

CHANGES IN LIFESTYLE AMONG INTERMARRIAGE COUPLES
OR FAMILIES

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Academic project report submitted in partial fulfillment for degree of Bachelor of
DA'WAH AND ISLAMIC MANAGEMENT

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Kuala Lumpur


March 2004

AUTHOR DECLARATION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I hereby declare that the work in this thesis project is my own except for quotations and summaries which have been duly acknowledged.

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ACKNOWLEDGEMENTS

In the name of Allah the Merciful and the Beneficent.

Grateful praise is to Allah, at last this academic project on the title observing lifestyle changes among intermarried couples or families; it's procedure and practice has completed.

This writing, has arranged by writer as a part of condition required to complete for Bachelor Degree in Islamic Leadership and Management. During completing this writing writer also faced a few obstacles, however all this can be overcome with supported from every parties.

First of all, the writer would like to greet a deep appreciation to supervisor of this academic writing, Prof Datin Dr. Hj. Mizan Adiliah Binti Ahmad Ibrahim for her contribution in term of time, ideas, guidance and instructions since beginning till end of this writing.

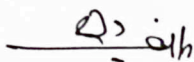
Sincere thanks to Rector, rector's assistants and staffs with opportunity given to writer for studying in Kuim. Also to the Dean of faculty, Prof Dr. Mohamed Asin Dollah and lectures for their help and guidance in making this writing easily.

Sincere thanks to state agencies such as *PERKIM*, *MAIK* and others Islamic bodies for their time spent to writer in gathering a very useful information's. As well as, to a mix-married couples who are attended by giving a good response and honest answered through questionnaire.

Despite those above, special thank to my parents, Hj. Muhammad bin Abu Bakar, Hj. Mai Salamah binti Ahmad and family, as well as colleagues for their supports and cooperation's which giving writer inspiration and spirit to achieve the goal.

Finally writer would like to great, *jazakumullahu khairan kathira* to those who are involved, direct on indirect during preparing this academic writing, may Allah bless us.

Researcher



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ABSTRAK

Projek ilmiah ini mengkaji “Perubahan Gaya Hidup Di Kalangan Pasangan atau Keluarga Kahwin Campur” dalam masyarakat Islam. Tujuan kajian ini, ialah membincangkan tentang perubahan-perubahan yang berlaku kepada pasangan atau keluarga kahwin campur. Perubahan yang dimaksudkan di sini mengenai perubahan-perubahan dari segi amalan agama, budaya dan sosial yang sering terjadi kepada pasangan ini. Kajian ini menggunakan kaedah kajian kes untuk pengumpulan data dibuat melalui soalselidik ke atas pasangan kahwin campur di daerah Tumpat, Kelantan. Hasil kajian ini menunjukkan bahawa setiap pasangan kahwin campur menghadapi masalah penyesuaian diri dan juga mengalami perubahan gaya hidup pada peringkat awal perkahwinan sahaja.

ABSTRACT

This is a case study about the “Changes in Lifestyle among Intermarriage Couple or Families” in Muslim community. The purpose of this study is to discuss the changing of lifestyle that occurs in intermarriage couple or family affairs. The changes are referring to the changes of religious practice, culture and social faced by the couples. The data is collected through conducted related questionnaire in district of Tumpat, Kelantan. As the result of this study, it showed that every intermarriage couple facing integration problem and they usually experience the changing of lifestyle only at the early of marriage.

ملخص البحث

وهذا البحث يتكلم عن "تغير الثقافة الحياة في قضية الزواج الشعبي" في مجتمع الإسلام الحاضر . والهدف من هذا البحث هو ليقشير ويبحث عن تغير الثقافة الحياة إلى الزوجين الشعبيين ونتائجها و آثار الزواج في حياتهم وخصوصا من الناحية العادة والدين والعرف. فاستعمل الباحث طريقة ميدانية وطريقة مكتبية في كتابة بحثه بجمع المعلومات المتعلقة بها واستعداد الأسئلة في نطاق البحث المقابلة إلى الزوجين الشعبيين ومن خلال هذه المناهج نستطيع أن نعرف مشكلات والتغيرات التي توجد في حياتهم خصوصا في ولاية تومفت، كلنتان. ومن النتيجة التي وجدناها أن الزوجين الشعبيين يستدل أنهم يتألم في المشاكل والمسائل ليناسب حياتهم في البيئة الجديدة وهذه غالبا يوقع في مرحلة الأول نكاحهم.

