



Major Familial Challenges in Malaysia: Empirical Findings and *Fiqh*-Based Solutions

التحديات الأسرية الكبرى في ماليزيا: نتائج تجريبية وحلول فقهية

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Abstract

Muslim families in Malaysia face growing challenges stemming from modernization, digital disruption, economic pressures, and secular influences. These shifts have contributed to increasing marital conflict, parental neglect, intergenerational tensions, and erosion of religious values. While public discourse often emphasizes psychological and ethical reform, there remains an urgent need for concrete juristic responses rooted in the Islamic legal tradition. This study integrates classical *fiqh* rulings with empirical findings from a field survey involving 67 IIUM staff, who assessed key family-related challenges and the relevance of principles such as *wasatīyyah* and *Islamicization of the Self*. Framed within the objectives of Islamic law (*maqāṣid al-Sharīʿah*), the analysis highlights how Islamic jurisprudence provides structured legal tools—such as *faskh*, *ḥaḍānah*, *ṣulh*, and *taʿzīr*—to preserve dignity, ensure justice, and restore family harmony. The study affirms that *fiqh*, when guided by moderation and ethical awareness, remains an adaptable and authoritative framework for addressing contemporary familial disruptions.

Keywords: *Fiqh*-based Solutions, Muslim families, Parenting, *Maqāṣid al-Sharīʿah*, *Islamicization of the Self*.

ملخص البحث

تواجه الأسر المسلمة في ماليزيا تحديات متزايدة ناجمة عن الحداثة والاضطراب الرقمي والضغط الاقتصادي والتأثيرات العلمانية. وقد ساهمت هذه التحولات في تزايد النزاعات الزوجية وإهمال الوالدين والتوترات بين الأجيال وتآكل القيم الدينية؛ وبينما يركز الخطاب العام غالباً على الإصلاح النفسي والأخلاقي، تبقى هناك حاجة ملحة لاستجابات فقهية ملموسة متجذرة في التراث الفقهي الإسلامي. تدمج هذه الدراسة الأحكام الفقهية مع النتائج التجريبية من مسح ميداني شمل ٦٧ من موظفي الجامعة الإسلامية العالمية بماليزيا (IIUM)، الذين قيموا التحديات الأسرية الرئيسية ومدى صلة مبادئ مثل الوسطية وأسلمة الذات. وفي إطار مقاصد الشريعة الإسلامية، يسلط التحليل الضوء على كيفية توفير الفقه الإسلامي لأدوات قانونية منظمة - مثل الفسخ والحضانة والصلح والتعزير - لحفظ الكرامة وضمان العدالة واستعادة الانسجام الأسري. تؤكد الدراسة أن الفقه، عندما يسترشد بالاعتدال والوعي الأخلاقي، يبقى إطاراً قابلاً للتكيف وذا سلطة لمعالجة الاضطرابات الأسرية المعاصرة.

الكلمات المفتاحية: الحلول الفقهية، الأسر المسلمة، التربية الوالدية، مقاصد الشريعة، أسلمة الذات.

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1. Introduction

The institution of family occupies a central place in Islamic law and ethics, serving as the foundation of a stable and morally guided society. The Qurʾān emphasizes familial tranquility, affection, and mercy as the ideal foundation for marital life: “And among His signs is this: that He created for you mates from among yourselves, that you may find rest in them, and He placed between you affection and mercy” (Qurʾān 30:21). Islamic jurisprudence regards marriage (nikāḥ) not only as a legal contract but also as a spiritual and moral institution that must be preserved and regulated through divine guidance.

Contemporary Malaysian Muslim families face intensifying challenges, including rising divorce rates, financial instability, parenting breakdown, elder neglect, and digital overexposure. According to statistics from the Royal Malaysian Police (PDRM), reported cases of domestic violence have trended upward since 2022, with 6,540 cases in 2022, followed by a dip to 5,507 cases in 2023, before

surging to 7,116 in 2024 (Hisham, 2025). Moreover, youth moral delinquency and neglect of the elderly have become pressing societal issues (Ismail et al., 2021, 1:16; Che’ Sharif et al., n.d., 10:122). Meanwhile, growing exposure to secular ideologies and changing gender roles have led to the weakening of traditional Islamic values and structures (Shafie & Mohd Zin, 2020). These developments reflect a broader erosion of religious consciousness within the household.

