

## **STRATEGIC MANAGEMENT OF ISLAMIC FAMILIAL CONCEPT AND DIVORCE AMONG MUSLIMS IN MALAYSIA: ANALYSIS FROM SURAH AL-TALAQ PERSPECTIVE**

***Abdul Hanis Embong<sup>1</sup>, Wan Mohd Khairul Firdaus Wan Khairuddin<sup>2</sup>, &  
Firdaus Khairi Abdul Kadir<sup>3</sup>***

*Centre for Foundation and Continuing Education, University Malaysia Terengganu<sup>1,3</sup>  
Faculty Contemporary Islamic Studies, University Sultan Zainal Abidin<sup>2</sup>  
hanis.embong@umt.edu.my<sup>1</sup>, wanfirdaus@unisza.edu.my<sup>2</sup>, &  
firdauskhairi@umt.edu.my<sup>3</sup>*

### **ABSTRACT**

This article discusses the concept of strategic management which can be applied in an Islamic familial organisation according to surah al-Talaq. Strategic management is aiming to build conceptual strategy, strategic implementation and evaluation. It has been meant by providing specific example in preserving the solidarity of an organisation including Islamic familial organisation. The challenges in nowadays familial organisation are uncertain and facing conflicts. It enquires a rational and careful management execution planning. Besides that, every problem that rises in a family has sought solutions and alternatives from every aspect. As a matter of fact, strategic management based on Islamic worldview and epistemology is the best methodology which can be indicated through the analysis of surah al-Talaq. In the surah, there are strategic, relevant discourses and settings of familial organisation objectives which are aligned with humanity and syarie conditions. The implementation of concepts in surah al-Talaq can harmonise a family by not just aiming towards materialistic and worldly gains, but also towards the everlasting success in the world and hereafter. In this article, the researcher poses an authentic guide from al-Qur'an as the reference for Islamic family strategic management.

Keywords: Islamic Strategic Management, Islamic Familial Concept, Divorce Among Muslims, Quran Perspective.

### **INTRODUCTION**

Wedding is a bond which is enquired in Islam towards developing familial institution. This is because a family cannot exist without a wedding. Islam has prescribed wedding and set up perfect guidelines based on concrete familial principles to ensure community stability. Therefore, wedding couples which are ready to build a family should be prepared physically, sexually, spiritually and mentally (Al-Bakri, 2014).

As a matter of reality, Islam has provided complete guidelines upon familial institution to develop a good individual. The family matter has also been touched and explained conclusively in al-Qur'an and al-Sunnah as references in every family life. However, cases of divorce among Muslims in Malaysia have deteriorated. According to Muhammad Yusri Muzamir (2021), Deputy Minister in Department of Prime Minister (Parliament and Law), Datuk Mas Ermieyati Samsudin informed that there are 121 applications daily or 5 applications hourly recorded for divorce among Muslim couples throughout the whole Malaysia compared to only 18 application among non-Muslim couples in the same context. Recently, almost 78,000 divorces were recorded nationwide since the Covid-19 Pandemic outbreak began from 2020 to 2021. Therefore, this matter has become a crucial problem to be discussed in more details and in deeper contemplation.

Failure of a family to sustain solidarity is caused by a weak management which is not based on the pure Islamic teachings such weakness in financial and conflict management among married couples (Nur Faezah Musthaphar & Bahiyah Ahmad, 2022). The family leader should have complete levels of systematic management so that the members of the family can cooperate maximally. If the definition of management posed by Hussain (1996) is revised, the term management means a set of systematic planning to distribute tasks according to each member's responsibility. In addition, it is also defined as rules, discussions and comprehensive laws in achieving the highest level in a certain organisation.

The building of strategic management in an Islamic family will produce a better result. This is due to the fact that each strategic management will involve management of expectation and future by a responsible leader that is responsive to environment and acts according to the planning carefully (Salleh, M.M, Ibrahim, M. S & Arifin, S. R, 2009). Among the responsibilities of a leader are the balanced distributions of tasks, positive feedbacks towards environmental changes, maturity in the interaction between family members, more focused goals and holistic guides that initiate the action of each family member.