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TRANSLITERATION

ARABIC WORDS TRANSLITERATION SYSTEM

1) ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فار	fa'r
ب	b	برد	burd
ت	t	تل	tall
ث	th	ثوب	thawb
ج	j	جدار	jidr
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	shab
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	tazij
ظ	z	ظالم	zalim
ع	-	عقل	aql
غ	gh	غلام	ghulam
ف	f	فيل	fil

ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لب	lubb
م	m	مال	mal
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yamm

ABBREVIATIONS

%	Percentage
AS	alayh al-salam
DBP	Dewan Bahasa dan Pustaka
Def	definition
Dr.	Doctor
ed.	Edition
Hj.	Haji
Hjh.	Hajjah
JAIS	Jabatan Agama Islam Selangor
MAIK	Majlis Agama Islam Kelantan
n.a.	no author
n.d.	no date/no year
n.pl.	no place
p.	Page
PERKIM	Pertubuhan Kebajikan Islam Malaysia
pp.	Pages
Prof.	Professor
RA	radiyi Allah anhu / anha / anhum
SAW	salla Allah alayh wa sallam
SWT	subhanahu wa ta'ala
Trans.	translator/translated by
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaysia

CHAPTER 1

INTRODUCTION

1.1 Background

Islam never denies the rights of intermarriage instead it is encouraged because it enable all humans of multi races to have relationship and brotherhood among themselves. Wasn't the reasons why humans was created as multi races is so that that they would know each other? Hence, the intermarriage was a tie between a man and a woman of different religion, races or descent. For example, Muslim's man married a non-Muslim women or Muslim's woman married a non-Muslim man (*Law of Muslim's women marrying Christian's man, 2003*). Intermarriage also differentiates their previous lifestyle before they were married. Actually, the intermarriage in our country has been considered as normal where the differences of descent and races is no longer a big issue for any intermarried couples, in fact based on this anvil, many more non-Muslim had embraced Islam and married the Muslims.¹

The theologians agreed on the idea of the necessity of Muslim's man to marry the women of the scriptures (Jewish or Christians). This is based on the words of Allah in surah (Al-Maidah: 5: 5).

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ
 وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ
 الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ
 مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ
 وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

¹ Kahwin Campur Dengan Non-Muslim

<<http://www.geocities.com/colleagepark/campus/8690/person5036.htm>

“ Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the people of the book”.

Explanation from the meaning above; it is a must to marry a woman of Jewish or Christians only. While the women of other religions such as Buddha, Hindu, Shinto and other are forbidden. This is based on the words of Allah in surah (*al-Baqarah: 2: 221:*)

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ
وَلَوْ أَغَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ
مِّنْ مُّشْرِكٍ وَلَوْ أَغَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى
الْجَنَّةِ وَالْمَعْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“And you must not marry an infidel polytheist woman before they faithfully embraced Islam and truly a slave-woman is better than an infidel polytheist woman”.

The occurrence of intermarriage in our country is because of love and religion. What is caused by love is a non-Muslim woman in loves with a Muslim man and to intimate their relationship, hence a marriage is the solution. Where as what was caused by religion is someone who embraced Islam (proselyte) no matter man or woman who had not yet married, if he or she wishes to marry with a Muslim, thereby must also based on the Law of Islam. This is also the reason why many non-Muslim had embrace Islam because they wished to marry their partner who is already a Muslim (*Swee Lan, 2003*). This is where their life style changes starts as intermarried family.

According to her again, intermarriage can also become an effort of effective religious proselytizing, provided it must be done with the purpose of religion and not be caused by love or lust. Those who intermarried because of love or lust don't usually lasted especially when religion was not made as the basis of their household. An inter marriage can become a channel to expand and spread Islam to the whole world. But at the same time it can also affects the image and the purity of Islam if the intermarriage ends up with

apostate. So, for those who embrace Islam based on love must strengthen his or her knowledge and Islamic faith so that the pure reason will benefit the efforts to prestige as well as longevity of Islam as the most complete and perfect lifestyle.²

On that moment, members of Islam must accept the fact of intermarriage by properly helping out the couples whose wishes to intermarry. This is particularly for proselytes, we can consider them as newborn and needed orderly guarding and it depends on his or her partner and the members of Islam to design him or her either to become a Jewish, Nazarene or a genuine congregation.

