

## ***Silent Treatment as an Interpretation of Ila' in the Problems of the Digital Era Perspective of Tafsir al-Misbah***

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### **ABSTRACT**

The phenomenon of silent treatment in the digital era—manifested through ghosting, seen-zoning, and blocking—reflects a communication crisis that affects psychological well-being and the stability of family relationships. This practice bears an essential resemblance to the classical Islamic concept of *Ilā'*. This study aims to analyze the connection between *Ilā'* and silent treatment through the perspective of M. Quraish Shihab's *Tafsir al-Mishbah*. The research employs a normative-prescriptive legal method with a qualitative, literature-based approach, examining Qur'anic verses on *Ilā'*, classical fiqh literature, modern psychological studies, and contemporary family law regulations. The findings show that the Qur'an limits *Ilā'* to four months to prevent emotional neglect, whereas digital silent treatment is unrestricted and tends to become a form of psychological abuse. *Tafsir al-Mishbah* emphasizes ethical communication and *mu'āsyrar bi al-ma'rūf* as corrective principles for modern relational neglect. The study concludes that the corrective values of *Ilā'* are relevant for formulating communication guidelines in digital-era family life.

**Keywords:** *Silent Treatment, Tafsir Al-Misbah, Ila', Digital Era*

### **ABSTRAK**

Fenomena silent treatment di era digital melalui ghosting, seen-zoning, dan pemblokiran menunjukkan krisis komunikasi yang berdampak pada kesehatan psikologis dan stabilitas relasi keluarga. Praktik ini memiliki kemiripan esensial dengan konsep *Ilā'* dalam fikih Islam. Penelitian ini bertujuan menganalisis keterkaitan antara *Ilā'* dan silent treatment melalui perspektif *Tafsir al-Mishbah* karya M. Quraish Shihab. Metode yang digunakan adalah penelitian hukum normatif-preskriptif dengan pendekatan kualitatif berbasis studi pustaka terhadap ayat-ayat *Ilā'*, literatur fikih, kajian psikologi modern, dan regulasi hukum keluarga kontemporer. Temuan menunjukkan bahwa Al-Qur'an membatasi *Ilā'* hingga empat bulan sebagai pencegahan penelantaran emosional, sedangkan silent treatment digital tidak memiliki batas sehingga berpotensi menjadi kekerasan psikis. *Tafsir al-Mishbah* menekankan etika komunikasi dan *mu'āsyrar bi al-ma'rūf* sebagai koreksi terhadap pengabaian relasional modern. Penelitian ini menyimpulkan bahwa nilai korektif *Ilā'* relevan untuk merumuskan pedoman komunikasi keluarga di era digital.

**Kata Kunci:** *Silent Treatment, Tafsir Al-Misbah, Ila', Era Digital.*

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## INTRODUCTION

The phenomenon of "silent treatment", which is the rejection of passive-aggressive communication, has become a crucial issue in interpersonal dynamics. In the digital age, this phenomenon has evolved into modern forms such as "seen-zoning," "ghosting,". In Psychology, ghosting is considered a form of silent treatment, which psychologist Jennice Vilhauer refers to as a form of emotional cruelty and digital disconnection, whose intensity expands with the rapid exchange of information (Ramdani, Alia, & Mujayapura, 2025, p. 107). Silent treatment or known as silent treatment attitude is an unhealthy communication model. Silent treatment can be seen as a form of manipulation. Silent treatment is done intentionally but in some cases the individual may do silent treatment and the recipient is unaware of it (Lestari, Hayati, & Zubair, 2025, p. 68). Istibsarotul stated that silent treatment is considered dangerous because it has an emotional impact and will also increase the risk of psychological problems (Hasna, 2025, p. 124). The data suggest that these destructive communication practices have serious psychological impacts, including increased stress, anxiety, and rejection trauma, signaling the urgency of social and ethical addressing.

The digital age refers to a specific period of time in human history, which is marked by the widespread adoption of digital and information technology in almost all aspects of life, from communication, economy, to social and cultural (Nikijuluw, Rorong, & Londa, n.d., pp. 47–48). Meanwhile, digital is an adjective that describes something related to technology that uses a binary number system (0 and 1) to store, process, and transmit data or a complex, flexible method that makes it a staple in human life (Aji, 2016, p. 44). Differences between digital and Digital Age crucial in understanding *silent treatment* in the family. One form of communication that often appears in domestic conflicts is silent treatment, which is the behavior of deliberately silencing a partner, for a certain time, as a form of punishment, emotional manipulation, or a form of escape from confrontation. This behavior is often considered trivial because it does not involve physical violence, but instead has a serious impact on the mental health of the victim (Ayu Irawati, 2025, p. 1). The digital era has created new norms such as the expectation of quick replies so that action digital (e.g., withholding a reply to a message) has a much more intense and painful psychological impact, making it the dominant form of emotional violence in modern family conflicts.

