Dirasat: Human and Social Sciences, Volume 54, No. 2, 2027, 10281

Deanship of Scientific Research

The Influence of Family Verbal Affection and Aggression on Adolescent Behavior: Insights from Islamic Teachings

Defina[1], Cep Abdul Baasith Wahpiyudin[2], Anuraga Jayanegara[3], Muhammad Mughni[4], Hadiatul Aufa[4], Ali Omar Alahmad [5]

[1]Departement of Family and Consumer Sciences, Faculty of Human Ecology, IPB University, Dramaga, Bogor 16680, Indonesia
[2]Department of Management and Business, School of Business, IPB University, Bogor, Gedung SB-IPB Kampus IPB Gunung Gede, Jl. Raya Pajajaran,
[3]Cluster of Religion and Education for Agromaritime Society (CREAmS), IPB University, Jl. Agatis, Babakan, Kec. Dramaga, Bogor Regency, West Java 16680
[4]International Islamic University of Indonesia, Jl. Raya Bogor KM 33 No.5, Cisalak, Kec. Sukmajaya, Depok City, West Java 16416
[5]Department of Animal Production, Faculty of Veterinary Medicine, Hama University, Hama city,Syria .Department of VBS,Faculty of Biomedical Veterinary College, IPB University, Dramaga, Bogor 16680, Indonesia

Received: 18/1/2025
Revised: 22/2/2025
Accepted: 17/3/2025
Published online: 1/11/2026

* *Corresponding author:*
defina@apps.ipb.ac.id

Citation: Defina, Wahpiyudin, C. A. B., Jayanegara, A., Mughni, M., Aufa, H., & Alahmad, A. O. (2026). The Influence of Family Verbal Affection and Aggression on Adolescent Behavior: Insights from Islamic Teachings. *Dirasat: Human and Social Sciences*, 54(2), 10281. https://doi.org/10.35516/Hum.2026.10281

© 2027 DSR Publishers/ The University of Jordan.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-NC) license https://creativecommons.org/licenses/by-nc/4.0/

Abstract

Objectives: This study investigates how family characteristics, verbal aggression, and verbal affection within the family influence adolescents' expressions of aggression and affection toward siblings and peers.

Methods: Using a cross-sectional design, data were collected from 529 students at Institut Pertanian Bogor (IPB University) through volunteer sampling. Descriptive and inferential statistical analyses were conducted to examine gender and regional differences, as well as the relationships between family characteristics and adolescent verbal behaviors.

Results: The findings indicate no significant differences in verbal aggression or affection between urban and rural adolescents, regardless of whether the interactions occurred within the family or peer contexts. However, verbal aggression by fathers was more pronounced among boys, who also demonstrated greater verbal aggression toward friends compared to girls. A positive correlation was found between fathers' educational levels and adolescent verbal affection, while maternal age was inversely related to verbal aggression. Additionally, verbal aggression from mothers and siblings significantly influenced adolescents' expressions of aggression, whereas verbal affection from these family members played a critical role in fostering positive emotional expressions.

Conclusions: These results highlight the importance of family dynamics in shaping adolescent behavior and emphasize the need for targeted interventions to reduce verbal aggression and promote positive familial communication. In the Islamic context, the teachings of the Qur'an and Hadith advocate for kindness, respect, and non-violence in family relationships, aligning with the study's recommendations for nurturing environments that prioritize compassionate communication.

Keywords: Adolescent behavior; familial communication; family dynamics; Islamic teachings; verbal affection; verbal aggression

تأثير العاطفة اللفظية والعدوان اللفظي الأسري على سلوك المراهقين: رؤى من التّعاليم الإسلامية

ديفينا [1] *، شيب عبد الباسط وهب الدين [2] ، أنوراجا جايانيجارا [3] ، محمد مغني [4] ، هدية أوفا [4] ، علي عمر الأحمد [5]

[1]علوم الأسرة و المستهلك ,كلية البيئة البشرية, جامعة بوجور الزراعية ,درامجا, بوجور16680, إندونيسيا,
[2]قسم الإدارة والأعمال, كلية إدارة الأعمال, جامعة بوجور الزراعية, بوجور,بناء(SB-IPB) الحرم الجامعي (Gunung Gede(IPB, ش. رايا باجاجاران, باباكان, كيشاماتان وسط بوجور, مدينة بوجور, جاوة الغربية1128.
[3]قسم علوم التغذية وتكنولوجيا الأعلاف، كلية علوم الحيوان، جامعة IPB، ش أغاتيس، باباكان، كيك .دراماجا، بوجور ريجنسي، جاوة الغربية 16680
[4]الجامعة الإسلامية العالمية في إندونيسيا،ش .رايا بوجور5 No.33 KM، Cisalak، KEC. سوكماجايا، مدينة ديبوك، جاوة الغربية
[5]قسم الإنتاج الحيواني,كلية الطب البيطري,جامعة حماة ,شارع أبو العلمين, مدينة حماة,سورية, قسم علم الطب البيطري, كلية الطب البيطري والحيوي,جامعة بوجور الزراعية,درامجا,بوجور,إندونيسيا16680

ملخّص

الأهداف :تبحث هذه الدراسة في كيفية تأثير خصائص الأسرة، والعدوان اللفظي، والعاطفة اللفظية داخل الأسرة على تعبير المراهقين عن العدوان والعاطفة تجاه الإخوة والأقران.

المنهجية :باستخدام تصميم مقطعي، تم جمع البيانات من 529 طالبًا في جامعة بوجور الزراعية (IPB) من خلال العينة التطوعية. تم إجراء تحليلات إحصائية وصفية واستنتاجية لفحص الفروقات بين الجنسين والمناطق، وكذلك العلاقات بين خصائص الأسرة والسلوكيات اللفظية للمراهقين.

النتائج :أظهرت النتائج عدم وجود فروقات كبيرة في العدوان أو العاطفة اللفظية بين المراهقين في المناطق الحضرية والريفية، سواء في التفاعلات داخل الأسرة أو في سياق الأقران. ومع ذلك، كان العدوان اللفظي من الآباء أكثر وضوحًا لدى الذكور، الذين أظهروا أيضًا عدوانًا لفظيًا أكبر تجاه الأصدقاء مقارنة بالإناث. وُجدت علاقة إيجابية بين مستوى تعليم الآباء والعاطفة اللفظية لدى المراهقين، بينما وُجدت علاقة عكسية بين عمر الأمهات والعدوان اللفظي. كما أن العدوان اللفظي من الأمهات والإخوة كان له تأثير كبير على تعبيرات العدوان لدى المراهقين، في حين ساهمت العاطفة اللفظية من هؤلاء الأفراد في تعزيز التعبيرات العاطفية الإيجابية.

الاستنتاجات :تسلط هذه النتائج الضوء على أهمية ديناميكيات الأسرة في تشكيل سلوكيات المراهقين، وتؤكد الحاجة إلى تدخلات مستهدفة للحد من العدوان اللفظي وتعزيز التواصل الأسري الإيجابي. وفي السياق الإسلامي، تدعو تعاليم القرآن الكريم والأحاديث النبوية إلى اللطف والاحترام ونبذ العنف في العلاقات الأسرية، مما يتماشى مع توصيات الدراسة بضرورة خلق بيئة أسرية داعمة للتواصل القائم على الرحمة والمحبة.

الكلمات الدالة :سلوك المراهقين، التواصل الأسري، ديناميكيات الأسرة، التعاليم الإسلامية، العاطفة اللفظية، العدوان اللفظي.

1. Introduction

In Indonesia, the National Family Planning Coordinating Body (BKKBN) emphasizes that love and emotional security are core family functions essential for promoting children's mental health and supporting effective educational strategies (Saedi & Safara, 2017). According to the BKKBN, expressions of love and respect are foundational to adolescents' psychological development, strengthening their self-esteem and resilience in the face of life's challenges. McAdams, Rijsdijk, Narusyte, Ganiban, Reiss, Spotts, Neiderhiser, Lichtenstein, and Eley (2017). support this by demonstrating that warmth and affection from parents are positively correlated with adolescents' self-perception, suggesting that strong parent-child relationships foster greater emotional stability. Conversely, Moraes, de, Sampaio, Reichenheim, and Veiga (2018) found that a lack of parental warmth or affection significantly increases the risk of common mental disorders (CMD) in adolescents, such as anxiety and depression. Notably, this form of affection is not transient; rather, it exerts long-lasting effects, influencing interpersonal functioning well into adulthood and shaping both micro and macro social interactions (Morosan et al., 2022). Polcari, Rabi, Bolger, and Teicher (2014) further emphasize that parental verbal affection is crucial in meeting children's emotional needs, as it is associated with positive developmental outcomes, including enhanced social competence, psychological resilience, and self-esteem.

However, while parental affection promotes adolescents' mental health, verbal aggression within families poses significant risks. Verbal abuse, recognized as a common form of emotional abuse, is frequently linked to negative psychological outcomes, including depression, social withdrawal, low self-esteem, and an increased propensity for aggressive or delinquent behaviors (Gutierrez & Molina, 2021). Donovan and Brassard (2011) argue that verbal aggression disrupts adolescents' mental health, often leading to both internalized and externalized behavioral issues. Exposure to verbal abuse within family settings initiates a cycle of aggression, where affected adolescents are more likely to exhibit violent behavior toward peers and others as they mature (Li et al., 2021). Seijo et al. (2020) further underscore that family victimization is a critical adverse childhood experience (ACE), which significantly increases the long-term health risks and negatively impacts adolescent development. Harmful family experiences such as teasing, shaming, or belittling contribute significantly to emotional distress, increasing vulnerability to anxiety, depression, and diminished self-worth (Gibb & Abela, 2008).