While modern responses often emphasize psychology and ethics, they tend to overlook the robust legal framework available in Islamic jurisprudence. Islamic law provides specific mechanisms addressing spousal rights, child custody (ḥaḍānah), maintenance (nafaqah), conflict resolution (ṣulḥ), and protection against harm (ḍarar). These rulings are grounded in revelation and aligned with the higher objectives of Sharīʿah (maqāṣid al-Sharīʿah), including the preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-naḥs), intellect (ḥifẓ al-ʿaql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl) (al-Shātibī, 2004).

This article aims to integrate classical legal sources and empirical perspectives to explore how fiqh can offer principled, restorative, and contextually relevant solutions to today’s familial challenges. By applying juristic mechanisms through the lens of ethical renewal and moderation, the study affirms the enduring relevance of Islamic law in shaping family well-being in the modern world.

2. Methodology

To enrich the theoretical framework of this study, an empirical survey was conducted in 2025 involving 67 staff members of the International Islamic University Malaysia (IIUM), comprising academic, administrative, and support personnel. The

objective of the survey was to examine participants' perceptions of contemporary familial challenges and the extent to which Islamic principles—particularly *wasatīyyah* and *Islamicization of the Self* as introduced by Mohd Kamal Hassan—were applied in their personal or observed family contexts. According to Mohd Kamal Hassan, *wasatīyyah* should not be narrowly understood as mere moderation. Rather, it encompasses three foundational attributes: justice (*al-'adl*), excellence or goodness (*khairiyyah*), and right balance (*tawāzun*), which together form the basis for a successful and harmonious life rooted in Islamic teachings (Hassan, 2014, 24-30). Likewise, *Islamicization of the Self*, a concept developed by Mohd Kamal Hassan, refers to the continuous internal process by which individuals align their personal values, behavior, and worldview with the guidance of the Qur'an and *Sunnah*. This transformation is essential in resisting the moral and spiritual corruption associated with *jāhiliyyah* elements, and it must be accompanied by *tazkiyat al-nafs* (purification of the self) to ensure true spiritual growth and ethical consistency in daily life (CENTRIS IIUM, 2022).

Respondents were invited to reflect on issues such as marital conflict, parenting struggles, generational gaps, and digital disruption, while also indicating whether they employed Islamic principles in navigating these challenges. The survey used a mixed-questionnaire format, including multiple-choice and open-ended reflections. The responses revealed that these principles are not only embraced in practice, particularly in parenting and conflict resolution, but are also perceived as foundational tools for restoring family resilience and maintaining harmony in a rapidly changing social environment.

3. Contemporary Familial Challenges in Malaysian Muslim Society: Theoretical and Empirical Insights

Muslim families in Malaysia face a wide array of evolving challenges arising from rapid social change, digital influence, shifting gender roles, and weakening religious foundations. This section is divided into two parts: the first provides an overview of these challenges based on published literature, and the second presents empirical findings from a survey conducted among IIUM staff members in 2025.

3.1 Theoretical Insights from Literature

Islamic family life in Malaysia is increasingly affected by the erosion of religious consciousness, financial pressure, generational conflict, and ideological shifts. Scholars have observed that the decline in religious understanding among couples entering marriage often leads to marital discord, poor conflict resolution, and rising divorce rates (Shafie & Mohd Zin, 2020, 15:126). The Malaysian Shariah Judiciary Department identifies incompatibility and communication breakdown as primary contributors to family breakdown (Muhammad et al., 2024, 94:9).

Economic materialism also disrupts family stability. Abdul Rahman and Hassan (2015) argue that the cultural focus on wealth accumulation promotes emotional detachment within households. Children suffer from parental inattention due to career-focused lifestyles, leading to behavioral problems (Azura Tamat & Vellymalay, 2019, 16:2). Islamic ethics, by contrast, promote moderation (*iqtisād*) and simplicity (*zuhd*) (al-Ghazālī, 2005, 3:145–148).

