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Intellectual Discourse
Vol. 33, No. 3, 2025

Contents

<i>Note from the Editor</i>	767
 <i>Research Articles</i>	
Metaphysical and Phenomenological Doubt in the Search for Truth: A Comparative Study of al-Ghazālī and Edmund Husserl <i>Müfit Selim Saruhan</i>	773
Inclusive Education for All: A Case Study of Bosnia and Herzegovina <i>Almasa Mulalić</i> <i>Ratnawati Mohd Asraf</i> <i>Safija Bušatlić,</i>	789
Globalisation and Religion: A Study of Thai Muslims' Experiences on Gender Diversity in Thai Muslim Society through an Islamic Perspective <i>Jiraroj Mamadkul</i>	809
Mohd. Kamal Hassan's Perspectives on Family Relationships: Strategies for Strengthening Malaysian Muslim Families <i>Fatimah Karim</i> <i>Sayyed Mohamed Muhsin</i> <i>Nur Elyliana Abdul Hadi</i>	835
Community-Centric Governance: Unveiling the Challenges and Strategies in West Aceh Villages <i>Afrizal Tjoetra</i> <i>Aizat Khairi</i> <i>Nellis Mardhiah</i> <i>Nodi Marefanda</i>	865

- Bringing Religion Back to the Forefront: An Opinion-Oriented Study from IR Scholars in Malaysia's Research Universities 891
Siti Zuliha Razali
Nadhras Abd. Kadir
Razlini Mohd Ramli
- Coalition Rule by Pakatan Harapan, 2018-2020: Key Consociational Lessons 917
Muhammad Azzubair Awwam Mustafa
Kartini Aboo Talib @ Khalid
Nazri Muslim
- “Should I Pay a Living Wage?” A Systematic Review on Employers’ Decision from an Organisational Justice Perspective 939
Nurul Izzati Asyikin Zulkify
Ruhaya Hussin
Maisarah Mohd. Taib
- Prophetic Model of Islamic Spiritual Care from Muslim Professional Practitioners’ Perspectives: A Systematic Review within the Ṭibb Nabawī Genre 967
Zunaidah binti Mohd Marzuki
Nurulhaniz binti Ahmad Fuad
- Designing and Evaluating a Culturally Grounded Digital Parenting Initiative in Malaysia 993
Shafizan Mohamed
Nazariah Shar 'ie Janon
Mohd Helmi Yusoh
Norsaremah Salleh
Nur Shakira Mohd Nasir
Wan Norshira Wan Mohd Ghazali

Perception about Islam, Attitude, Subjective Norms,
and Behavioural Intention in Using Artificial
Intelligence among University Students 1017
Aini Maznina A. Manaf
Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen

Parental Perceptions of Islamic YouTube Animation:
The Case of ‘Abdul Bari’ in Pakistan. 1043
Saima Waheed
Mohd Khairie Ahmad
Zafar Iqbal Bhatti

Development of a Model for Advertising Professionalism
from the *Maqasid Al-Shari’ah* Perspective 1071
Aida Mokhtar
Faiswal Kasirye
Mohd. Fuad Md. Sawari
Amilah Awang Abd. Rahman @ Jusoh
Ahasanul Haque

Book Reviews

Gozde Hussian (2024). *Islamic Doctrines and
Political Liberalism: Muslim’s Sincere Support.* 1101
Palgrave MacMillan. pp. 253, ISBN 978-3-031-72266-0
Reviewer: Mohamed Fouz Mohamed Zacky,

Asad, Muhammad & Asad, Pola-Hamida (2024). 1105
The Unpublished Letters of Muhammad Asad.
Kuala Lumpur, Islamic Renaissance Front &
Islamic Book Trust. pp. 252, ISBN: 978-967-26388-4-1.
Reviewer: Ahmad Farouk Musa.

Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	‘
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	’
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		اَ، اِيَّ	an
اُ	u		اُو	un
اِ	i		اِي	in
اَ، اِ، اِيَّ	ā		اَو	aw
اُو	ū		اَي	ay
اِي	ī		اُو	uww, ū (in final position)
			اَي	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: <http://rotas.iium.edu.my>

Mohd. Kamal Hassan’s Perspectives on Family Relationships: Strategies for Strengthening Malaysian Muslim Families

Fatimah Karim*

Sayyed Mohamed Muhsin**

Nur Elyliana Abdul Hadi***

Abstract: Modern Muslim families in Malaysia face significant challenges, including marital discord, parental neglect, and the erosion of traditional Islamic values, all exacerbated by modernisation and globalisation. This study examines the ethical framework introduced by Mohd. Kamal Hassan, focusing on the concepts of ‘Islamicisation of the self’ and *al-Wasatiyyah* and explores their relevance to contemporary family issues in Malaysia. Through content analysis, field research, and surveys conducted with IIUM staff, the research investigates the application of Kamal Hassan’s ideas to address family challenges. The findings reveal that Kamal Hassan’s insights into promoting harmonious family relationships, particularly in areas such as spiritual leadership, economic stability, and mutual respect, are widely recognised as relevant. This study proposes that the concept of the *Ūlū al-Albāb personality* – encompassing education, self-Islamisation, and the principle of *al-Wasatiyyah* – offers a compelling strategy to address the challenges faced by Malaysian Muslim families. Additionally, the study highlights the importance

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of educational initiatives, such as workshops, in enhancing awareness and integrating these ethical principles into everyday family life.

Keywords: Kamal Hassan, Family Relationships, *Ūlū al-Albāb*, IOHK, Malaysian Muslim Family, Islamicisation of the self, *al-Wasatīyyah*

Abstrak: Keluarga Muslim moden di Malaysia kini berdepan pelbagai cabaran yang semakin kompleks, termasuk konflik rumah tangga, pengabaian tanggungjawab keibubapaan, serta penghakisan nilai-nilai Islam tradisional yang kian ketara akibat arus pemodenan dan globalisasi. Kajian ini meneliti kerangka etika yang diketengahkan oleh Mohd. Kamal Hassan dengan memberi fokus kepada konsep *Islamisasi diri* dan *al-Wasatīyyah*, serta menilai kesesuaiannya dalam menangani isu-isu kekeluargaan semasa di Malaysia. Melalui pendekatan analisis kandungan, penyelidikan lapangan dan soal selidik yang dijalankan dalam kalangan warga UIAM, kajian ini meneliti bagaimana prinsip-prinsip yang digagaskan oleh beliau diaplikasikan dalam konteks kekeluargaan. Hasil kajian mendapati pandangan Kamal Hassan berkaitan pemantapan hubungan kekeluargaan—terutamanya dalam aspek kepimpinan spiritual, kestabilan ekonomi dan sikap saling menghormati—diiktiraf sebagai amat relevan oleh para responden. Kajian ini mencadangkan bahawa konsep personaliti *Ūlū al-Albāb*, yang merangkumi pendidikan, pengislaman diri, dan prinsip *al-Wasatīyyah* sebagai satu strategi yang berkesan untuk menangani cabaran yang dihadapi oleh keluarga Muslim di Malaysia. Kajian ini turut menekankan kepentingan inisiatif pendidikan seperti bengkel dalam meningkatkan kesedaran serta penghayatan nilai-nilai etika Islam dalam kehidupan berkeluarga.

Kata kunci: Kamal Hassan, Hubungan Kekeluargaan, *Ūlū al-Albāb*, IOHK, Keluarga Muslim Malaysia, Islamisasi diri, *al-Wasatīyyah*

