

**RELEVANCES AND EFFECTIVENESS OF PRE MARITAL
COURSE IN OUR SOCIETY, CASE STUDY AT ZURA'S ACADEMY**

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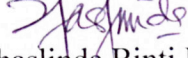
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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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ABSTRAK

Keruntuhan sesebuah institusi kekeluargaan seringkali diperkatakan dan ia berpunca daripada kurangnya persefahaman di antara kedua-dua belah pihak iaitu suami dan isteri. Hal ini disanggah kerana hasil kajian telah menunjukkan 70% daripada pasangan yang telah berkahwin adalah atas dasar suka sama suka dan saling memahami antara satu sama lain. Hasil kajian di antara peserta kursus di Zura's Akademi yang dianjurkan oleh Jabatan Agama Islam Selangor (JAIS) mendapati kurangnya ilmu agama bagi setiap pasangan merupakan faktor utama berlakunya perpecahan rumahtangga. Oleh itu kewajaran mewujudkan kursus perkahwinan sebelum berkahwin adalah satu langkah bijak yang perlu diambil perhatian. Ini kerana, melalui kursus ini pasangan bukan sahaja berpeluang untuk mempelajari ilmu teori malah turut dilengkapi dengan ilmu amali agar dapat dipraktikkan dalam kehidupan berumahtangga. Dalam kajian yang bertajuk **kewajaran dan keberkesanan kursus pra perkahwinan dalam masyarakat**, penulis mengupas tentang pandangan imam empat yang termahsyur mengenai maksud perkahwinan menurut perspektif Islam. Selain itu, kajian ini juga menceritakan tentang kewajaran diwujudkan kursus perkahwinan bagi setiap pasangan sebelum berkahwin. Kajian ini mengandungi pelbagai pandangan mengenai kursus perkahwinan yang pernah diikuti oleh peserta kursus. Selain itu, ia juga bertujuan untuk mengetahui sejauhmana keberkesanan kursus perkahwinan dalam masyarakat kita sekarang memandangkan gejala keretakan rumahtangga kian menular sejak kebelakangan ini.

ABSTRACT

The declining situation in the family institution often related to the misunderstanding among married couples. However, it is rather a baseless assumption as research has shown that 70% of married couples know understand and like each other. The outcome of a research among the participants of pre marital course carried out at *Zura's Academy*, proves that inadequacy in religion knowledge is the main contribution to family problem. Hence, the pre marital course is undoubtedly should be put into consideration. This is because, the course participants will not only benefit theoretically but also practical knowledge which they could apply in their life as husband and wife in future. In the research entitled *Relevance's and effectiveness of pre marital courses*, the writer discussed the meaning of marriage through the Islamic perspective. In addition, the researches also highlight the importance of couples to attend the course. A few samples have been chose to get their responds. Last but not least, the research means to assess the effectiveness of the course as a case of family dispute is still beyond control.

ملخص البحث

إن انحلال العلاقة الأسرية قد نوقش بكثير في المجتمع وأن هذه المشكلة تصدر من عدم التفاهم بين الفريقين من الزوج والزوجية. ولمن هذا الحال متعارض لأن نتيجة من البحث يشير 70% من الأزواج قد تزوج على أساس الحب والتفاهم بينهما بعضهم مع بعض آخر. أن النتيجة من مشاركة الندوة في أكاديمية ذورا التي اقامت على اشراف ادارة الشؤون الدينية الإسلامية بسليجنور (JAIS) هي أن نقص العلوم الدينية بين الزوجين من الدوافع الأساسية تؤدي إلى وقوع الفراق في الأسرة الزوجية. وبذلك، بوجود الدورة الزوجية قبل الزواج طريق جيد ومهم جدا لأن من خلال هذه الدورة لا يتعلم الأزواج العلوم نظريا فقط ولكن في نفس الوقت تعلمون علوم تطبقها ليمارس في حياتهم الزوجية. في هذا البحث تحت الموضوع "فضيلة وتأثير دورة الزوجية في المجتمع" تطلع الكاتبة عن آراء الائمة الاربع المشهورة عن مقصود الزواج في منظور الاسلام. وإضافة إلى ذلك، أن هذا البحث يتحدث أيضا فيه عن أفضلية إقامة الندوة الزوجية إلى كل زوج وزوجة. وفي هذا البحث يشتمل فيه عن عدة آراء المشاركين نحو ندوة الزواج لديهم. ومن ثم، ان هذا البحث يهدف فيه لمعرفة بالدقيق عن آثار ندوة الزواج في مجتمعنا اليوم بنظرة إلى انحلال العلاقة الزوجية في أيامنا هذا.