The existence of strategic management enables the leader to understand the core activities that can lead to good impacts in a short term. There are three levels in the conventional strategic management. The first level is the summary of strategies. Second level, the execution of strategies. Third level, the evaluation of strategies. Due to the dynamic nature of strategy, the improvement of strategies is needed to maintain it as a concrete entity (Sarif, S.M, 2016). In accordance to the situation of a family led by a leader, the three levels should be applied to regulate the family stability beginning with strategic objectives, execution of process and gradual evaluation from time to time.

Matters regarding strategic management in Islamic family have also been stated by Allah SWT in surah al-Talaq with wisdom. Allah SWT has created human beings, has known each of human behavior, and is well-versed with the most suitable methodology and solution for the human in the aspect of individual, family, country and other aspects. For each problem, al-Qur'an has provided the best solution as Allah has said in Surah al-Nisa' (4:59) and Surah Yunus (10:57). Hence, in this article, discussions and analyses are related to the concept of Islamic family according to surah al-Talaq. Surah al-Talaq is chosen as a subject in this research because according to Hamka (n.d), this surah contains comprehensive information, laws and guidance regarding strategic management of Islamic familial concept and divorce for Muslims. Although surah al-Baqarah already touches on divorce in general, surah al-Talaq elaborates on the matter in more details from aspect of decent divorce manner, its iddah, management of divorced wife and children by the husband, and wisdom behind divorce. At the same time, lesson can be learnt from divorce as to build a strong Islamic familial concept.

## **BACKGROUND**

There are many researches which propose al-Qur'an guidance as a principle that must exist in an Islamic family. One of the researchers is Hamka (1981) discussing the contents of Qur'anic verses as the foundation for a happy family through Tafsir al-Azhar. In Zulkarnain Lubis (2015) research, it was stated that Islam appreciates the woman position as the significance of Iddah aiming to uphold woman from any disturbances after the divorce. The research also posed Qur'anic verses as the source of gaining family happiness. Meanwhile, the research by Raihanah Azahari, Bahiyah

Ahmad dan Asmak Ab Rahman (2012) discussed the necessary rate of spending for the family members according to Qur'anic verses.

Later, Ali Sadiqin (2014) conducted a research under the title “*Reformasi al-Qur'an dalam Hukum Perceraian: Kajian Antropologi Hukum Islam*” (Al-Quran Reform in Divorce Law: Anthropology Study on Islamic Law). He imposed the implication of divorce, mut'ah, and rights of the wife according to Qur'anic basis. Meanwhile, Asyraf Abd Rahman, Wan Ibrahim Wan Ahmad and Zainab Ismail (2010) explained the roles of women in the family development from the perspective of *fi Zilal al-Qur'an* by Sayyid Qutb.

Next, research by Susi Rahayu (2014) discussed the implications of Qur'anic education based on surah al-Nisa'. The research clarified the roles of the husband in handling the problems in the marriage during any confrontation with the wife. The husband cannot misuse his leadership in the family, the wife has the right to get good hospitality from the husband, husband cannot go off the line towards his wife, and Allah SWT takes care of the pious wife when she can take of herself in the absence of husband at home. He also outlined several ways to overcome the problems in the marriage which are determination of husband position in the responsibility of a leader, the caretaker of dignity and the source of spending in the marriage and also the execution of Islamic laws in which the husband and wife should recognise Allah SWT as the ultimate leader.

Research by Siti Nur Husna Abd Rahman, Mohd Izhar Ariff Mohd Kashim and Muhammad Adnan Pitchan (2017) insisted that woman should be led by man because it is the advantage which Allah SWT has bestowed upon man as the compassion attribute has been bestowed upon woman. Besides that, a woman understands and appreciates herself, dignity, womanity, ability and skills.

Through the past studies reviewed, it can be seen that there is no existing study discussing on strategic management of Muslim family and divorce case according to surah al-Talaq. The name of the surah itself implies the contents focused in it which is regarding a divorce. This single surah would be a comprehensive guide in managing a good Muslim family and divorce case so that no single right of individuals in a family is ignored whether in happy or difficult time of a marriage life.

