

Familicide in Online News: A Qur'anic-Based Content Analysis of Moral Collapse

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ARTICLE INFO

ABSTRACT

Article History:

Received: November 19, 2025

Revised: April 20, 2026

Accepted: April 21, 2026

Keywords: Familicide, Moral Collapse, Foundation of Family

The phenomenon of familicide reflects a moral crisis in modern society, characterized by the weakening of social norms and increasing psychosocial pressures within families. This study aims to analyze the phenomenon of familicide from the perspective of moral anomie and to identify its underlying contributing factors. This research employs a qualitative descriptive approach using a literature review method by examining relevant scholarly sources, case reports, and secondary data. The results indicate that familicide is not solely driven by economic factors but is also influenced by moral degradation, psychological stress, dysfunctional family relationships, and the impact of digital culture that promotes sensationalism. Conditions of anomie lead individuals to lose value orientation and weaken social control in dealing with domestic conflicts. These findings suggest that preventing familicide requires a holistic approach through strengthening moral values, revitalizing family functions, and promoting ethical digital literacy.

How to Cite:

Royani, Shinta Nuriyah Mahbubiyah, Ahmad Qoys Jamalallail, and Abdul Hamid Pujiono, "Familicide in Online News: A Qur'anic-Based Content Analysis of Moral Collapse," *At-Tafasir: Journal of Qur'anic Studies and Contextual Interpretation*, Vol. 3, No. 1 (2026): 102-125.

INTRODUCTION

Over the past decade, Indonesia has been marked by a series of distressing reports concerning cases of family-related homicides. Data from Badan Pusat Statistik, updated in May 2024 indicate that between 2023 and 2024, a total of 832 homicide cases were recorded in Indonesia.¹ Although this figure reflects a 7.87% decrease compared to the previous year, the rate remains significantly high and requires urgent attention. According to the World Health Organization (WHO), the average homicide rate in Indonesia stands at 4.3, which is higher than the average rate in Southeast Asia. This means that, on average, one person falls victim to homicide every ten hours in Indonesia.²

The act of homicide is explicitly prohibited by both religion and the state. This phenomenon becomes more complex when the perpetrator and the victim share familial ties, a condition referred to in social studies as familicide.³ Such incidents represent a complete abandonment of human reason, as they contradict fundamental moral values and the natural roles within the family institution. Parents, who are normatively responsible for protection and caregiving, become perpetrators who take the lives of their own children. Conversely, an act in which a child deliberately ends the life of a parent cannot be justified under any circumstance.⁴ The variety of motives behind these acts likewise fails to legitimize their brutality. The fact that such incidents occur within contemporary social life indicates a profound moral crisis that may be categorized as a moral emergency within society.

According to Detiknews.com, a tragic incident occurred in Depok, West Java, where a son brutally murdered his mother after years of resentment over being frequently scolded since childhood.⁵ A similar case took place in Malang Regency, East Java, where

1 Badan Pusat Statistik, "Penduduk, Laju Pertumbuhan Penduduk, Distribusi Persentase Penduduk, Kepadatan Penduduk, Rasio Jenis Kelamin Penduduk Menurut Provinsi, 2024," bps.go.id, 2025.

2 World Health Organization, "Violence Prevention through Multisectoral Collaboration: An International Version of the Collaboration Multiplier Tool to Prevent Interpersonal Violence," 2022.

3 Linda C. Karlsson et al., "Familicide: A Systematic Literature Review," *Trauma, Violence, & Abuse* 22, no. 1 (January 2021): 83–98, <https://doi.org/10.1177/1524838018821955>.

4 Rini Auliani and Arrie Budhiartie, "Peran Gentle Parenting Dalam Menjamin Hak Tumbuh Kembang Anak Berdasarkan Perspektif Hak Asasi Manusia," *Juris Humanity: Jurnal Riset Dan Kajian Hukum Hak Asasi Manusia* 4, no. 1 (2025): 25–37.

5 Devi Puspitasari, "Polisi Ungkap Ibu Dibunuh Anak Di Depok Alami 50 Luka Tusuk,"

another son fatally stabbed his biological mother more than three times following repeated disputes over financial matters.⁶ Even more distressing, in 2023, four children lost their lives as victims of an economic conflict between their parents.⁷ Although these cases cannot be generalized, they collectively illustrate a breakdown in the ability to maintain peace within the family institution. This breakdown undermines the essential function of the family as the smallest social unit responsible for fostering harmony and contributing to the realization of global peace.

The rising phenomenon of family-related homicide is no longer an issue that can be overlooked. Unfortunately, to date, there has been no relevant research that specifically examines cases of familicide on a national scale in Indonesia. In contrast, studies on familicide have been widely conducted abroad. For instance, Karlsson et al (2021), analyzed 67 scholarly articles concerning family homicide cases across 18 countries.⁸ Similarly Boyd et al (2024) investigated various factors and impacts of familicide in Canada during the period of 2010–2019.⁹ Furthermore, Aho et al had previously conducted research on familicide in several Western countries.¹⁰

The phenomenon of family murder (familicide) in Indonesia reveals a complex interplay of social, economic, and psychological factors, as well as power dynamics within the household.¹¹ Various studies reveal that the family, which ideally serves as a protective

Detiknews, August 11, 2023, <https://news.detik.com/berita/d-6872015/polisi-ungkap-ibu-dibunuh-anak-di-depok-alami-50-luka-tusuk>.