Generational gaps further complicate family dynamics. According to the 5th Malaysian Population and Family Survey, over 70% of elderly

Malaysians live with their children or grandchildren, yet communication gaps and differing worldviews hinder familial harmony (Abdullah, 2025, 3). Islam mandates *birr al-wālidayn* (honoring parents) and mutual respect to bridge such generational divides.

Digital platforms are also major disruptors. Studies show that online misconduct, oversharing of personal matters, and emotional infidelity via social media have contributed to moral decline and marital breakdown (Najmuddin et al., 2023, 1:53). These behaviors violate key Islamic principles such as *satr* (concealing faults), *ghībah* (backbiting), and *tajassus* (spying) (al-Shirbīnī, 1997, 4:203). JAKIM has officially identified digital misuse as a contributor to increasing divorce cases (JAKIM, 2022, 6).

Other challenges include absentee parenting and emotional abuse. Children deprived of parental presence—whether due to migration, divorce, or career—face psychological and behavioral issues (Santos et al., 2024, 6:3). Narcissistic behavior, psychological manipulation, and emotional neglect are recognized in Islamic law under the principle of *ḍarar* (harm), which may warrant judicial intervention (Ismail et al., 2021, 1:16).

Finally, secularism and Western ideological influence undermine Islamic family ethics. Wan Mohd Nor Wan Daud has noted that moral relativism, individualism, and detachment from religious obligations weaken the Islamic worldview and spiritual foundation of the household (Arifin & Suhaimi, 2019, 2).

These theoretical insights provide important context for interpreting the lived experiences of Muslim families, which are captured in the following section through empirical data.

3.2 Empirical Findings from the IIUM Survey

To complement the theoretical understanding of familial challenges, a field survey was conducted in 2025 involving 67 staff members at the International Islamic University Malaysia (IIUM). The participants—comprising academic, administrative, and support staff—were asked to identify key stressors affecting Muslim family life in Malaysia today and to reflect on the relevance of Islamic principles such as *wasāṭiyyah* and *Islamicization of the Self* in addressing them. The responses to the survey are summarized in Table 1 below.

Table 1

Challenges Faced by Malaysian Muslim Families

Challenges	Frequency	Percent
Absent parents	30	44.78
Economic stress and financial instability	53	79.10
Erosion of traditional/Islamic values	48	71.64
Influence of modern technology and social media	55	82.09
Intergenerational conflicts between family members	26	38.81
Issues with parenting and child discipline	42	62.69
Lack of collective religious activities	34	50.75
Marital conflicts	29	43.28
Narcissistic tendencies in family relationships	27	40.30
Secular and Western influences	39	58.21

Note Data derived from a field survey conducted by the authors in 2025 involving 67 IIUM staff members.

The data indicates that digital disruption (82.09%), financial stress (79.10%), and erosion of Islamic values (71.64%) are the most significant concerns among the participants. Other noteworthy challenges include parenting difficulties (62.69%), secular influence (58.21%), and intergenerational tension (38.81%).

In addition to identifying challenges, respondents also highlighted how Islamic principles were applied in their family settings:

Table 2

The Islamic principles applied by the respondents

Principles	Percent
Practicing <i>Wasāṭiyyah</i> in family roles and responsibilities	65.67
Embedding the Islamicization of the self in personal conduct	58.21
Using <i>shura</i> (consultation) to resolve family conflicts	56.72

Note Data derived from a field survey conducted by the authors in 2025 involving 67 IIUM staff members.

The data suggest that a significant number of families consciously implement Islamic approaches in managing their affairs, particularly in parenting, conflict resolution, and ethical self-discipline.

