

The Principles of Peace in Islamic Family Management to Empower Teenagers Facing Divorce Effects

Mardzelah Makhsin, Nurulwahida Hj Azid Aziz, Rozalina Khalid,
Aizan Yaacob and Mohamad Fadhli Ilias
School of Education and Modern Languages, College of Arts and Sciences,
Universiti Utara Malaysia, Changlun, Malaysia

Abstract: Family is one aspect of the human life that is given much focus in the Islamic Statutes or Syaria'. It is seen as a platform for men and women to seek peace dan happiness of being together to produce offsprings as continuation of generation. Moral values in Al-Sulh education prioritize the principle of redha in seeking the mercy of Allah SWT. There are ten values basing the Al-Sulh education namely Salam, Syahadah, Seruan, Sumpah, Sufi, Syukur, Simak, Sabar, Syafaat dan Silaturahmi. These values are designed based on the methods of Al-Sulh practiced at the Department of Syaria' Judiciary in Malaysia. The implementation of Al-Sulh values has established the essence of peace towards solving disputes in the Islamic household. The instability in marriage institution of the Malay ethnic group has become an alarming and much debated issue. The high divorce rate among the Malay society is gradually increasing. Nevertheless, study on marriage and divorce is scarce. Therefore, this study aims to give focus especially on the Malay society in Malaysia. This study seeks to analyze the problems that arise in the marriage institution among the Malay society in Kedah, Kelantan, Sabah and Selangor and to identify the implications of divorce or family break-ups on Muslim teenagers in these four states. A survey was conducted where questionnaires were distributed to 120 Muslim teenagers ranging from ages 13-19 that are 30 Muslim teenagers from each state. The findings showed that family break-ups do leave a lot of negative implications in the teenager's self-development, psychological state and academic aspect.

Key words: Peace, family, teenager, self-development, academic

INTRODUCTION

Islam looks at the family institution as one agency which designs the society that is to be built. In Islam, responsibility as the head of the family responsibilities lie on the shoulder of the men. However, to ensure success and smooth sailing of that particular institution, both mother and father have to play their roles. A husband and a father's duty is to provide the basic necessities for his family such as food, lodging and clothings. The father is also responsible to provide academic education for the development of the minds and religious education to fulfill the physical and spiritual needs so that his family members do not waver from the Islamic teachings. The main responsibility of the wife and mother, on the other hand, is to ensure harmony and smoothness in the running of the family system. Those who are husband and wife and parents, should ensure that the family institution built is weaved with affection, love and respect (Bakar, 2012). The happiness of a family depends on the

peaceful ambience among the family members. Without it, disputes, fights and misunderstandings will happen.

When this happens, the family unit is exposed to potential disintegration which will lead to divorce or break-up. Therefore, establishing peace in the household is the main key where the responsibility of upholding it is not only limited to providing the basic necessities. In fact, most importantly there should be reciprocal love and care for spouse's feelings and emotional well-being. Hence, Islam has provided us with a complete set of rules and regulations which can be used from the stage when a person plans to marry up to the stage if there should be disputes that ends with a divorce. The inculcation of Al-Sulh values has developed the base for maintaining peace when solving disputes in the issues relating Muslim household. In the Islam perspectives, maintaining peace and tranquility is emphasized. Therefore, one who admits that one is a Muslim has to have a peaceful personality. In the Al-Sulh context, peace or reconciliation

refers to the discussion process that happens in a peaceful manner which involves the ten values namely Salam, Syahadah, Seruan, Sumpah, Sufi, Syukur, Simak, Sabar, Syafaat dan Silaturahmi. These values are molded based on Al-Sulh methods practiced at the department of Syariah Law in Malaysia which have to be enforced in the issues such as claims made after a divorce namely fasakh, mutaah, idah, hadanah, mahar and matrimonial property. Nevertheless, if both disputed parties do not understand or practice Al-Sulh methods there will be vengeance and distrust which will lead to bitter endings (Salleh, 2006).