In other context, Dr. Abdul Hayei Bin Abdul Sukor, interviews on Law of Muslim woman marrying Christian's man, as a Muslim woman, it is forbidden to be a wife of a non-Muslim man, even though he is a Christian because it is vacillated that later on the man would persuade her to convert her religion or apostate. Hereby, I am able to link the lifestyle changes from the man until his lifestyle changed from a Muslim into apostate. Yet it is different for a Muslim's husband who managed to attract a non-Muslim woman on studying Islam.³ Reference for marriages of different religions, in Allah's saying which means: and you must not marry an infidel polytheist woman before they faithfully embraced Islam and truly a slave-woman is better than an infidel polytheist woman (*al-baqarah: 221*). Islam disallowed marriages between a Muslim's men with an infidel polytheist woman (cherishes idols) because the differences of belief between this couples is afar. They have different opinions on the Judgment Day, heaven and hell, sins and rewards, thus it is difficult to find peace between them but actually the marriage is an effort to find peaceful and to acknowledge each lifestyle. Islam also forbids the women to marry the non-Muslim men, as what was mentioned previously because Islam do not open ways to the infidels to take charge on Muslims. If the way is opened to let the non-Muslim in command on Muslims, although Allah sayings (*an-Nisa': 4: 141*)

² Swee Lan 2003. "Kahwin Campur Antara Cinta dan Agama".

³ Dr. Abdul Hayei Bin Abdul Sukor (Akademik Pengajian Islam), 2003. "Hukum Wanita Islam Berkahwin Lelaki Kristian".

الَّذِينَ يَتَّبِعُونَ بِكُمُ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ
وَأِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِّنَ
الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ
عَلَى الْمُؤْمِنِينَ سَبِيلًا

“and Allah will never open ways to the infidels to destroy the believers”.

According to Dr. Abdul Hayei again, marriages between a Muslim man and woman of the scriptures is allowed in Islam. This is concordant with Islam’s specific perception towards:

1. The people of the scriptures were originally stick on the Book given by Allah. Thus, there are many similarities between Islam and they were as if believing in the existence of Allah, believe in the prophets generally (that is by admitting that messenger is sent by God to all humans even though they denied the prophet’s leader, Muhammad S.A.W).
2. A woman of scripture will see the beauty of Islam when she is lives in the care of her husband that really hold on to Islam’s teachings. It is hoped that she would be a faithful follower.

The wisdom of why Muslim men are encouraged to marry a Jewish or Nazarene’s women but not the other way around, according to Dr. Abdul Hayei, is because a Muslim man is faithful to the entire prophet and believes in simple principles that they brought. The wife’s faith that has not yet an Islam is not to be worried. Instead the man of the scripture does not recognize the religion and the prophet, which is believed that his wife is Muslim. Some writer thinks that Jewish women nowadays should not be chose as wife by Muslim’s men because of their arrogance and inhumanity. The factor itself is enough to proof that there are no loyal assures to the Islamic family if they were married.

In the deeds of Muhammad, leader of the prophets which means that: 'Choose a woman of religious, for you will lose out if you did not choose her'. The deed clearly mentions that a religious woman is better than a Jewish or Nazarene's woman.

The theologians also see the marriages from the aspect of *al-Qawamah* (husband's domination in the house). Islam should ensure men to marry a woman of the scriptures if they had the strength in determining the children's education in the family and have the rights to make decisions for them. If the husband failed to control the household and making decisions, hence in order to ensure the safety of children's and coming offspring belief are intact, their marriage should be forbidden⁴.

Hence what must be considered more by these intermarriage couples is the effects that came out after the marriage. And the awareness of both parents on the children's lifestyle and their futures later on. Thereby for each intermarriage couples, they must know in details on household, beliefs related matters and able to understand each lifestyles as well as adaptations with their spouse. Only then can they produce a blissful family and virtuous children.

1.2 Problem Statement

Problem statements in these couples are the differences of opinion in community, between acceptances and denying based on each reasons. Besides that, problem statements were also to observe the intermarriage couples from the aspect of lifestyle changes after being married. And how far does the marriage outlast in the community nowadays.

Problematic regarding their children education, how good does the education taught by the parent's covers the worlds and the hereafter and how far is their knowledge on the belief's related chapters. That is the important matters, which need to be stressed.

⁴) Muhmud Syalt, *al-Fatawa*, n.d. Page: 279-280.

Furthermore, some of the couples who embraced Islam nowadays ignores the needs of praying and compulsory principles although these is what really need to be taught to the next offspring and generations after they are bound on marriage.

1.3 Aim of the Research

The writer aims on the lifestyle changes that will be gone through by them after embracing Islam and married the Malay's Muslims and how far does the couples manage to last in the household life, children education in religion as well as community's perceptions towards the intermarriage couples from the aspect of religion and their life after embracing Islam.

1.4 Objectives

The research objectives are to:

- Acknowledge the factors that cause the lifestyle changes in intermarriage couples in Muslim's communities.
- Acknowledge the factors that contribute in the occurrence of intermarriage in community nowadays.
- Identify the problems regarding lifestyle changes among the intermarriage couples.

1.5 Questions of the Research

1. What factors that causes the intermarriage couples lifestyle changes?
2. What factors that contributes in the occurrence of intermarriage in community nowadays?