6 Muhammad Aminudin, “Tega! Anak di Malang Bunuh Ibu Kandung karena Sering Dimarahi,” detiknews, April 15, 2023, <https://news.detik.com/berita/d-6675251/tega-anak-di-malang-bunuh-ibu-kandung-karena-sering-dimarahi>.

7 BBC News Indonesia, “Kasus Pembunuhan Empat Anak di Jagakarsa: Polisi Dituduh Lamban dan Mengabaikan Kasus-Kasus KDRT,” [bbc.com](https://www.bbc.com/indonesia/articles/cedpxz4355vo), December 11, 2023, <https://www.bbc.com/indonesia/articles/cedpxz4355vo>.

8 Karlsson et al., “Familicide.”

9 Ciara Boyd et al., “Familicide in Canada, 2010 to 2019,” *Homicide Studies* 28, no. 2 (May 2024): 151–70, <https://doi.org/10.1177/10887679221097626>.

10 Anna Liisa Aho, Anni Remahl, and Eija Paavilainen, “Homicide in The Western Family and Background Factors of A Perpetrator,” *Scandinavian Journal of Public Health* 45, no. 5 (July 2017): 555–68, <https://doi.org/10.1177/1403494817705587>.

11 Rahmat Amin Siregar and Dean Rizky, “Pencegahan Pembunuhan-Bunuh Diri Oleh Keluarga: Tinjauan Teori Sosio-Kriminologi,” *Indonesian Journal of Criminal Law and Criminology (IJCLC)* 6, no. 2 (August 2025), <https://doi.org/10.18196/ijcl.v6i2.23955>; Selfiani Zai et al., “Efforts to

space, can instead become a locus of extreme violence due to economic pressures, interpersonal conflicts, and social disorganization.¹² Empirical analysis of family murder cases indicates a predominance of male perpetrators, with incidents typically occurring within the home environment, and motives dominated by economic factors, psychosocial factors, and disharmonious social relationships.¹³ Furthermore, a criminological perspective highlights the role of anomie theory, social control, and differential association in explaining the deviant behaviour of perpetrators, including in cases involving children or women as perpetrators, who are often also previous victims of violence. Therefore, prevention efforts cannot rely solely on legal approaches but require multidisciplinary interventions encompassing social, psychological, and institutional aspects to minimize the risk of family murder tragedies.

On the other hand, the urgency of familicide is not only a matter that requires in-depth study but also necessitates the integration of Qur'anic verses related to this phenomenon. Such integration is essential to help individuals restrain themselves and recall their true essence as living beings on earth¹⁴, namely, as khalifah (vicegerents) entrusted with the responsibility to preserve peace.¹⁵ The command to maintain peace has been explicitly emphasized by Allah SWT in the Qur'an, implicitly reflected in the principles of Pancasila, and further detailed through various legal frameworks designed to uphold harmony. These emphasize the profound importance of fostering peace among humankind to ensure the continuity of human life. However, current realities reveal a sharp discrepancy between these divine and moral injunctions and the prevailing social

Overcome the Crime of Murder in the Family Reviewed from a Criminological Perspective," *JURNAL MERCATORIA* 18, no. 2 (December 2025): 155–65, <https://doi.org/10.31289/mercatoria.v18i2.15832>.

12 P. Rahayu and PV Lianata, *Analisis Kriminologi Pembunuhan Berencana Satu Keluarga Yang Dibunuh Anak Di Bawah Umur*, 3, no. 3 (2024): 371–83; Mitha Islamia Sam, Sitti Murdiana, and Kurniati Zainuddin, "Studi Deskriptif Narapidana Kasus Pembunuhan Keluarga Di Rutan Kelas II B," *Jurnal Psikologi Talenta* 1, no. 1 (2021): 22–32.

¹³ {Citation}

14 Imroatul Musfiroh and Iskandar Iskandar, "Konsep Pendidikan Keluarga Perspektif Al-Qur'an dan Hadis," *Jurnal Tarbiyah dan Ilmu Keguruan Borneo* 2, no. 3 (October 2021): 163–77, <https://doi.org/10.21093/jtikborneo.v2i3.4096>.

15 Ridho Mubarak, Faisal Eriza, and Ahmad Sayyidulhaq Arrobbani Lubis, "Islamic Liberation in Human Responsibility as a Caliph on Earth," *Pharos Journal of Theology*, no. 105(5) (September 2024), <https://doi.org/10.46222/pharosjot.105.512>.

phenomena. The erosion of the family's role as the smallest unit in maintaining peace and harmony has now contributed to the fragmentation of social cohesion at the national level.

Therefore, this paper further examines the crisis of the familicide phenomenon in Indonesia, focusing on the alarming reality of family members taking each other's lives within the same household. As a foundational premise, the study explores various reported cases of familicide across Indonesia. Furthermore, it interprets relevant Qur'anic verses that correspond to this issue, providing a theological and moral framework for understanding the phenomenon. Ultimately, this paper leads to a discussion on how the concept of *sakinah* (tranquil and harmonious family life) can be revitalized and recontextualized as a means of restoring peace and moral balance within the family and, by extension, within society at large.

RESEARCH METHOD

Research Materials and Data Collection

This study employed a content analysis approach. The research materials consisted of news articles collected from major Indonesian online news portals, including Tempo.co, Kompas.com, Detiknews.com, BBC News Indonesia, TV One News, Metro TV News, Tribunnews.com, CNN Indonesia, Antaranews.com, and Liputan6.com.