Introduction

The family is the fundamental unit of Islamic society, built on essential values such as love, responsibility, and mutual respect. However, modern Muslim families in Malaysia face various challenges, including marital disharmony, parental neglect, and the erosion of traditional Islamic values as a result of modernisation and globalisation. Modernisation refers to the transformation from traditional or pre-modern societies into modern ones. It involves changes in technology, the economy, politics, and culture, aiming to improve living standards and advance societal progress. Globalisation is the process of increasing interconnectedness

between countries through the exchange of goods, services, information, people, and culture. It influences culture and lifestyle by introducing new ideas, values, and habits, while sometimes challenging local traditions and identities. In this article, the terms *modern Muslim families* and *modern era* refer to families and contexts that have undergone these processes. The rise in domestic violence among spouses indicates serious concerns regarding marital stability. According to statistics from the Royal Malaysian Police (PDRM), reported cases of domestic violence increased from 6,540 cases in 2022 and 5,507 cases in 2023 to 7,116 cases in 2024 (Hisham, 2025). Additionally, there is a growing concern over parental neglect and the increase of single-parent families, which adversely affect children's upbringing and development. The struggle to uphold traditional Islamic values amidst modernisation and globalisation is further eroding these values, leading to ethical and moral dilemmas within families (Ibrhim et al., 2025).

Professor Emeritus Mohd. Kamal Hassan (1942–2023), a distinguished scholar in Islamic thought, coined the term 'Islamicisation of human knowledge (IOHK),' and the 'Islamicisation of the self' within the larger context of the Tawhīdic paradigm. His teachings emphasise high moral standards, starting with self-reform before societal reform (Muhsin, 2015). While his focus was primarily on education and academic settings, this study explores how his ethical insights can also serve as a guide for family relationships.

In his early work, *Islamic Identity Crisis* (1981), Kamal Hassan identified secularisation and globalisation as factors destabilising Muslim identity and family structures. Though not focused on family directly, his critiques of un-Islamic cultural practices and calls for cultural reform remain relevant. His 2011 book, *Voice of Islamic Moderation from the Malay World*, introduces *al-Wasāṭiyyah* as a principle of balance in life, including family roles, namely rights and responsibilities, communication, and parenting.

In his 2013 work on *al-Wasāṭiyyah*, Kamal Hassan explains that the concept is essential for countering ideological deviations, the political misuse of Islam, and social fragmentation. By emphasising knowledge, spiritual refinement, and ethical conduct, *al-Wasāṭiyyah* promotes constructive dialogue and peaceful coexistence. As he elaborates, it is not a form of passive centrism, but an active embodiment of excellence, balance, and justice in both leadership and societal reform.

Current literature also recognises the lack of religious knowledge, rising materialism, and inadequate social support as causes of marital breakdown (Ibrahim et al., 2024). Hedonistic tendencies further exacerbate family issues and contribute to marital discord by promoting self-centredness and a disregard for long-term commitments and values. Islamic law considers the removal of harm to be an obligation, achieved by preventing harm before it occurs and eliminating it if it arises (Muhsin et al., 2019). In this light, the current research explores the challenges faced by Malaysian families through the lens of Kamal Hassan's perspectives. This study uses content analysis, field research, and surveys to analyse Kamal Hassan's principles and their impact on Malaysian Muslim family life. Findings are derived from his writings and survey responses from IIUM staff to propose strategies that strengthen family harmony grounded in Islamic ethics.

Kamal Hassan's Contributions: Islamicisation of the Self and *Al-Wasatīyyah* in Muslim Families

Kamal Hassan: A Brief Biographical Sketch

Tan Sri Dr. Mohd. Kamal Hassan, the third Rector of IIUM and the Honorary Adviser for CENTRIS, was born in Kelantan in 1942. He earned a first-class degree in Islamic Studies from the University of Malaya and later completed his Master of Philosophy and PhD at Columbia University. His work focuses on Islamic thought in Southeast Asia, particularly on ethics, education, and society. At IIUM, he was instrumental in integrating revealed knowledge with human sciences and promoting Islamic values in academia (Muhsin, 2015).

His major contributions include the Islamisation of human knowledge (IOHK), the Islamisation of the self, and the proper understanding and application of *al-Wasatīyyah*. These concepts offer guidance in addressing challenges such as family instability and moral decline in Malaysia's Muslim society.