3. What is the problem regarding lifestyle changes among the intermarriage couples?

1.6 Importance of the Research

This research is conducted to acknowledge how far does the intermarriage couples lifestyle changes among Muslim's community nowadays. Besides that, it is also to acknowledge the household problems resulted from their lifestyle changes and the acceptance of community towards these couples.

Moreover, the research will open the minds of certain authority to see and value all the problems that would come out from this intermarriage, either in the aspect of religion, household life and family.

1.7 The Definition Concept and Operational

The meaning of changes referring to "*kamus dewan*" (third edition 2000) is to change, to shift, exchanged.

The words of marry is referred to Arabian clause and that is clause (نكاح) or (نكح) which means to have a husband or to have a wife.

Marry according to "*kamus dewan*" (third edition 2000) is termed as the legal word between a man and a wife on becoming husband and wife. Where as to marry means to have a wife (husband) or husband (wife) or he wishes for his own choice woman. Where as the word 'inter' can be define as mixed materials or mixed situations or act or mixing with other people.

Intermarry means a marriage of 2 persons crossed over the differences of races or religions.

Guided by the definitions and meanings of both words above, thereby intermarriage can be defined as a marriage between a man and a woman of different beliefs, original races and citizenships.⁵ For instance marriages between a Malaysian Muslim man with a woman of different race such as Chinese, Indians, Japanese, Caucasians and others.

⁵ Ahmad Adzhar Bashir, 1981. *Kahwin Campur. Adopsi Dan Wasiat Menurut Islam*. Penertbitan al-Maarif Bandung P.31

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

Razali bin Mishan (1992), from the faculty of Islamic Law Studies in University Malaya, has made a research on the intermarriage couples in the district of Kuala Langat, Selangor. The debate that was forwarded is 'the Intermarriages in the miscellaneous community in Malaysia'. He managed to collect 20 respondents that were composed of non-Muslim who married the Malays after embracing Islam. However, 5 of the respondent are Malays who married the non-Muslims. All of them are his resident's local citizens and their marriages were registered in the District Islam's Office.

Based on his study, from the aspect of status or living's standard, it was found that most of the respondent are from the middle social economy family and on a few of them are from lower social economy family. All this is according to his study which is based on their occupations and income. According to him again, the middle stages family usually worked as teachers, entrepreneurs and office clerk. There were a respondent who works as a doctor in a private clinic. Where as, the lower stage respondents worked in factories as productions operator and peddler or they work on their own.

Another one research from Zaimah binti Mahmud (1997), from the Studies of Islamic Law also a student in UM, has forwarded a debate titled "Advantages and Disadvantages of intermarriage in the Muslim's community'. She also had a case study in her resident in Terengganu. Based on the research, she connected several things that is related with intermarriage in Islam's perspective, factors that contributes to the occurrence of intermarriage and intermarriage from the facet of social that is related with food, drinks, customs, religion and many more. She also made some samples on several intermarriage couples in his research location.

From that research, thus the writer is able to focus on factors that contributes on the occurrence of intermarriage, was it caused by the partner, foster family, love, attraction of Islam that can makes them happy and follow their spouse.

According to scientific project made by Norulhuda Bt Ahmad from the Faculty of Islamic Law of Islam's Academic of University Malaya in 1990, that debates on intermarriage and the effects on Islam's community in a research conducted in Federal district where her thesis connected the un-intact discipline of intermarriage children. Some of the factors that was linked:

a. Lifestyle

Based on the research, she mentioned that the impure child's background are commonly comes from highly educated family, usually oversea graduated either the couples were compose of Indian, Chinese, Caucasian and others. Usually they chose western lifestyle. They may still like prawn paste, '*budu*', or '*tempoyak*' but the Islam's lifestyle during these days has been affected. They rear dogs, celebrate Christmas besides other celebrations such as '*Hari Raya Puasa*' and others. They also drank alcohol in their own residents and possessed bar, specific place to have the drinks.

b. Thinking

In the aspect of mentality, she mentioned that these groups are liberal minded. They mind are modern even though in the matters related to religion. They wanted something more practical and seek for solution or settlement. Implication from these minded causes them to be negligent in the aspect of religion. For example, if the mother was a foreigner, thus the man does not effort to teach and guide the wife on her newly embrace religion, Islam. Where as the wife does not effort herself to learn her newly embrace religion finally, they ignore the religion's issues and go on with their life guided by something that is more practical and the children are without the basis of religion.

c. The attitude of 'taking for granted' towards Islam

What was said by the attitude of taking for granted is that this attitude is causing their children to look down upon religion and rights issue related to them. The effects are the children who dare to dalliance their own religion. Not just that, in fact some of them clearly admitting that they are Nazarene or Christians.