To ensure comprehensive data coverage, the data collection process was conducted systematically in three stages. First, a direct search was performed on the official websites of national news portals using predefined keywords. Second, additional searches were conducted through online news databases and search engines to identify relevant articles that might not appear in initial searches. Third, news aggregators and regional media archives were examined to capture locally reported cases.

The article selection process followed a step-by-step filtering procedure. In the identification stage, all articles containing keywords such as *familicide*, *child murder*, *parental murder*, *spousal murder*, and *intimate partner murder* published between January 2015 and October 2025 were collected. This initial search yielded a large pool of articles.

In the screening stage, duplicate articles and irrelevant reports (e.g., non-family-related homicides) were removed. In the eligibility stage, articles were further reviewed based on inclusion criteria: (1) cases involving family-related homicide, (2) clear identification of perpetrator-victim relationships, and (3) sufficient information

regarding the case characteristics. When multiple articles reported the same case, only the most comprehensive and detailed report was retained. After applying these filtering steps, a total of 57 news articles were selected as the final dataset. The data collection process was conducted from September 23, 2024, to October 18, 2025.

Data Analysis

Content analysis was conducted to examine the characteristics and patterns of familicide cases. The analysis involved systematic coding and categorization of textual data into predefined variables. The data were classified into five main variables: (1) perpetrator (profile and motive), (2) victim (relationship and number of victims), (3) crime scene (location of the incident), (4) region (administrative area), and (5) year of occurrence.

The analysis was conducted in three stages. First, descriptive statistical analysis was used to identify trends by calculating the frequency and percentage of cases based on year and location. Second, the characteristics of the cases were examined, including the methods used in the crime and the age of perpetrators and victims. Third, the causes of familicide were categorized into six groups: economic hardship, mental disorder, infidelity or jealousy, domestic disputes, other causes (e.g., inheritance conflict, revenge, depression), and unknown causes. This systematic categorization enabled the transformation of qualitative data into quantitative form, allowing for structured analysis of long-term patterns and contributing to a deeper understanding of familicide in Indonesia.

RESULT AND DISCUSSION

Temporal Mapping and Fluctuations of Familicide Cases in Indonesia

Literally, Frei dan Ilic (2020) define *familicide* as a form of homicide committed within the intrafamilial sphere, either by and against spouses or by and against one's children. Theoretically, familicide is categorized under the typology of intimate murder, that is, murder committed by or against individuals who share a close emotional or familial bond.¹⁶ The number of victims in familicide cases tends to be multiple (more than

16 Domenico Tosini, "Familicide in Italy: An Exploratory Study of Cases Involving Male Perpetrators (1992-2015)," *Journal of Interpersonal Violence* 35, nos. 21-22 (November 2020): 4814-41,

one), and therefore, such incidents can also be classified as mass murder. According to the definitions above, there is no explicit distinction between whether the act of killing within a family is premeditated or spontaneous. Hence, any act of killing involving family members, regardless of motive or circumstance, falls within the broader category of familicide.¹⁷

Based on an examination of 57 online news articles published between 2015 and 2025, the distribution of familicide cases in Indonesia reveals significant annual fluctuations, as illustrated in Figure 1 below:

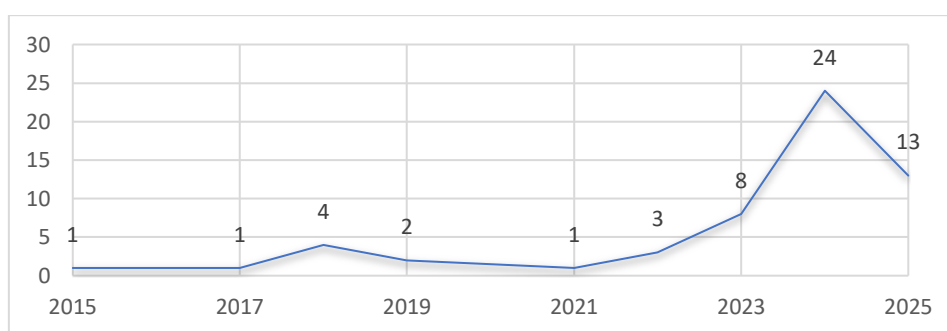


Figure 1. The Case of *Familicide* in 2015–2025

From 2015 to 2017, the number of familicide cases remained relatively low and stable, with only one case per year. This trend then began to increase in 2018, with four cases recorded, before declining again until 2021. However, since 2022, the graph has continued to show a sharp increase, reaching 24 cases in 2024. As of October 2025, there have been 13 cases recorded. The sharp increase in the last two years indicates a serious escalation in the phenomenon of domestic violence in Indonesia, which warrants further attention in social and psychological studies.

The recent surge in the phenomenon of familicide is relevant to global research findings that indicate socioeconomic pressures, identity crises within the family, and mental disorders are dominant factors in domestic violence and even murder. This is also relevant with research by Ningsih et al (2023) and Septiyanto et al (2024), which found a positive correlation between social crisis and economic instability and weak family resilience. Even in Indonesia itself, Radhitya et al (2020) and Tristanto (2020) revealed

<https://doi.org/10.1177/0886260517714436>.

