



Towards Good Governance of Premarital Course for Muslims in Malaysia

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ABSTRACT

A premarital course is a 2-day course which is made compulsory to Muslims in Malaysia. The current study attempts to propose good governance of premarital course for Muslims in Malaysia by investigating the loopholes of the existing system. Qualitative method is used in which administrative procedures and formalities are studied and analysed. This research also employed a semi structured interviews conducted on several respondents from the related institutions. This study is perhaps one of the first to highlight the weaknesses of premarital course for Muslims in Malaysia and propose good governance particularly from both legal and administrative perspectives. Findings of this research show some significant weaknesses in the present governance of premarital course and a new model of governance is proposed for the betterment of Muslim families in Malaysia. The findings provide on how the legal and administrative mechanism relating to premarital course can be improved and subsequently aid the relevant authorities or institutions involved in policy making pertaining to family matters and its implementation.

Keywords: Good Governance, Premarital Course, Muslims, Malaysia

JEL Classifications: C610, C623, I23

1. INTRODUCTION

Governance as a concept has been a catchword in many corners of disciplines such as public administration, political science, international relation, finance and economics. There is a need for such a concept since it is a crucial element for peace and development of societies. For this article, the discussion will focus on the good governance of premarital course for Muslims in Malaysia.

Literally, governance refers to “the way in which a country is governed, or the way a company or institution is controlled” (Wehmeier et al., 2015). However, different organizations have different interpretations and perspectives. The United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) for example, describe governance as “the process of decision-making and the process by which decision is implemented

or (not implemented)” (UNESCAP, 2009). A different approach to governance is taken by the Asian Development Bank (ADB) where they define governance as “the manner in which power is exercised in the management of a country’s social and economic resources for development” (ADB, 2009). This definition clearly shows that the ADB’s concept of good governance focuses essentially on the way power is exercised and they relate the term governance to the effectiveness of its management. The International Monetary Fund (IMF) on the other hand, declared in 1996 that promoting good governance essentially includes ensuring the rules of law, improving the efficiency and accountability of the public sector, and tackling corruptions (IMF, 2009). Those elements are crucial for economic prosperity.

With regard to this writing, good governance of premarital course carries the same characteristics. It refers to the way the course

is carried out which involve the elements of accountability, efficiency and effectiveness among others. This article proposes good governance of premarital course for Muslim in Malaysia by identifying significant weaknesses in its legal and administrative perspective.

In Malaysia, premarital course is one of the important requirements to be fulfilled for the application of marriage (Federal Territories Islamic Religious Department; Hasan, personal communication, 2013, Salleh, personal communication, 2012). This initiative was implemented in 1996 and the standardized module called Integrated Module for Premarital Course (hereinafter called IMPC) was introduced by the Department of Islamic Development Malaysia (hereinafter called DIDM). The issue here is to date there is no such comprehensive research done on the weaknesses of the existing practice. The concept of good governance in managing the course is never being proposed. However a few literatures can be referred to examine some important aspects of the course. Research by Mansor and Sulong, (2009) for example, investigate the participants' knowledge after attending the pre-marriage course. Unfortunately, the study does not cover the important weaknesses relating to the course (Mansor and Sulong, 2009). Another aspect of research that has been done is relating to the effect of premarital course (Omidvar, 2009). However, the research focuses only on some of the good implications, and does not touch on the loopholes of the course. Interestingly, a latest study by Rosniza, (2012), shows that the premarital course has received good responses from the participants. However, the research is not comprehensively done as it involve a limited participants which specific area. In this regard, this research is carried out to find out weaknesses particularly relating to the legal and administrative aspect for the purpose of improving the existing system.

2. METHODOLOGY

This study is a qualitative research, in which the premarital course procedures and formalities are studied and analyzed. In this regard, library research is used to examine the existing policy and its related issues. Extensive literatures in the form of books, journal articles, procedures/guidelines and relevant websites are referred to provide insights and information relating to the research topic. This research also employs a semi-structured interview in which several respondents from related institutions are selected. The chosen institutions are States Islamic Religious Department (hereinafter called SIRD) and Family, Social and Community Division of the DIDM. This interview method is important to examine the current practice and to identify their loopholes. In this study, procedures from selected states in Malaysia are chosen to highlight differences in certain rules and applications. Several recommendations are suggested to improve the existing governance system.

3. RESULTS AND DISCUSSION

3.1. Nature of the Course

It is said good governance, if the premarital course meets its purposes and fulfills the needs of the couples. In Malaysia, the

course is made compulsory not only to provide basic knowledge on religious aspects particularly on the concept and objectives of a marriage, but also knowledge on the skills of problem solving in marital conflict, stress and financial management, and health issues (Integrated Module of Premarital Course, DDIM). It also aims at reducing the number of marital problems and divorce rate faced by Muslim couples (Premarital and Family Course, 2015). However, since the divorce rate of Muslim couples in Malaysia is alarming (Statistic of Muslim Divorce Rate, Malaysian Statistic Department), the effectiveness of this premarital course is questionable.