In the Islamic tradition, there is a concept *Them'* (the husband's oath not to associate with his wife), a terminology of fiqh and interpretation regulated in Q.S. Al-Baqarah [2]: 226-227 (Kementrian Agama Republik Indonesia, 2019, p. 34). Despite the context *Them'* Specific to marriage, the essence of the act of 'withdrawing' or 'ignoring' the relationship for a period of time offers a comparative theoretical framework for analyzing the roots of silent treatment. Comparing modern manifestations of silent treatment with discourse *Them'* can provide an ethical foundation for assessing and overcoming contemporary communication crises. This study chose Tafsir Al-Misbah by M. Quraish Shihab as the main perspective. Among the many Indonesian Muslim thinkers whose abilities in the field of Qur'an interpretation have been recognized by domestic and foreign parties is Muhammad Quraish Shihab. Tafsir al-Misbah, which consists of volumes 1-15, and several other writings are tangible evidence of his expertise in the field of Qur'an interpretation (Ishaq, 2025, p. 19). Tafsir Al-Misbah (Alfiyah & Azizah, 2024, p. 430) has an Approach Contextual, Applicative Concepts and inclusiveness that connects the verse with social reality (*Reasonable*), is considered to be able to provide

relevant interpretations of the verses *Them'* and Islamic communication ethics. *Tafsir Al-Mishbah* featuring modern, moral-sociological, and humanist styles (Alfikar & Taufiq, 2022, p. 373). Through this interpretation lens, silent treatment can be positioned, its destructive impact analyzed, and transformative solutions based on Qur'anic values can be found.

The researcher reviews previous research that is recent and relevant to the topic the researcher raises. The goal is to understand existing contexts, theories, and methodologies, identify research gaps that researchers can fill, as evidence of research originality, and as differentiators to provide a solid foundation for further analysis. Such as the journal entitled "Silent Treatment As A Form Of Angry Emotion Expression" (Hasna, 2025), This research has significant novelty because it goes beyond the existing psychological focus, namely silent treatment as an expression of anger. The main gap lies in the use of the concept of *Ilā'* in *Tafsir Al-Misbah* as an ethical-normative framework. This study offers an analogous analysis and implications of Islamic family law, a realm that has not been touched by the available non-verbal communication studies. There is also a study entitled "The Effect of Liver Communication Competency on Silent Treatment Behavior" (Safitri, Lestari, Suryawijaya, & Adzka, 2024a), the study focused on the psychological-practical communication dimension, examining the role of "Liver Communication Competence" as a variable preventing silent treatment. The latest research is entitled "Silent Treatment in Marriage and Its Impact on Mental Health and Aspects of Psychological Violence" (Ayu Irawati, 2025), The research focuses on psychological analysis and its impact in the context of marriage. In this research, an analysis gap emerged that distinguishes it from other research, namely providing and explaining a specific and authoritative Islamic ethical framework using the analogy of the concept of classical *fiqh Ilā'* and the perspective of *Tafsir Al-Misbah*, as well as to assess silent treatment in the digital era as a problem of family law ethics, not just an emotional conflict.

This research aims to resolve the tension between *Das Sein* (factual reality) the prevalence of silent treatment in digital manifestations such as *ghosting*, *seen-zoning*, and blockades that empirically cause psychological and relational damage, with *The* (ethical norms) good communication (*qaulan kariman*) in Islam. The main gap is the absence of an interpretive study that explicitly uses the concept *Them'* (vow not to associate with one's wife) in Q.S. Al-Baqarah [2]: 226-227 as *Analogous framework* to analyze and provide ethical solutions to non-legal silent treatment in virtual spaces. The research problems are formulated: (1) How Analysis of the Relationship between *Ilā'* and Silent Treatment in the Perspective of *Tafsir al-Mishbah* ? (2) What Implications of *Ilā'* and Silent Treatment on Islamic Family Law Problems in the Digital Era ? While the previous studies were mostly psychological or classical *fiqh*, this study uniquely fills the void by using the contextual and contemporary methodology of *Tafsir Al-Misbah*. This approach allows withdrawals *Spirit* of restriction rules *Them'* strict, to summarize *counter-narration* A solutive ethics to a communication crisis demands that the abandonment of the relationship has clear deadlines, consequences, and intentions, not just a passive-aggressive escape without clarity.