This 'take for granted' attitude is sprouted from toleration, and from tolerates thereby becomes careless and neglectful. To overcome the problems, they usually found a middle way or solutions and the choice that fulfils the requirement is the western life. This is the solution that was the biggest sacrifice that they did and that is gambling their children's future journey.

2.2 The Definition of Marriage Concept

A marriage is defined as a bind of manifesto and esoteric between a man and a woman, meant to last forever. They were destined to complete each other's needs of body and soul, a blessed union and pure hearts and sincerity as determined by faith, liturgy and morals.⁶

According to the term, wedding means a gathering and intercourse. And according to Islamic law, it means a contracts that legitimates intercourse with the propose of wedding, marriage and others. The wedding also covers the meaning of close relationship, rightful boundary and obligations with the bond of assisting between a man and a woman of consanguinity.⁷

⁶ Mustaffa Hj. Daud, 1995. *Perkahwinan Menurut Islam*. Published by Utusan Publications and Distributors Sdn. Bhd. Kuala Lumpur. Pg 1

⁷ Hj. Mohd Sanusi Bin Hj. Mahmood, 1st printed 1978. *Undang-undang Keluarga Dalam Islam*. Syarikat Dian Sdn. Bhd. Kelantan. Pg 7.

By religion, it means a contract or a tie. In Islam's teaching, it means a sacred agreement between a man a woman to build a household in the name of husband and wife, with liturgy definitive.⁸

In some other context, a marriage or wedding is an important and necessitate quest, mostly discussed by philosophers and knowledgeable people, from dark ages until now. Even in the future, people will keep talking and discussing on this issue because the marriage is a matter that completes life relationship and household for community. If the marriage issue works fine and in accordance as what has been determined by Allah the Almighty, thereby, relations in community, in general would also works proper and accordingly.

2.3 Marriage on philosophers view

2.3.1 Solon's perception

He was a Greek's great philosopher and he described that marriage is an institution, which preserve human generations. And that particular generation is responsible to perpetuate their grandparents' name. Later, he explains that if animals do it, so why not humans? Marriage on his perception is a gate towards peaceful, military and parts of someone's life. He continues saying that if humans have multiples' nature's instinct. Some of them are desires, and it can be divided into several parts, and the most important is sex. Every human, male or female has it. This instinct should be filled and benefited by humans. It must be channeled on the right track, and according to him, the right track is through marriage. The function of sex in marriage does not only fulfill the body's need, but also the souls, and that is satisfaction and blissful.

⁸ Drs. Miftah Faridl, 1996. *Keluarga Bahagia Peraturan Nikah dan Pembinaan Keluarga*. Al Ba Publishing And Distributors Selangor Darul Ehsan. Pg 1

2.3.2 *Thales' perception*

He was a Greek's famous philosopher who lives in city of Mithita. He has different perception compares to Solons'. He was against marriage (anti-wed) and never gets married even as he gets old. According to him, marriage is love. The off springs are love so does living as family. He knew that love is the crown of life, and that is why he was not married because he could not separate with his love.

2.4 Order of marriage

Genuinely, with each one's position earning multiple abilities and weakness, thus suits with the propose of marriage, being something honored and noble infect it is part of service to God. Hence, the marriage status can be classified into:

2.4.1 Compulsory

Means an order to accomplish and it is a sin if not to be done, and that is for someone who happens to have a suitable candidate as husband or wife. Provided he/she is able to afford a living, maintenance and conjugal right, as well as afraid of being involved in illicit intercourse if they are not married. Rewards are given if he is to get married and sinful if he is not to get married, that is for those who wish to marry and earn enough budgets, as well as afraid of temptations to evil if he/she is not yet married.⁹

2.4.2 Circumcision

Means there will be rewarded if they are married and not sinful if they are not to get married, that is for those who wishes to marry and have enough budget. They are recommend to get married even though it is not sinful if it is not to be done, and that is for

⁹) Hj. Mohd Sanusi Bin Hj. Mahmood, Cetakan Pertama 1978. Undang-undang Keluarga Dalam Islam. M/s 14.

those who has had the suitable candidates and willing to afford the cost of maintenance and conjugal rights but they are not sinful if they are not to get married.¹⁰

2.4.3 Detestable

They are recommend to abandon it but not considered to be sinful if it is done as for someone who do not wish to marry at all and do not believe in himself in accomplishing the marriage definitive as he would not commit fornication even though he is not yet married (*Keluarga Bahagia Peraturan Nikah Dan Pembinaan Keluarga, 1996*).