Islamicisation of the Self within the Family Context

The *Islamicisation of the self* is a concept deeply rooted in the foundational teachings of Islam, tracing back to Prophet Ādam (*'alayhi al-salām*), and centres on the continuous alignment of one's values, intentions, and conduct with Islamic principles. In the modern era, Kamal Hassan revitalised and contextualised this concept, drawing upon the Qur'ān

and *Sunnah* as well as the works of classical and contemporary scholars such as Ibn Taymiyyah, al-Ghazālī, Yūsuf al-Qaradāwī, and HAMKA, to highlight its significance in addressing the spiritual and ethical crises of contemporary society. He argues that this ongoing process of transformation is essential for fostering a deeper commitment to Islamic teachings in daily actions and decisions. This is particularly important because the human soul is vulnerable to the temptations of Satan, who relentlessly seeks to deceive people toward behaviours that contradict Islamic norms and values. For Islamicisation of the self to be truly effective, it must be accompanied by *tazkiyat al-nafs* (purification of the self), as Islam calls for the cleansing of society of *Jāhiliyyah* attitudes and un-Islamic elements (CENTRIS IIUM, 2022). This purification process, which starts with inspecting the conditions of the spiritual heart, nurtures the development of Islamic virtues within individuals, ultimately contributing to the emergence of righteous individuals, societies, and civilisations (Muhsin, 2015). In a familial setting, this process becomes a powerful tool for fostering spiritual and moral growth within the household. Each family member is encouraged to cultivate personal discipline, ethical behaviour, and a sense of responsibility toward one another. Parents play a pivotal role in embodying these values, creating a nurturing environment that reinforces Islamic norms and ethics in their children. By nurturing a strong connection to Islamic principles, families can safeguard themselves against the challenges of moral decay, materialism, and spiritual neglect that are increasingly common in modern society (Hassan, 2011).

Al-Wasāṭiyyah and Family Dynamics

Al-Wasāṭiyyah is another central tenet of Kamal Hassan's work. He argues that *al-Wasāṭiyyah* should not be merely interpreted as moderation (an inaccurate and truncated notion of the important Qur'anic concept) as many ordinary Muslims wrongly understand it. Rather, it must encompass three key attributes or pillars: justice (*al-'adl*), excellence or goodness (*al-khayriyyah*), and rightful balance (*al-tawāzun*) to attain a successful life (Hassan, 2014). A comprehensive understanding of *al-Wasāṭiyyah* in Islam, grounded in the Quran and the *Sunnah*, can function as a guiding principle for Muslims, particularly in family relationships, to maintain a holistic and balanced lifestyle, make informed decisions, and fulfil their responsibilities. Kamal Hassan's view on *al-Wasāṭiyyah* in family life is rooted in the idea that Islam encourages individuals to

choose the best realistic path. Excellence should be the rational choice for a righteous Muslim, and the best choice is not always a moderate one. This perspective rejects the Western-imposed interpretation of *al-Wasaṭiyyah* as mere moderation. Families are therefore encouraged to engage in open dialogue and mutual consultation (*shūrā*) when making decisions, rather than relying on authoritarian methods or allowing conflicts to escalate without resolution (Hassan, 2014; Islam, 2019).

Kamal Hassan's elucidation of the Qur'anic concept of *al-Wasaṭiyyah* emphasises its relevance not only to the financial and material aspects of family life but also to the emotional and relational dynamics within families. This is particularly relevant in addressing contemporary challenges, such as marital disputes and tensions between parents and children. Instead of adopting rigid or extreme positions, *al-Wasaṭiyyah* calls for excellence in conduct like empathy, patience, and understanding. (Hassan, 1981; Hassan, 2011).

Kamal Hassan's Insights and Principles in Family Relationships

Kamal Hassan's works, though not exclusively focused on family matters, offer profound insights into how Islamic principles shape familial relationships. His scholarship on Islamic thought, ethics, and societal wellbeing provides a valuable framework for understanding the family's role in nurturing moral values, promoting stability, and upholding the Islamic way of life. The following sections synthesise his perspectives, drawing from his works to highlight their relevance to contemporary family dynamics.