The impact of verbal aggression within family dynamics is especially profound, as it affects adolescents' emotional health and influences their behavioral adaptations. Research by Jeong et al. (2015) suggests that verbal aggression is linked to heightened depressive symptoms, social withdrawal, and diminished social skills. Additionally, prolonged exposure to both verbal and physical violence within the home environment contributes to cycles of intergenerational violence, with adolescents internalizing and replicating these aggressive behaviors (Briggs-Gowan et al., 2019). The exposure to familial violence elevates the risk for both immediate and long-term mental health complications, highlighting the necessity of understanding family communication patterns and their impact on adolescent development.

Furthermore, socio-environmental factors, such as urban and rural contexts, introduce unique stressors that influence family interactions and adolescent behavior. Azkiya, Sulistyono, Mashuri, and Rahmawati (2022) found that rural adolescents often face challenges like limited social support, early pregnancy, and exposure to intimate partner violence, all of which affect their emotional regulation and verbal behavior. Sianko et al. (2019) observed that while supportive parenting typically serves as a protective buffer against such adversities, its effectiveness diminishes with increasing exposure to violence. In urban contexts, adolescents are frequently exposed to heightened parental conflict, bullying, and community violence, all of which exacerbate tendencies toward aggressive or reactive behaviors (Hong et al., 2021; Sharma et al., 2016). Moreover, authoritarian parenting—characterized by high control and punitive verbal exchanges—has been linked to higher rates of verbal-emotional violence within urban families, illustrating how environmental contexts shape family dynamics and adolescent outcomes (Muñiz-Rivas et al., 2019).

Gender dynamics also play a critical role in the manifestation of verbal violence within families. Studies suggest that boys are more likely to display aggressive behaviors toward family members, potentially influenced by cultural norms that emphasize assertive or dominant male roles (Condry & Miles, 2014). Shen et al. (2012) and Brancaglioni & Fonseca (2016)

further argue that traditional gender roles can normalize or trivialize verbal aggression in intimate or dating relationships among adolescents, complicating the development of healthy relational behaviors. Addressing gender-specific factors in family violence is thus essential, as these factors significantly shape how verbal violence is experienced and perpetuated.

Verbal aggression in family settings has long been a challenge, with increased economic stress and social isolation contributing to heightened rates of verbal aggression. Risser et al. (2022) reported that verbal aggression within families rose due to compounded pressures of financial strain and prolonged interpersonal conflicts. Hamadani et al. (2020) observed that conflicts, particularly verbal aggression by fathers toward mothers, undermine emotional safety within households. Data from Indonesia's Ministry of Women's Empowerment and Child Protection (KPPA, 2023) reveals that adolescents aged 13-17 were disproportionately affected by domestic violence, with 3,627 cases reported in 2023, underscoring the urgent need to address verbal violence within families. This study aims to fill a gap in the existing literature by examining the potential of verbal affection as a protective factor against the adverse effects of verbal violence on adolescent development.

The discussion of verbal violence within family dynamics is especially pertinent in a religious context. In Indonesia, a predominantly Muslim country, the ethical and moral frameworks provided by Islam, as well as other religious traditions, offer a significant lens through which to view the issue of verbal abuse. Verbal aggression stands in stark contrast to Islamic teachings, which emphasize kindness, compassion, and respect in interpersonal interactions. The Quran and Hadith emphasize the importance of maintaining good conduct within the family, with numerous verses urging Muslims to treat others, especially their spouses and children, with care and consideration (Quran, 16:90). Islam's ethical framework advocates for the protection of family members' dignity and well-being, making verbal abuse not only morally unacceptable but also detrimental to the psychological and emotional health of adolescents. The teachings of the Prophet Muhammad (PBUH) emphasize that parents should be gentle and understanding toward their children, fostering an environment of love and respect (Hadith: Sahih al-Bukhari, 8:73). In this light, verbal abuse is a violation of both moral obligations and the spiritual responsibility entrusted to parents.

Islam firmly rejects all forms of violence in general within the social sphere, as the Prophet Muhammad (peace be upon him) said in a Qudsi Hadith:

(يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرما فلا تظالموا) (*Sahih Muslim*: 2577), *"O My servants, I have forbidden injustice upon myself and made it forbidden among you, so do not oppress one another."*

Islam, through the words of its Prophet, has also established a basic criterion for a Muslim, which serves as a guideline for a Muslim's life within the community and family. The Prophet Muhammad (peace be upon him) said: (الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ) , *" The best Muslims are those from whom other Muslims feel safe from their verbal and physical harm*. (*Sahih Bukhari*: 6484).

In another narration: (إِنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ، أَيُّ الْإِسْلَامِ أَفْضَلُ ؟ قَالَ : " مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ), *someone asked the Messenger of Allah (peace be upon him), "O Messenger of Allah, who is the best Muslim?" The Messenger of Allah (peace be upon him) answered: " The best Muslims are those from whom people feel safe from their verbal and physical harm.* (*Musnad Ahmad*: 6753). From the texts of the hadith, it provides us with clear information that one of the basic criteria of a Muslim is someone who does not commit verbal violence in any form, and the term "people" (*annas*) in Imam Ahmad's narration indicates the general understanding of people, meaning he guards his tongue from verbal violence against his family, wife and children, Muslims and non-Muslims, neighbors, friends, and everyone in his vicinity.Therefore, perfect Islam is marked by a person's guard over their words and actions. When a Muslim commits verbal or physical violence, it indicates a deterioration of spiritual values within them (*Jami' Ulumul Wal Hikam*, Ibn Rajab, 41).

The Prophet Muhammad (peace be upon him) as a public figure for Muslims provides a reflection and example of how an ideal household should be in the eyes of Islam. As the head of the household, he is always the best role model in how to treat the family. He (peace be upon him) was the most courteous and kindest towards his family members.

The Prophet Muhammad (peace be upon him) said: (خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي), which means: (*he best among you are those who are best to their families, and I am the best among you to my family*). (*Sunan Tirmidhi*: 3895).

The Prophet Muhammad (peace be upon him) never once used verbal violence against his family members or people in general. His tongue was always guarded, and he spoke with kind words. Someone once asked Aisha (may Allah be pleased with her) about the Prophet's character and demeanor, and Aisha replied: (لَمْ يَكُنْ فَاحِشًا، وَلَا مُتَفَحِّشًا، وَلَا صَخَّابًا فِي الْأَسْوَاقِ، وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَعْفُو وَيَصْفَح) which means: "He was not unseemly or obscene in his speech, nor was he loud-voiced in the markets, nor did he repays evil for evil, but he would forgive and pardon." (Sunan Tirmidhi: 2016). *(fahisy)* meaning having vulgarity in his speech. And this indicates his great modesty and extreme purity. (*Al-Kaukab Al-Wahhaj Wa Raud Al Bahhaj Syarah Sahih Muslim ibn Hajjaj*, 23/ 144).

Aisyah's testimony regarding the Prophet's communication style, which was always pleasant, friendly, not loud, and far from being harsh, is further strengthened by other hadiths that provide evidence of this. For example, the Prophet Muhammad (peace be upon him) often called Aisyah by the romantic nickname "Humayra" on several occasions. "Humayra": a diminutive form of Hamra, meaning "the one who wants to be white." Arabs refer to something very white as red, and Humayra is a diminutive form that shows affection. (*alhawasyi ala sunan ibn majah*, 3/ 223). the beautiful way the Prophet called Aisha added color and harmony between husband and wife, making communication among family members closer and free from violence, a style of communication that should be emulated and implemented in the family life of modern society.

In another narration, it is also told how the Prophet Muhammad (peace be upon him) educated and taught religious knowledge to his companions with full gentleness and affection. He never insulted, scolded, or yelled at his companions when they made mistakes due to their limited knowledge.

One day, companion of the Prophet named Mu'awiyah bin Hakim Al-Sulami made a commotion during prayer with the Prophet Muhammad (peace be upon him) and the other companions. While they were praying in congregation, someone sneezed, and Mu'awiyah said in his prayer: "*Yarhamukallah*" (may Allah have mercy on you). The other companions looked at him, and he asked, "What is wrong with you that you are looking at me like that?" The companions then tapped their thighs with their hands as a signal for Mu'awiyah to be quiet and not speak during prayer. After the prayer, Mu'awiyah recounted what the Prophet had done with him: (فَبِأَبِي هُوَ وَأُمِّي، مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، فَوَاللَّهِ مَا كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي ؛ قَالَ : " إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ، إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ), which means : "*By my father and mother, I have never seen a teacher before him or after him who was better at teaching than him. By Allah, he never scolded me, nor hit me, nor cursed me. He said, 'This prayer is not suitable for any of the words of people; it is only for glorification, takbir, and recitation of the Quran.'*" (*Sahih Muslim*: 537).