4. Classical and Contemporary Fiqh-Based Responses to Family Challenges

Islamic jurisprudence offers comprehensive legal mechanisms to address the multifaceted social, emotional, and spiritual disruptions affecting Muslim families. Rooted in the Qurʾān and *Sunnah*, these rulings are designed not only to regulate conduct but also to uphold justice, prevent harm, and realize the higher objectives of *Shariʿah* (*maqāṣid al-Shariʿah*). This section examines juristic solutions from classical doctrine and contemporary application, grounded in the authoritative works of Islamic scholars.

4.1 Marriage and Conflict Resolution

Marriage in Islam is a solemn covenant (*mīthāq ghalīz*) governed by reciprocal rights (*ḥuqūq*) and responsibilities (*wājibāt*), with spouses expected to uphold justice, kindness (*maʿrūf*), and dignity (Qurʾān 4:19). The Qurʾān outlines a process for resolving marital discord through arbitration: “If you fear a breach between them, appoint (two) arbiters, one from his family and the other from hers...” (Qurʾān 4:35). Classical jurists, such as Ibn Qudāmah (2004, 4:35), explain that this verse mandates third-party involvement when reconciliation efforts fail.

In cases of persistent harm (*ḍarar*)—emotional neglect, violence, or failure to provide maintenance—the wife may seek *faskh* (judicial annulment). The Mālikī and Ḥanbalī schools are particularly flexible in permitting *faskh* for proven harm or lack of maintenance (al-Dusūqī, 2000, 2:312–314; Ibn Qudāmah, 2004, 4:267–269), while the Shāfiʿī and Ḥanafī schools require stronger evidence or procedural rigor (al-Kāsānī, 1986, 2:331; al-Shirbīnī, 1997, 4:223–225).

These avenues are supported in Malaysian Shariah courts through Section 52 of the Islamic Family Law (Federal Territories) Act 1984. The juristic maxim *lā ḍarar wa-lā ḍirār* (no harm and no reciprocating harm) further supports judicial intervention in abusive marriages. Jurists emphasized the role of *mawaddah* (affection) and *ṣabr* (forbearance) in sustaining marital life (Ibn Taymiyyah, 1996, 15:89–93). Counseling sessions, such as those supported by JAKIM, reflect modern applications of this juristic ideal.

4.2 Parenting and Child Custody (*Ḥaḍānah*)

Islamic jurisprudence treats *ḥaḍānah* as both a right and duty, emphasizing the child's welfare as paramount. A negligent or harmful guardian may lose custodial rights under any of the four *Sunnī* schools. This is reinforced by the *maqāṣid* principles of *ḥifẓ al-naḥs* (preservation of life) and *ḥifẓ al-nasl* (preservation of lineage), which mandate protection of children's interests. Islamic courts today apply this through custody rulings that prioritize emotional security, religious education, and physical safety.

Moderation in parenting is reflected in Islamic ethics, balancing discipline and compassion—a central value affirmed by classical texts.

4.3 Economic Justice and Family Provision

Fiqh recognizes the male head of the household (*qawwām*) as primarily responsible for financial stability but requires that this role be exercised with justice, moderation, and transparency (Qurʾān 4:34). Islamic law prohibits extravagance (*isrāf*) and miserliness (*taqtīr*). The Qurʾān warns: “Indeed, the wasteful are brothers of the devils” (Qurʾān 17:27). Financial mismanagement, including unjust

deprivation or luxury-based neglect, may constitute moral failing and legal breach (al-Ghazālī, 2005, 3:145–148).

In situations where women contribute significantly to household income, Islamic law does not obligate them to spend on the family. However, if they do so voluntarily, jurists like al-Kāsānī (1986, 10:205–208) affirm that they may seek compensation or recognition, particularly when their contribution sustains the household during the husband's failure.

Debt and materialism are also addressed in Islamic texts. The Prophet ﷺ said: “*The debtor is imprisoned by his debt until it is paid off*” (al-Tirmidhī, 1994, 3:321–322, *ḥadīth* no. 1348). *Fiqh* encourages prenuptial planning and financial literacy as preventive strategies to ensure fair treatment within the household.