Centrality of Family in Islamic Society

Kamal Hassan underscores the family as the cornerstone of Islamic society, emphasising its role in nurturing essential moral and ethical values. He views the family as a fundamental unit for transmitting Islamic teachings across generations, which contributes to both individual wellbeing and societal stability. A strong family structure cultivates spiritual and emotional growth, enhancing the overall health of the *ummah* (Hassan, 2011).

Marriage as a Divine Institution

Kamal Hassan views marriage (*nikāḥ*) as more than just a legal contract. In his view, it is a sacred institution meant to foster tranquillity (*sakīnah*),

love (*mawaddah*), and mercy (*rahmah*) between spouses. Drawing on Qur'anic principles, he highlights the spiritual and ethical dimensions of marriage, emphasising its role in achieving personal fulfilment and social stability amidst modern challenges such as materialism and individualism (Hassan, 1981).

Parental Responsibility and Ethical Child-Rearing

Kamal Hassan asserts that parents are the primary educators responsible for their children's moral and spiritual development. He stresses that parenting is more than just providing material needs; it also requires instilling Islamic values and acting as role models. Parents are entrusted with shaping the character and faith of the next generation, emphasising the significance of moral guidance within the family structure (Hassan, 2011).

Balanced Rights and Responsibilities within the Family

Kamal Hassan highlights the necessity of balancing rights and responsibilities among family members, as outlined in Islamic teachings. He explains that while individuals possess specific rights, they also have corresponding duties to ensure familial harmony. This balance is rooted in principles of justice ('*adl*) and compassion (*rahmah*) which are vital for preventing conflicts and promoting mutual respect among family members (Hassan, 1981).

The Role of Religion in Sustaining Family Bonds

Kamal Hassan emphasises the importance of religious practices in strengthening familial relationships. Activities like prayer, Qur'anic recitation, and *dhikr* (remembrance of Allah) enhance spiritual bonds within the family. These practices foster collective spiritual consciousness, helping families navigate the challenges posed by secular influences and materialistic values (Hassan, 2018).

Challenges of Modernism and Western Influences

Kamal Hassan criticises the adverse effects of Western secularism and individualism on traditional Islamic family structures. He contends that these influences can weaken familial bonds and undermine core Islamic values. To counteract these effects, he advocates for a renewed commitment to Islamic principles, cultivating resilience against the spiritual and moral challenges of modernism (Hassan, 1995).

Spiritual Leadership within the Family

Kamal Hassan stresses the role of spiritual leadership in the family, particularly the father's role as both a moral guide and an ethical role model. He advocates for a leadership style grounded in spirituality and ethical behaviour, complemented by the mother's nurturing influence on children's moral development. This partnership ensures a strong spiritual foundation for the family (Hassan, 2011).

Resolving Family Conflicts through Shūrā (Consultation)

Kamal Hassan promotes *shūrā* (consultation) as an effective way to resolve family conflicts. He emphasises the importance of open dialogue and mutual understanding in addressing disputes, highlighting the need for patience, principled tolerance and fairness. This consultative approach aligns with *al-Wasāṭiyyah* and Islamic principles of justice and fosters long-term familial harmony (Hassan, 2000).

Women's Role and Status in Family Life

Kamal Hassan acknowledges and values highly the vital role of women in family life, emphasising their equitable status within Islamic teachings. He supports women's empowerment through education, recognising their important contributions to the family's moral and spiritual wellbeing. He espouses the complementary roles for men and women, promoting collaboration and mutual respect to ensure family stability (Hassan, 2007).

Economic Stability and Provision for the Family

Kamal Hassan identifies economic stability as crucial for family wellbeing. He recognises the traditional role of the father as the guardian and primary provider (*qawwām*) and stresses the necessity for financial management based on Islamic principles like moderation, justice, and responsibility. Hassan warns against excessive materialism, advocating for a balanced approach that prioritises spiritual values alongside material needs (Hassan, 2011; Hassan, 1981).