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GLOSSARY

Assess	To make a judgment about the nature or quality.
Bond	Something that forms a connection between people.
Collapses	A sudden failure of something such as an institution, or course.
<i>Da'wah</i>	Responsible for wrong doing and deserving of censure or blame
Descriptive	Saying what something is like, describing something
Dysfunctional	Not working in a satisfactory or successful way.
Eagerness	Very interested and excited by something that is going to happen.
Familiarity	The state of knowing something well.
<i>Hikmah</i>	Wisdom and tack
Instability	The quality of a situation in which things are likely to change.
Newly-wed	A person who has recently got married
Practicable	Doing an activity or training regularly
Scenario	A description of how thing might happen in the future.

**ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE**

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	جداد	jidār
ح	h	حليب	halib
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعيب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	tālib
ظ	z	ظالم	zalīm
ع	c	عقل	^c aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl

ن	n	نجم	najm
هـ	h	هول	hawl
<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	w	ورق	waraq
ي	y	يم	yamm

2. SHORT VOWEL

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	I	علم	‘alima
_____	u	غلب	ghuliba

3. LONG VOWEL

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
اي	ā	عالم، فتى	‘ālim, fatā
ي	ī	علم، داعي	‘alīm, dā ‘i
و	ū	علوم، ادعو	‘ulūm, Ad‘ū

4. DIPHTHONG

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shāfi ‘iy (ending)
و	uww	علو	‘uluww (ending)

5. EXEMPTIONS

- 5.1 Arabic letter (hamzah) found at the beginning of a word is transliterated to the letter "a" and not to'

Example:

أكبر	transliterated to:	akbar (not'akbar)
أكبر	transliterated to:	akbar (not'akbar)

- 5.2 Arabic letter (ta marbutah) found in a word without (al) which is coupled with another word that contains (al) at the beginning of it is transliterated to the letter "t".

Example: مكتبة الإمام transliterated to: akbar (not'akbar)

However if the Arabic letter (ta' marbutah) found in a word with (al), in a single word or in the last word in a sentence, it is transliterated to the letter "h".

Example:	المكتبة	transliterated to: al-maktabah al-
	الأهلية	hilahiyyah
	قلعة	qal'ah
	دار وهبة	dar wahbah

ABBREVIATION

&	And / Dan
AS	‘Alayh Al-Salam
Def.	Definition
Dr.	Doktor
Ed.	Editor / Edition/Edited By
H	Hijriyyah
KUIM	Kolej Universiti Islam Malaysia
M	Miladiyyah
n.a.	No Author / No Artist
n.d	No Date / No Year
n.pb.	No publisher
n.pl.	No place
narr	Narrated by
No.	Number
p.	Page
pp.	Pages
RA	Radiya Allah ‘anhu / ‘anha / ‘anhum
S.A.W	Salla Allah ‘alayh wa sallam
S.W.T	Subhana wa ta‘ ala
Vers.	Version
Vol.	Volume

CHAPTER I

INTRODUCTION

1.1 Marriage Course Background

Pre Marriage Course is a course that is compulsory to every Malaysian citizen that are Muslim and have the desire to have a family. This course is conducted according to the Pre Islamic Marriage Joint Venture Course (MBKPPI). This course was introduced in 1997 and has been updated from time to time, and the existence founder has been kept under the name of Head Director of the Malaysian Islamic Advancement (JAKIM).

The Pre Islamic Marriage Joint Venture course module is a reference and guide for the Islamic State Board and companies or organizer that has prepared the pre marriage course in the several states without any changes made.

The actual condition of the marriage that has been set by the Islamic State Board is marriage ceremonial test, which is performed to test the couple's knowledge, and to what extent of responsibility they have as Muslims, and as husband and wife. This course was considered difficult and a burden to couples.

Nowadays there are increasing problems in marriages caused by insufficient understanding of being husband and wife. At times the marriage age do not even reach a year, the castle built from love starts shaking like being hit by wind. Hence due to that, a lot of religious classes has been conducted purposely to give guidance and conscience to the people about the importance of religious studies. For the couples who want to build a family will be advised to attend the marriage course that is set up by the Islamic State Board or any private classes which are recognized.

The exposure of how to live as a family is important, because this will give a better understanding to a lot of couples who now have started to understand how important it was to have attend the marriage course.

Other than fulfilling the conditions before marriage, having knowledge at least will help a couple as soon as they are pronounced husband and wife.

Normally, when we mention about society marriages publicly we imagine a more crooked lifestyle, which leads only to the enjoyment of sex. In order to change this wrong perception, marriage courses are introduced to explain the role of husband and wife, according to the Islamic trail.