4.4 Elder Care and Intergenerational Harmony

Islamic law strongly upholds *birr al-wālidayn* (honoring parents), with neglect classified under *‘uqūq al-wālidayn* (dishonoring parents), a major sin. Jurists like al-Nawawī and Ibn Qudāmah stress this duty second only to worship (al-Nawawī, 1996, 2:450–453; Ibn Qudāmah, 2004, 4:310–312). Disputes can be resolved through family mediation based on the model of *ṣulḥ*. Classical jurists provide mechanisms for structured dialogue, grounded in the principle of *raf‘ al-khilāf* (removal of disagreement) (Ibn al-‘Arabī, 2003, 2:182–186).

The *maqāṣid* framework demands elder care to be approached not only ethically but also legally—especially where neglect or disrespect arises.

4.5 Digital Ethics and Family Privacy

Islamic law strictly prohibits *ghībah* (backbiting), *namimah* (gossip), and public exposure of private matters (Qur’ān 49:12). Sharing confidential marital issues online can constitute *qadhf* (false accusation), a punishable offense under Islamic law (al-Shirbīnī, 1997, 2:350–354).

The ethics of *wasatīyyah* and Islamicization of the Self are relevant to digital conduct. The Prophet ﷺ said: “*He who conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter*” (Muslim, 2007, 615–616, *ḥadīth* no. 2573). *Fiqh* affirms the right to digital privacy under *ḥifẓ al-‘ird* (preservation of dignity). Public shaming online, especially between spouses, may be grounds for *ta‘zīr* (discretionary punishment).

5. Empirical Reflections on Islamic Principles in Family Life: Insights from the IIUM Survey

The findings of the survey revealed a range of pressing challenges that are reshaping the structure and stability of the contemporary Muslim family in Malaysia. The most commonly cited issue was the influence of digital technology, with 82.09% of respondents identifying it as a major disruptor of family cohesion. Financial stress and economic instability followed closely, with 79.10% indicating that economic pressure was a central stressor in marital and parental dynamics. Furthermore, 71.64% of participants reported concern over the erosion of Islamic values within family life, indicating a perceived moral and spiritual decline among younger generations.

Additional issues reported include parenting and disciplinary challenges (62.69%), the growing influence of secular and Western ideologies (58.21%), and ongoing marital conflicts (43.28%).

The problem of absentee parenting was highlighted by 44.78% of respondents, while narcissistic or emotionally abusive behaviors within family relationships were noted by 40.30%. Finally, 38.81% of participants expressed concern over intergenerational conflicts, particularly within multigenerational households. These results indicate that Malaysian Muslim families are not only contending with traditional familial pressures but are also navigating new and complex challenges arising from social, cultural, and technological shifts.

5.1 Application of Islamic Principles

In addition to identifying family-related stressors, the survey asked participants to indicate which Islamic principles they applied within their households to cope with these issues. A notable 65.67% reported practicing *wasatiyyah* in their roles and responsibilities, particularly in parenting. This reflects a widespread commitment to balance and moderation in fulfilling family obligations. Meanwhile, 58.21% of respondents stated that they had consciously embedded the principle of *Islamicization of the Self* in their personal conduct, suggesting an inward process of ethical self-discipline grounded in Islamic teachings. Furthermore, 56.72% of participants reported applying *shūrā* (consultation) in making family decisions, a practice deeply rooted in the Qur'ānic model of collective deliberation.

These findings indicate that Malaysian Muslims are not only aware of the Islamic ethical framework but are actively engaging with it in their daily lives. Rather than relying solely on external intervention, many families are integrating Qur'ānic and *Sunnah*-based principles to mediate conflict, instill discipline, and promote mutual understanding. The survey responses point to an

implicit trust in the spiritual and legal architecture of Islam as a viable model for navigating contemporary familial stress.

5.2 Reflections

The data gathered from the IIUM survey reveals that Islamic principles are not abstract ideals but are actively being employed by families facing real-life challenges. Respondents indicated that spiritual decline, economic pressure, digital threats, and generational tension are among the most significant stressors affecting Muslim households today. However, the high rates of applying *wasatiyyah*, *Islamicization of the Self*, and *shūrā* suggest that many individuals are consciously turning to Islamic ethical and legal traditions to resolve these challenges.