The Prophet, with great wisdom, explained the essence of prayer and the things that should not be done in it. He did not scold or belittle Mu'awiyah. Mu'awiyah was amazed by the beauty of the Prophet's character in educating him after he made a mistake during prayer by speaking something outside the prayer recitation. This further reinforces the fact that the Prophet was far from verbal violence that could make his companions sad and offended

The Prophet Muhammad, sent as the perfecter of human morals, always admonished and corrected his companions if they made mistakes that harmed themselves and others. One day, the Prophet Muhammad (peace be upon him) gave a stern reprimand to the companion Abu Dharr Al-Ghifari due to the verbal violence he directed at another companion. Scholars say that the person he insulted was Bilal ibn Rabah, whom he called "O black man." Bilal reported this to the Prophet Muhammad (peace be upon him), who then questioned and confirmed the truth of Bilal's report with Abu Dharr. When Abu Dharr admitted to his words, the Prophet said: (حَسِبْتُ أَنَّهُ بقِيَ فيكَ شَيْءٌ مِن كِبر الجاهلية), which means: "*I thought that there was still something of the arrogance of the pre-Islamic era left in you*." Hearing the Prophet's admonition, Abu Dharr realized the error of his verbal violence and placed his cheek on the ground, saying: "I will not raise my cheek until Bilal steps on my cheek with his foot." (*fashlul khitab fi syarh masailil jahiliyah*, 2/290).

In the Quran, there is also a verse that Allah SWT revealed as a reprimand for companions who spoke harshly and insulted fellow Muslims. Allah said: ﴿ يَاأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ ﴾, which means: (*O you who have believed, let not a people ridicule another people; perhaps they may be better than them*), (Al-Hujurat: 11). Al-Wahidi said in his book that it was revealed about Thabit ibn Qays ibn Shamas, because he had a hearing impairment, so when he came

to the Messenger of Allah (ﷺ), the people would make room for him until he sat beside him to hear what he was saying. One day, when the people had taken their places, he started to push through the necks of the people, saying: "Make room, make room." A man said to him, "You have found a place, so sit down." So Thabit sat down angrily, and the man nudged him and said: "Who is this?" He said: I am Fulan. Thabit said: "The Fulan son of Fulanah?" And he mentioned a mother he was mocked for in the pre-Islamic era, so the man lowered his head in shame, and Allah, the Exalted, revealed this verse (The reason for the revelation for wahidi, 393). Therefore, the above evidence provides us with a deep understanding that Islam does not give any space to perpetrators of verbal violence. Verbal violence is a disease of the jahiliyah society that is not in line with Islamic teachings; it can harm both the perpetrator and the people around them.

Moreover, verbal abuse, as discussed in both Islamic and psychological teachings, has profound psychological consequences. Islam stresses the importance of emotional well-being, highlighting that verbal aggression contradicts the values of empathy and harmony promoted by the religion. Verbal abuse can lead to feelings of fear, isolation, and confusion, which are further compounded by religious guilt when victims feel that abusive behavior is justified or condoned by faith leaders or community members (Simonic et al., 2014; Swindle et al., 2023). According to Islamic teachings, emotional and psychological harm resulting from verbal abuse may affect an individual's relationship with God, family, and society (Tomalin, 2023). Islam encourages parents to embody positive behavioral models, and verbal aggression undermines the spiritual and psychological health of the family unit. Therefore, Islamic principles provide a critical foundation for denouncing verbal abuse and advocating for non-violent communication within families.

In light of these concerns, addressing verbal violence in family settings, particularly in religious contexts, becomes crucial. Religious leaders and community members must work collaboratively to promote healthy family dynamics, rooted in compassion, respect, and positive communication, as outlined by religious teachings. By doing so, they can provide a more comprehensive approach to preventing verbal abuse, offering both spiritual and psychological healing pathways for affected families (Chowdhury et al., 2022).

This study seeks to address three key research questions: (1) How does verbal affection function as a protective factor against verbal aggression within family settings? (2) What are the psychological and behavioral impacts of verbal aggression on adolescents in Indonesia? (3) How do socio-environmental factors and religious values influence the dynamics of verbal aggression and verbal affection in Indonesian families? Theoretically, this research contributes to the existing literature on family communication and adolescent development by examining the dual impact of verbal affection and verbal aggression. It extends previous studies by integrating socio-environmental and religious perspectives, particularly within the Indonesian context, offering a more comprehensive understanding of how cultural and spiritual values interact with family dynamics to shape adolescent well-being.

Practically, the findings provide valuable insights for policymakers, educators, and family counselors. By emphasizing the role of verbal affection in mitigating the negative effects of verbal aggression, this study informs the development of intervention programs that promote positive parenting practices. Additionally, understanding the influence of religious values on family communication can aid in designing culturally sensitive initiatives to reduce verbal violence in households. To ensure clarity, key terms in this study are defined as follows: verbal affection refers to expressions of love, support, and positive reinforcement conveyed through words within family interactions; verbal aggression involves the use of harsh, critical, or demeaning language that can harm an individual's psychological well-being; adolescent well-being encompasses the overall psychological, emotional, and social health of individuals aged 13–18, shaped by family interactions; socio-environmental factors include external influences such as urban or rural settings, economic conditions, and community dynamics that shape family communication; and religious values pertain to ethical and moral principles derived from religious teachings that guide interpersonal behavior, particularly within families. By addressing these aspects, this study aims to provide a nuanced understanding of the complex interplay between verbal communication, adolescent development, and cultural influences within Indonesian families.

2. Materials and methods

2.1 Study Design and Setting

This study used a cross-sectional design conducted from July to August, 2023, at the IPB Dramaga Campus. First-year IPB students were chosen as participants due to the campus's diverse representation of students from various regions across Indonesia, providing a broad cultural and social background relevant to the study. Data collection was conducted using Google Forms, with a retrospective approach to capture participants' experiences during their final year of high school. The online questionnaire was distributed through class WhatsApp Groups by class leaders, ensuring broad and accessible participation.

2.2 Participants and Sampling

The study targeted first-year IPB students enrolled in the General Competency Program, employing a voluntary sampling technique. Responses were collected from students who provided complete parental data within the designated period. While voluntary sampling lacks the randomness required for parametric statistical analysis, statistical adjustments were applied to enhance the validity of comparisons. Out of an initial sample of 529 respondents, 513 met the inclusion criteria after data cleaning. The final sample comprised 347 urban respondents (133 males, 214 females) and 166 rural respondents (64 males, 102 females). The distinction between urban and rural groups is crucial, as it reflects diverse environmental factors influencing adolescent verbal behaviors and provides insights into the social and familial contexts shaping these behaviors (Wang, 2023; Weeks et al., 2023). Despite the non-random sampling method, the study carefully addressed potential biases by ensuring adequate representation across demographic groups and implementing statistical techniques to account for disparities in sample sizes.

2.3 Measurement Instruments

The primary variables of this study were verbal abuse and verbal affection, operationalized through validated scales tailored for the study context. The Verbal Abuse Scale (VAS), adapted from Polcari et al. (2014) and Jeong et al. (2015), measures negative verbal expressions directed toward adolescents by family members, including parents, siblings, and peers. The VAS consists of 15 items scored on a frequency scale ranging from 0 (never) to 7 (daily), contextualized to the participants' high school experiences. For measuring verbal affection, the study employed the Verbal Affection Questionnaire (VAFF), also adapted from Polcari et al. (2014). The VAFF includes five items scored from 0 (never) to 7 (daily), reflecting the frequency of positive verbal expressions experienced by adolescents in their familial interactions.

2.4 Reliability Testing

To confirm the reliability and internal consistency of the measurement instruments, a pilot test was conducted with 25 respondents. The reliability analysis yielded Cronbach's alpha scores of 0.961 for the verbal abuse scale and 0.944 for the verbal affection scale, while Cronbach's alpha scores for adolescents' verbal behavior toward siblings and friends were 0.925 for verbal abuse and 0.922 for verbal affection. These high values indicate that the scales used were reliable for this study.

2.5 Data Collection Procedures

Data were collected through self-administered questionnaires on Google Forms. Participants received guidance on completing the forms, and class leaders shared the link through WhatsApp Groups to encourage participation. Respondents were asked to provide responses based on their experiences during their final year of high school, allowing a retrospective view that captures a critical developmental period.

2.6 Data Processing and Analysis

Data processing and analysis were performed using Microsoft Excel and SPSS 25.0 for Windows. Initial data preparation included spelling normalization, uniform case formatting, tokenization, filtering of irrelevant words, and thematic grouping of responses. Descriptive statistics were used to summarize the demographic characteristics and variable

distributions. Reliability and validity tests confirmed the consistency and suitability of measurement scales. Given the unequal sample sizes, Welch's t-test was used instead of the traditional independent samples t-test to reduce the risk of Type I errors, ensuring accurate group comparisons. To examine the relationship between parental education and verbal affection, either Pearson's or Spearman's correlation tests were applied based on data distribution. Pearson's correlation was used for normally distributed data, whereas Spearman's was used for non-normal distributions, thereby meeting appropriate statistical assumptions.

Multiple linear regression models were employed to explore the influence of family characteristics on adolescent verbal behavior. Classical assumption tests were conducted to validate the regression model (normality test, Sig. = 0.200), and multiple linear regression was selected to assess the effects of multiple independent variables on the outcomes, providing a comprehensive framework for data analysis.

2.7 **Control Variables**

To enhance the robustness of the analysis, control variables including socioeconomic status, parental education, and parental age were incorporated. These controls aimed to reduce confounding effects and clarify the relationships between family verbal behaviors and adolescent outcomes, thereby improving the accuracy and interpretability of the findings.

2.8 **Ethical Considerations**

Informed consent was obtained from all participants before data collection. The study was approved by the institutional ethics committee, and participants were informed of their right to withdraw at any point. All data were anonymized, stored securely, and kept confidential to maintain participant privacy throughout the study.