2.4.4 Probable

In Muslim law, no rewards given to someone who marries and he is not sinful if he is not married, and this is the original order of marriage. (*Keluarga Bahagia Peraturan Nikah Dan Pembinaan Keluarga, 1996*).

2.4.5 Forbidden

It is sinful if he is married and he will be rewarded if he is not to marry, which is for the people who is convinced that he will act tyrannically on woman who he married or he wished to hurt. (*Undang-undang Keluarga Dalam Islam, 1978*). He is ordered to abandon it and would be sinful if he did it that is for those who had wicked desire in having to get married as it means to hurt his wife or his family.

2.5 Purpose of marriage

As the most holy institution in human's life, marriage has an aim or holy reason as well as purity, then only can it can be bless by God. From vary words and deeds, the purpose of marriage can be concluding as:

¹⁰) Drs. Miftah Faridl, 1996. *Keluarga Bahagia Peraturan Nikah Dan Pembinaan Keluarga*. M/s 4-5.

2.5.1 *Mardhatillah* (to seek clearances from God)

A wedding is a regulation determined by Allah SWT on humans. Altogether it was part of faith that would earn big rewards as if he built mosque.

As the word of Allah SWT: (*al-An' am: 6:162*).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“ Say it, truly that my pray, my religious duties, my life, and my death is only for Allah, the God of entire universe”.

2.5.2 *Mawaddah warrahmah* (ties of love), *sakinah* (peaceful hearts)

Nobody can deny that peaceful soul and hearts as well as its steadiness can be achieved through marriage. Where household is built on the basis of love, respectful and others. Through this way, all needs that one would require can be accomplish. The completion is through the achieve ness of peaceful souls and a steady heart. Allah SWT has described this matter in this following sentence: (*ar-Rum: 21*)

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

“Half of God’s greatness signs is that God has created wives for you so that you would fell calm when you’re with her. And grateful and loves was made for both for of you.”

2.5.3 Continuous of Human Generations

A household is a source of continuity for human's generations. There are none other institution that can replace the family institution in continuing the human's generations. It has been proven ever since Adam a.s until today. It means human's generation will one day be extinct from earth if there were no family's institution that is going to continue it. That matter has been described and as the word of Allah S.W.T: (*an-Nisa: 4:1*).

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً.

"To all humans, you shall devotes to your God that has created you from oneself (Adam), then, his wife, (Eve) was created from him, and from them came men and women."

تروجوا الودود الولود فإني مكائر بكم الأنبياء يوم القيامة....

"Marry the loving women (who loves) and have many descendants, hence truly with your enormous, shall I be proud towards the other messenger on the Day of Judgment". (Riwayat Ahamad dan Ibnu Hibban)

2.5.4 Expanding and Establishing Friendly Relations

Establishing friendly relations commanding the unity among humans are encouraged by Islam. A marriage is the best way to establish the friendly relations and expanding the brotherhood in community. Where marriage is between a man and a woman give rise to implications, thereby it also helps to firm the connection of men's family circles. (*Al-Hujurat: 49:13*).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“Humans, truly we have created you from a man and a woman and made you know each other. The holiest people among you in the sight of God are the most devoted amongst you. Truly Allah is the Al Knowing and the Al Identifying”.

2.5.5 Channeling Sex Instinct

Sex instinct is the main character in humans. It requires the right channeling. Wrong channeling can contribute to increase of worst effect on himself, family and to human’s community itself. Humans would suffer various diseases such as syphilis, AIDS and others. In family aspect, illegitimate child can destruct human generation and create havoc. Those who were left by parents were born due to misuse of sex. As the words of Allah that sounds:

نساؤكم حرث لكم فأتوا حرثكم أنى شئتم

“Your wives are as your forms. Hence treats them as your wish”.

Besides that, human creation is the perfect creations by Allah S.W.T. perfection of creation is conserve as long as man and woman linkage is bind through marriages. This is the only tie that differentiates between humans and animals. Animals do not need marriages because it was not given duties and responsibilities as the God’s caliph and to service to God. Humans require perfect educations so that they can accomplish their functions as God’s caliph. The educations can only be completed through the family institution, thereby a marriage is necessary.

Without marriages, human will sprawls in the valley of despise where they will commit fornication, as they were animals. Illicit intercourse automatically lowers the human’s status into animals. The act will not guarantee the purity of descendants because the child’s origin cannot be assured if the illicit intercourse happens wantonly.