This alignment between Islamic teachings and practical behavior reflects the resilience of the Muslim family unit and affirms the relevance of *fiqh*-based frameworks in addressing modern crises. The extent to which participants reported applying Islamic values in parenting, conflict resolution, and financial decision-making demonstrates that Islamic jurisprudence continues to serve as a meaningful guide for family life in Malaysia. The next section will explore how these principles can be further institutionalized through legal, educational, and communal frameworks.

6. Institutionalizing Fiqh Solutions in Malaysian Family Systems

To address the complex and evolving challenges facing Muslim families in Malaysia, Islamic jurisprudence (*fiqh*) must be integrated beyond legal texts and courtroom procedures. It should be embedded systematically within the country's legal

framework, educational curricula, and community structures. Although institutions such as the Shariah courts, JAKIM (Department of Islamic Development Malaysia), and JKSM (Shariah Judiciary Department Malaysia) are actively engaged in family law matters, the implementation of *fiqh* remains largely reactive. It tends to focus on resolving cases after they have escalated, rather than fostering preventive and proactive approaches rooted in Islamic ethics and legal tradition.

Malaysia's dual legal system permits the application of Islamic family law, especially in personal matters involving Muslims, including marriage, divorce, maintenance, and custody. However, limitations in practice have been widely reported. These include inconsistent enforcement across states, long delays in Shariah court proceedings, and a lack of public understanding regarding legal rights and procedures. For example, the Islamic Family Law (Federal Territories) Act 1984 already provides mechanisms such as *faskh* (judicial annulment), *nafaqah* (maintenance), and *ḥaḍānah* (custody) rulings, yet many Muslim litigants remain unaware of how to invoke these provisions effectively (Muhammad et al., 2024, 94:107–117). Consequently, legal reform efforts should aim to standardize the application of key rulings, introduce streamlined procedures for emergency cases—such as emotional harm (*ḍarar nafsi*)—and train judges in comparative *fiqh*. This training would allow judges to draw on rulings from all four *Sunni* schools where appropriate, thus facilitating context-sensitive justice and reducing hardship (*rafʿ al-ḥaraj*).

Apart from reforming legal enforcement, the integration of Islamic family law must also extend into the education sector. Presently, many premarital and parenting courses in Malaysia tend to emphasize psychological well-being,

communication skills, or general moral advice, often with minimal reference to *fiqh*-based guidance (Shafie & Mohd Zin, 2020, 15:122). As a result, couples are often unaware of their legal rights and responsibilities under *Shariʿah* and lack the tools necessary to make informed decisions in marriage or parenting. To close this gap, family development programs organized by state religious departments or NGOs should include modules on essential legal knowledge—such as the rights and obligations of spouses, procedures for resolving disputes through *ṣulḥ* (conciliation), rules regarding digital conduct, and the legal protection of children under Islamic law.

Higher education institutions, particularly Islamic universities, should also take the lead in embedding *fiqh al-usrah* (family jurisprudence) and *maqāṣid al-Shariʿah* (the higher objectives of Islamic law) into their academic programs. This content should not be limited to *Shariʿah* or *Uṣūl al-Fiqh* departments, but extended to students in psychology, counseling, law, and education. Research has shown that students who gain legal awareness and ethical literacy are better equipped to navigate complex family issues with confidence and clarity (Ismail et al., 2021, 11–20). Empowering both men and women through legal literacy will also address issues of gender imbalance in custody and maintenance cases, which are often exacerbated by ignorance of one's rights.

Finally, community-based engagement is essential in making *fiqh*-based family solutions practical and widespread. Mosques, Islamic centers, and suraus should be repositioned as centers for Islamic family education. These spaces can host regular seminars on marriage law, parenting ethics, inheritance, elder care, and conflict resolution. Religious authorities could revive the tradition of

ḥisbah—the community-based enjoining of right and forbidding of wrong—not through punitive control but by offering compassionate advisory services. Imams, khatibs, and religious counselors should be trained to serve as *ḥukkām* (arbitrators) to mediate family disputes based on Qur’ānic principles such as those in *Surat al-Nisā’* (4:35), which recommends family-based arbitration.