¹⁷ Boyd et al., “Familicide in Canada, 2010 to 2019.”

that post-pandemic economic pressures have weakened the role of family spirituality and increased the risk of violence within families.

Distribution of Familicide in Indonesia

A collection of analyses from various news portals on familicide shows a pattern of distribution throughout Indonesia. Figure 2 shows that familicide has occurred in almost all parts of Indonesia, from the islands of Java, Sumatra, Sulawesi, Kalimantan, Papua, and other islands. Figure 2 also shows that the highest number of Familicide cases occurred on the island of Java, followed by Sumatra, Kalimantan, Sulawesi, and other regions, including Bali and Nusa Tenggara, Papua, and other islands. The pattern in Figure 2 indicates that Familicide is more likely to occur in areas with high population density. Figure 2 shows the demographic distribution of Familicide cases in Indonesia over the past decade as follows:

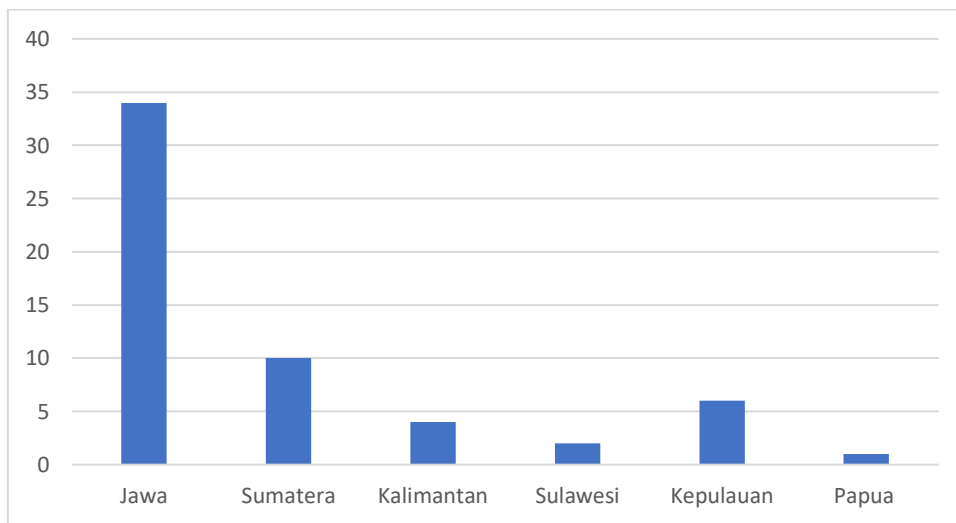


Figure 2. Demographics of Familicide in Indonesia

From a demographic and sociological perspective, the island of Java is the region with the highest population density in Indonesia, reaching over 1,200 inhabitants per square kilometres.¹⁸ This condition increases the potential for pressure in various sectors, social, economic, and psychological, within family life. High population density often correlates with intense competition and a heavy burden of living, which may heighten

¹⁸ Badan Pusat Statistik, "Penduduk, Laju Pertumbuhan Penduduk, Distribusi Persentase Penduduk, Kepadatan Penduduk, Rasio Jenis Kelamin Penduduk Menurut Provinsi, 2024."

emotional and relational tensions. This finding aligns with studies by Ningsih et al (2023) and Septiyanto et al (2024), which revealed that severe social and economic stress can increase the risk of domestic conflict and household violence.

From a media and news exposure standpoint, Java also holds a dominant position within Indonesia's national social media ecosystem. According to Putra et al (2021), Java dominates the country's social media landscape, with an average internet user percentage of 87.13% and contributing approximately 55% to total internet penetration. Consequently, cases occurring on the island of Java are more easily accessible to media outlets and tend to become headline news more rapidly. In contrast, regions such as Papua and Nusa Tenggara remain less visible due to limited media infrastructure and accessibility. This implies that the dominance of data originating from Java may also reflect a reporting bias, rather than being an entirely accurate representation of the actual distribution or frequency of familicide incidents across Indonesia.

Typology of Perpetrators: Status, Family Relations, and Psychosocial Motives

The typology of Familicide perpetrators, based on an analysis of 57 online news articles in Indonesia, reveals a diverse range of findings. Table 1 illustrates the distribution of perpetrators' statuses as well as the psychosocial motives underlying these actions. According to Table 1, the most dominant category of perpetrators is that of children committing homicide against their parents, with the underlying motives frequently related to economic hardship. These include the parents' inability to meet the child's basic needs, inheritance disputes, and other financial pressures. This finding indicates that the dynamics of familial relationships in Indonesia are significantly influenced by social and economic stressors.¹⁹ The details are presented in Table 1 as follows:

Tabel 1. Perpetrator status and motive for murder

Actor/ Pattern	Economic s	Mental Disorder	Infidelity/ Jealousy	Disagreement/ Argument	Other	Unknown
Parents	3	3	-	4	4	5
Children	9	5	-	5	1	2

¹⁹ Iwan Harsono et al., "The Influence of Socio-Economic Factors on Marriage Patterns in Indonesia: A Quantitative Analysis of The Relationship Between Social Status and Marriage Decisions," *Sciences Du Nord Humanities and Social Sciences* 1, no. 01 (2024): 33–39.