With regard to the module of premarital course, it consists of three parts. The first pertains to faith, worship, moral and procedure of marriage, the second is communication in family, health issues, time and financial management, and the third part concerns the dissolution of marriage, stress or conflict management and counselling services (IMPC, DDIM). It is to be noted that for this premarital course, the prospective bride and bridegroom are required to attend and complete a 2-day course or 13 h for them to be awarded a certificate of completion that is to be produced in the application of marriage. The important issue here is too many modules should be completed within short periods i.e., 2 days and this certainly will affect its effectiveness. Thus, it is suggested that the period should be extended to cover all the important topics. The practice of Malaysian church is a good example as they provide The Catholic Marriage Preparation Course for a period of 7 weeks. The completion of the course is also mandatory for couples intending to be married in church (St. Ignatius and Jaya, 2014).

Another suggestion that should be taken into consideration is to have periodical course especially after marriage. The course is important to ensure the lifelong education, specifically on marriage, is available for the marriage couples. With regard to the course content for the periodical course, it should be extended to cover personal development, childcare, psychology, parent-child relationship, resource management and any family related issues. The main objectives are to provide relevant information on marriage and family throughout their married life and this will certainly be useful to reduce the risk of divorce among Muslim couples. To ensure its benefits, it is also suggested that this periodical marriage courses should be made obligatory and be included as part of the requirement for work promotions.

With regard to the content of the course, the practice of Singapore should be taken as an example as they provide three different courses that are different in term of its nature and module. First, Young Couples Programme that is a special programme to guide young couples embarking on the journey as a family, second, The Pre-marriage Guidance Course which is known as cinta abadi or marriage of a lifetime which is developed to guide married-to-be couples who are 21 years old and above and marrying for the first time, whereas the third is called The Re-Constituted Marriage Programme which is a special programme crafted for those who want to remarry in which the purpose is to equip themselves with the skills and ways on how to establish a strong step family (Registry of Muslim Marriage of Singapore, 2014).

3.2. Exemption from Attending the Course

The second issue worth mentioning is the exemption given to a certain group of people from attending the course without reasonable justifications. Even though the premarital course is made compulsory to every prospective husband and wife, there are those who would be excluded from attending the course. Interestingly, these exemptions differ between states. In Selangor for example, the exemption is given to divorcees or widowers who are 40 years and above, and the disables such as the deaf, the blind and the mute. In addition, the state of Selangor does not make attending the course compulsory to foreigners who do not understand Malay and also to those who the Marriage Registrar excludes (Selangor Islamic Religious Department, 2016).

However, in the federal territories, the exemption is given to any men >45 years and women above the age of 40 whether they are divorcee/widower or not (Federal Territories Islamic Religious Department, 2016). Interestingly, in the state of Negeri Sembilan, there is no exemption stated in their policy, however, the Marriage Registrar has the discretion on those whom he thinks may be excluded (Sudin, personal communication, 24th of April, 2012). The state of Kedah has the same exemption like Selangor but the age limit is 40 for men and 45 for women regardless of the status, either bachelor or divorcee/widower (Adam, personal communication, 30th April 2012), whereas Johor has the highest limit of age, that is 45 for women and 50 for men (Naim, personal communication, 28th April 2012).

The state of Kelantan, on the other hand, has its own exemption for attendance of the premarital course. The SIRD exempted those who have certificate of Secondary Religious School (SMU), or certificate for Higher Religious Education (STU), degree of Islamic studies and those experienced at least 5 years studying at the Islamic traditional school (sekolah pondok) (Noor, personal communication on 2nd of May 2012).

Hence, it is argued that exemption should not be given to those from religious school or graduated in Islamic Studies as the module of premarital course is not confined to Shariah or Islamic knowledge. The course includes other important topics that help the couple to learn skills such as problem-solving, time and financial management, and effective forms of communication that strengthen their relationships in which those topics are not covered in their Islamic Studies Module. In addition, the participants are exposed to more practical aspects of knowledge such as the procedure of divorce and the proper way to get counselling service if they face marital conflict (IMPC, DIDM).

Interestingly, in Penang and Johor, in addition to attending the premarital course, the prospective husband and wife also have to attend an interview conducted by the SIRD. The interview does not have a passing mark, as the sole purpose is to ensure that the applicant has at least basic religious knowledge prior to getting married (Naim, personal communication, 28th April 2012; Wahab, personal communication, 16th of April 2012).

In view of the above, we opine that the exemption from attending the premarital course should not be given to anybody, as the course

is an important means to disseminate knowledge of the roles and responsibilities of husband and wife. Research shows that marital problems and divorce facing Muslims in Malaysia are mostly caused by their failure in carrying their respective responsibilities. Among the factors identified are the failure of the husband in giving maintenance, the fidelity of the husband or wife, desertion, and the husband's involvement in social problems such as drugs, gambling, and alcohol (Zainab et al., 2014; Chien and Mustafa, 2008; Muhammad, 1995), whereas in Northern states, studies show that the main cause of divorce is the misunderstanding or the conflict between husband and wife (Muhammad, 1993).