From the Islamic point of view, marriage is like an unbreakable bond between a man and a woman, with the accepted marriage ceremonial to live as a family. In Islam marriage is performed as a reason to expand the next generation in a *halal* way, as to continue the bloodline and for peace in the world ad the world after.

Allah said in al-Quran:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿١﴾

O Mankind! Fear your guardian lord who created you from a single person created out of it his mate and from them twain scattered (like seeds) countless men and woman fear Allah through whom ye demand your mutual (right) and be heedful of the wombs (that bore you) for Allah ever watches over you. (An: Nisa' 4:1)¹

Marriage is also like a form of religious act and is the *Sunnah* from Rasulullah, which is the fulfillment towards the human *fitrah*. The people who are married can arrange their lives in goodness, perfection and full responsibility. The people who are married hold full responsibility towards their family and family members.

Allah will give a reward to all behave that mean to give happiness and prosperous in the family. It is also a way to solve a social problem in our society, create solidarity in Muslim society and born a deront generation.

Rasulullah S.A.W has said:

عن أنس رضي الله عنه قال: قال النبي صلى الله عليه والسلام: النكاح سنتي فمن رغب عن

سنتي فليس مني

From Anas R.A has said: Muhammad S.A.W has said marriage was my sunnah, whoever hate my sunnah them are not my group.

Marriage was a hard responsibility to all individual. Every couple who want a happiness need to know what a marriage suppose to. Without a clear vision, there is no way to built a better life and destruction is the result. It is because, by marriage, human will expand

¹ All Quranic Translation in this writing are based on Abdullah Yusuf Ali. 1994. *The Holy Qur'an*, Text, Translation and Commentary. Kuala Lumpur. Book Trust. Book Trust Islamic. Translation from other sources will be cited accordingly.

and a relation will tie between two families. Islam itself has ruled a character that should husband and wife see that is its wealthy, descent, beauty and religions.

1.2 Problem Statement

In Malaysia, there are hundreds of company or private sector licensed by Islamic Religion Department have been took part in handling pre marriage courses. It is belief that their objective and goal are to give opportunity and guidance to those couples about the real scenario of marriage. However, the question here is that why there are still the family problems among our society even have the pre marital course. This is one of the reasons why the writer chooses this topic.

1.3 Aims of Research

The purpose of this research is to know the role from some of the institution course center in the side to give guidelines and education to participants of Pre-marital course before they enter into household world. Nowadays, many social problems source from the couple, husband and wife. Here, writer interest to do research and observation about the effectiveness of Pre-marital courses in our society. Besides that, writer also have opportunity to interview with some of the participants of the course to know their opinion about the course.

1.4 Objective research

1. To know how important is pre marriage among the society.
2. To assess an opinion among pre marriage participants about the effectiveness of course implemented.
3. To search for the cause contribute towards family problem or marriage dysfunctional.

1.5 Research Question

1. Why is that pre marriage course compulsory to all couple before getting marriage?
2. Is it need pre marriage course to be implement in our society?
3. How far is the effectiveness of pre marriage course from *Zura's Academy* participant point of view?

1.6 Definition Concept

Zura's Academy

Zura's Academy is an institution that registered under Education Act 1961, (Ministry Of Malaysian Education). *Zura's Academy* was also acknowledged and licensed by JAKIM to conduct the pre marriage and Islamic Marriage courses. After about thirteen years experienced, *Zura's Academy* was certificated to handle pre marriage courses using Pre Islamic Marriage Joint Venture Course (MBKPPI).

The Root of Module MBKPPI

First module: This module contains about Islamic *Akidah*, where it talks about Islam, *Iman*, *ehsan* and the main principal of the teaching of Islam, the role of *akidah* and the things that can ruin the *akidah*.

Second module: This module talks about the marriage title procedure to the Islamic family laws, which concentrates to the marriage procedure, divorce and mistake and also the penalty according to the Islamic family law.

Third module: This module is the relationship in a family that explains about the sexual relation between husband and wife, relation with family member and relation with in-law.

Marriage

From the view of language:

Is the gathering or togetherness.

From the view of *Fiqh*:

A bond which occurs due to a lawful tie that uses words between the man and woman to allow the togetherness of them and bid sexual intimacy which illegal before marriage.

There is also another meaning that explains the meaning of marriage from a language point of view. The meaning of marriage from the language view means:

" الزواج ، الضم ، واقتران "

As Allah says:

كَذَٰلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٥٤﴾

So and we shall wed them to maidens with beautiful, big and lustrous eyes.

(Ad-Dhukhan, 44:54) (Mohamed Ra'fat Othman, 1984:10)

Whereas in the *syarak* meaning of marriage can be taken from Imam Syafie and Imam Malik.