Husband	3	-	6	4	-	-
Wife	2	-	1	-	-	-

Meanwhile, perpetrators among parents against their children also account for a significant proportion. The most frequently identified motives in this category include domestic disputes or arguments (four cases) and issues related to economic hardship and mental disorders (three cases each). Several news reports indicate that perpetrators often experience severe psychological pressure, such as post-divorce depression or custody conflicts, which ultimately lead to destructive actions against their children. These findings align with the study by (Purwaningsih, 2024) which discovered that in the majority of Familicide cases, perpetrators experienced emotional distress, delusions, or a loss of meaning in life, which subsequently drove them to fatal actions against their closest family members.

The category of husbands as perpetrators is also quite prominent, with a total of 13 cases, the majority of which (six cases) were motivated by infidelity or jealousy, followed by disputes (four cases) and economic issues (three cases). This pattern indicates that factors such as intimate relationships and toxic masculinity remain primary triggers for extreme violence within households.²⁰ According to Aprilia and Masyhadi, many cases of spousal homicide stem from a need to maintain control or dominance over a partner perceived as threatening to traditional roles.²¹ This phenomenon also highlights the presence of gender-based violence intertwined with emotional motives.²²

Overall, the distribution of motives indicates that economic factors (17 cases) and

20 Kurnia Muhajarah, "Kekerasan Terhadap Perempuan Dalam Rumah Tangga: Perspektif Sosio-Budaya, Hukum, Dan Agama," *Sawwa: Jurnal Studi Gender* 11, no. 2 (June 2017): 127, <https://doi.org/10.21580/sa.v11i2.1452>.

21 Vany Aprilia and Anisia Kumala Masyhadi, "Pengaruh Religiositas Dan Sikap Peran Gender Sexism Terhadap Kecenderungan Perilaku Kekerasan Oleh Suami," *Jurnal Psikologi Ulayat* 10, no. 1 (2023): 96–113.

22 Muhammad Abdullah et al., "Women Victims of Domestic Violence as a Gender-Based Crime," *International Journal of Social Science, Education, Communication and Economics (SINOMICS JOURNAL)* 1, no. 1 (April 2022): 9–14, <https://doi.org/10.54443/sj.v1i1.2>; Fidella Azhar Julian and Wa Ode Asmawati, "Perempuan Dan Fenomena Kekerasan Berbasis Gender Online Dalam Media Sosial," *RISOMA: Jurnal Riset Sosial Humaniora Dan Pendidikan* 2, no. 2 (March 2024): 33–44, <https://doi.org/10.62383/risoma.v2i2.64>.

domestic disputes (13 cases) are the two most prominent causes. However, the presence of mental disorders (eight cases) and jealousy/infidelity (seven cases) underscores that Familicide cannot be solely explained by material difficulties but also by psychological pressures and communication dysfunction within families. Additionally, seven other cases were recorded without a clear motive (unknown), likely due to limitations in the information provided in the news reports.

Profiles and Vulnerabilities of Victims in Familicide Cases

The analysis of content related to the profiles of Familicide victims is also a crucial aspect in understanding the direction and intensity of domestic violence. Based on data from 57 online news portals that have been studied, it was found that the majority of victims are children, accounting for 20 cases. Meanwhile, there are 15 cases involving parents, 10 cases involving wives, 9 cases involving entire families, and 2 cases involving husbands. The percentages related to the status and number of victims are illustrated in Figure 3 below.

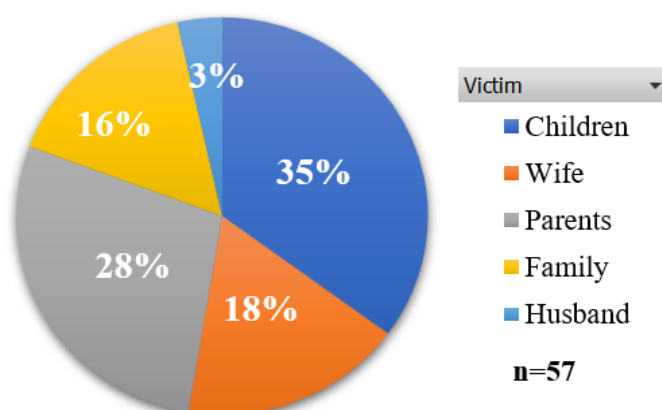


Figure 3. Percentage of victims

The data indicate that the dominance of children as victims reflects a high degree of structural vulnerability within this age group. Children often become victims due to their complete dependence on their parents, both economically and emotionally.²³ In

²³ Fidella Azhar Julian and Wa Ode Asmawati, “Perempuan Dan Fenomena Kekerasan Berbasis Gender Online Dalam Media Sosial”; Fanny Julianti, “Pertanggungjawaban Pidana Terhadap Orang Tua Yang Menjadikan Anak Kandung Sebagai Pengemis Dan Pengamen” (Skripsi, Universitas Airlangga, 2020).

many cases, Familicide is perpetrated by parents experiencing psychological pressure, economic frustration, or mental disorders, which then lead them to view their children as “objects of venting” or “collateral damage” resulting from distorted rationality.²⁴ Such cases are often associated with pathological altruism, the misguided belief that killing a child is a form of salvation from worldly suffering.²⁵

Wives also represent a significant portion of the victims, with 10 recorded cases involving wives as victims, the majority of which were perpetrated by husbands motivated by infidelity, jealousy, or prolonged domestic conflict. This phenomenon underscores that gender-based violence remains a strong root cause of many Familicide cases in Indonesia.²⁶

Overall, the victim patterns in Familicide cases in Indonesia indicate that children and women are the most vulnerable groups to fatal violence within the domestic sphere. This condition highlights the importance of strengthening early detection systems for domestic violence, mental health support, and enhancing emotional literacy and healthy relationships within communities. Preventive efforts should focus on bolstering the psychosocial resilience of families to ensure that internal conflicts do not escalate into humanitarian tragedies.