Contemporary Issues in Malaysian Muslim Families and Solutions through Islamicisation of the Self and Al-Wasāṭiyyah

Contemporary Malaysian Muslim families face various challenges, such as the erosion of traditional values, materialism, and

intergenerational conflicts, besides external pressures from secular ideologies. These issues weaken the moral and spiritual bonds within families, disrupting their role as a foundational unit in society. Kamal Hassan's concepts of Islamicisation of the self and *al-Wasatiyyah* (representing excellence, justice, and right balance) along with his insights on familial relationships, offer valuable strategies to address these challenges.

Contemporary Issues in Malaysian Muslim Families

Erosion of Traditional Values

The rapid development of the Industrial Revolution 4.0 era has significantly impacted Muslim families in Malaysia, especially in undermining traditional Islamic values such as respect, responsibility, and spirituality that should be fostered among family members. A study by Ibrahim et al. (2025) reveals that when married couples fail to internalise Islamic values, it often leads to prolonged conflicts due to the lack of religious principles as a foundation for resolving issues, frequently resulting in divorce.

This shortfall hampers the fulfilment of religious obligations, including financial provision, conflict management, and mutual respect between spouses. Furthermore, diminishing religious consciousness contributes to gender role conflicts that threaten familial harmony (Muhammad Husni & Iffah Fathiah, 2023). For instance, Shafie and Mohd Zin (2020) found that while women in modern society are increasingly entering the workforce and contributing to household income, traditional perceptions of women's roles in the home remain strong. This imbalance creates tension, particularly when husbands do not accept or support their wives' roles outside the home, or on the other hand, the husbands expect sharing of financial responsibilities from their wives, without the reciprocal sharing of domestic roles. The role of the mother as the primary nourisher, nurturer, and first madrasah for her children is vital. The weakening of this role poses a risk factor that may contribute to moral decline and developmental issues in children. Moreover, the erosion of religious values negatively impacts the moral development of children, leading to behavioural issues among youth, such as disrespect toward parents, teachers, and elders, which poses a serious challenge to family institutions (Abdul Rashid et al., 2023).

Materialism and Consumerism

Materialism and consumerism have become prevalent in modern societies, where luxury is often considered a symbol of success. This focus on material wealth can lead to dissatisfaction when such expectations are unmet (Abdul Rahman & Hassan, 2015), causing families to prioritise material success over emotional, spiritual, and ethical development. A study by Azura Tamat and Vellymalay (2019) supports this notion, revealing that contemporary society increasingly values material possessions, wealth, and worldly pleasures over the love shared between parents and children.

As parents work longer hours to earn more money, they often neglect to spend quality time with their children. This lack of involvement in their children's growth can adversely affect their emotional wellbeing. Moreover, materialistic parents tend to exert a lot of pressure on their children to achieve academic excellence while overlooking the importance of acquiring Islamic knowledge, which is essential for every Muslim. Furthermore, research by Che' Sharif et al. (2015) indicates that strong materialistic values in Malaysia have led to the neglect of the elderly.

Intergenerational Conflicts

One of the major challenges facing contemporary families is the generational divide, which can lead to younger generations feeling disconnected from the values of their elders. Conflicts often arise from differing expectations and roles within the family (Hughes et al., 2019), especially when three generations live together. According to the 5th Malaysian Population and Family Study, 70% of elderly Malaysians reside with their families (Abdullah, 2025). Parents may have specific expectations for their children regarding career paths, academic success, or personal choices, while children often have their own aspirations. Without effective communication among these generations, disagreements will persist, creating an emotional minefield (Rahman, 2025).

Family Disunity

The family is the fundamental foundation for the development of society and the establishment of a strong, stable nation (Abd. Razak & Nik Hussain, 2007). However, the increasing breakdown of family

institutions has become a pressing concern (The News, 2023). Although family disunity does not always mean divorce, alarming statistics indicate that a divorce (*talāq*) is pronounced every minute, whether in court or outside of it (The News, 2023). This highlights the fragility of family structures in Malaysia, particularly among Muslim families.