Imam Syafie: The *Nikah* is like allowing sexual intimacy between partners after saying the *nikah* or *tazwij*. (Abdul Rahman Al-Jaziri, 1969: 1)

Imam Malik: this is like an ownership which brings blessing to get a child that is *halal*. (Ibid: 3)

American Encyclopedia under the title “marriage” defines marriage as the human personality and from the law view is:

“... *Marriage is union between man and women living in complete community at life for the establishment of a family*” (The Encyclopedia America, Vol 18: 311).

Burdisi:

Marriage: is one *aqad* that gives profit to the men with the purpose for enjoyment (*Jima*) that is forbidden by Islam. (Al- Burdisi: 18).

1.7 Important Of Research

In Malaysia there were many centers that organize a marriage course whether under state Islam department or recognize by private company. It is not denying that, objective and the aim of this center is to give an expose and guide to all couple about the reality of marriage. The question is, in fact there was many center of marriage course, we still see and hear a problem in the marriage and social symptom that involving a household family like progeny and divorce cases widely spread in our society nowadays. What is wrong? Is that because the lesson that teach by the centers is not well absorb and ineffective or because of an individual itself, who do not want to practice all the lessons that been teach in real life after being husband and wife. These problems were about to be study and analyze by writer in scientific project that titled marriage course it is relevant and effectiveness.

CHAPTER II

LITERATURE REVIEW

2.1 Definition of Pre Marital Course

Marriage course

According to the opinion in the Ummi magazine an officer at the Islamic Board explaining ever since the board conducted the marriage course the average people who have failed the marriage interview, due to failing to answer the *fardh* questions lessened. This matter can smooth the marriage process. (Majalah Ummi, Sept.1992, hlmn 16).

For a while a lot of the couples that are still blinded and searching where are the right place to get counseling. Especially to couples who want to build a family. Thinking the importance of having knowledge of religion in my family I took the decision to open a guidance class (marriage class). Other than that I guide about religion, here we prioritize the comfortness of our participant. Thus we minimize the participants so that comfort can be felt through out the course. (Keluarga, Edisi Khas Perkahwinan, Ogos 1996, hlmn 75-76).

The main aim of the Islamic Board is to introduce the interview process to the future couples that are thinking of starting a family and to see how far the knowledge of Islam especially among the youngsters. Some of the questions that are asked include the Islamic rules, *iman* rules, and how to cleanse oneself before prayer. (Perlaksanaan dan Keberkesanan Kursus Perkahwinan 1994).

The latest speech from the Deputy Minister of the Prime Minister Board on the 28th January 1994 said that the Islamic Board will impose another rule before anyone wants to be married which is the couple has to complete reading the Quran. (Pelaksanaan dan Keberkesanan Kursus Perkahwinan, 1996).

Marriage

The meaning of marriage in Arabic is *az-zawāj* the combination or tie between two things that are different. Or in another Arabic verse *zaujun syaiun bil syaiun* (Umar bin Abdullah: 22)

According to Imam Syafie the marriage meaning is like *aqad* that is a guarantee bodily ownership with the speech made during *aqad* or *tazwij*. (Abd.Rahman Al-Jaziri: 1).

According to Imam Malik he says that the meaning of marriage is like the ownership that brings blessings to get friendliness between men and women. (Ibid.1).

Burdisi says in his books *al-Ahkam al-Islamiyah fī Ahwali asy-syahsiah* defines marriage as the *aqad* that gives profit to the men with the means of enjoyment (*Jima'*) that is allowed in Islam. (Al-Burdisi: 18).

Marriage can also be classified as *tajawwājūn au an-nikah*.

The meaning that means *aqad* it is like owning with enjoying everything as understood by the followers of Mazhab Hanbali. (Ibid.1).

2.2 Verses allows marriage

There were a lot of proof and evidence in Al-Quran and *Hadith* that encourage and to *syariat* a marriage. There was:

Al-Quran

1. Allah said:

وَأَنْكِحُوا الْأَيَّامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

Marry those among you who are single and the virtuous ones among your slaves male or female if they are in poverty Allah will give them mean out of his grace. For Allah is Ample-giving and he knoweth all things. (An.Nur, 24:32)

2. In other evidence, Allah said:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ ۗ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤﴾

If you fear that you shall not be able to deal justly with the orphans, marry women of your choice two or three or four but if you fear that you shall not be able to deal justly (with them) then only one, or that which your right hands posses. That will be more suitable to prevent you from doing injustice. (An.Nisa' 4:3)

3. Allah allows marriage so that human can get calm and peace.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And among his signs is this that he created for you mates from among yourselves that we may dwell in tranquility with them and he has put love and mercy between your (hearts) verily in that are signs for those who reflect. (Ar.Rum, 21:21)