Phenomenon of Familicide from The Perspective of The Qur'an

The phenomenon of Familicide has so far received insufficient attention. However, Allah SWT has clearly prohibited acts of murder between humans, except under circumstances permitted by religion, such as in warfare and lawful punishment. This is articulated in the Qur'an, Surah Al-Isra' (17:33):

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ۝ ٣٣ (الاسراء/17:33)

24 Sumiadji Asy'ari, “Kekerasan Terhadap Anak,” *Jurnal Keislaman* 2, no. 2 (2019): 178–94.

25 Sophie Raymond et al., “Maternal Filicide and Mental Illness: A Descriptive Study of 17 Women Hospitalized in A French Secure Unit Over A 24-Year Period,” *Journal of Forensic Sciences* 66, no. 5 (September 2021): 1818–28, <https://doi.org/10.1111/1556-4029.14780>.

26 Abdullah et al., “Women Victims of Domestic Violence as a Gender-Based Crime”; Fidella Azhar Julian and Wa Ode Asmawati, “Perempuan Dan Fenomena Kekerasan Berbasis Gender Online Dalam Media Sosial.”

Translation: *Do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly – We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Verily, he is helped.*

This verse represents Islam's condemnation of any act of murder committed arbitrarily. M. Quraish Shihab, in his Tafsir, explains that the phrase **وَلَا تَقْتُلُوا النَّفْسَ الَّتِي** **إِلَّا بِالْحَقِّ** signifies that killing is permissible only for a valid reason, such as retribution (qisas), adultery, and harm.²⁷ The term **النَّفْسَ** refers to all souls, regardless of whether they belong to oneself or others. This assertion is further supported by Imam *Al-Shātibī*, who advocates for the preservation of life “*ḥifẓ al-nafs*” as a symbolic right to live, to gain respect, and to safeguard the dignity of the soul in Islam.²⁸ The emphasis on the prohibition of murder is also elaborated in other Tafsirs, such as *Al-Bukhari's*, which explains that murder committed arbitrarily without a clear justification falls under the category of immoral acts classified as one of the seven major sins.

Furthermore, *Al-Qurṭubī* interpretation explains the phrase **وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا** as a manifestation of justice in the law of *qiṣāṣ* (retribution), in which the victim's heir is granted the right to seek retribution, yet is strictly prohibited from engaging in excessive revenge, such as killing an unrelated person or committing additional cruelty.²⁹ The subsequent part of the verse, **فَلَا يُسْرِفَ فِي الْقَتْلِ** as explained in *Tafsir al-Jalālayn*, emphasizes the importance of preserving human life.³⁰ This view is consistent with Buya Hamka's interpretation in *Tafsir al-Azhar*, which underscores that human life holds the highest sanctity in Islam.³¹ The prohibition against taking a life without just cause thus serves as a universal moral injunction aimed at preventing broader social conflict.

27 M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Tangerang Selatan: Lentera Hati, 2002), 7:460.

28 Ibrāhīm ibn Mūsā Asy-Syatibī, *Al-Muwāfaqāt Fī Uṣūl Asy-Syarī'ah* (Beirut: Dar al-Kutub al-Ilmiyah, 1997), 2:56.

29 Muḥammad ibn Aḥmad Al-Qurṭubī, *Al-Jāmi' Li Ahkām al-Qur'Ān* (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 10:254.

30 Jalāl al-Dīn Al-Maḥallī and Jalāl al-Dīn al-Suyūṭī, *Tafsir Al-Jalālayn* (Cairo: Dār al-Ḥadīth, 2003), 369.

31 Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE LTD, 1982), 6:25.

The increasing prevalence of familicide cases in Indonesia demonstrates how far certain segments of society have drifted from the noble values taught in the Qur'an, particularly in Surah Al-Isra' [17]:33, which explicitly forbids the unjust taking of life. In Islam, every human soul is sacred and must be respected, whereas acts of familicide constitute a grave violation of this fundamental principle, reflecting a deepening moral and social crisis. This phenomenon not only devastates direct victims but also threatens the continuity and moral integrity of the ummah.

The Impact of Familicide on Family Disintegration and Resilience

The theory proposed by Philip Resnick (1969) identifies five motives underlying acts of familicide: altruistic filicide, acute psychotic filicide, unwanted child filicide, accidental filicide, and spousal-revenge filicide.³² Regardless of its causes or categories, any act of killing within the familial sphere inevitably diminishes the number of descendants, thereby leading to a discontinuity of generational succession. The analysis of 57 online news portals reveals that the number of familicide victims in Indonesia has reached an alarming level. This phenomenon is not merely a humanitarian tragedy but also represents a serious threat to the continuity of the ummah. Children—who should embody the hope of future generations. lose their right to life due to acts of uncontrolled rage and unforgivable violence. Such losses not only eliminate the potential for family regeneration but also leave deep social and psychological scars within the community.³³

The trauma resulting from familicide has the potential to create a generation that loses trust in the family institution. Surviving family members, such as siblings or relatives, often experience severe psychological trauma, which may reduce their willingness to form new families. This aligns with findings by Ghufron and Raihana (2025), who demonstrated that exposure to domestic violence fosters fear toward romantic relationships, generates negative perceptions of marriage, and leads victims to avoid

32 Phillip J. Resnick, "Child Murder by Parents: A Psychiatric Review of Filicide," *American Journal of Psychiatry* 126, no. 3 (September 1969): 325–34, <https://doi.org/10.1176/ajp.126.3.325>.