In addition, data from the counseling unit of the State Islamic Religion departments of the three states in Malaysia reveals more than 40 types of marital problems facing Muslim Malay women in Malaysia which could lead to divorce. Many problems related to disputes are caused by poor communication, lack of morality and social problems (Azhari, 2008; Awang, 1993; Ali et al., 1990). For such reasons, it is argued that the exemption from attending the course should not be given to anybody without reasonable justifications.

The criterion of age as an exemption to the premarital course is not relevant in present times as current research proves that the rise in divorce among people over the age of 50 is an emerging trend, especially in developed countries (divorce statistics concerning age). Furthermore, since Muslim society in Malaysia is plagued by rising divorce rates (Statistics of Muslims Divorce, Statistics Department of Malaysia; Jones, 1994), all applicants of any age, able or disable, whether bachelor or divorcee/widower, locals or foreigners, whether first or second marriage (polygamy) should attend the course.

For those who could not understand Malay, efforts must be taken by the SIRD to conduct the course in English or any language that they find suitable. Denying a compulsory premarital course for those groups is a form of discrimination. Similarly, for the polygamous marriage it is suggested that the appropriate module suitable to the nature of this marriage should be designed. Excluding a man who wants to contract a polygamous marriage from attending a premarital course is unjustified as research shows that the more frequently a person enters into marriage, the higher the divorce rate (<http://www.tips-for-marriage.com/current-divorce-rate.html>). Several researches show that polygamous marriage is one of the factors that contribute towards the instability of a family which could lead to divorce (Kamaruddin and Abdullah, 2006; Abdul Rahman, 1998; Awang, 1993; Mohamed, 1998).

3.3. Statutory Requirement

The third issue pertains to the statutory requirement of the premarital course. In all Malaysian states other than the state of Negeri Sembilan, the premarital course has not been made a statutory requirement. It is only part of procedures before the solemnization of marriage which has no legal effect. However, the course is stated in Section 16 (3) of the Islamic Family Enactment of Negeri Sembilan (2003) which provides that,

“The application of each party together with a recognised Sijil Kursus Perkahwinan (marriage course certificate) be delivered to the registrar at least 7 days before the proposed

date of marriage, but the registrar may allow a shorter period in any particular case.”

The above provision clearly stated that the application form of marriage and certificate for the premarital course should be submitted to the registrar at least 7 days before the proposed date of marriage. However, the provision does not make the premarital course compulsory as the word used in the provision is “together with” which does not carry to the meaning of “must.” The appropriate word used should be “shall,” “must” or “compulsory.” Furthermore, there is no penalty available in the Enactment for those who do not fulfill such requirement. According to Fatimah Manja, this is done purposely to avoid unnecessary inconveniences to the prospective husband and wife (Manja, personal communication, 13th of April 2012).

Similarly, the federal territories has taken an effort to introduce the premarital course as one of the marriage procedures under Section 134 of the Islamic Family Law Act (hereinafter called IFLA). However, the draft is still being reviewed by the Legal Advisory Division of DIDM before it can be submitted to the Selangor Islamic Religious Council or known as Majlis Agama Islam Selangor (hereinafter called MAIS) (Jusoh, personal communication, 6th of July 2012). The purpose of making it a statutory requirement is to prevent it from being challenged in court (Manja, personal communication, 13th of April 2012).

In commenting this issue, Nor and Adil, opined that the premarital course and any other procedures which are not made a statutory requirement could be questioned and challenged in court (Nor and Adil, personal communication, October 1, 2014).

In this regard, we argue that since the premarital course is important for the couple to get information that could help them in building the foundation of their marriage, the course should be made a statutory requirement by every State in Malaysia, in which failure to fulfill such a requirement will result in the rejection of the marriage application. The purpose of making the course a statutory requirement is to make it legally binding and prevent it from being challenged in court.

4. CONCLUSION

From the discussion, it can be concluded that, the absence of the standard guideline by JAKIM on the governance of premarital course for Muslims in Malaysia is a source of confusion regarding marriage. It should also be avoided for the sake of equality and justice. Moreover, the absence of a standard guideline on the discretionary power given to the Chief Registrar in excluding the applicant from attending the premarital course shows non-uniformity in its implementation. It is submitted that to ensure good governance of premarital course, the criterion of age as an exemption to the premarital course is irrelevant as the knowledge of marriage and family is for everybody regardless of age. Regarding the nature of the course, it is recommended that the periodical marriage course especially after marriage should be held to equip spouses with variety of information pertaining to family management. Those are some weaknesses relating to the governance of the premarital course, which should be resolved

by the relevant authorities for the betterment of Malaysian family life.

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