4. Marriage also can expand the bloodline of humankind. This is said from Allah:

يَتَأْتِيهَا النَّاسُ أَتَقُؤا رَبَّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَأَتَقُؤا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ
رَقِيبًا ﴿١﴾

O Mankind! Fear your guardian lord who created you from a single person created out of it his mate and from them twain scattered (like seeds) countless men and woman fear Allah through whom ye demand your mutual (right) and be heedful of the wombs (that bore you) for Allah ever watches over you. (An: Nisa', 4:1)

Dalil Hadith

1. In the *hadith* the verses allows marriage. As said by the prophet Muhamad SAW.

Marriage was my sunnah, anyone doesn't like it, they are not in my group.

(Imam Abi Hamid Muhammad bin Muhammad, 1967:28)

2. Other *hadith* gives encouragement to marry so that it can protect your honour. As the Prophet S.A.W said:

Men and women, anyone between you was capable to marry, go on married because by married can you your eye and keep you in honour (Bukhari & Muslim)

3. Islam dislikes men and women that do not fulfill the obligations to marry: As *hadith* said:

From Abu Hurairah R.A, Rasullullah S.A.W has said: Rasullullah S.A.W curse a bachelor from man who clearly said them will not marry and also a bachelor woman who said so.

(Ustaz Ishak Din & Prof Dr. Haron Din & Dato' Abu Hassan Din Al-Hafiz, 1992:306)

Saying from number of scholars

All Muslim from Rasullullah periods until now has agreed to state that marriage was proper that is obligatory.

Al-Dahlawi said:

Ranban nasran opinion that by not getting married they can get closer to Allah because marriage was not a holy action. That opinion was totally wrong because married was a sunnah and to follow our prophet Muhammad S.A.W.

2.3 The marriage rules according to the Mazhab

When we talk of the rules of marriage, the four mazhab like the Syafie, Maliki, Hambali and Hanafi have given their difference of opinion.

Imam Maliki

In this matter Imam Maliki has divided the rules of marriage into four which is *fardh*, *haram*, *sunat* and *makruh*.

FARDH : This rule is set on a person who want to get married and afraid that he/she might fall into the adultery world if were not married. And if willing to be married then he/she must fast. (Hj. Osman Bin Jantan 1986:13)

In this condition if not willing to marry a free woman then allowed to marry with a slave.

In this matter, Maliki puts 3 conditions:

- * Afraid will occur adultery
- * Unwilling to fast
- * Unwilling to make a free woman his wife, then can marry with a slave that is freed.

HARAM: He will not perform adultery if not married. This rule goes to anyone who has the right to give financial obligations to the wife when married or physically weak.

SUNNAH: Getting married is sunat for men that want to marry and want to have a bloodline. In this case, the men have to fulfill his obligation with perfection. Every act that is done has to be for the sake of peace and happiness to the family will get good penalty from ALLAH Taala.

This is also another way of handling the social problems arising in the community, creating cooperation in the Islamic community and for the next generation that are religious.

Rasullullah S.A.W said:

عن أنس رضي الله عنه قال: قال النبي صلى الله عليه والسلام: النكاح سنتي فمن رغب عن سنتي فليس مني

From Anas RA said: The Prophet Muhammad S.A.W said that marriage is my sunnah, anyone who hates my sunnah then he is not from my people.

Marriage is like a form of responsibility, which is heavy on every individual. Every couple who has the desire to achieve happiness have to understand the true intentions of the marriage they built. Without the right intentions, a marriage can not be built and be ruled properly, and resulting in destruction.

This matter arises because through marriages, the human race will expand and the relationships will be formed between two families. The personality of chosen husbands and wives are set in Islam which states that we should chose wealth, family background, features and religion.

MAKRUH: This rule states that if that person has no desire to marry and is unwilling to perform the responsibilities and providence.

Imam Syafie

The original marriage rule is compulsory. It is different because of several reasons.

WAJIB: The rule is for whoever desires to be married. This rule is also for those who want to avoid from doing a major sin. (Hj. Osman bin Jantan, 1989:24)

SUNNAH: For a person to marry due to their uncontrollable sex drive. But has the strength to avoid adultery. Getting married is better for the person.

(Aminah Hj.Tambon, 1989:367)

MAKRUH: To whoever who has no desire to marriage and has no sexual drives and because of certain reasons like illness and unable to support needs.

HARUS: It is a need to feel the enjoyment of having a family, like a child.