3. Results

3.1 Characteristics of Respondents and families

The average age of the father was 51.97 years, the mother was 48.04 years, and the respondents were 18.75 years. Mother's drinking age is 35 years and a maximum of 68 years. The minimum age of the father is 34 years, and the maximum is 80 years. The minimum age of the respondent is 16 years, and the maximum is 25 years. More than half of the respondents are 19 years old. The percentage of languages used by respondents in the city is the same, namely only Indonesian and a mix of Indonesian-local languages (45.8%) while using only regional languages is only 4.6 percent.

On the other hand, in the villages, respondents used a mixture of Indonesian-local languages (61.4%) and only regional languages (18.7%), and only 16.9 percent used Indonesian. Their parents' education varied, but in the cities, more than a third of their parents had a bachelor's degree, while in the villages, almost half had senior high school education (SLTA). There are still fathers and mothers in villages and cities who have not completed elementary school (SD).

There was an increase in the number of fathers not working in both villages and cities, with one out of 10 fathers not working. More fathers in urban areas switched professions from non-state civil servant teachers/lecturers (non-ASN) to traders/entrepreneurs and private employees. On the other hand, the father's work in the village, which was previously almost one-fifth as private employees, declined, and many turned to farming and other professions. Meanwhile, more than half of the respondents whose mothers earned below IDR 1,000,000 lived either in cities or villages. About a quarter of respondents whose father's income ranged from IDR 3,000,000-4,990,000 million, both in the village and the city, before the shift in employment. However, a significant number of village fathers earned below IDR 1,000,000. Meanwhile, respondents' pocket money, both in cities and villages, has decreased and is mostly below IDR 500,000 per month.

3.2 Test the differences in verbal violence (VV) and verbal affection (VA) in the family.

Based on different tests of verbal violence and verbal affection of the family (mother, father, siblings), it is known that there is no significant difference between families living in cities and villages. Likewise, there was no difference in the verbal violence and verbal affection of respondents in cities and villages towards siblings and friends (Table 1).

Table 1. Test of differences in verbal and verbal affection in the family

Variable	Average		P-value
	City	Village	
Mother's verbal violence	10.06	10.52	0.69
Father's verbal violence	7.89	9.65	0.14
Sibling verbal violence	8.83	9.79	0.44
Mother's verbal affection	53.25	52.15	0.68
Father's verbal affection	41.98	42.30	0.90
Verbal affection of siblings	33.86	35.88	0.42
Verbal violence against siblings	9.38	9.42	0.96
Verbal violence against friends	6.83	6.66	0.81
Verbal affection for siblings	36.38	39.31	0.25
Verbal affection for friends	40.11	43.71	0.11

Based on different tests of verbal violence and family verbal affection (mother, father, siblings) between male and female respondents, it is known that there is a significant difference in the father's verbal affection for sons (45.88) higher than for daughters (39.71). Likewise, there are significant differences in verbal violence against friends, with male respondents (9.23) higher than female respondents (5.24) (Table 2).

Table 2. Different tests of verbal violence and verbal affection in the family according to male and female respondents

Variable	Average		P-value
	Men	Women	
Mother's verbal violence	9.36	10.74	0.21
Father's verbal violence	8.01	8.74	0.46
Sibling verbal violence	8.13	9.77	0.15
Mother's verbal affection	55.76	51.11	0.06
Father's verbal affection	45.88	39.71	0.01
Verbal affection of siblings	35.32	34.01	0.59
Verbal violence against siblings	9.20	9.51	0.73
Verbal violence against friends	9.23	5.24	<0.01
Verbal affection for siblings	35.64	38.38	0.25
Verbal affection for friends	37.69	43.51	0.04

3.3 Test the relationship between family characteristics, family verbal violence, family verbal affection.

Based on the correlation test, the father's education level has a significant positive association with his verbal affection toward his teenage son (Table 3). This suggests that higher educational attainment in fathers is linked to greater verbal affection. Additionally, maternal age shows a significant negative association with verbal violence, indicating that older mothers are less likely to engage in verbal abuse toward their teenage children. Given the mix of variable types (ordinal and interval), this study employed Spearman's rank correlation, as it is more suitable for examining relationships involving ordinal data.

Table 3 Test the relationship between family characteristics, verbal violence, and verbal affection

Family characteristics	Family verbal violence	Family verbal affection	Verbal abuse of relatives and friends	Verbal affection to relatives and friends
Father's Education	0.071	0.003	0.040	0.048
Mother's Education	0.024	0.065	0.023	0.029
Father's age	0.034	0.003	-0.003	0.028
Mother's age	-0.045	0.013	-0.103	-,015
Father's income	-0.039	0.048	-0.003	-0.012
Mother's income	-0.036	0.064	-0.036	0.013

3.4 Test the influence of verbal violence and family verbal affection on children's verbal.

The influence analysis results revealed that mothers' verbal abuse and siblings' verbal violence had a significant positive effect on adolescents' verbal abuse. This indicates that higher levels of verbal aggression from mothers and siblings are associated with increased verbal aggression in adolescents. However, the Adjusted R Square value shows that the model explains only 37.1% of the variation in adolescents' verbal abuse based on mothers' and siblings' verbal aggression, while the remaining 62.9% may be influenced by other factors not included in the analysis. This suggests that additional variables, which were not controlled for in this study, may also contribute to adolescents' verbal aggression, and further research incorporating these factors is needed for a more comprehensive understanding (see Table 4).

Table 4 Test the effect of verbal violence and family verbal affection on adolescent's verbal abuse

Influence between variables	Adolescent Verbal Violence		
	Non-standardized coefficients (B)	Standardized coefficients (β)	Sig
Constant	1.856		
Mother's verbal abuse	0.074	0.167	0.001**
Father's verbal abuse	0.025	0.055	0.269
Sibling verbal abuse	0.206	0.481	<0.001**
Mother's verbal affection	0.012	0.063	0.283
Father's verbal affection	0.006	0.028	0.668
Sibling verbal affection	-0.003	-0.016	0.758
Adjusted R2	0.371		
F	51.264		
Sig	<0.001		

3.5 Test the effect of family verbal affection on children's verbal affection.

The influence analysis results showed that mothers' verbal affection and siblings' verbal affection had a significant positive effect on children's verbal affection. It means the higher the verbal affection of the mother and siblings, the higher the adolescent's verbal affection. The Adjusted R Square value indicates that the analysis model only explains 56 percent of the effect of mother and sibling's verbal affection on children's verbal affection; the remaining 44 percent is influenced by other variables not examined (Table 5)

Table 5 Test the effect of family verbal affection on children's verbal affection

Influence between variables	Adolescent Verbal Affection		
	Non-standardized coefficients (B)	Standardized coefficients (β)	Sig
Constant	12.168		
Mother's verbal affection	0.198	0.239	<0.001**
Father's verbal affection	-0.036	-0.042	0.429
Sibling verbal affection	0.526	0.606	<0.001**
Adjusted R2	0.560		
F	218.340		
Sig	<0.001		

3.6 *Words of verbal violence (VV) and verbal affection (VA) received by adolescents and used by adolescents and responses*

Based on the brief entries, it is known that four words with negative meanings are a form of verbal violence received by adolescents from their fathers and mothers. Based on the sequence of words with negative meanings spoken by the father to his son, they are naughty, stupid, stubborn, and arrogant. Meanwhile, words that have negative meanings spoken by mothers to their children are naughty, lazy, stupid, and stubborn. Nearly 2 in 10 fathers and mothers say "bad" words to their children, and 1 in 10 fathers and mothers say "stupid" to their children. Furthermore, siblings say four harsh words: evil, ugly, weak, and stupid. The four words with negative meanings are accused of making the child express harsh words. Harsh words expressed by children to their siblings are stupid, ugly, evil, and talkative, while words with negative meanings that children say to their friends are evil, stupid, lazy, and dirty (Table 6, attachment). What was done when receiving verbal violence from mothers, fathers, and siblings? More than 73% of respondents were silent, while the rest were crying and apologizing.

Verbal affection expressed by the mother to her child uses the words dear, love, pride, and thank you. Fathers use the words smart, beautiful/handsome, cool, and brave to their children as a form of verbal affection. Furthermore, siblings use the words dear, cool, smart, and beautiful/handsome. Meanwhile, expressions of love for children to their siblings are enthusiastic, smart, exemplary, and successful, while those to their friends are passionate, cool, kind, and beautiful/handsome. When receiving verbal affection from mothers, fathers, and siblings, more than 60% of the respondents said *thank you*, while the rest hugged, smiled, and moved.

4. Discussion

The findings from this study reveal significant insights into adolescent communication and family dynamics in Indonesia, with particular attention to verbal violence and affection. Adolescents in Indonesia frequently engage in multilingual communication within their family settings, blending Indonesian with regional languages. This pattern emphasizes Indonesia's socio-linguistic diversity, where national language policies coexist with persistent regional identities. In rural areas, nearly 20% of adolescents exclusively use regional languages within their families, which indicates a strong cultural continuity across generations. Consistent with Muliana et al. (2021), who observed similar patterns in Buduk Village, Bali, this linguistic behavior suggests that regional identities remain crucial to family communication, potentially shaping adolescent identity and reinforcing familial norms even as broader national language integration efforts continue.