The effect of divorce or family break ups gives great impact on social and emotional change. The theory by (Nasohah, 2002) posited that an individual will work towards increasing his/her social status in a social system such as the family circle. Members of a family develop insecure feelings or inferiority complex when they realize that other members in the family reject them or claim that they are useless. This happens because everyone wants to overcome their feelings of inferiority and feel that they are relevant. According to this theory, individuals who come from a broken family usually will feel inferior and fail to be outstanding in terms of social status. In the emotional aspect, Walker (1986) explained that symptoms displayed by family members, due to this problem are which that inhibit the emotional growth. Every member of a family has his/her own inner strength to overcome any inhibition of his/her emotional growth (Sobian, 2007).

This theory also exclaimed that sufficient pain is needed to ensure positive growth. Here, peace relates closely to inner strength and positive growth. However, emotional growth can also be disturbed when there is lack or absence of love in the family. Even young children crave for love and attention from their family. The absence of love is the cause for the children being stressed out and behaving aggressively such as flee from home, involved in drug abuse and various other crimes.

Problem statement: The issue of divorce among Muslims is categorized as at the critical level based on the state statistics for 2012 that is from the overall number of 148806 married couples, 29253 couples were divorced. This statistic gives a negative impact towards the nation development which emphasizes on family institution, especially the children. They are the one who will experience pressure or trauma due to the instability in the family relationship which leads to drug abuse and getting involved in social ills and criminal activities. Divorce also leaves a negative impact on the children and this study illuminates the effects of divorce towards the self-development of Muslim teenagers (Table 1).

Table 1: Statistics for matrimony, divorce and reconciliation according to states in 2012

States	Total		
	Matrimony	Divorce	Reconciliation
Johor	19793	3744	474
Kedah	13692	2856	447
Kelantan	17969	2630	154
Melaka	4692	972	163
N.Sembilan	5862	1321	199
Pahang	11445	2238	340
Perak	13061	1710	823
Perlis	2076	473	69
P.Pinang	4764	1069	192
Sabah	12711	1456	66
Sarawak	2310	623	70
Selangor	21563	6098	820
Terengganu	11711	2539	386
W.P. KL	6041	1400	155
W.P. Lanuan	486	124	9
W.P. Putrajaya	630		
Total	148806	29253	4367

MATERIALS AND METHODS

In analyzing the effect of divorce on Muslim teenagers, the researchers distributed a survey in four states namely Kedah, Kelantan, Sabah and Selangor, of which 30 sets of questionnaires for each state to make 120 responses. The samples were students who are the victims of broken marriages. Six schools were involved; one in Kedah (SMK Tajar), one in Sabah (SMK Taun Gusi 2), two in Kelantan (SMK Tengku Panglima Raja and SMK Ibrahim 2) and two in Selangor (SMK Taman Desa 1 and 2). Due to insufficient number of samples in one school, two schools had to be chosen for Kelantan and Selangor (Rahman *et al.*, 2006).

Overall, the total 50 male students who participated comprised of 13 students from Kedah, 12 from Kelantan, 11 from Sabah and 14 from Selangor. The 70 female students were 17 from Kedah, 18 from Kelantan, 19 from Sabah and 16 from selangor. About 21 form one students who participated were from Kedah 5, Kelantan 3, Sabah 6 and Selangor 7. Among the 30 Form Two students, 9 were from Kedah, 2 from Kelantan, 8 from Sabah and 11 from Selangor. For form three students, only 14 students responded where 5 were from Kedah and 5 from Kelantan, 4 from Sabah. There were no participants from Selangor. 30 Form Four students who participated were 9 from Kedah, 5 from Kelantan, 8 from Sabah and 8 from Selangor. Among the 14 Form Five students, 2 were from Kedah, 8 from Kelantan and 4 from Sabah. There were no participants from Selangor. Finally there were 7 students from Kelantan and 4 from Selangor which made up 11 form six students who participated in the study.

RESULTS AND DISCUSSION

From the findings, researchers have analysed the effect of divorce towards the self-development of Muslim teenagers in the aspects such as who teenagers prefer to live with after the separation their favourite place to hang out for leisure their favourite activities at night, smoking habits, clubbing habits, misdemeanor like stealing, their idol and five-times-a-day prayer practices (Table 2).