## **METHODOLOGY**

This is a qualitative research and only utilises secondary data. There are two objectives of secondary data collection in the research. The first step is to examine the management concept according to al-Qur'an specifically surah al-Talaq as this surah provides comprehensive information, laws and guidance regarding strategic management of Islamic familial concept and divorce for Muslims. The research is done through content analysis method towards data collected from secondary source which are researches and related previous works such as theses, journals and manuscript writing. Second objective is to explore the idea and structure of Islamic family concept which is aligned with Islamic worldview and epistemology. This is done by referring to main Islamic sources which are al-Qur'an and hadith, including also books of hadith, books of Islamic history and published authorised researches (theses and journal articles). To analyse the collected data, qualitative content analysis method is implemented. Qualitative content analysis meets the research needs because the researcher will analyse previous researches related to Islamic family

concept and Qur'anic guidance in leading the marriage organisation towards the pleasure of Allah SWT.

## **DISCUSSION AND ANALYSIS**

### **Interaction and Dependence to Allah (*Tawakkal*)**

Surah al-Talaq is the 65<sup>th</sup> surah and *Madaniyyah* surah which was revealed in Madinah. This surah has 12 verses only and most of them are about Talaq (divorce). From verse 1 to 4, Allah SWT stresses on the duration of Iddah for the wife after divorce. Allah SWT commands that when the husband wants to divorce his wives, it should be done at a certain time. And Allah SWT instructs them to take care of the wife from going out at her will to avoid misconducts. It is allowed for them to reunite back with the wife decently as long as it is still in the Iddah duration. Allah SWT also guides them in the method of calculating Iddah duration for woman who already has menopause by the duration of three months and also for the woman without menses. Meanwhile, Iddah duration for the pregnant woman is until the time she gives birth. Allah SWT also explains that His bounties can be best rewarded unexpectedly, but it must preceded by depending to Him completely (Basmeih, A., 2001).

### ***Analysis***

In marriage field, there are many divorce cases that have happened. Islam is an uncomplicated religion. Allah has provided the ways to ensure that the marriage tie which has been built on Islamic laws, lasts even though at some time before, was on the brink of destruction. According to verse 1 to 4, Allah shows us the procedure of reunion with the divorced wives. In verse 1, Allah grants woman without menses and that has undergone menopause the duration of Iddah of three months while in verse 4, the Iddah duration for pregnant woman is until the birth of the baby. From the verses, it is clear that Allah makes it easy for us to maintain the marriage bond and rules of divorce wisely with the best method. Moreover, the concept of complete dependence should also be inculcated in the couples to undergo tribulations, tests and destinies from Allah SWT.

To avoid divorce from taking place, the married couples should be tolerant to each other for the weaknesses and advantages between them. In other words, husband and wife should have good disposition since the early period of marriage until the end of it. Allah SWT sent His messenger, Prophet Muhammad SAW as a role model in every aspect of life including good disposition in marriage life. The best man is the best man towards his wife. Therefore, the husband is the key player of the marriage. The husband is the leader of a family and should be able to conduct his emotion, heart and his family members wisely.

### **Family Spendings and Budgets**

From verse 5 to 8 in surah al-Talaq, Allah SWT explains on the matter of divorce to Muslim people that if Muslims follow the rules of Allah, they will be rewarded and their faults will be exempted. It also clarifies about Iddah which is the mandatory waiting time for the divorced wife or widows. This is to show that the Islamic way has positive impacts to Muslims beginning from the aspect of spendings, kinship and discussion between the spouses to reunite. Besides that, this surah also indicates the open utilisation of divorce among sons of Adam (Basmeih, A., 2001).

### ***Analysis***

In the era of technology development which is undergone by nowadays Muslims, various documents and privacies are shared in social media openly. Despite, Muslim community still do not show their concern towards matters regarding laws in strengthening the Islamic family.

Among the shared matters is about the divorce. Verse 5 to 8 of surah al-Talaq which explains the procedure of divorce and Iddah, involves the laws of Allah SWT, and it is not individual rights of the husband and wife. Besides that, Allah SWT points that the spending rate of the family depends on the capacity of the husband. Each of the family members should accept it willingly and put their efforts to help the family leader in uplifting their financial status.

According to the researched information, the main factor that leads to divorce cases is financial status (Fadhilah, 2016). This factor is considered as a strong factor because each couple will possibly face financial problems. Some of them choose to go into divorce as a way of solution to the problems. Generally, this condition proves that many couples are weak in rational thinking to get the solution for a certain problem.

Wisdom gained from verses in surah al-Talaq is that Allah SWT teaches us to always live thankfully to Him for all His bounties. This is because everything that we do, involves our dependence to Allah SWT. Not being grateful to Allah SWT means no acceptance to Allah SWT's destiny.