Imam Hanafi

FARDH: Depending on certain situations like:

* To avoid adultery

* Unwilling to fast

* Unwilling to marry a free woman but can marry a slave

* If in full power and willing to give mahar nikah (the marriage money and the money with his own effort) (Abdul Rahman Al-Jaziri: 4)

WAJIB: For the *muallaf* who can support to financially give to the wife and is willing to to be fair.

MAKRUH: The person who feels that they can not be fair or will be cruel if married.

HARAM: Unable to give financial aid to the wife and afraid he will be cruel to his wife.

SUNNAH: Feeling unworried that cruelty will occur and will not be cruel to the wife.

Imam Hambali

WAJIB: Afraid of doing adultery even though just having doubts. If a person is unable to give financial aid but marry because he is following the above rules thus after marriage he should try get a job. (Abdul Rahman Al-Jaziri: 7)

HARAM: If married in an un-Islamic country unless in a crucial condition and should not be married if one is a prisoner.

SUNNAH: To those who want to marry it should not be because being afraid of doing adultery.

HARUS: To those who have the desire to marry like old, sexually unfit or sick with these conditions does not bring any reasons not to marry. If the marriage will lead to unhealthy things then is haram to marry.

2.4 The procedure of handling marriage, divorce and getting back together

Introduction

This procedure to handle marriage, divorces and getting back together states the rules of handling which has to be followed by the Head Registrar and the Marriage Registrar to rule the Act or Ordinates laws of the Islamic Family about marriages, divorces and getting back together.

Marriage procedures are like the gathering of rules that have to be followed by those that want to marry. Unfortunately these rules will be conducted to arrange the human life so that it be systematic and cares for the community.

If to talk of the marriage procedure, there are several procedures that must be followed by couples who want to marry according to certain situations.

Marriage inside the Qariah

The marriage that is done in an area or place where the individual vacates. There are two types of Qariah marriage:

1. Permission to marry that is done by the men or women vacating in the place where they want they wedding to occur. (Steps- The application from the men and women are put in one and sent to the registration unit. Inserted with an amount of money, as much as RM5 and in three days the letter of allowing of that marriage will be issued.

2. Permission to marry is done where one of the couples stay and they can marry at that place.

(Steps- The applicant is required to wait for the admittance letter of marriage from the respective areas of each couple before going for *aqad nikah*. The letter must be received within thirty days.

Marriage outside the Qariah

Marriage done outside the Qariah to where the couples vacate. Two type of Qariah marriages:

* The men and women applying to marry outside the area they live.

One of the couple lives in an area but want to have the marriage outside the living area.

Marriage abroad

Marriages that occur a broad. The Islamic State Family Law 1984 dictates that the marriage done by the registrar that is elected under section 28(3) at the embassy, Malaysian Consulate in any country. Before the marriage ceremony, the registrar must be happy with these following:

1. Knowing the living quarters of the couple.
2. The couple has the willingness to marry according to the Syarak Rule and the Islamic Family Laws.
3. If one of the couple live in the same area, the marriage ceremony will be considered accepted.
4. The marriage ceremony must be same of the place each couple are originally from.

The registrar for marriage, divorce and getting back must make certain the couple allow the Malaysian citizenship to forward the application to get permission for marriage has attended and received the Pre Marriage Course Certificate Joint Venture.

Marriage Registration Procedure

1. Marriage Registered in the country

- 1.1 After the marriage ceremony the registrar have to register the marriage instantly as ruled by the law.
- 1.2 The registrar have to release a letter of Marriage Acceptance within thirty days of the marriage.

2. Marriage Registered outside the country

- 2.1 The registration has to make certain the applicant registering for the marriage was held abroad just for the marriage that has not been done at the embassy or consulate selected.
- 2.2 The registrar has to make certain that the marriage abroad that has not been registered can be registered.
- 2.3 The registrar has to make certain that the application of marriage registration has evidence and details as such:
 - The letter of certifying the marriage done abroad
 - Any other written documents or typed that can satisfy the registrar before the marriage occurs.
 - Application made using an application form that has been set and signed by the applicant.

2.4 The registrar can neglect the presence of the couple to make certain that he is satisfied with all the information of the marriage done.

2.5 The registrar has to write down the reasons for the married couple not appearing during registration.

2.6 After registration the registrar must quickly hand or send the copy of the marriage registration papers that are signed by the married couple.

2.7 The registrar is required to give one copy of the registered marriage papers to the Head Registrar in the period which has been set so that a copy can be kept in order of the Muslims couple married abroad.

Registration for Divorces

1. The registrar has to take the copy of the results of the divorced finalized by the court.
2. The registrar has to go through the results of the divorced papers. If any mistakes has to be given back to the applicant for correction in the court.
3. After satisfied with the Head Registrar has to sign the finalized divorced papers.
4. The registrar can release the divorced papers after the applicant has paid the amount for registration process.
5. The registrar has to release the divorced letters within thirty days from the divorced period.