Based on the table above, students prefer to stay with their mother obtained the highest number 58 whereas the lowest is staying with their father 23. About 39 students prefer to stay with other people instead. In Kedah, 6 students prefer to stay with other people where 5 chose their grandparents and 1 chose their aunt and uncle.

In Kelantan, 10 chose to stay with other people that is 6 with their grandparents, 2 with their aunts and uncles and 2 chose to stay in the hostel and with the sibling respectively. Sabah recorded the highest number for students wanting to stay with other people where out of 16, 13 prefer to stay with their grandparents and 3 chose their aunts and uncles. Only 7 students in Selangor prefer to stay with other people; 3 chose to stay with grandparents, 2 with siblings and 2 with aunts and uncles. This result shows that divorce causes teenagers, besides being separated from their parents, to stay with other people (Table 3).

There are cases where students live with their siblings and away from their siblings. About 35 students from four states claimed that they are separated from their siblings as they were divided between their grandparents, aunts and uncles. Some were divided between their fathers and mothers and there is also a case where the victim is an only child. This clearly shows that not only the students, who are the victim of divorce, lose the paternal or maternal care and affection, they are also deprived of their sibling's love, affection and close relationship.

Based on the table above, beach is the most favourite place to hang out for leisure, during the weekends and school holidays according to 35 students of which 8 were from Kedah, 13 from Kelantan, 11 from Sabah and 3 from Selangor. Places like the library, beach, recreational park and working part-time give positive impact towards student's self-development but places like discos and cyber cafes do not. It is alarming that 4 students of which 2 were from Kelantan and 2 from Selangor chose disco as their favorite's hangout places. Cyber cafes can be a positive agent if students know how to use their time when they are there. In another case, in Kedah, 4 students of which 3 chose to spend time staying at home while 1

Table 2: Students who stay with mother/father/other people according to states

States live with	Kedah	Kelantan	Sabah	Selangor	Total
Mother	14	16	10	18	58
Father	10	4	4	5	23
Other people	6	10	16	7	39
Total	30	30	30	30	120

Table 3: Number of students who stay with siblings according to states

States live with siblings	Kedah	Kelantan	Sabah	Selangor	Total
Yes	18	26	21	20	85
No	12	4	9	10	35
Total	30	30	30	30	120

Table 4: Favourite places for leisure/weekends/school holidays

States/place	Kedah	Kelantan	Sabah	Selangor	Total
Library	7	5	2	5	19
Beach	8	13	11	3	35
Recreational park	12	9	3	13	37
Cyber cafe	6	4	3	11	24
Disco	-	2	-	2	4
Work part-time	2	9	8	10	29
Others	4	6	5	-	15
Total	39	48	32	44	163

Table 5: Favourite activities at night according to states

States/activities	Kedah	Kelantan	Sabah	Selangor	Total
Cyber Cafe	4	2	1	12	19
Disco	0	0	0	2	2
Play guitar	6	2	5	6	19
Working	2	0	1	6	9
Dating	2	0	0	3	5
Studying	11	25	20	9	65
Mosque/Discourses	1	14	8	1	24
Others	6	6	3	9	24
Total	32	49	38	48	167

often go fishing. In Kelantan, 5 students spend time at home and one prefers to be involved in sports. In Sabah, 5 students prefer to spend time staying at home. The researchers believe that places such as discos and cyber cafes should be monitored by law enforcers because these places promote negative influence to the teenagers (Table 4).

Based on the Table 5, studying is the most favourite activity at night with a total of 65. Students from Kelantan recorded the highest score that is 25, followed by Sabah 20, Kedah 11 and Selangor 9. It is disturbing to find that 19 students from Selangor chose cyber cafes as their favourite spots at night which is also recorded as the highest score. Selangor is also the only state that has 2 students choosing disco as their favourite place at night. As for dating, 5 students chose this activity, of which 3 were from Selangor and 2 from Kedah. These numbers are seen as small but these negative activities have to be restrained because cyber cafes, discos and dating are non-beneficial activities. For other activities, 6 students in Kedah chose to read novels, surf the internet through their handphones, singing, watching television, fishing and baby sit the sibling. In