33 Ratu Intan Nurdiah and Suryati Suryati, "Bimbingan Konseling Islam Dalam Menangani Dampak Psikologis Anak Yang Orang Tuanya Korban Pembunuhan (Studi Kasus Pada Klien 'N' Di Desa Tanjung Payang Kec. Lahat Kab. Lahat)," *Ghaidan: Jurnal Bimbingan Konseling Islam Dan Kemasyarakatan* 2, no. 2 (January 2019): 64–86, <https://doi.org/10.19109/ghaidan.v2i2.2948>.

marital commitments altogether.³⁴ Such trauma is not merely personal but can spread collectively, creating a social stigma toward the family as an institution that should represent safety and affection. Furthermore, survivors of familicide, particularly children or remaining family members, tend to face long-term psychological difficulties, which may hinder their ability to live normal, emotionally stable lives in the future.³⁵

In fact, the Qur'an has encouraged humankind to live in mutual affection and compassion, especially within the sphere of family life. In Islam, the family is regarded as a sacred institution founded upon love, mercy, and justice. Allah states in Surah Ar-Rum [30]:21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Translation: "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"

The Qur'anic verse from Surah Ar-Rum [30]:21 has been interpreted by several *mufassir* (exegetes), among them Imam *al-Qurṭubī*, who explained that the verse emphasizes the marital relationship as a divine companionship in human life.³⁶ Imam *al-Qurṭubī*'s interpretation is further reinforced by Imam *Qatādah*, who understood the term *مِنْ أَنْفُسِكُمْ* as referring to the same human nature and gender. This verse reveals the divine wisdom of Allah in granting tranquility (*sakinah*) through the marital bond. According to *al-Qurṭubī*, marriage is Allah's way of bestowing peace upon humankind, indicating that the marital relationship is not merely physical but also encompasses emotional and spiritual harmony between partners.

34 Salma Nuha Ghufroon and Siti Nazla Raihana, "Relational Trauma and Distrust: The Impact of Violence and Infidelity on Women's Readiness for Marriage," *Dimensia: Jurnal Kajian Sosiologi* 14, no. 2 (July 2025): 106–18, <https://doi.org/10.21831/dimensia.v14i2.83901>.

35 Nurdiah and Suryati, "Bimbingan Konseling Islam Dalam Menangani Dampak Psikologis Anak Yang Orang Tuanya Korban Pembunuhan (Studi Kasus Pada Klien 'N' Di Desa Tanjung Payang Kec. Lahat Kab. Lahat)."

36 Muḥammad ibn Aḥmad Al-Qurṭubī, *Al-Jāmi' Li Aḥkām al-Qur'ān* (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), 14:17.

This verse illustrates that one of the fundamental purposes of creating spouses is to bring about *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (compassion) within the family. Acts of familicide stand in stark contrast to these principles; instead of fostering peace and affection, such acts destroy the sacred institution of the family, which serves as the cornerstone of communal and generational continuity. When the values of *mawaddah* and *rahmah* are eroded by impulsive rage (*kalap*) or loss of self-control (*khilaf*), the family loses its essence as a haven of protection and love, leading to tragic outcomes that threaten the regeneration and moral endurance of the ummah.

The growing phenomenon of familicide in Indonesia has not only become a humanitarian tragedy but also poses far-reaching consequences for the continuity of the ummah. Acts of murder within the family, whether driven by uncontrollable rage (*kalap*) or loss of self-restraint (*khilaf*), result in the loss of future generations who should have been the backbone of the community. Children, as the primary victims in familicide cases, represent the symbol of lost hope. They are meant to grow into the heirs of civilization, nation-builders, and guardians of religious values, yet their lives end as mere numbers in a tragic statistic. In the long term, this phenomenon weakens social structures, erodes generational continuity, and exacerbates family fragmentation. If left unaddressed, such a crisis could lead to what may be termed a “discontinuation of the ummah” the disappearance of future generations, both physically and morally, ultimately threatening the very existence of humankind itself.

Reconstruction of *Sakinah* in Realizing Family Peace

The crisis of peace caused by familicide has made the discontinuation of the ummah increasingly evident, especially when the rising number of deaths is not accompanied by adequate preventive measures. In many cases, this tragedy is rooted in economic hardship, jealousy, or domestic conflict that escalates into destructive behavior. The loss of children as the next generation, the death of mothers as primary educators, and the disintegration of families through collective killings have profound implications for the continuity of the community.³⁷ In the long term, such conditions may affect demographic balance and social sustainability.

37 Khairinnas Khairinnas, “Terorisme Keluarga: Analisis Tentang Pengaruh Ulama Organik Kekerasan Terhadap Keluarga Batih Di Indonesia,” *Jurnal Ilmu Sosial Dan Ilmu Politik Malikussaleh*

Therefore, this phenomenon should serve as an urgent warning for both society and the government to take firm action in preventing familicide. Educational programs focusing on emotional regulation, strengthening of religious values, and adequate access to mental health services are essential first steps. By addressing these root causes, society can not only preserve the continuity of the ummah but also ensure that the family remains the central pillar in building a harmonious and prosperous society. A multidisciplinary collaboration is crucial as a preventive strategy to confront the familicide emergency, which threatens to ignite the broader phenomenon of the discontinuation of the ummah. Figure 4 below presents a visualization of these preventive measures.