From an Islamic perspective, this phenomenon can be viewed as a continuation of the “fitrah” (natural disposition), which values the preservation of cultural identity as long as it does not conflict with Islamic teachings. The Islamic concept of “ta’aruf” (mutual understanding) encourages fostering unity and communication among diverse linguistic and cultural communities, a principle that aligns with the use of regional languages in family communication as a way to maintain

cultural roots while coexisting harmoniously with national identity.

The shifts in family structures and communication are influenced by factors such as economic strain and increased family proximity. These changes were not unique to Indonesia; globally, families experienced disruptions in typical relational dynamics, often leading to stress-induced adaptations. For example, Japanese families experienced marked shifts in family roles due to pressures, with increased social isolation and economic burden redefining relational dynamics within households (Lee et al., 2022). In this study, the lack of significant differences in verbal violence and affection between urban and rural families suggests that these pressures may have equalized family dynamics across these traditionally distinct contexts. This contrasts with earlier research, which frequently highlighted urban-rural differences in family interactions and available support mechanisms. For instance, Azkiya et al. (2022) reported that rural adolescents often face unique challenges, such as early pregnancy and limited access to support systems, which impact verbal interactions within families. Conversely, urban adolescents, especially those exposed to interparental conflict, were more likely to exhibit aggressive behaviors due to heightened exposure to community violence and verbal bullying (Hong et al., 2021; Sharma et al., 2016). However, the universal nature of these pressures appears to have blurred these urban-rural distinctions, as both contexts faced comparable pressures that intensified family interactions and reshaped previously distinct communication patterns.

From an Islamic viewpoint, the family unit is seen as the foundational structure for moral and emotional development. The Quran states: "And we have enjoined upon man [care] for his parents. His mother carried him with hardship upon hardship" (Quran, 31:14). This highlights the sacredness of family roles, emphasizing that both rural and urban families, despite their differences, share the common responsibility of nurturing the younger generation with love, patience, and respect.

A good family is the foundation of a good social life and the reason for the formation of a perfect society. It cannot be denied that society is merely a collection of families that interact with each other. If the family is good, then the life of the community will also be good. (*bina almujtama' al islami*, Nabil Assamaluthi, 77).

Therefore, Islam gives special attention to family life, and Allah SWT even made the marriage of men and women, which is the origin of the formation of a family, one of the signs of God's greatness. Allah SWT says: ﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾, which means : (*And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought*.). (Ar-rum: 21). This verse explains that one of the visions in household life is the growth of love and affection within the marriage relationship. Therefore, any form of domestic violence, whether verbal or physical, will destroy harmony and tranquility in the household, leading to a deviation from the path of maqasid sharia, especially in terms of preserving lineage and intellect. (*Tafsir al Azhar*, 5503).

Gendered patterns in verbal behavior further underscore the influence of longstanding social dynamics. Boys in this study displayed a greater tendency for direct verbal and physical aggression, consistent with findings in adolescent behavior literature (Craig et al., 2009). Family environments can intensify gendered behavioral expectations, particularly under stress. The observation that boys exhibit a heightened need for affection and acknowledgment within family settings aligns with Vyshkvyrkina and Tushnova (2020), who found similar trends in adolescent boys' social dynamics. Additionally, fathers displayed higher levels of verbal affection toward sons than daughters, corroborating Muñiz-Rivas et al. (2019), who reported that parenting styles often reflect traditional gender roles, affecting adolescent socialization and emotional regulation.

This finding resonates with Islamic principles that encourage fathers to show love and mercy towards their children. The Prophet Muhammad (PBUH) is a role model for affectionate and compassionate parenting, as seen in his treatment of his children and grandchildren. In a famous hadith, the Prophet said, "Whoever does not show mercy to our children, we are not among them" (Hadith, Sahih Muslim). This emphasizes the importance of affectionate behavior in Islam, particularly from fathers, as a means to nurture emotional and spiritual well-being. The Quran also stresses equality in affection, stating that parents must treat their children with justice and fairness (Quran, 2:233). In the Quran, there are many stories that contain conversations between a father and his child. Sometimes, these conversations include advice from the

father to the child, and vice versa; sometimes, the moments of advice come from the child to the father. Thus, the Quran provides a depiction of the communication patterns between a father and child within the framework of family life, communication that embodies values of love and affection, communication free from verbal violence that includes curses, insults, or humiliation.

When Luqman was about to provide character education to his son and instill the principles of faith, he called his son with the phrase (ya bunayya) as mentioned in the Quran: ﴿.. يَابُنَيَّ لَا تُشْرِكْ بِاللَّهِ..﴾ "O my son, do not associate [anything] with Allāh," (Luqman: 13). Then, when Prophet Ibrahim (peace be upon him) was about to ask his son for his opinion regarding God's command to sacrifice him, he called him (ya bunayya), as Allah said: ﴿ يَابُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى... ﴾, O my son, indeed I have seen in a dream that I [must] sacrifice you (Aṣ-Ṣāffāt : 102). And also when Prophet Noah (peace be upon him) called his disbelieving son to board the ship with the believers to be saved from the great flood, he called him (ya bunayya), as mentioned in the Quran : ﴿ يَابُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴾ O my son, come aboard with us and be not with the disbelievers. (Hud : 42).

Quraish Shihab says that the phrase "ya bunayya" is the diminutive form of the word "ibn," which indicates love and affection (*Tafsir Al-Azhar*, 125). Therefore, when Luqman wanted to give advice, he called his son with love and affection. Similarly, when Prophet Ibrahim (peace be upon him) asked his son for his opinion regarding God's command, the father called him with terms of endearment. Even Prophet Nuh (peace be upon him), towards his disbelieving son named Kan'an, who always rebelled against him and God, still called him with tenderness and affection (*Tafsir Al-Munir*, 12/75). Thus, the verses above provide us with evidence that the people of the past, such as the prophets and righteous individuals like Luqman, practiced harmonious communication patterns within their families, building good emotional relationships with their children, calling them with kind terms, using words that contained all elements of love and affection. Regardless of their children's condition, whether good or bad character, the father continued to address them with words rich in love, without scolding or raising his voice. The verses above provide us with an example and model of the ideal communication pattern of a father to his children. which should be emulated by all fathers in modern times to maintain the child's psychology.

Therefore, the gendered patterns observed in this study highlight the need for a more balanced approach to parental affection, which aligns with Islamic teachings on parental love and equity.

This study further identifies notable associations between parental characteristics and adolescent verbal behavior, suggesting the role of socio-economic and educational factors in shaping family dynamics. The correlation between paternal education and increased verbal affection aligns with findings by Fairuzza et al. (2023), who observed that educated fathers are more likely to engage in supportive and affectionate communication strategies, potentially buffering adverse pandemic-related impacts on adolescent well-being. This effect may reflect educated fathers' access to parenting resources, higher socio-economic stability, and awareness of child development principles, which collectively support positive communication.

In Islam, the acquisition of knowledge is highly valued, and fathers are encouraged to provide not only material sustenance but also emotional and intellectual support to their children. The Quran says: "Read in the name of your Lord who created… (Quran, 96:1), emphasizing the importance of education in raising children who are intellectually and emotionally well-rounded. Educated fathers, as seen in this study, play a significant role in fostering a nurturing environment that upholds both material and moral values. The significance of Islamic education in shaping individuals and society is further demonstrated in historical contexts, as seen in the North Caucasus, where an integrated Islamic educational system was established, reflecting a strong commitment to Islamic principles (Shkhanukov & Addaghashi, 2024). This highlights the enduring role of Islamic education in fostering moral and intellectual development.

Conversely, maternal age was inversely correlated with verbal violence, as older mothers exhibited less verbal aggression, potentially due to advanced emotional regulation skills and awareness of verbal aggression's adverse psychological effects (Herwandar et al., 2022). Studies, such as Alvionita et al. (2021), indicated that mothers experienced heightened stress due to combined work and caregiving demands, which led to increased verbal aggression in certain cases.

This divergence between paternal stability and maternal stress highlights the need for targeted support that addresses differential stressors affecting parents within family systems, particularly during times of heightened household responsibilities.

Islamic teachings stress the value of patience and emotional control, particularly for mothers. The Prophet Muhammad (PBUH) exemplified patience and forbearance in all aspects of his life, including family interactions. In a society where mothers often bear the brunt of caregiving responsibilities, the teachings of Islam offer support for developing emotional resilience. "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" (Quran, 17:24). This prayer reflects the deep sense of empathy and gratitude that mothers are encouraged to embody, despite the stress they face. This principle aligns with the broader framework of Islamic child protection laws, which emphasize children's rights and well-being, as also seen in the comparative study between Islamic jurisprudence and Emirati legislation (Basahib, 2023).

The open-ended research framework in this study, developed without a formal hypothesis, allowed for a comprehensive exploration of family dynamics under extraordinary conditions. This methodological choice facilitated an investigation that could capture unanticipated behavioral patterns and relational shifts that might not align with predefined expectations. By forgoing a conventional hypothesis, the study recognized the extensive and unpredictable impact of societal changes on social behaviors and family roles. While the cross-sectional design offers valuable insights into family dynamics at a particular moment, it inherently limits the ability to establish causation. Nonetheless, the findings present a crucial foundation for future longitudinal research that can trace the evolution of these dynamics over time, offering a richer understanding of causative relationships in adolescent behavior.