Table 7: Students unwind at the pubs/karaoke outlets/discos

States PUB/DISCO	Kedah	Kelantan	Sabah	Selangor	Total
Yes	2	3	2	2	9
No	28	27	28	28	111
Total	30	30	30	30	120

Table 8: Students committing petty theft

States/petty theft	Kedah	Kelantan	Sabah	Selangor	Total
Yes	5	3	8	3	19
No	25	27	22	27	101
Total	30	30	30	30	120

Table 6: Students smoking according to states

States/smoking	Kedah	Kelantan	Sabah	Selangor	Total
Yes	3	4	11	7	25
No	27	26	19	23	95
Total	30	30	30	30	120

Kelantan, 6 students chose to help the mother in the kitchen, spending time with the family, listening to music and watching television. In Sabah, 3 chose to watch television and play computer games. About 9 students in Selangor chose to just hang out watch television, stay at home and collecting antiques as hobby. Hanging out doing nothing beneficial should be monitored and controlled.

Based on Table 6, 95 students do not smoke and only 25 students like smoking. The number of students who smoke is small but monitoring should still be done and action should be taken to decrease and eliminate the smoking habit. From the 25 students, Sabah recorded the highest number of smokers 11 followed by Selangor 7, Kelantan 4 and Kedah 3.

In Sabah, it was claimed that the students started smoking at the age of 11 and they can finish up to 10 cigarettes per day. In Selangor, the earliest age to smoke is 12 and they can finish up to 5 cigarettes a day whereas in Kelantan they also started at the age of 12 but distressingly they smoke from 3-20 sticks a day which is equivalent to a packet. In Kedah, students started to smoke at the age of 14 and they smoke between 1-2 sticks a day. The fact that students are involved in the smoking habit is due to lack of parental control and smoking is seen as an activity that gives comfort to the students.

Table 7 shows that Kelantan recorded the highest score for the choice of spending time at the pub, karaoke outlet and disco that is 3 students whereas the other 3 states recorded 2 students each. Looking at the overall total, only 9 students visit the discos and pubs but this number may increase if no action is taken by the law enforcers. Students who frequent these places might be influenced into drinking and drug abuse which will result in students losing control.

Table 8 shows that 101 students do not commit in petty theft but 19 students do. Sabah recorded the

Table 9: The person whom students see as their idol

States/idols	Kedah	Kelantan	Sabah	Selangor	Total
Mother	12	22	22	11	67
Father	6	3	6	6	21
Parents	1	3	2	4	10
Artist	9	1	0	7	17
Other people	2	1	0	2	5
Total	30	30	30	30	120

Table 10: Students completing the 5-times prayer daily

States/5-times prayer	Kedah	Kelantan	Sabah	Selangor	Total
Yes	8	17	2	13	40
No	10	0	5	2	17
Sometimes	12	13	23	15	63
Total	30	30	30	30	120

highest score with 8 students followed by Kedah 5 and 3 each from Kelantan and Selangor. Petty theft or stealing can be related to the present economic situation where the students involved have no or insufficient fund to buy the things that they need. Sometimes, students do steal out of hobby or being influenced by their friends. This situation should be restrained because if not, the potential of it to recur is likely to happen in the future.

Based on the Table 9, the person whom at present they see as their idol is mostly mother which scored 67 votes followed by father with 21 votes and parents 10 votes. This means that although divorce happens, students still look up to their parents as their idols. About 17 students chose artist as their idols. In another context, 5 students of which 2 from Kedah chose their grandparents as their idols and 1 from Kelantan chose the aunt while 2 from Selangor voted Tun Dr Mahathir as their idol.

Based on the Table 10, only 40 students admitted to complete the 5-times prayer daily. The highest number is the students who sometimes complete the 5-times prayer which is 63 students whereas 17 students admitted to not completing it. The issue of completing the 5-times prayer a day has to be given much attention because praying, for the Muslim is the pillar of Islam. Prayers can evade students or any Muslims from wrongdoings. The fact that only 40 students admitted to practice completing the 5-times prayer daily is saddening and a serious problem. Among the reasons given were there was insufficient time, no assistance from adults, not exposed to the practice, no adults to lead, lack of religious knowledge, forget, careless, laziness, busy with daily activities, tired, overslept and no opportunity. There are also students who admitted that they do not know how to do the prayers.