Registration for getting back together

1. The registrar before taking any report or suggestions from the couple about their agreement to get back together has to make certain that the application for divorced has been sent to the court.
2. If the words are said to get back together were not in front of the registrar, then the registrar has to make certain he is satisfied and it follows the Islamic law.

3. The registrar has to make certain the applicant fills up the form before taking the next step.
4. The registrar can hear the word of getting back together even though divorced has been accepted by the court.
5. The registrar has to forward the letter that states the couples are allowed to get back together.
6. The registrar can register if the applicant has the following:
 - a) A divorced letter from the court.
 - b) Payment for new application
 - c) Divorced Certificate
7. The registrar should release the letter within thirty days of the application made.

CHAPTER III

RESEARCH METHODOLOGY

This chapter describes about the way of research method, research are, research sample, data collection method, research measurement and data analysis.

3.1 Research Method

This research is done in the descriptive form. Descriptive research is a survey in the form of description, elaboration, and explanation towards the survey to be done. (Sekaran, 2003). The data found are analyzed and performed in various descriptions such as tables and graphs to classify the data. This research will also explain about some of the reason the couples were breaking down. Besides that it also explain how far the effectiveness of pre marital courses in our society.

3.2 Research Location

This survey focuses at *Zura's Academy* situated in Bangsar. It known as one of pre marriage course center, which had been, acknowledge by Islamic Religion Department. Moreover, *Zura's Academy* was chosen because of it familiarity among couples in Kuala Lumpur area. Besides that, writer also gets the information from JAIS to know the amount of marriage and divorce around Selangor which include Bangsar.

3.3 Research Sample / Population

This research was conducted among 100 respondents. The choosing of these samples was meant to ease the author's work in order to collect and analyze data from the elements. Besides that, participants who came on that day not very full.

3.4 Research Instrumentation

The respondents were given a set of written questionnaires. The questions were divided into two parts. Part A includes question about the background of the respondent and part B comprises questions related to the respondent opinion about the relevant of the pre marital course and how far it effective in our society.

3.5 Data collecting Method

To collect the data, the writer had done a lot of reading about the topic besides asking some of the public individual about the marriage problem. The reference materials are such as books, magazines, thesis, report and interviews. For the research, writer has used questionnaires survey to the respond at *Zura's Academy*.

3.6 Data analysis

Collected data was processed by Statistical Package For Social Science (SPSS) that is usually by the researcher. This method was used to simplify the process of data analyzing. Besides that, collected data was also analyzed by descriptive method. Calculation in the form of percentage and average was done to show the result of the research

CHAPTER IV DATA ANALYSIS

INTRODUCTION

This chapter will elaborate the result of the research that had been done. The data for this research is collected by questionnaires administration sample. The elaboration result of analysis will be done on the research questionnaire concerning the following topics:

- a) Background of respondents.
- b) Reason for attending married course
- c) Level understanding about family responsibility
- d) Comfortable of pre marital course.

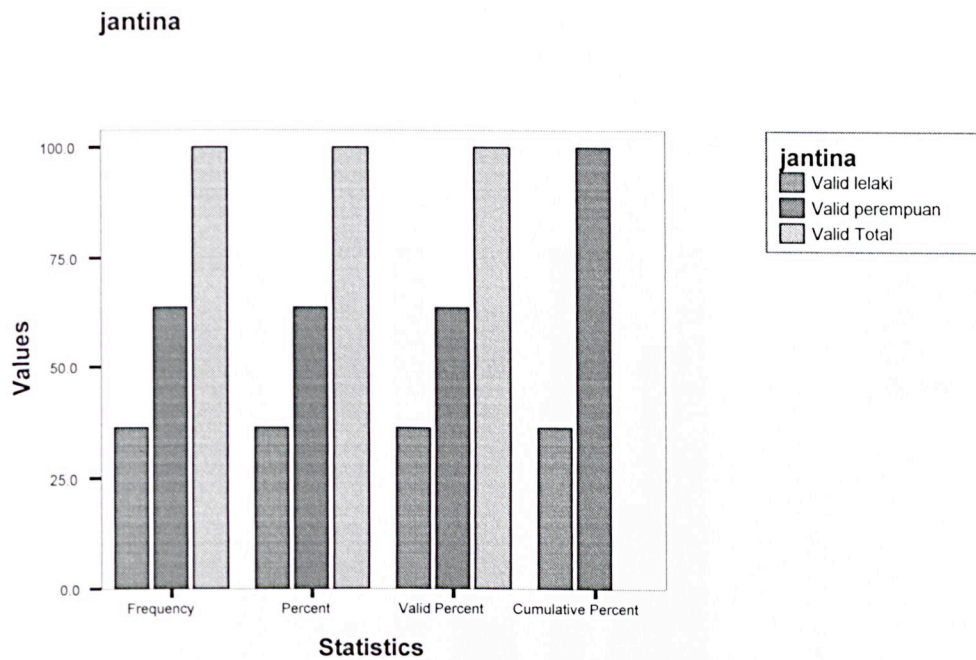
In this research, the population sample was taken from 100 participants from Zura's Academy. This research shows how the male gender and female that is 36% of the male and 64% of female.