This research positions itself at a unique intersection between the study of the psychology of digital communication and contemporary Qur'an interpretation, which is a major novelty. Previous literature reviews have tended to focus on the realms of clinical psychology and sociology, highlighting silent treatment (including ghosting and seen-zoning)

as passive aggression and its impact on mental health (relational devaluation). Meanwhile, the study of interpretation of *Ilā'* is dominated by a strict fiqh approach, examining the four-month time limit and the legal implications of divorce in the context of marriage. The novelty of this research lies in the recontextualization and analogous application of the spirit of classical law *Ilā'* to be raised as an ethical principle that limits acts of relational neglect. The selection of Tafsir Al-Misbah by M. Quraish Shihab, with a methodology oriented to meaning (*ma'ani*) and social relevance (reasonable), is the key differentiator. This approach allows the researcher to draw on the essence of the endless prohibition of neglect to be applied as a framework for ethical criticism of silent digital treatment that is carried out indefinite and without consequences, while this research fills the gap by offering a solutive theological ethical narrative to contemporary communication crises, which have not been deeply touched by previous interpretive research.

## METHOD

This research uses the type of Normative-Prescriptive Legal Research, with the main objective of formulating *das Sollen* (what should be) or Islamic ethical-normative solutions to the phenomenon of silent treatment in the digital era. This prescriptive nature is emphasized to create the limits and legal ethical implications of the analogy between silent treatment (including ghosting and seen-zoning) and the concept of *Ilā'* (the oath not to marry one's wife) as stated in Q.S. Al-Baqarah [2]: 226-227. The approach used is a qualitative approach through Library Research which is in-depth and focused on textual and contextual interpretation. The data sources are divided into two: (1) Primary Data, including the Qur'an (especially the verse of *Ilā'* and communication ethics) and the Book of Tafsir Al-Misbah by M. Quraish Shihab, which is the center of prescriptive analysis; and (2) Secondary Data, including classical jurisprudence literature on *Ilā'*, as well as current journals on the psychology of digital communication and the impact of silent treatment (to determine *das Sein* or the social reality that is criticized), including relevant Islamic Family Law regulations. Data collection is carried out through systematic documentation techniques for inventory, classification, and extraction of normative and contextual data from these sources.

The data analysis technique used is a combination of Descriptive-Analytical and Comparative-Normative. The process begins with a Descriptive Analysis to elaborate in detail on the concept of modern silent treatment and the concept of *Ilā'* in fiqh. The central step then turns to the Maudhu'i (Thematic) Tafsir Method, in which the *Ilā'* verses are studied holistically in Tafsir Al-Misbah. The focus of Maudhu'i's analysis is on M. Quraish Shihab's emphasis on the ethical principles of communication in relationships (*qaulan kariman*, *qaulan layyinan*) and the prohibition of causing *dharar* (danger) or psychological violence due to neglect. The results of this synthesis are formulated into a prescriptive conclusion, in the form of a narrative of theological ethics and concrete implications of Islamic family law such as the potential classification of digital silent treatment as psychological violence as a solution to the communication crisis faced.

## RESULT AND DISCUSSION

### The Concept of *Ilā'* in Classical Fiqh

Ila' comes from the Arabic word *ālā* - *yuwālī* - *ilā'* which means oath. Ila' is linguistically an oath. The word *ila'* is the masdar form of the word (إلى \_ يولي - إيلاء ) Therefore, the scholars define *ila'* as "an oath uttered by a husband who is able to perform sexual intercourse in the name of Allah SWT or with His similar characteristics to leave sexual intercourse with his wife through the vagina for at least four months or more (Basri, 2020, p. 59). In the context of Islam, the term *hajr* refers to an attitude of ignorance and silence towards others. *Hajr* is an attitude that is considered as a way to show disapproval, dislike or as a warning. The term has existed since the time of the Prophet (A'rifah, Ichwayudi, & Attarwiyah, 2025, p. 1382). As for Ila' according to Imam 4 schools of fiqh, researchers make a table shape so that it is easy to understand in their differences, the following table is presented by the author:

Tabel 1. A Comparative Review of 'Ilā' in the Four Madhhabs

Sect	Definitions	Legal Conditions'	Deadline	Laws After Time Limits	Difference Notes
<b>Hanafi</b>	Husband's oath not to interfere with his wife for $\geq 4$ months	1) Husband of puberty and sensible 2) Legal wife 3) Oath - 4 months	<b>4 months</b>	If you still don't refer to → <b>automatic talaq bain</b>	Automatic divorce without a judge's decision
<b>Maliki</b>	Swearing not to associate with his wife forever or more than 4 months	1) There is a serious vow 2) Determination to stay away from wife 3) 4 months	<b>4 months</b>	Judge forces husband to choose: refer or divorce	Not falling automatically, needs a judge's decision
<b>Syafi'i</b>	Husband's oath not to marry his wife $\geq 4$ months	1) Mukallaf husband 2) Wife who has been able to get along 3) Pronounce the oath clearly	<b>4 months</b>	The judge gives a choice: refer or divorce; otherwise → <b>talak</b>	Similar to Maliki, but stricter on the pronunciation of the oath
<b>Hanbali</b>	Oath of abstinence $\geq 4$ months	1) Swearing in the name of Allah 2) - 4 months 3) Halal wife to be mixed	<b>4 months</b>	If the husband still refuses → <b>talak raj'i</b>	Talak falls after the waiting period if you still do not touch the wife, it needs a judge's decision.

The law of *ila'* is haram, *ila'* is essentially an oath to abandon an act that must be carried out by the husband, namely mental sustenance for the wife (Basri, 2020, p. 60). The law of *ila'* has two main consequences according to the Hanafiyah school, namely *ukhrawi* sanctions and worldly sanctions. *Ukhrawi* sanctions are a spiritual responsibility that must be faced by the



husband, in the form of a sin that continues to follow him until he withdraws his vow. In addition to ukhrawi sanctions, there are also worldly sanctions faced by husbands who commit *ila'*. In this context, the husband is given two choices to take: first, cancel his promise by paying kaffarat and then associate with his wife; Second, if the husband does not want to return, he must divorce his wife. If the husband refuses to implement both options, then divorce is the remaining option (Sabilla & Mawarda, 2025).

*Pillars And* It consists of four main components, namely:

1. Al-Ḥālīf, i.e. the husband who swears. In the Hanafi madhhab, the condition is that the husband is puberty and reasonable, including those who can only approach the wife with a certain burden. The Shafi'i school emphasizes that *ilā'* is only valid if it is done by a husband who has the ability and right to have intercourse, so it is not valid if it is pronounced by a child, a crazy person, a forced person, or a person with a severe disability. According to the Hanbali madhhab, a husband must be able to have intercourse and swear in the name of Allah or His nature not to have intercourse with his wife for more than four months.
2. al-maḥlūf bihi, i.e. the recitation of oaths, generally using the name of Allah or His attributes. The Hanbali and Maliki schools view that even without an explicit oath, if the husband intends to cause harm, then he is still bound by *the law of ilā'* and is given a limit of four months.
3. Al-maḥlūf 'alaih, i.e. the object of an oath in the form of intercourse, includes all expressions that indicate a determination not to have intercourse, such as "I will not have intercourse with you" or "I will not approach you."
4. is the time, in which according to the jumhur of the fuqaha (except Hanafi), *And* Valid if the husband swears not to associate with his wife for more than four months. The Hanafi school stipulates that the minimum duration must be more than four months, so that an oath of three or exactly four months is not considered *And*. This difference arises because the Qur'an and hadith do not explicitly set a minimum limit, only a maximum limit of four months. If the husband says "I *ilā'*-mu forever," then he is guilty of forbidding the relationship forever and religion still gives a limit of four months as a period of thought before deciding to continue the relationship (Sabilla & Mawarda, 2025, pp. 123–124).

After this period, the husband is required to choose one of three options: first, to associate with his wife by paying the kafarat oath; second, imposing talak which is categorized as talak ba'in kubro; or third, if you do not do both of the above, the wife has the right to file for divorce in court. Some fiqh scholars are of the view that if the husband has divorced his wife, then the talaq removes the oath *ila'*, so that the husband can remarry his wife without paying kafarat. However, according to the verses and hadiths related to *ila'*, the talaq that occurs does not abolish the oath, so the ex-husband is still prohibited from marrying the ex-wife without paying the kafarat first (Basri, 2020, pp. 62–64).