Additionally, NGOs, youth organizations, and women’s associations can lead family law awareness campaigns, provide confidential legal consultations, and offer culturally sensitive support tailored to local communities. These efforts can be further amplified through the use of digital platforms. Short videos, podcasts, infographics, and mobile apps that explain Islamic rulings in simple terms can reach younger generations, counter misinformation, and promote ethical family life based on *Shari’ah*.

In conclusion, the institutionalization of *fiqh*-based family solutions in Malaysia must be built upon a comprehensive strategy that includes legal reform, educational transformation, and community empowerment. When Islamic jurisprudence is communicated in an accessible, ethical, and proactive manner, it can provide Muslim families not only with legal clarity but also with spiritual strength and moral stability. Such a holistic approach ensures that *fiqh* functions not as a distant legal code, but as a lived and meaningful guide to navigating the realities of modern Muslim family life.

7. Conclusion and Recommendations

This study has explored the complex and evolving challenges confronting Malaysian Muslim families, integrating both classical Islamic jurisprudence and contemporary empirical insights. Drawing from a field survey conducted among 67 staff members of

the International Islamic University Malaysia (IIUM), the research identified key areas of concern including digital disruption (82.09%), financial instability (79.10%), erosion of Islamic values (71.64%), parenting challenges (62.69%), and intergenerational conflict (38.81%). These findings underscore that the issues facing families today are not merely social or cultural, but are also deeply rooted in ethical, legal, and spiritual dimensions.

Importantly, the data revealed that many families are actively applying Islamic principles to navigate these challenges. A majority of respondents reported practicing *wasatiyyah* (65.67%) in managing parental and spousal responsibilities, adopting *Islamicization of the Self* (58.21%) as a personal moral compass, and employing *shūrā* (56.72%) in family decision-making. These results affirm that Islamic teachings remain highly relevant in daily family life, not only as ideals but as practical frameworks guiding behavior and fostering harmony.

At the juristic level, the study reaffirmed that classical *fiqh al-usrah* provides both preventive and remedial tools for addressing familial problems. Mechanisms such as *faskh* for marital dissolution, *nafaqah* for financial responsibility, *ḥaḍānah* for child custody, and *ṣulḥ* for dispute resolution are grounded in the Qur’ān and *Sunnah* and remain applicable in today’s legal context. Ethical maxims like *lā ḍarar wa-lā ḍirār* (no harm or reciprocation of harm), *ḥifẓ al-‘ird* (protection of dignity), and *shūrā* serve as guiding principles that uphold justice, compassion, and balanced relationships within the household.

In light of these findings, the study recommends that Islamic legal enforcement be strengthened through procedural reform, broader adoption of *fiqh*, and enhanced training for judges

and legal officers. This would ensure a more equitable and context-sensitive application of Islamic rulings, particularly in cases involving emotional abuse, digital misconduct, and financial injustice.

Religious leaders and community mediators should also be empowered to provide *fiqh*-based counseling and conflict resolution services using models such as *ṣulh* and arbitration grounded in Qur'ānic guidance. Mosques, NGOs, and youth organizations can serve as critical platforms for delivering these services and expanding outreach. Additionally, the strategic use of digital platforms—through short videos, podcasts, and infographics—can disseminate reliable information about Islamic family law to younger generations and counteract misinformation.

In conclusion, *fiqh* is not merely a body of legal rulings but a dynamic ethical framework that promotes balance (*tawāzun*) between rights and duties, individual welfare and collective harmony. As Malaysian Muslim families face mounting pressures from material, moral, and technological forces, a renewed application of Islamic jurisprudence—rooted in the objectives of the *Sharī'ah*—offers a holistic path forward. It provides not only legal clarity but also spiritual healing and moral direction, reinforcing the central role of Islam in safeguarding the stability, dignity, and well-being of the family institution.

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