Gander

The number that attended marriage courses according to the gender.

Sex	Total (%)
Male	36%
Female	64%
Total	100%

TABLE 1: The Number of Participants attending Zura's Academy according to sex.



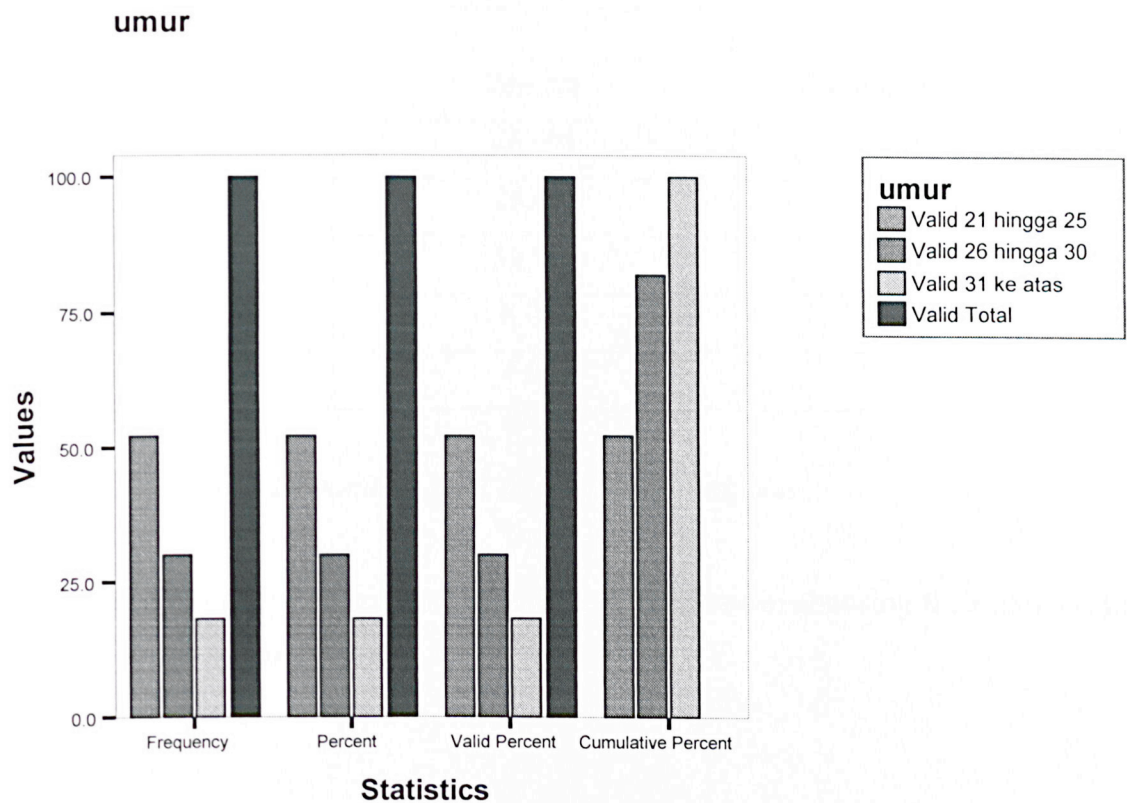
Figures 1: The Number of Participants Attending Zura's Academy According Sex.

The participants who attended the course at Zura's Academy are in the age group of 21-25 years old, 26-30 and 31 years old. Among these 3 groups, participants in the 21-25 years old group that mostly attended this course, at 52%. 30% were from the 26-30 years old group and participants in the 31 years old group accounted for the least at 18%.

Age

Average Age	Total
21-25	52%
26-30	30%
31 & Above	18%
Total	100%

TABLE 2: Average age among participants attending the course



Figures 2: Age among Participants Follow the Pre-Marital Course

The results of the research shows that the participants who followed the *Zura's Academy* have a higher understanding of *Fardu Ain*. This can be seen with the table below. 26.0% shows the understanding. The medium level showed an understanding of 36.0%, whilst the least understanding reached 8.0% and the ones that do not understand are just 4.0%.