### ***Muraqabah, Punishment of Allah SWT and Guidance from Rasulullah SAW***

Brief explanation for the last four verses of this surah (9-12) indicates the return for the losers (sinners) and, for the faithful and doers of good deeds. It is also stated in the verses that a messenger was sent to human beings (Rasulullah SAW) with guidance from verses of Allah towards human beings avoiding them from the darkness. In addition, these verses also tells about the power of Allah towards His creations such as the skies and His unchallenged knowledge because He is All-knowing (Basmeih, A, 2001).

### ***Analysis***

As human beings, sometimes we forget our mistakes consciously or unconsciously. Therefore, we must always be aware that Allah is All-knowing of all our deeds. If we make mistake, follow the guidance from Allah's verses to repent. If not, the painful punishment awaits in the hereafter. Truly, the doers of good deeds in the worldly life will be fortunate because they will get plentiful rewards in the hereafter. In an Islamic family, the reminders of bad impacts and Allahs' punishment must always be repeated towards family members so that they will not go astray. Avoid misconducts and always feel aware of observation by Allah SWT (*muraqabah*).

It can be simplified from the discussion that there are three main concepts from surah al-Talaq which can be guidance in the building of Islamic family. Actually, the three concepts can be applied into every family as long as they hold firmly to the teachings of Islam. The first concept is the interaction and complete submission to Allah SWT. Every husbands and wives should have good disposition especially when they are interacting with their spouses. Indirectly, the good disposition indicates the level of dependence to Allah SWT. The second concept, the spending and budget of family. It is an important aspect because properties and spendings could affect the status of marriage life. There are many divorce cases which are caused by properties and spendings factor. The third concept is *muraqabah*, punishment of Allah and guidance from Rasulullah SAW as essential elements in the husband and wife. They should always feel being watched by Allah SWT in every deed. Every bad deed will end with punishment. Finally, the guidance from Rasulullah SAW is the best to be followed by each couple.

Table 1: Islamic Familial Concept Based on Surah al-Talaq

No.	Verse	Discussion Focus	Concept	Application
1.	1 - 4	Good divorce method, the enforcement of Iddah law, appointment witness of during divorce, dependence to Allah SWT.	Concept of interaction and dependence to Allah	<ul style="list-style-type: none"> <li>- Practising good disposition in interaction.</li> <li>- Being patient in every problems during marriage life.</li> </ul>
2.	5 - 8	Rules in divorce, giving spendings in the husband's capacity, Allah SWT is All-able to enrich people from poverty.	Concept of family spendings and budget	<ul style="list-style-type: none"> <li>- Balanced in spendings.</li> <li>- In the husband's capacity.</li> <li>- Acceptance towards Allah's givings.</li> </ul>
3.	9 - 12	Allah's punishment towards disobedient people, obedience to Allah SWT, Rasulallah's guidance in every aspect life.	Concept of <i>muraqabah</i> , Allah's punishment and guidance from Rasulallah SAW	<ul style="list-style-type: none"> <li>- Self-preparation which obedience to Allah.</li> <li>- Understanding the horror of punishment in hell.</li> <li>- Rasulallah as the role model.</li> </ul>

## CONCLUSION

Problems in a Muslim family has been discussed since the life of Rasulallah SAW and there are hadiths clarifying the issue of handling the problems as the one stated in surah al-Talaq. Discussions show that Islamic family concept through surah al-Talaq can act as a source of putting the foundations and principles in a family. Then, three concepts built from surah al-Talaq could be implemented in the strategic management of each family to pose happiness.

Concept of interaction and dependence to Allah SWT urges each couple to express good disposition and patience in every tribulations of marriage life. Patience expressed indicates the level of one's dependence to Allah SWT. Concept of family spendings and budgets encourages each couple to accept their fate of bounties by Allah SWT willingly. Meanwhile, concept of *muraqabah*, Allah's punishment and guidance from Rasulallah SAW teaches each couple to obey Allah SWT and follow the examples from Rasulallah SAW in his actions whether as a husband, a leader or a head of the family.