Division Kafarah *And* available on (Surat al-Maidah verse 89, Ministry of Religion of the Republic of Indonesia, 2019, p. 122) can be selected through three main options. First, feeding ten poor people with food that meets the consumption standards of the local community. Second, giving clothes to ten poor people according to their needs. Third, what is actually more important if he is able, is to free a male or female servant who is Muslim, not disabled, and able to work. Even though it is in third place, freeing slaves is still considered the most recommended. If these three options are not feasible, one can replace them by fasting for three days. This provision shows that there is flexibility in the implementation of kafarah *And*, adjusted to the individual's ability to fulfill his or her

obligations (Junaedi, 2024, pp. 7–8).

### **Tafsir al-Mishbah's Interpretation of the Verse of Ilā' (QS. Al-Baqarah 226–227)**

The law for a husband who swears not to have sexual relations with his wife known as *ila'* in Islamic law is explained in this verse. *Ila'* refers to a husband's promise not to have sexual relations with his wife for a predetermined period of time, either out of resentment, anger, or any other reason forbidden by Islamic law. Allah gave the husband who swore such a four-month time limit in verse 226. Husbands are given the opportunity to consider their options during this period, including whether to remain committed to their separation or return to their wives (*fa-in fa'u*). Allah will forgive his mistake in swearing that hurts his wife if he returns and disobeys her (Surah Al-Baqarah [2]: 226–227 Religion of the Republic of Indonesia, 2019, p. 34).

Further, verse 227 affirms that Allah is All-Hearing and All-Knowing of their every choice, and that divorce is valid if a husband insists on divorcing his wife. This verse suggests that marriage should be upheld within reasonable and responsible boundaries, rather than being used as a tool of oppression or emotional manipulation (Syarifuddin, 2006, p. 225). The idea behind this four-month period is to give the husband and wife time to think things over before the marriage is actually over. Therefore, Islam establishes these rules to protect women's rights and protect them from oppression by their husband's ambiguous oaths and intentions (Djazuli, 2014, p. 179).

In discussing *ilā'*, Quraish Shihab emphasizes more on the psychological aspect of the relationship between husband and wife (Amen, n.d.), namely the importance of communication and affection, and encouraging husbands not to use oaths as a form of emotional violence. In Jahiliyah society, husbands often swear not to have sexual relations with their wives for a predetermined period of time. They often use new vows to extend the time they have previously set, thus putting their wives in a difficult situation. They don't get their rights completely, but they also don't get divorced to prevent them from marrying other men. Whether they are angry or not, husbands swear not to have sexual relations with their wives (إيلاء).

This verse gives husbands four months to consider whether to divorce their wives or resume their normal marital life. Because Allah is Forgiving and Merciful, He will forgive their sins and show His mercy if they choose to remarry, live in harmony, and forgive each other. And since Allah is All-Hearing and All-Knowing, they have to make the final decision of divorce if they are convinced in their hearts and cannot be convinced otherwise. These two attributes of Allah are mentioned at the end of this verse, not only to affirm that Allah is All-Hearing and All-Knowing of his intentions, but also to hint that strong knowledge and clear, audible speech are necessary for a divorce to be considered valid. The conclusion of this verse also hints that Allah SWT knows and hears what those who offend their wives say, so husbands should be careful. The four-month waiting period for the husband is the same as the four-month and ten-day waiting period for the wife whose husband has died.

Meanwhile, academics argue that a wife or husband should generally abstain from sexual activity for four months. According to the authors, this problem may vary from person to person; Some people can't abstain for that long, while others can. The waiting period and various provisions related to divorce are explained in verse after verse that explains divorce in the previous verse. the Quraish Shihab approach, emphasis on the value of communication, the prohibition of hurting one's partner, and the relevance of *ilā'* to modern relationships.

M. Quraish Shihab gives an in-depth explanation of Surah Al-Baqarah verses 226–227, with a distinctive linguistic, social, and moral approach. According to him, these two verses deal with the issue of *ilā'* (الإيلاء), which is a husband's vow not to associate with his wife for a certain time, either

because of anger, desire to punish, or other emotional reasons. Quraish Shihab emphasized that this verse is present as a form of sharia protection of women's rights which are often harmed by the unilateral actions of husbands in pre-Islamic Arab culture.