2.5.6 Preaching

Because preaching is every Muslim's individual's responsibility and to gain an important position is Islamic teachings, hence every Muslims must be diligent in each steps, including the marriage matters, which has an important preaching aspect. And that is, a marriage must be programmed to spread Islam or to initiate the development and Islamic experiences for personnel selves, families or communities. If we take a look and the prophet's marriage, hence will shall gain an effect that one his mission of marriage is a mission of preaching and spreading Islam. (*Keluarga Bahagia Peraturan Nikah dan Pembinaan Keluarga*, 1996).

2.6 Inter-marriage Concept

2.6.1 Introduction

In this writing, the writer is more focused on intermarriage among Muslims, but in different state of ethnics, descendants, customs and cultures. For instance, marriage between Malay's Muslim and Chinese Muslim, Malay's Muslim and Indian Muslim and others.

The focusing such as this was meant to give a clear description on the developing of intermarriage practice among the Muslims, and also to know how far the acceptance of intermarriage among them is. In addition, we can also identify the factors of occurrence and the acceptance among Muslims towards the couples for nowadays. But the problem that keep occurs on some of these couples is only separated by the difference of ethnics, descendants, customs and cultures.

This sort of things are what the writer thinks that should be emphasize and taken into consideration. The question is that why there are still some acceptance problems and how far the changes of their lifestyle in does Islam manages to achieve the states of genuine

Muslim, even though the awareness and understandings on Islam is increasing among the Muslim's souls nowadays.

Furthermore, Islam as a universal religion looks upon human, as mankind's unitary. Between individual between individual or between a nation and other nations has the status as human. The only measure of human status in the sight of Allah S.W.T is the strength of his faith, his devotions and his obedience on accomplishing God's command. As the words of Allah S.W.T sounds: (*al-Hujurat: 49: 13*).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“ We have created humans: man and woman, and made you become nations and ethnics so you would get acquaintance ”.

Based on Islam's perception on human, thus it is understand that in the concept of marriage, Islam does not questions the differences of descendants, nations even citizens status. The only quest is from the angle of religion. In this matter, Islam must be exalting more than material wealth. Especially in marriage bond, which is the basic of household development, family and community, factors of believing in religion must be taken into considerations.

On the basis, Islam is not against intermarriage, in fact encourages it. Especially, if the marriage able to give positive effect results on family development and generations. Yet, Islam stressed more on marriages among Muslim.

2.6.2 Islam forbid Muslim's men to marry infidel women

Islam's Law divides all the belief in the world into 2 parts. The first one is the vision's religion and secondly is the in-vision's religion. Samawi's religion (the skies religion, propktis religion) is originated from God's vision to the prophet and spreads to all humans. Some of the vision's religion that still exist until now are Islam, Jewish and Nazarene or Christian.

The non-samawi's religion is originated from humans without signs from Allah the Almighty and without scriptures that originates from God's vision. These religions did not possess the prophets and scriptures. For example: Persian or Zoroastrian's religion, *Watsani*, *Shabi'ah* and nowadays religions are such as Hindu's, Buddha, Shinto and others.

In the al-Quran, there are forbidden for Muslim's men to marry the infidel women, as the words from Allah in chapter (*Al-Baqarah: 2:221*).

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ
وَلَوْ أَغَبَبَتْكُمْ

"Wed not idolatresses till they believe; for lo! A believing bondwomen is better than an idolatress though she please you; and give not your daughters in marriage to idolatress till they believe".

Allah the Almighty says: (*Al-Mumtahanah: 60:10*).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ اللَّهُ
أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأ
هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ

“O ye who believe! When there come to you believing women refugees, examine (and test) them: god knows best as to their Faith: if ye ascertain that they are believers, them not back to the Unbelievers. They are not lawful (wives) for the unbelievers, nor are the (unbelievers) lawful (husbands) for them”.

The meaning of infidel woman that was forbidden for Muslim’s men is widen until it covers the categories of women who believes in many gods (polytheist), women who believes the existence of other god rather than just the Almighty Allah or those who believes in no god exist (atheist) as well as not admitting the existence of Allah’s scriptures and the Judgment Day.

Islam forbids the marriage between Muslim’s men and infidel women for many reasons, such as to ensure the religion’s safety and purity, the faith for the husband and children. It is more clearly when the children’s religion education is stressed because most of them are to be taught by the mothers. We can imagine how hard was it to inculcate views of Islam’s education to the children who’s the farther were Muslim where as the mother were Buddha, Christian and others, which has no single idea on Islam (*Norulhuda bt Ahmad, thesis 1990*).

As the words of Allah S.W.T sounds :(*Al-Nisa: 4:141*)

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

“And never will God grant to the unbelievers a way (to triumphs) over the believers”.

2.6.3 Islam's permission on marriages between Muslim's men and women of the Book

Jewish's, Nazarene's and Islam's religion, all three were the religion from the skies, where each of it's journey of history are close-related. Based on Islam's chronology and that is the ended-religion by the people of the skies.