Islamic principles encourage the exploration of human behavior within changing social contexts, underscoring the importance of "istiqamah" (steadfastness) in maintaining moral values despite external challenges. The pandemic may have disrupted traditional roles, but Islamic teachings suggest that resilience in faith and ethics can guide families through periods of hardship. Future studies could benefit from incorporating longitudinal frameworks that track changes in behavior over time while reflecting on how Islamic ethical teachings can mediate these shifts.

Maternal and sibling interactions played a substantial role in adolescent verbal behavior, explaining 37.1% of the variance in verbal violence and 56% in verbal affection. This finding underscores the importance of intra-family communication in shaping adolescent behavior, with maternal and sibling influences emerging as key factors. These findings resonate with Sabarre et al. (2021), who found that mothers, more frequently than fathers, engage in direct and often intense verbal exchanges with children, impacting adolescent psychological outcomes. Wahyuni (2020) noted that adolescents often replicate the verbal aggression modeled by parents and siblings, contributing to a cycle of family-based verbal violence that can be challenging to break. Early exposure to maternal verbal aggression has been associated with long-term psychological difficulties, including low self-esteem, social impairments, and internalizing behaviors like anxiety and depression (Kong, 2018). Parental verbal abuse, recognized as a form of emotional abuse, has been shown to exert enduring effects on children, often surpassing the impacts of physical abuse in terms of emotional distress and social adjustment difficulties (Kaplan et al., 1999). These findings highlight the critical role of maternal influences and sibling interactions in adolescent verbal development, emphasizing the need for preventive and intervention strategies that address intra-family communication patterns as a foundation for healthier adolescent behavior.

In the context of Islamic ethics, this highlights the importance of positive communication and resilience-building within families. Islam emphasizes "silm" (peace) and "sabr" (patience) in familial relations, encouraging parents to use kind speech and avoid harsh words that may harm the emotional development of children. The Prophet Muhammad (PBUH) said: "The best among you are those who are best to their wives, and I am the best among you to my wives" (Hadith, Tirmidhi), underscoring the need for affectionate and respectful communication in all family members, including siblings.

The scope of this study, while valuable, does have limitations that should be considered. Specifically, it did not account for external factors, such as peer relationships, social media exposure, and neighborhood conditions, all of which are increasingly influential in adolescent socialization processes, especially in the digital age. Social media, in particular, is a

powerful force in shaping adolescent self-perception and peer interactions, with both positive and negative effects on behavioral outcomes. To provide a more holistic understanding of adolescent verbal aggression and affection, future research should integrate these external influences, as they offer complementary perspectives on adolescent behavior within a broader socio-digital context. Moreover, a longitudinal approach would allow for tracking the evolution of these dynamics over time, examining how pandemic-induced changes in family interactions may persist, diminish, or transform under varying societal conditions. By addressing these gaps, future studies could deepen the understanding of family dynamics within periods of crisis, advancing context-specific frameworks for supporting positive adolescent development through structured family interventions and adaptive communication strategies.

This study provides valuable insights into family dynamics during the pandemic while also offering a perspective grounded in Islamic teachings on communication, compassion, and resilience. The role of intra-family relationships, particularly between mothers and siblings, plays a crucial part in shaping adolescent behavior, and Islamic ethical principles offer a valuable framework for addressing and mitigating the impact of verbal aggression in the family. Future research should explore these themes in greater depth, particularly with regard to how Islamic teachings can help in adapting family strategies for positive adolescent development during times of crisis.

5. Conclusions

Based on the insights gained from this research, it is evident that family dynamics, particularly the roles of mothers and siblings, play a crucial role in shaping children's verbal behavior. Key findings reveal that family characteristics, such as the father's education and the mother's age, contribute to children's verbal behavior and attitudes, highlighting the importance of parental influence and demographic factors. Interestingly, the study found no significant differences in verbal abuse and affection across urban and rural families, suggesting that family interactions may be influenced by broader stressors. However, language use patterns varied: urban adolescents predominantly used Indonesian or a blend of Indonesian and regional languages, while rural adolescents leaned more towards regional languages or mixed language use within their families.

The research also identified common verbal expressions within families, where words with negative connotations, such as "stupid," were often used by parents and siblings, while positive expressions, such as "beautiful/handsome" and "smart," conveyed affection. Adolescents responded differently to these verbal cues, typically reacting to verbal aggression with silence or crying, while expressions of affection evoked gratitude and smiles.

These findings underscore the need for family environments that prioritize nurturing, affectionate verbal interactions from an early age. Such environments can foster positive reinforcement that adolescents internalize, influencing their behavior and interactions with others. Interventions aimed at reducing verbal violence and promoting verbal affection within families are essential for healthy adolescent development. These interventions should not only focus on psychological well-being but also consider the religious and cultural dimensions of family life, particularly within an Islamic context.

In Islam, the importance of maintaining good speech is emphasized, as the Prophet Muhammad (PBUH) said: "A good word is a form of charity" (Sahih Muslim). This reflects the centrality of kindness and affectionate communication in family interactions. Islamic teachings strongly advocate for parents to model positive verbal behaviors, fostering a nurturing environment for their children. The Quran also highlights the value of patience, understanding, and gentle communication in raising children (Quran, 31:14). As such, integrating these religious principles into family education can enhance efforts to reduce verbal aggression and increase verbal affection, thereby promoting healthier adolescent development in line with Islamic teachings.

The findings emphasize that verbal behaviors in families, especially the roles of verbal affection and violence, are deeply influenced by both familial dynamics and broader socio-cultural factors. The integration of Islamic values into family education offers a potential pathway to foster a more compassionate and supportive environment for adolescents. Future research should explore how religious teachings can be applied in family-based interventions to reduce verbal violence and enhance positive communication, contributing to the psychological and emotional well-being of adolescents.

Conflict of interest

The authors declare that there is no conflict of interest.

REFERENCES

The Qur'an. (n.d.-a). Surah Luqman (31:14).

The Qur'an. (n.d.-b). Surah Al-Baqarah (2:233).

The Qur'an. (n.d.-c). Surah Al-Isra (17:24).

Tirmidhi, A. (n.d.). *Jami' at-Tirmidhi* (Hadith 1162).

Al 'Ajmi, I. (2018). *Al Hawasyi 'Ala Sunan Ibn Majah*. Riyadh: Dar Athlas Green Publishing.

Al Alusi, A. M. (2000). *Fashlul Khitab Fi Syarh Masailil Jahiliyah*. Riyadh: The Ministry of Islamic Affairs.

Al Amin, M. (2009). *Al-Kaukab Al-Wahhaj Syarh Sahih Muslim Ibn Hajjaj*. Jeddah: Dar Elminhaj Publishing.

Alhambali, I. R. (1997). *Jami' Ulum Wal Hikam*. Beirut: Alresala Publisher.

Alwahidi, A. H. (1992). *Asbabun Nuzulil Qurani*. Dammam: Darel Ishlah Publishing.

Assamaluthi, N. (1998). *Bina Almujtama' Al Islami*. Cairo: Darel Shorok Publishing.

Basahib, A. S. (2023). Child protection between Islamic jurisprudence and Emirati legislation: Comparative study. *Dirasat: Shari'a and Law Sciences*, 50(4), 16–31. https://doi.org/10.35516/law.v50i4.858

Bukhari. (1993). *Sahih Bukhari*. Cairo: Dar Ibn Katsir.

Hambal, A. I. (1995). *Musnad Imam Ahmad*. Cairo: Darel Hadits.

Hujjaj, M. I. (1955). *Shohih Muslim*. Cairo: Isa Albabi Alhalbi Publishing.

Shihab, M. Q. (n.d.). *Tafsir Al Azhar*. Lentera Hati Publishing.

Tirmidzi, M. (1996). *Aljami' Alkabir*. Beirut: Darel Gharbi Al Islami Publishing.

Zuhaili, W. (1991). *Tafsir Almunir*. Damascus: Darul Fikri Publishing.

Alvionita, N., Fitryasari, R., & Kurnia, I. D. (2021). Mother's internal factors relationship to verbal abuse behavior among school-age during Covid-19 pandemic. *Psychiatry Nursing Journal (Jurnal Keperawatan Jiwa)*, 3(1), 23–29. https://doi.org/10.20473/pnj.v3i1.28853

Azkiya, M. W., Sulistyono, R. E., Mashuri, M., & Rahmawati, P. M. (2022). Determinant factor of depression in rural adolescent: A literature review. *Nurse and Health: Jurnal Keperawatan*, 11(2), 226–239. https://doi.org/10.36720/nhjk.v11i2.372

Bonifacio, R. M., Diana, D. J., Prantilla-Arambala, M. D., & Zarate, M. S. (2021). Effects of indigenous language conversation skills enhancement program among Bukidnon and Talaandig youths in the Philippines. *Ampersand, 8*(100076), 1–14. https://doi.org/10.1016/j.amper.2021.100076

Brancaglioni, B. de C. A., & Fonseca, R. M. G. S. da. (2016). Violência por parceiro íntimo na adolescência: Uma análise de gênero e geração. *Revista Brasileira de Enfermagem, 69*(5), 946–955. https://doi.org/10.1590/0034-7167-2016-0408

Briggs-Gowan, M. J., Estabrook, R., Henry, D., Grasso, D. G., Burns, J., McCarthy, K. J., Pollak, S. J., & Wakschlag, L. S. (2019). Parsing dimensions of family violence exposure in early childhood: Shared and specific contributions to emergent psychopathology and impairment. *Child Abuse and Neglect, 87*, 100–111. https://doi.org/10.1016/j.chiabu.2018.06.006

Bukhari. (1993). *Sahih Bukhari*. Cairo: Dar Ibn Katsir.