As of all, this research would suggest steps of strategic management in facing difficulties of marriage life such as a divorce. The steps suggested would protect the rights of each party in a divorce which are the husband, the wife and the children. At the same time, this research also discussed several factors regarding a divorce that would be a lesson for Muslims to always put their effort in maintaining family strength in avoiding divorce. Hopefully, this research can be

implemented by Islamic institution as a guidance in managing divorce cases among Muslim families and included in syllabus for marriage course as a lesson for bride or bridegroom-to-be.

## ACKNOWLEDGEMENT

The authors gratefully acknowledge the Fundamental Research Grant Scheme (FRGS), through project number FRGS/1/2021/SS10/UMT/02/1 (59669), supported by The Ministry of Higher Education and Universiti Malaysia Terengganu.

The research was also conducted under the Quranic Research Interest Group (RIG), Center for Fundamental and Continuing Education, Universiti Malaysia Terengganu.

## REFERENCES

- Al-Qur'an Al-Kareem  
Abdulmalik Abdulkarim Amrullah (HAMKA) (t.t). *Tafsir al-Azhar: Jilid 10*. Singapura: Pustaka Nasional Pte Ltd.
- Al-Bakri, Zulkifli Muhammad. (2017). *Al-Fiqh al-Manhaji: Islamic Family in Fiqh al-Syafi'i*. Selangor, Malaysia: Darul Syakir.
- Azahari, R., Bahiyah Ahmad dan Asmak Ab Rahman (2012). *Kriteria kifayah dan ma'ruf nafkah isteri dan anak: kajian pelaksanaan semasa di Malaysia*. Jurnal Syariah V.21 (3) (2012) 311-342.
- Basmeih, A. (2001). *Tafsir Pimpinan Ar-Rahman Kepada Pengertian al-Qur'an*. Kuala Lumpur: Darul Fikir.
- Fadhilah (2016). *Kecemerlangan Mendidik Anak*, Kuala Lumpur: Utusan Publications & Distributors Sdn. Bhd.
- Hamka, Haji Abdul Malik Karim Amrullah. (1981). *Tafseer Al-Azhar*. Indonesia: Siri Buku-Buku Tafsir.
- Hussain, Ahmad Atory. (1996). *The System of Governance And The Western Administration: A Survey*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Lubis, Zulkarnain. (2015). *Rahsia Dibalik Masa Iddah*. Aceh: Diva Press.
- Muhammad Yusri Muzamir (2021, October 12). *121 Kes Pasangan Islam Mohon Cerai Setiap Hari*. Berita Harian. Retrieved from <https://www.bharian.com.my/berita/nasional/2021/10/875306/121-kes-pasangan-islam-mohon-cerai-setiap-hari>
- Nur Faezah Musthapar & Bahiyah Ahmad (2022). *Husband-Wife Relationship Issues in Muslim Families in Malaysia: A Literature Analysis*. BITARA International Journal of Civilizational Studies and Human Sciences, Vol. 5, Issue 1 (2022), 98-113.
- Rahman, A.A, Wan Ibrahim Wan Ahmad and Zainab Ismail. (2010). *Peranan Wanita dalam Pembangunan Keluarga dari Perspektif fi Zilal al-Qur'an*. Journal of Governance and Development V.6 (14), (2010) 14–21.
- Rahman, SNH, Mohd Izhar Ariff Mohd Kashim and Muhammad Adnan Pitchan. (2017). *Woman's Role in the Family Institution: Discussions from Islamic Perspective*. Journal of Sosial Sciences and Humanities Vol. 12, No. 3 (2017) 122-140.
- Sadiqin, A. (2014). *Reformasi al-Qur'an dalam Hukum Perceraian: Kajian Antropologi Hukum Islam*. Al-Mazahib V.2 (2) (2014) 259-284.
- Susi Rahayu (2014). *Dasar-Dasar Keterampilan Penyuluhan Sosial*. Bandung: UIN.

*Strategic Management of Islamic Familial Concept and Divorce Among Muslims in Malaysia:  
Analysis From Surah Al-Talaq Perspective*

- Salleh, M.M, Ibrahim, M.S & Arifin, S.R. (2009). *Leadership and Strategic Management in MARA Educational Institution*. Jurnal Pendidikan Malaysia 34 (1) (2009): 219–233.
- Sarif, S. M. (2016). *Strategic Management Lessons from Surah Al-Kahfi*. Journal of Education and Social Sciences, Vol. 5, (October): 128-133.