He explained that Allah set a time limit of four months as the maximum period for a husband who swears not to have relations with his wife. If during that time the husband returns to his wife and redeems his vow by *Kaffārah*, then Allah will forgive him, as affirmed in His words: “*Fa in fā ū fa inna Allāha ghafūrur raḥīm*” (verse 226). This shows that Islam opens up space for reconciliation and improvement of domestic relationships, not unilateral disconnection due to momentary emotions. Quraish Shihab interprets that “*Sigh*” (return) in this verse is not just a physical return, but also a return with the intention of repairing the relationship and restoring the inner harmony of husband and wife (Quraish Shihab, 2000c, p. 551). According to Quraish Shihab, this verse shows the harmony between justice and love: Islam allows peace while protecting women from the unfair treatment of their husbands. The four-month period shows how wise Islamic law is in giving time for the ummah to reflect and resolve the issue before making a final decision (Quraish Shihab, 2000c).

### Analysis of the Relationship between *Ilā'* and Silent Treatment in the Perspective of Tafsir al-Mishbah

*Ila'* is a husband's oath not to have intercourse with his wife. Ibn Abbas said that during the period of jahiliyah, husbands would perform *ila'* to their wives for one, two, or more. This is done to hurt the wife when their relationship is strained. The wife is accidentally divorced because she is married to another man, and at the same time, she does not get her full rights. This verse provides a time limit for the husband to protect his wife's fate (Fatih, 2021). Based on Quraish Shihab's educational background as explained above, it can be understood that the figure of Quraish Shihab is a person who has a tendency to religious moderation who always prioritizes harmony (Hasan & Salatiga, 2021). Deep *Tafsir al-Mishbah*, Quraish Shihab reads verses related to oaths and *ilā'* not only lexically what they mean but also contextually: he emphasizes the function of the Qur'anic text to protect family harmony, prevent unfortunate acts, and place the commandments within the broader framework of social ethics; Thus, *ilā'* is read as a phenomenon that must be understood in the purpose of the Shari'ah (maqāṣid), which is to maintain honor, welfare, and justice between husband and wife. Reading *ilā'* through these glasses opens up space for analogies to contemporary non-ritual practices such as *silent treatment*. That is, the deliberate withdrawal of verbal and emotional communication in a couple's relationship because both have the potential to produce similar interpersonal effects: emotional isolation, disconnection of the constructive function of dialogue, and psychological pressure on the excluded party. Up to this point, the various explanations above show that the interpretation of Al-Mishbah is relatively appropriate and relevant for socio-religious in Indonesia. Therefore, the interpretation of Quraish Shihab is important to consider, especially in presenting an open (inclusive) religious understanding but has a strong foundation (Hs, 2023).

In this study, the researcher divides the differences and similarities between *Ila'* and Silent Treatment, The differences and similarities are given an analogous explanation of the value in the tafsir al-Mishbah which is covered in the following table:

Table 2. Comparison of *Ilā'* and Silent Treatment and Their Value Analogy in Tafsir al-Mishbah

Aspects	<i>Ilā'</i> (Classical Islam / Fiqh)	Silent Treatment (Modern Psychology)	Analogy of Values in Tafsir al-Mishbah
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<b>Definition</b>	A husband's vow not to associate with his wife for a certain period of time (max. 4 months according to QS 2:226–227).	Behavior of ignoring the partner, stopping communication, withholding responses to provide punishment or emotional distress.	Quraish Shihab emphasized the value of protecting the rights of the spouse and the necessity of maintaining harmony; Any form of detention of rights that damages relations is criticized by the Qur'an.
<b>Object of Detention</b>	Withholding the biological rights and emotional relationships of the wife.	Withholding communication, affection, and emotional access.	Both can be seen as <i>ḥajr</i> (restraint of relationships) which is potentially tyrannical according to Qur'anic values.
<b>General Motivation</b>	Conflict, anger, or pressure on the wife; can be used as a pre-Islamic control tool.	Psychological punishment, emotional manipulation, avoidance, or a way of controlling a partner.	Tafsir al-Mishbah rejects unequal and manipulative forms of relations; affirms the importance of <i>mu'āsarah bi al-ma'rūf</i> .
<b>Sanctions / Limitations</b>	Must choose: refer or divorce after 4 months; should not detain a wife indefinitely.	There are no limits; often lasts a long time and is detrimental to mental health.	Tafsir al-Mishbah highlights that the Qur'an restricts the behavior of rights detention; The analogy: Silent treatment without limits is contrary to Qur'anic ethics.
<b>Psychological Impact</b>	Emotional wounds, abandonment, feelings of disrespect, relationship uncertainty.	Stress, anxiety, passive aggression, emotional trauma.	Al-Mishbah interprets the maqāṣid of marital relations as peace ( <i>sakinah</i> ); any action that negates peace is considered contrary to the values of the Qur'an.
<b>Legal/Moral Status</b>	Permissible sharia under certain conditions but strictly restricted; if it crosses the limit → a tyrannical act.	It is not regulated by religious law, but is seen as emotional aggression in psychology.	With a <i>value-based interpretation approach</i> , al-Mishbah opens up the possibility of judging silent treatment as behavior that is close to the nature of ilā' that is forbidden:

			disproportionately withholding the rights of the couple.
<b>Purpose of Qur'anic Correction</b>	Abolish the indefinite and inhumane practice of wives abandonment.	—	The analogy: the Qur'an corrects the detention of rights; Therefore, silent treatment, as emotional restraint, is a practice that should be improved.
<b>Relevance of the Digital Age</b>	Ilā' is rarely practiced literally.	Silent treatment arises through <i>ghosting, read but ignore, blocking</i> , and other digital neglect.	Al-Mishbah opens the reading space for the value that the detention of digital relationships is also contrary to the spirit of QS 2:226–227 about justice for couples.

Ilā' and silent treatment are both forms of detention of couples' rights that have a negative impact on the relationship. Ilā' is restricted to the Qur'an so as not to be a tool of control that oppresses the wife, while silent treatment in modern psychology is seen as unfettered emotional aggression that damages mental health. Silent treatment usually threatens a person's needs such as belonging, self-esteem, control and meaningful existence. Furthermore, silent treatment is the same as other exclusionary behaviors that can cause high anxiety and interfere with a person's ability to regulate themselves (Putri & Ariana, 2022). The psychological and social impact it causes, such as anxiety, decreased self-confidence, and relationship fractures, is significant (Safitri, Lestari, Suryawijaya, & Adzka, 2024b).

In Tafsir al-Mishbah, Quraish Shihab emphasizes the values of justice, harmony, and mu'āsarah bi al-ma'rūf, so that any act of restraint of relationships, both biological and emotional, is considered contrary to Qur'anic ethics. Thus, the corrective value of the Qur'an on ilā' can be used to assess silent treatment as behavior that is not in line with the goals of sharia in maintaining peace and justice in the family. There is the most important thing in the difference between ilā' and silent treatment, namely the legality of the law which lies in the oath, where ilā' uses the oath to start it while silent treatment does not use it. There are also similarities between the two, namely the nature of the couple's silence, therefore silent treatment is a form of implementation of ilā' that can damage metal and marriage. The provision of ostracism or silent treatment behavior has a negative impact on the psychological well-being of a person's individual (Putri & Ariana, 2022, p. 169). Meanwhile, according to Quraish Shihab emphasized that this practice was once used during the Jahiliyah period to *menelantarkan* Wife without time limit (Quraish Shihab, 2000, p. 528).

### Implications of Ilā' and Silent Treatment on Islamic Family Law Problems in the Digital Era

In Indonesian law, silent treatment has not been specifically regulated as a separate criminal act. However, if done repeatedly and deliberately in a domestic context, silent

treatment can be categorized as a form of psychological violence or emotional violence that can be acted upon (Law of the Republic of Indonesia Number 23 of 2004 concerning the Elimination of Domestic Violence). But in Islamic law in Indonesia, the KHI or the Marriage Law does not mention in the slightest what is meant by ilā' and ḡhār. We can understand that ilā' and ḡhār do not automatically mean talaq. Even ḡhār after the arrival of Islam cannot be used as a reason for talaq, but is punished with a great sin (Mahfiani, 2024). Psychological violence is a type of violence that is often invisible to the naked eye but has a profound and lasting effect on the victim. In the PKDRT Law, Article 7 as referred to in Article 5 letter b is an act that results in fear, loss of confidence, loss of ability to act, sense of helplessness, and/or severe psychological suffering in a person (Faizatur, 2025, p. 339). At Article 45 paragraph (1): "Every person who commits psychological violence against a person within the scope of the household as referred to in Article 5 letter b, shall be sentenced to imprisonment for a maximum of 3 (three) years or a maximum fine of Rp9,000,000.00 (nine million rupiah)." Silent treatment, if repeated and causing emotional suffering, can qualify as psychic violence (Irawati, 2025).