Butovskaya, M. L., Timentschik, V. M., & Burkova, V. N. (2007). Aggression, conflict resolution, popularity, and attitude to school in Russian adolescents. *Aggressive Behavior, 33*(2), 170–183. https://doi.org/10.1002/ab.20197

Chowdhury, R., Winder, B., Blagden, N., & Mulla, F. (2022). "I thought in order to get to God I had to win their approval": A qualitative analysis of the experiences of Muslim victims abused by religious authority figures. *Journal of Sexual Aggression, 28*(2), 196–217.

Condry, R., & Miles, C. (2014). Adolescent to parent violence: Framing and mapping a hidden problem. *Criminology & Criminal Justice, 14*(3), 257–275. https://doi.org/10.1177/1748895813500155

Coogan, D. (2011). Child-to-parent violence: Challenging perspectives on family violence. *Child Care in Practice, 17*(4), 347–358. https://doi.org/10.1080/13575279.2011.596815

Craig, W., Harel-Fisch, Y., Fogel-Grinvald, H., Dostaler, S., Hetland, J., Simons-Morton, B., Molcho, M., de Mato, M. G., Overpeck, M., Due, P., & Pickett, W. (2009). A cross-national profile of bullying and victimization among adolescents in 40 countries. *International Journal of Public Health, 54*(S2), 216–224. https://doi.org/10.1007/s00038-009-5413-9

Dermer, M. L. (2006). Towards understanding the meaning of affectionate verbal behavior; towards creating romantic loving. *The Behavior Analyst Today, 7*(4), 452–480. https://doi.org/10.1037/h0100094

Diani, I., Arono, & Yunita, W. (2022). A pragmatics study on verbal abuse against women and children by Bengkulu communities on social-media, at schools, and in families. *Kembara: Jurnal Keilmuan Bahasa, Sastra, Dan Pengajaran, 8*(2), 391–406. https://doi.org/10.22219/kembara.v8i2.21900

Donovan, K. L., & Brassard, M. R. (2011). Trajectories of maternal verbal aggression across the middle school years: Associations with negative view of self and social problems. *Child Abuse & Neglect, 35*(10), 814–830. https://doi.org/10.1016/j.chiabu.2011.06.001

Fairuzza, M., Sarirah, T., & Intyaswati, D. (2023). The role of parental education on verbal abuse and its impact on the mental health of young adults. *Salud Mental, 46*(1), 27–33. https://doi.org/10.17711/sm.0185-3325.2023.004

Gallego, R., Novo, M., Fariña, F., & Arce, R. (2019). Child-to-parent violence and parent-to-child violence: A meta-analytic review. *The European Journal of Psychology Applied to Legal Context, 11*(2), 51–59. https://doi.org/10.5093/ejpalc2019a4

Gibb, B. E., & Abela, J. R. Z. (2008). Emotional abuse, verbal victimization, and the development of children's negative inferential styles and depressive symptoms. *Cognitive Therapy and Research, 32*(2), 161–176. https://doi.org/10.1007/s10608-006-9106-x

Gutierrez, I. A., & Molina, O. (2021). Does domestic violence jeopardize the learning environment of peers within the school? Peer effects of exposure to domestic violence in urban Peru. *Economics of Education Review, 84*(July), 1–15. https://doi.org/10.1016/j.econedurev.2021.102147

Hamadani, J. D., Hasan, M. I., Baldi, A. J., Hossain, S. J., Shiraji, S., Bhuiyan, M. S. A., Mehrin, S. F., Fisher, J., Tofail, F., Tipu, S. M. M. U., Grantham-McGregor, S., Biggs, B.-A., Braat, S., & Pasricha, S.-R. (2020). Immediate impact of stay-at-home orders to control COVID-19 transmission on socioeconomic conditions, food insecurity, mental health, and intimate partner violence in Bangladeshi women and their families: An interrupted time series. *The Lancet Global Health, 8*(11), e1380–e1389. https://doi.org/10.1016/S2214-109X(20)30366-1

Hambal, Ahmad Ibn. (1995). *Musnad Imam Ahmad*. Cairo: Darel Hadits.

Harmiardillah, S. (2022). Correlation between parental verbal violence behaviour and the aggressiveness of adolescents. *Gaceta Médica de Caracas, 130*(Supl. 5). https://doi.org/10.47307/GMC.2022.130.s5.36

Harper, J. M., Padilla-Walker, L. M., & Jensen, A. C. (2016). Do siblings matter independent of both parents and friends? Sympathy as a mediator between sibling relationship quality and adolescent outcomes. *Journal of Research on Adolescence, 26*(1), 101–114. https://doi.org/10.1111/jora.12174

Herwandar, F. R., Nuryanti, T., & Soviyati, E. (2022). Factors associated with mother's knowledge about verbal abuse against children in West Java, Indonesia. *The 4th International Seminar on Global Health*, 231–236. https://doi.org/10.18502/kme.v2i2.11086

Hong, J. S., Zhang, S., Yoshihama, M., Espelage, D. L., Garthe, R. C., & Voisin, D. R. (2021). Exposure to mother's verbal conflict with her intimate partner and aggressive behavior of urban adolescents: An empirical test of three criminological theories. *American Journal of Orthopsychiatry, 91*(3), 432–442. https://doi.org/10.1037/ort0000544

Hujjaj, Muslim Ibn. (1955). *Shohih Muslim*. Cairo: Isa Albabi Alhalbi Publishing.

Jeong, B., Lee, S. W., Lee, J. S., Yoo, J. H., Kim, K. W., Cho, S., Ahn, J. Y., & Choi, J. (2015). The psychometric properties of the Korean version of the verbal abuse questionnaire in university students. *Psychiatry Investigation, 12*(2), 190–196.

https://doi.org/10.4306/pi.2015.12.2.190

Kaplan, S., Pelcovitz, D., & Labruna, V. (1999). Child and adolescent abuse and neglect research: A review of the past 10 years. Part I: Physical and emotional abuse and neglect. *Journal of the American Academy of Child & Adolescent Psychiatry, 38*(October), 1214–1222. https://pdf.sciencedirectassets.com/279787/1-s2.0-S0890856709X61356

Karlsson, O., Kim, R., Joe, W., & Subramanian, S. V. (2019). The relationship of household assets and amenities with child health outcomes: An exploratory cross-sectional study in India 2015–2016. *SSM - Population Health, 10*(November), 1–9. https://doi.org/10.1016/j.ssmph.2019.100513

Kong, J. (2018). Childhood maltreatment and psychological well-being in later life: The mediating effect of contemporary relationships with the abusive parent. *Journals of Gerontology - Series B Psychological Sciences and Social Sciences, 73*(5), e39–e48. https://doi.org/10.1093/geronb/gbx039

[KPPA]. (2023). Data kekerasan dalam keluarga KPPA 2023. https://kekerasan.kemenpppa.go.id/ringkasan

Leary, M. R. (2015). Emotional responses to interpersonal rejection. *Dialogues in Clinical Neuroscience, 17*(4), 435–441. www.dialogues-cns.org

Lee, S. J., Ward, K. P., Lee, J. Y., & Rodriguez, C. M. (2022). Parental social isolation and child maltreatment risk during the COVID-19 pandemic. *Journal of Family Violence, 37*, 813–824. https://doi.org/10.1007/s10896-020-00244-3/Published

Li, S. D., Xiong, R., Liang, M., Zhang, X., & Tang, W. (2021). Pathways from family violence to adolescent violence: Examining the mediating mechanisms. *Frontiers in Psychology, 12*. https://doi.org/10.3389/fpsyg.2021.611006

Listari, & Astuti, H. P. (2021). The relationship between parent's work stress with verbal violence on early childhood in batik production area, Lasem District, Rembang Regency. *Early Childhood Education Papers, 10*(1), 51–56. https://doi.org/10.15294/belia.v10iNo

Gómez, A. M. (2011). Testing the cycle of violence hypothesis: Child abuse and adolescent dating violence as predictors of intimate partner violence in young adulthood. *Youth & Society, 43*(1), 171–192. https://doi.org/10.1177/0044118X09358313

McAdams, T. A., Rijsdijk, F. V., Narusyte, J., Ganiban, J. M., Reiss, D., Spotts, E., Neiderhiser, J. M., Lichtenstein, P., & Eley, T. C. (2017). Associations between the parent–child relationship and adolescent self-worth: A genetically informed study of twin parents and their adolescent children. *Journal of Child Psychology and Psychiatry and Allied Disciplines, 58*(1), 46–54. https://doi.org/10.1111/jcpp.12600

Mizokawa, A. (2018). Association between children's theory of mind and responses to insincere praise following failure. *Frontiers in Psychology, 9*(OCT), 1–9. https://doi.org/10.3389/fpsyg.2018.01684

Moraes, C. L. de, Sampaio, P. F., Reichenheim, M. E., & Veiga, G. V. da. (2018). The intertwined effect of lack of emotional warmth and child abuse and neglect on common mental disorders in adolescence. *Child Abuse and Neglect, 83*, 74–82. https://doi.org/10.1016/j.chiabu.2018.07.008

Morosan, L., Wigman, J. T. W., Groen, R. N., Schreuder, M. J., Wichers, M., & Hartman, C. A. (2022). The associations of affection and rejection during adolescence with interpersonal functioning in young adulthood: A macro- and micro- level investigation using the trails trans-ID study. *Journal of Youth and Adolescence, 51*(July), 2130–2145. https://doi.org/10.1007/s10964-022-01660-y

Muliana, I. N., Made, S., & Anak Agung Gede, S. (2021). The dynamics of language attitudes of the teenagers at Desa Buduk, Badung to Balinese language. *KULTURISTIK: Jurnal Bahasa Dan Budaya, 5*(2), 14–20. https://doi.org/10.22225/kulturistik.5.2.3709

Muñiz-Rivas, Vera, & Povedano-Díaz. (2019). Parental style, dating violence and gender. *International Journal of Environmental Research and Public Health, 16*(15), 2722. https://doi.org/10.3390/ijerph16152722

Muslim, A. (n.d.). *Sahih Muslim* (Book 31, Hadith 598).