One primary cause of familial breakdown is the lack of shared values and ineffective communication among family members. This issue is further exacerbated by the pressures of high living expenses, the influence of modern lifestyle trends, insufficient religious knowledge and appreciation, and the rapid development of media and communication technologies, all of which threaten family harmony (A. Yusof, 2022). This can give rise to internal conflicts and prolonged dissatisfaction if not addressed appropriately.

Furthermore, a study by Wan Ismail et al. (2023) identifies the collapse of family institutions, such as parental divorce, poor communication between parents and children, excessive pressure, lack of religious education, involvement in adulterous activities, and drug abuse, as significant contributors to the prevalence of illicit sexual behaviour among adolescents. Most concerning is the exploitation of adolescents by family members for prostitution, which underscores the severity of the issue.

Secular and Western Influences

Wan Mohd Nor Wan Daud stated that the influence of secularism is very strong in today's Muslim society, affecting various aspects of life (Arifin & Suhaimi, 2019). The increasing prevalence of secular and Western values, which prioritise individualism and moral relativism, poses a major threat to the traditional Islamic family structure. The concept of individualism encourages individuals to prioritise self-interest and personal freedom, thus reducing their commitment to partners or family members. The absence of cooperation and tolerance in these relationships ultimately leads to conflicts and tensions that are difficult to resolve (Ibrahim et al., 2025).

Social Media Influences

Social media has become the primary platform for showcasing lifestyles and facilitating comparisons among couples. In the context of husband-and-wife relationships, this trend can trigger feelings of jealousy, a loss

of trust, and conflict, ultimately contributing to the breakdown of the family unit (Ibrhim et al., 2025). Increasingly, individuals are airing personal grievances about family members on social media, whether it be children criticising their parents or married couples publicly attacking each other.

A study by Najmuddin et al. (2023) indicates that the misuse of social media has a negative impact on the harmony of marital relationships, with many divorce cases linked to infidelity occurring on these platforms. Yuhaniz Mohd Yusop, Senior Assistant Director of the Family, Social, and Community Division of JAKIM, notes that some individuals post about their partner's infidelity as a way to express their feelings. Some even share evidence of their partner's wrongdoing, believing it to be a last-ditch effort to salvage the marriage. However, this approach contradicts Islamic guidelines for resolving domestic conflicts (Arifin, 2023).

Marital Conflicts

Conflict is an inevitable part of human life, including within the institution of marriage. Domestic conflict typically arises from differences in opinion, desires, or plans between spouses, which can threaten the harmony of their relationship (Hamzah, 2006). Although conflict between spouses is normal, it does not necessarily have detrimental effects if both spouses possess adequate knowledge and skills for managing conflict (Abdullah, 2017). However, Mohamad @ Asanar et al. (2021) note that prolonged and poorly managed marital conflict can lead to various negative psychological effects, such as depression, anxiety, stress, eating disorders, and trauma for those involved. Key contributors to domestic conflict include financial crises, communication breakdown, and family interference. In addition, the rise in cases of domestic violence, failure to provide maintenance, infidelity, and unauthorised polygamy suggests that marital conflict is a serious issue (Muhammad et al., 2023).

Narcissism in Family Relationships

Narcissism in family dynamics creates a painful and stressful environment, characterised by a toxic power imbalance. Narcissistic Personality Disorder (NPD) is defined as a condition in which an individual feels superior to others, constantly seeks admiration

and respect, lacks empathy, and views themselves as the most important person, as explained by Dr. Farah Deena Abd Samad, a psychiatrist at Hospital Canselor Tuanku Muhriz (HCTM) (Tanzizi, 2024). Consequently, those living with someone who has NPD may experience emotional and psychological effects, including feelings of inadequacy, lack of self-confidence, confusion, depression, trauma, and mental and physical exhaustion (Tanzizi, 2024). Additionally, former Permatang Pauh MP Nurul Izzah Anwar has pointed out the complexities of parenting in a world increasingly defined by narcissism, where challenges arise from modern self-centeredness and materialism (Selvam, 2023). Kasim (2022) further notes that narcissistic behaviour among teenagers has become a pervasive issue in contemporary society, as many waste their time in the age of social media addiction, spending excessive hours on platforms like Instagram, Facebook, and Twitter to consume trivial information.