Ilā' which is classically understood as a husband's vow to hold the conjugal relationship to some extent gives clear legal implications in terms of the consequences of divorce status or temporary punishment; however, modern dysfunctional communication practices include *silent treatment* which often occurs through digital platforms raises the question: whether acts of neglect through messages/WA/social media can be qualified as ilā'/al-hajr or as a form of emotional torture that demands legal protection and family mediation intervention. (Prima Prastista, 2025) In Islamic law, Al-Hajr is carried out with the aim of improvement and benefit, while silent treatment is often a form of emotional venting without a healthy solution. If we observe it from the perspective of Islamic law, silent treatment can be an indication of the form of nusyūz, if it causes disputes and tensions in the household. Islamic law views that the practice of al-Hajr has limits and certainly should not be done arbitrarily. Al-Hajr is educational and not based on hatred, but serves as a rebuke to provide space for self-introspection to the husband and wife to improve their relationship in the household. In contrast to silent treatment behavior which tends to be based on anger and aims to intimidate and manipulate the partner (Prima Prastista, 2025).

The digital era complicates the proof of intent (qasd) and the concreteness of words or actions with legal implications such as talaq via short messages or *silent treatment* that lasts a long time. The difference between the validity of actions according to fiqh (which emphasizes clarity of intent and utterance) and the positive legal system (which requires formal court procedures) creates a legal loophole: many actions that can be religiously considered legally impactful do not yet have certainty or evidentiary mechanisms recognized by state administrative courts (Hidayah, 2024). The practical consequence is the need to coordinate regulatory updates (or KHI/fatwa guidelines) and capacity building of mediators, judges, and family counseling services that are sensitive to digital evidence and psychological impacts. In addition, ethical guidelines for the use of digital evidence, standards of proof of intent in talaq/ilā' cases, and preventive steps through pre-marital education about healthy communication in the online realm are needed so that the phenomenon *silent treatment* not a shortcut that leads to a family rift that is difficult to resolve by law (Ita Musarrofa, 2024).

## CONCLUSION

This study shows that the phenomenon silent treatment In the digital era, including ghosting, read-but-ignore, and blocking, there are essential similarities with the concept of Ilā' in classical fiqh, which is both forms of detention of couples' rights that can have serious

emotional and relational impacts and are also the same for the implementation of Ila' which is limited to 4 months. However, the difference in legal basis (Ilā' based on oath, while silent treatment is an emotional act without oath) makes silent treatment closer to the form of al-hajr which is uncontrolled and does not have a time limit as stipulated in the Qur'an. Al-Baqarah 2:226–227. Al Hajr in Islam is also to guide and not like silent treatment. Tafsir al-Mishbah emphasizes the importance of the value of healthy communication, the prohibition of hurting one's partner, and the obligation to maintain domestic harmony, so that all forms of detention of interaction without sharia reasons are seen as contrary to Qur'anic ethics.

Through the analysis of the interpretation of Al-Mishbah, this study found that the spirit of the restriction of Ilā' for four months, which aims to prevent neglect and ambiguity of relationships, can be used as an ethical framework to assess and correct silent treatment in the digital era. Quraish Shihab interprets the verses of Ilā' not only as a fiqh law, but as a protection for the psychological and emotional rights of the couple, as well as a mechanism so that domestic conflicts do not develop into emotional oppression. Thus, digital silent treatment that takes place without limits, without a purpose of improvement, and without a settlement mechanism is a form of neglect that is contrary to the maqāṣid of sharia, especially hifz an-nafs (protection of the soul/psyche) and hifz al-'irdh (protection of dignity).

The implications of Islamic family law in the digital era show the need to update the regulatory framework, especially because Indonesia's positive law has not explicitly regulated silent treatment, but its impact can be categorized as psychological violence according to the PKDRT Law. On the other hand, fiqh law does not yet have a specific category for modern passive-aggressive digital actions. Therefore, this study emphasizes the urgency of adjusting KHI, strengthening the role of mediators and judges in reading digital evidence, and the preparation of maqāṣid-based household communication ethics guidelines. This conclusion places digital silent treatment not just as an emotional problem, but as an ethical and family law problem that requires regulation, education, and a more contextual interpretation approach according to the needs of the times.

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