Newman, A., Tener, D., Evans, E. H., Katz, C., Lusky-Weisrose, E., & Nadan, Y. (2023). Not a happy story. A love story: Professional perceptions of love in families with child sexual abuse in two US mid-Atlantic Child Advocacy Centers. *Child Abuse & Neglect, 137*, 106032. https://doi.org/10.1016/j.chiabu.2023.106032

Ney, P. G., Fung, T., & Wickett, A. R. (1994). The worst combinations of child abuse and neglect. *Child Abuse & Neglect, 18*(9),

705–714. https://doi.org/10.1016/0145-2134(94)00037-9

Niman, S., Parulian, T. S., & Christian, F. (2023). Sociodemographic factors and parental verbal abuse. https://www.researchgate.net/publication/368740509_Sociodemographic_Factors_and_Parental_Verbal_Abuse_in_Indonesia

Oakley, L., & Kinmond, K. (2016). The relationship between spiritual abuse and domestic violence and abuse in faith-based communities. In *Domestic Violence: Interdisciplinary Perspectives on Protection, Prevention and Intervention* (pp. 203–225).

Pastor-Bravo, M. del M., Vargas, E., & Medina-Maldonado, V. (2023). Strategies to prevent and cope with adolescent dating violence: A qualitative study. *International Journal of Environmental Research and Public Health*, *20*(3), 2355. https://doi.org/10.3390/ijerph20032355

Polcari, A., Rabi, K., Bolger, E., & Teicher, M. H. (2014). Parental verbal affection and verbal aggression in childhood differentially influence psychiatric symptoms and wellbeing in young adulthood. *Child Abuse and Neglect*, *38*(1), 91–102. https://doi.org/10.1016/j.chiabu.2013.10.003

Risser, L., Berger, R. P., Renov, V., Aboiye, F., Duplessis, V., Henderson, C., Randell, K. A., Miller, E., & Ragavan, M. I. (2022). Supporting children experiencing family violence during the COVID-19 pandemic: IPV and CPS provider perspectives. *Academic Pediatrics*, *22*(5), 842–849. https://doi.org/10.1016/j.acap.2022.03.011

Sabarre, J., Louis Villareal, P. H., & Arcinas, M. M. (2021). Filipino adolescents' experiences of abusive parent-child relationship in low socioeconomic status families. *Journal of Humanities and Social Sciences Studies (JHSSS)*, *3*(4), 6–18. https://doi.org/10.32996/jhsss

Saedi, Z., & Safara, M. (2017). Types of affection and its effects on mental health in the family. *Journal of Social Science and Humanities Research*, *5*(2), 4–11. https://doi.org/10.24200/jsshr.vol5iss02pp4-11

Saleh, A., Hapsah, Krisnawati, W., & Erfina. (2021). Parenting style and bullying behavior in adolescents. *Enfermería Clínica*, *31*, S640–S643. https://doi.org/10.1016/j.enfcli.2021.07.009

Saunderson, J. M., Stickley, A., Sturidsson, K., Koposov, R., Sukhodolsky, D. G., & Ruchkin, V. (2023). Posttraumatic stress and perceived interpersonal provocation in adolescents. *Journal of Interpersonal Violence*, *38*(3–4), 3191–3214. https://doi.org/10.1177/08862605221104525

Seijo, D., Vázquez, M. J., Gallego, R., Gancedo, Y., & Novo, M. (2020). Adolescent-to-parent violence: Psychological and family adjustment. *Frontiers in Psychology*, *11*(November), 1–10. https://doi.org/10.3389/fpsyg.2020.573728

Sharma, B., Nam, E. W., Kim, H. Y., & Kim, J. K. (2016). The influence of witnessing inter-parental violence and bullying victimization in involvement in fighting among adolescents: Evidence from a school-based cross-sectional survey in Peru. *Journal of Lifestyle Medicine*, *6*(1), 27–35. https://doi.org/10.15280/jlm.2016.6.1.27

Shen, A. C.-T., Chiu, M. Y.-L., & Gao, J. (2012). Predictors of dating violence among Chinese adolescents. *Journal of Interpersonal Violence*, *27*(6), 1066–1089. https://doi.org/10.1177/0886260511424497

Shihab, M. Quraish. (n.d.). *Tafsir Al Azhar*. Lentera Hati Publishing.

Shkhanukov, A. M. S., & Addaghashi, A. M. H. (2024). The situation of Islamic education in the North Caucasus from the emergence of Islam in the region to the end of the nineteenth century. *Dirasat: Shari'a and Law Sciences, 51*(1), 81–96. https://doi.org/10.35516/law.v51i1.3400

Sianko, N., Hedge, J. M., & McDonell, J. R. (2019). Differential adjustment among rural adolescents exposed to family violence. *Journal of Interpersonal Violence*, *34*(4), 712–740. https://doi.org/10.1177/0886260516645574

Silwal, K., & Joshi, S. (2019). Prevalence of verbal abuse among doctors in tertiary care hospital. *JNMA: Journal of the Nepal Medical Association*, *57*(220), 437.

Simonic, B., Mandelj, T. R., & Novsak, R. (2014). Characteristics and consequences of religious abuse. *Bogoslovni Vestnik - Theological Quarterly - Ephemerides Theologicae*, *74*(1), 119–128.

Steinbrenner, S. Y. (2010). Concept analysis of community violence: Using adolescent exposure to community violence as an exemplar. *Issues in Mental Health Nursing*, *31*(1), 4–7. https://doi.org/10.3109/01612840903200050

Swindle, P. J., Cashwell, C., & Tangen, J. L. (2023). *Counseling survivors of religious abuse*. Taylor & Francis.

Tirmidzi, Muhammad. (1996). *Aljami' Alkabir*. Beirut: Darel Gharbi Al Islami Publishing.

Tomalin, E. (2023). Spiritual abuse and gender-based violence. In *Gender-based violence: A comprehensive guide* (pp. 323–334). Cham: Springer International Publishing.

Ulubas, I. Z., Björkqvist, K., & Österman, K. (2018). Aggression, victimization and sexual harassment among young adolescents in Turkey. *European Journal of Social Science Education and Research, 5*(2), 234–244. https://doi.org/10.26417/ejser.v5i2.p234-244

Vissing, Y. M., Straus, M. A., Gelles, R. J., & Harrop, J. W. (1991). Verbal aggression by parents and psychosocial problems of children. *Child Abuse & Neglect, 15*(3), 223–238. -https://doi.org/10.1016/0145-2134(91)90026-N

Vyshkvyrkina, M., & Tushnova, Y. (2020). Gender characteristics of interpersonal relations and aggression of adolescents in rural schools. *E3S Web of Conferences, 210*, 14004. https://doi.org/10.1051/e3sconf/202021014004

Wahyuni, H. (2020). The impact of verbal violence that the family members are making on children's social emotional aspects: A case study in early age 2-4 years. *International Journal for Educational and Vocational Studies, 2*(1), 133–138. https://doi.org/10.29103/ijevs.v2i1.2265

Wang, T. (2023). Access and quality of healthcare in China: Rural and urban disparities. *Theoretical and Natural Science*, *17*(1), 209–214. https://doi.org/10.54254/2753-8818/17/20240688

Weeks, W. B., Chang, J. E., Pagán, J. A., Lumpkin, J., Michael, D., Salcido, S., Kim, A., Speyer, P., Aerts, A., Weinstein, J. N., & Lavista, J. M. (2023). Rural-urban disparities in health outcomes, clinical care, health behaviors, and social determinants of health and an action-oriented, dynamic tool for visualizing them. *PLOS Global Public Health, 3*(10), e0002420. https://doi.org/10.1371/journal.pgph.0002420

Wells, J., Knoll, M. A., Lyons-Ruth, K., & Obsuth, I. (2023). History of abuse and adolescent hostile-helpless attachment: The mediating role of mother-adolescent punitive interactions. *Child Abuse and Neglect, 140*, Article 106190. https://doi.org/10.1016/j.chiabu.2023.106190

Xing, S., Gao, X., Jiang, Y., Archer, M., & Liu, X. (2018). Effects of ability and effort praise on children's failure attribution, self-handicapping, and performance. *Frontiers in Psychology, 9*, Article 1883. https://doi.org/10.3389/fpsyg.2018.01883

Zito, R. C. (2020). Relative employment, gender beliefs, and intimate partner coercion and violence against new mothers across marital and residential contexts. *Journal of Interpersonal Violence, 35*(21–22), 4492–4516. https://doi.org/10.1177/0886260517715603

Zuhaili, W. (1991). *Tafsir Almunir*. Darul Fikri Publishing.