Figure 1. Preventive Measures

a. Religious Institutions

Religious institutions hold a central role in shaping morality and spiritual awareness within individuals and families. Through pre-marital education, religious sermons, and faith-based family counseling, these institutions serve as a moral foundation for building self-control and ethical consciousness. According to research by Bastian et al. (2025), the active involvement of religious institutions in family education has been proven to reduce the level of domestic conflict and enhance the emotional well-being of family members.³⁸

(JSPM) 4, no. 2 (December 2023): 469–81, <https://doi.org/10.29103/jspm.v4i2.12956>.

38 Moch Bayu Bastian, Abu Yazid Adnan Quthny, and Nina Agus Hariati, “Konflik Rumah Tangga Terhadap Mental Anak Dalam Perspektif Psikoanalisis Dan Pandangan Islam Di Masyarakat Mojolegi: Konflik Rumah Tangga, Mental Anak, Psikoanalisis, Pandangan Islam,” *JURISY: Jurnal Ilmiah Syariah* 5, no. 1 (2025): 74–91.

b. Government

The government plays a strategic role as a policy-maker and provider of public services that support family stability. Through social policies such as free family counseling services, early detection programs for domestic violence, and national mental health campaigns, the government can create a comprehensive protection ecosystem. In addition, collaboration with educational institutions and community organizations can strengthen emotional and spiritual literacy among citizens, promoting healthier and more resilient families.

c. Psychologists and Counsellors

Psychologists and counselors act as the frontline professionals in helping individuals and families cope with psychological pressures and manage interpersonal conflicts. Through family therapy, emotional regulation training, and crisis interventions, they can restore harmony within families vulnerable to violence. Research by Simon et al. 2021 confirms that trauma-informed and empathy-based counseling effectively reduces aggressiveness and fosters emotional recovery in family relationships.³⁹

d. Local Communities

Local communities possess significant social capital in fostering emotional and moral support networks for their members. Activities such as family gatherings, communication workshops, and intergenerational dialogue forums provide safe spaces for mutual care and positive exchange to preserve household harmony. Research by Putnam (2020) on social capital underscores that strong community bonds enhance collective responsibility and reduce domestic violence rates.⁴⁰ Hence, local communities serve as social fortresses that uphold humanitarian values and strengthen solidarity.

Confronting the phenomenon of familicide is not merely the responsibility of a single institution but rather a shared duty among all components of society. This aligns with a

39 Anastasya Kusumaningtyas Simon, Wiwik Kusdaryani, and Farikha Wahyu Lestari, "Pengaruh Layanan Konseling Kelompok Terhadap Agresivitas Anak Kelas VIII Korban Broken Home di Smp Masehi 3 PSAK Semarang," *G-Couns: Jurnal Bimbingan dan Konseling* 6, no. 1 (December 2021): 69–73, <https://doi.org/10.31316/g.couns.v6i1.2185>.

40 Indrawati Indrawati and Sukma Paramastuti, "Intervensi Komunitas 'Rifka Annisa' Yogyakarta Pada Perempuan Korban Kekerasan Dalam Rumah Tangga," *INTELEKSIA: Jurnal Pengembangan Ilmu Dakwah* 1, no. 2 (January 2020): 187–211, <https://doi.org/10.55372/inteleksiajpid.v1i2.47>.

study by the World Health Organization (2022), which emphasizes that the integration of cross-sectoral policies across health, social, and educational domains is crucial in reducing the incidence of domestic violence.⁴¹ When religious institutions, government bodies, professional practitioners, and local communities move in harmony, collective efforts can not only prevent the recurrence of humanitarian tragedies within the family sphere but also safeguard the moral and spiritual continuity of the ummah. Through the reconstruction of *sakinah* (domestic tranquility) combined with comprehensive preventive strategies, an integrative solution may emerge to mitigate and resolve familicide, preserving peace, harmony, and the continuity of the family as the foundation of a resilient society.

CONCLUSION

The findings of this study indicate that familicide in Indonesia is a multidimensional phenomenon influenced not only by economic hardship but also by psychological stress, moral degradation, dysfunctional family relationships, and the impact of digital culture. Based on the analysis of 57 news reports over the past decade, most cases demonstrate a pattern of unresolved domestic conflict, weak emotional regulation, and the absence of effective social control within the family environment. These findings answer the research problem by confirming that familicide is not a single-cause event but the result of interconnected social, moral, and psychological factors that reflect a condition of moral anomie.

Furthermore, this study highlights that the weakening of value systems within families plays a central role in triggering extreme acts of violence. Therefore, preventive efforts should not be limited to economic interventions but must also address moral reinforcement, mental health awareness, and family relationship resilience. However, this study is limited by its reliance on secondary data from news reports and does not empirically assess the effectiveness of preventive interventions. Future research is recommended to involve field-based studies to validate these findings and to develop more context-sensitive prevention strategies.

41 World Health Organization, "Violence Prevention through Multisectoral Collaboration: An International Version of the Collaboration Multiplier Tool to Prevent Interpersonal Violence."

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