The question that always came up about these people of the Book is the born of the group's member, who exactly are these people? According to Islam's perspective, people of the Book is actually group of faithful members of the skies religion, which is the Jewish who creeds with the *Taurat* Book and the Nazarenes who creeds with the original *Injil* Book.¹¹ They have faith towards Allah, the prophet as well as the Judgment Day, in fact they were also given rewards and sinful¹² from their practical.

The righteous theologians agreed that marriage between Muslim's men and women of the Book is a must.¹³ However, one of the Muslim great leaders, Syafie has conditioned that if both of the woman's parents worship idols or they are the Persian or Zoroastrian's religion, hence it is forbidden to marry the women. The reason is that they are not considered as pure people of the Book because of they were born from the people who are forbidden to marry with (*Al-Zuhaili, Wahbah, 1985*). Where as based on *fiqhiyah* method:

إذا اجتمع الحلال والحرام غلب الحرام

“When the legitimates met the forbidden, hence the forbidden overcame the legitimates”. (*Al Sayuti al-Imam Jalal al-Din Abd Rahman al Sayuti, 1983*).

¹¹) al-Zuhaili, wahbah (Dr), 1985. *Al-fiqh al-Islami wa Adillatuhu*, juz 9,cet. 2 Damsyik Dar al-Fikir m/s:153.

¹²) Ahmah al-Hasra (Dr), 1986. *al-Nikah wa-Qadhaya al-Muta'alliqah Bihi*,Beirut: Dar Ibn Zaidun m/s:425.

¹³) Abdul Aziz Amir (Dr), 1984, *Al-Ahwal al-Sykhsiyyah fi al-Syariah al-Islamiyyah, Fuqaha wa Qadha, al Ziwaj*. (t.tp):Dar al-fikr al-Arabi, apge 76.

There were also dictums from the Koran related on the necessity of marrying the women of the Book. As the words of Allah the Almighty: (*Al-Maidah: 5:5*)

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ
وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

“This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among people of the Book, revealed before your time”.

(*Al-Baqarah: 2:62*)

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Those who believe (in the Qur’an), and those who follow the Jewish (scriptures), and the Christians and the Sabians, any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve”.

(*Al-Imran: 3:199*)

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ
إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“And there are, certainly, among the people of the Book, those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God; they will not sell the Signs of God for a

miserable gain! For them is reward with their Lord and God is swift in account”.

Observation from the history aspect shows that the prophet himself became a model in this matter. He once married a Jewish woman, Nadhir descendant of Harun, the prophet, relative to Musa the prophet called Shafīyyah daughter of Huyayi son of *Akhtab*. So as the prophet’s comrades such as master Othman who married a Nazarene’s woman named Naailah daughter of *al-Farasifah al-Kubiyah*. Where as Huzafah r.a married a Jewish woman of Madaain’s descendant.¹⁴

It is important to stress that the wives from the people of the Book has the same rights as the wives who are Muslims either from the aspect of basic necessities of life, turn and others except in the rights of inherited property because it is considered as a drop-subject due to different religion. And then, the couple’s offspring are all Muslims and does not differentiate between male and female (*al-Iman Ahmad Abu Zuhrah, 1957*).

Starting from the authoritative quotations and history events that were forwarded, hence it is not denied that Muslims is allowed to marry the women of the Book. However, several issues that were noticed are the effects of the marriage in certain aspects. Marriage in this formed was one of the missionary endeavor medium, yet Muslim’s men who married the women of the Book must not presence in the Muslims community as minority where the majority were consist of the infidels. This is for the benefits of the Muslim’s people because it is worried that they would suffer the risk of non-open minded in the idea of intermarriage (*Siti Ainiza Kamsari, Al-Islam, Mac 1996*).

¹⁴) al-Zuhaili, wahbah (Dr), 1985. page: 153.

2.6.4 Marriage between Muslim's women with the people of the Book

The theologians agreed that Muslim's women are forbidden to marry the men of the Book. Master Omar once said that:¹⁵

Muslim's men are essential to marry the Nazarene's women but Muslim's women are forbidden to marry the Nazarene's man.

The purpose of forbidding is to control the religion's purity, because according to Islamic principles, a man has the highest rank in the household affair. If the non-Muslim men from the people of the Book are allowed to marry the Muslim's women, hence, the situation is worried as the words of the Al-mighty Allah in (*surah al-Nisa: 4: 34*).

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

“ Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means.”

¹⁵) Hisyam Qublaan, 1983. Aadaab al-Ziwaj fi a-Islam, Beimt :Mansyuraat Uwaidaat, page:94.