The findings showed that divorce or family break ups do give a big impact on teenager's self-development especially in the aspects such as with whom they want to live with after the separation, favourite places to hang out

for leisure, favourite activities at night, smoking habits, releasing stress at discos, petty theft, idols they look up to and completing the 5-times prayer daily. Children, specifically teenagers are the victims of family break ups and separation causes children to lose the love, care and attention that they need in order to have a balanced and stable self-development. Separation also causes teenagers to be apart from each other and it is even worse when teenagers have to stay with people other than their own parents. In some families, siblings are separated because they are divided between parents.

This causes them to lose contact and thus they become strangers when they actually meet. All these instances can cause teenagers of broken homes to feel lonely, depressed, undergo emotional instability which will result in negative development of personality and attitude in them. Lack of education, exposure and assistance in the religious teachings are among the negative implications due to and the cause of broken homes. As mentioned earlier, in Islam, prayers can avoid one from any wrongdoings and if children are not exposed to this practice they will be easily swayed into doing bad things. When they do not pray they do not believe that they are created by God and thus they are not afraid of God which is very dangerous. Divorce and separation cause children to be deprived of love and attention. A single parent will focus on making ends meet and as a result, children are left unmonitored. With the lack of religious education, attention and love, teenagers will easily lose their bearings. They will seek attention elsewhere and this will lead to running away from home followed by engaging in social ills. Some teenagers engaged themselves in social ills just to get their parent's attention. Lack of attention will also cause the teenagers to seek it from anyone and this is a terrifying situation for they will be involved in free sex which will lead to giving birth to baby born out of wedlock. Places such as discos, pubs and cyber cafes are dangerous places for teenagers from broken homes. Teachers and law enforcers play an important role towards helping the self-development of broken homes teenagers.

CONCLUSION

Based on the discussion, it can be concluded that divorce or broken homes can be caused by various

factors and the impact are usually negative especially to the victims. A divorce can be a positive thing when there is no love between the two partners or when only by separating can one party's sufferings be alleviated. As the words of Hadith by Ibnu Umar from The Prophet Muhammad SAW said, "The one thing that Allah hates but approves is Talaq (divorce)" (Words by Abu Daud dan Hakim). Therefore, spouses should try to avoid divorce and this can be done by learning the teachings of Islam and about marriage, changing the attitude to a better one, facing challenges calmly and improving communication between partners. These can help avoid divorce from happening and so that children will not become the victim. Parents have to work hard to build a family that is full of happiness and educate the family members towards becoming great humans.

ACKNOWLEDGMENTS

The research reported in this article is a part of Fundamental Research Grant Scheme FRGS (code: 12890) granted by Malaysian Ministry of Education (KPM).

REFERENCES

- Bakar, M.Z.A., 2012. [The issue of couples in family law of Islam in Malaysia]. Ph.D Thesis, Universiti Utara Malaysia, Changlun, Malaysia. (In Malay).
- Nasohah, Z., 2002. [Divorce Rights of Muslim Women]. Utusan Publications&Distributions Sdn Bhd, Kuala Lumpur, Malaysia, (In Malay).
- Rahman, H.A.B., S. Din, M.T. Dora, A. Safar and H.A. Kadir *et al.*, 2006. [Factors Contributing to the Family and Divorce: Case Study in Johor]. Universiti Teknologi Malaysia, Johor Bahru, Malaysia. (In Malay).
- Salleh, M.M.F., 2006. [The process of conflict resolution through negotiation perk]. Ph.D Thesis, Universiti Putra Malaysia, Seri Kembangan, Malaysia. (In Malay)
- Sobian, A., 2007. [Muslim Family, Parenting Skills and Challenges]. MPH Group Publishing Sdn Bhd, Petaling Jaya, Malaysia, (In Malay).
- Walker, L.J., 1986. Experiential and cognitive sources of moral development in adulthood. *Hum. Dev.*, 29: 113-124.