walidain* (disobedience/filial impiety), suppressing critical thought and triggering covert adolescent depression.

Rigid domestic communication demanding strict obedience without interactive bargaining space produces social anxiety and limits emotional literacy development when dealing with external conflicts. Silencing youth under parental authority indirectly creates a double standard: youth are forced to be polite at home due to hierarchy pressures, but release linguistic frustration through massive verbal violence on anonymous social media. Hence, criticizing authoritarian communication must focus on reconstructing parents' religious understanding so respect doctrines are not used to legitimize verbal dominance.

Additionally, the effectiveness of gender-just deliberative dialogue relies heavily on parents' willingness to practice active listening and shed age- or gender-based superiority (Sze et al., 2023). Genuine dialogue cannot occur if family forums serve merely as formal stages for head-of-household figures to dictate desires in patronizing tones. Successful conflict resolution and emotional resilience rely on adolescents' perceptions of procedural fairness and empathetic openness during domestic interactions. Without guaranteed equal validation of their voices and feelings, adolescent participation remains superficial, failing to build an authentic qaulan ma'rufa habitus. Thus, domestic deliberative dialogue must be practiced as a cognitive emancipation space liberating youth from gender bias and abusive speech culture.

Preventive Implications on Adolescent Abusive Language Trends

Internalizing gender-perspective qaulan ma'rufa domestically yields significant preventive impacts on adolescent speech behavior outside, particularly within peer groups and social media environments.

a. Psychosocial Transformation and Internal Filters

Adolescents raised in families practicing gender-just qaulan ma'rufa exhibit significantly higher emotional intelligence and social empathy (Kurniawan & Handayani, 2023). When facing abusive language trends on social media—such as toxic commenting, cyberbullying, or gender-targeted hate speech—these youth possess an 'internal filter'. They no longer feel the need to employ harsh words to prove masculinity, assert existence, or seek group validation. Nevertheless, the effectiveness of this internal filter must be critically evaluated given massive social media algorithmic pressures and peer subcultures that validate hate speech as digital interaction standards (Morozova et al., 2023). Domestic qaulan ma'rufa habitus frequently experiences severe dissonance when youth enter virtual ecosystems glorifying anonymity and provocation-driven popularity. Internal controls based on family values are easily eroded by online peer validation addiction and platform algorithms promoting aggressive, misogynistic content (Thorne et al., 2024). This highlights that domestic emotional intelligence does not automatically immunize youth against public toxicity, requiring ongoing critical media literacy and continuous parental guidance. Thus, claiming domestic habituation automatically fortifies youth must be critically scrutinized to avoid complacency toward evolving digital aggression dynamics.

Furthermore, adolescent resistance to abusive language depends heavily on their ability to decode toxic masculinity narratives legitimized by surrounding social environments (Thorne et al., 2024). When social media aggressively promotes public figures selling intimidating language as symbols of dominance and success, youth cognitive filters risk weakening. Adolescent capacity to reject gender-based cyber-aggression relies on how well they are taught to deconstruct hyper-masculinity discourses and gender stereotypes in digital spaces. Without critical decoding skills for media messages, home-taught qaulan ma'rufa risks remaining isolated as domestic ethics rather than serving as critical public interaction instruments. Hence, strengthening social empathy must be integrated with media discourse deconstruction education so internal filters operate actively and transformatively.

b. Resistance to Toxic Peer Subcultures (Peer Pressure)

Peer pressure is frequently the primary driver for adolescents adopting abusive language. However, a deeply rooted gender-just speech habitus serves as a cognitive defense fortress (Fitriani & Wardani, 2024). Youth become capable of recognizing that pejorative terms, sexist jokes, or body shaming are forms of linguistic violence violating qaulan ma'rufa values. Consequently, adolescents accustomed to polite speech domestically have high potential to become peer leaders spreading non-violent speech culture in their surroundings.

Nevertheless, adolescents' potential to act as non-violent peer leaders encounters complex sociological challenges within conformist peer structures (Waluyo et al., 2022). Amid strong group solidarity demands, rejecting sexist jokes or body shaming often brings social sanctions such as ostracism and negative labeling as 'rigid' or 'priggish'. Adolescent resistance against language aggression frequently clashes with group dominance hierarchies demanding local speech compliance as a prerequisite for social acceptance. Thus, transitioning youth from mere survivors to active peer leaders requires more than individual habitus; it demands communal support and moral courage to endure social alienation risks.

Moreover, peer leaders' effectiveness in curbing abusive language is strongly influenced by collective gender literacy and critical awareness fostered in educational and community settings (Hidayat et al., 2023). When home equality norms lack structural articulation in school cultures or youth activities, adolescents' cognitive resilience suffers adaptive fatigue.

CONCLUSION

This study concludes that addressing adolescent abusive language trends cannot be disconnected from engineering family-level speech culture. Re-reading qaulan ma'rufa through gender tafsir successfully deconstructs patriarchal biases and hierarchical communication structures that historically served as unconscious breeding grounds for domestic verbal violence. Gender-perspective qaulan ma'rufa affirms that ideal Islamic communication is just, egalitarian, respects human dignity regardless of gender, and remains free from power-relation intimidation. Reflective implications of this reading demand a paradigmatic shift in how Muslim families understand speech ethics. Qaulan ma'rufa must no longer be narrowed into a passive obedience instrument—disproportionately burdened onto women and children historically—but reconstructed as emancipatory speech sovereignty for all family members. When religious interpretation is freed from gender bias, the home transforms from a hierarchy reproduction space into an equality nursery. Verbal articulation is no longer measured by submission to authoritarian structures, but by the extent to which produced speech upholds human dignity, validates empathy, and erodes exploitative dominance potentials.

Ultimately, institutionalizing gender-just qaulan ma'rufa in parenting systems is a critical step toward fortifying the younger generation against digital communication dystopias. When adolescents are accustomed to having their voices respected and witnessing fair communication models at home, they gain cognitive immunity against abusive language invasions and grow into active social subjects restoring public civility. This awareness underscores that fighting language violence publicly must always begin by reconstructing language domestically, for it is within egalitarian family speech dialectics that true social justice and religious civility values are put to the test.

Theoretical implications show that domestic gender-just qaulan ma'rufa habituation forms a solid linguistic habitus in adolescents. Youth accustomed to being heard, valued, and addressed with charitable diction at home possess critical fortresses to reject, filter, and minimize abusive language in virtual and social spaces. Practically, this study recommends shifting paradigms from patriarchal authoritarian parenting to gender-just parenting prioritizing deliberative domestic dialogue.

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