Absent Parents

An “absent parent” refers to a mother or father who is physically unavailable in a child’s life for various reasons, such as work migration, divorce, or neglect, resulting in the child lacking love, support, and guidance. The incomplete presence of parents significantly impacts children, affecting their emotional, social, and psychological development. A study by Battistella & Asis (2013) shows that individuals raised by temporarily absent parents often experience feelings of loneliness, insecurity, and anxiety. They may face challenges in their relationships with both parents and siblings and often struggle to establish clear future aspirations. Research by Santos et al. (2024) found that children who grow up without an active parental role frequently experience loneliness and seek emotional support from friends or others. Their study also indicated that parental absence hinders identity development, emotional regulation, and the ability to form intimate relationships. For example, children without a father figure may struggle with their identity, as the father’s role is crucial in shaping a child’s competence, emotional intelligence, confidence, and self-esteem (Kamila & Mukhlis, 2013).

Survey Analysis

This section presents the findings from a survey involving 67 IIUM staff members. The goal was to assess family-related challenges and the

application of Kamal Hassan's concepts—Islamicisation of the self and *al-Wasatiyyah*—within family life.

Demographic Profile

The respondents included academic, administrative, and support staff. The majority were between 30 and 49 years old, with over 43% having more than 15 years of service at IIUM.

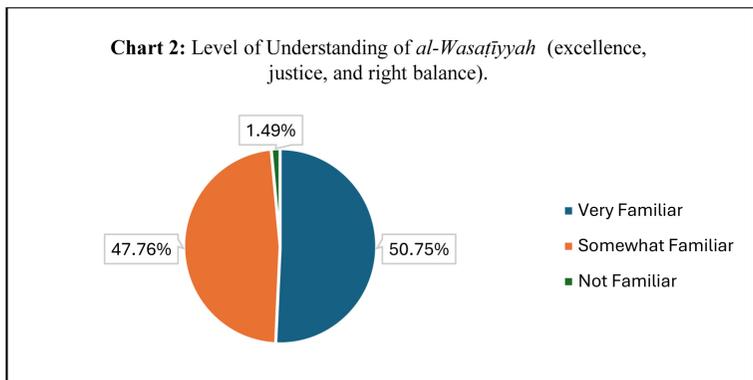
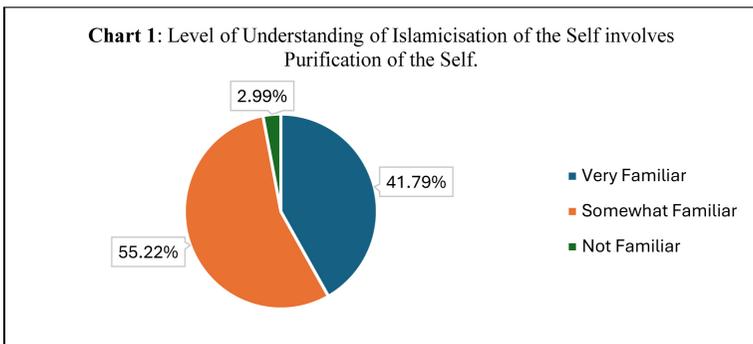
Table 1: Demographic Characteristics of Respondents

Characteristics	Frequency	Percent
Age (n=67)		
20-29 years	3	4.5
30-39 years	21	31.3
40-49 years	23	34.3
50-59 years	17	25.4
60 and above	3	4.5
Gender (n=67)		
Male	33	49.25
Female	34	50.75
Position (n=67)		
Academic staff	41	61.19
Administrative Staff	10	14.92
Technical or Support Staff	16	59.25
Period of Service (n=67)		
Less than five years	14	20.90
5-10 years	15	22.39
11-15 years	9	13.43
More than 15 years	29	43.28

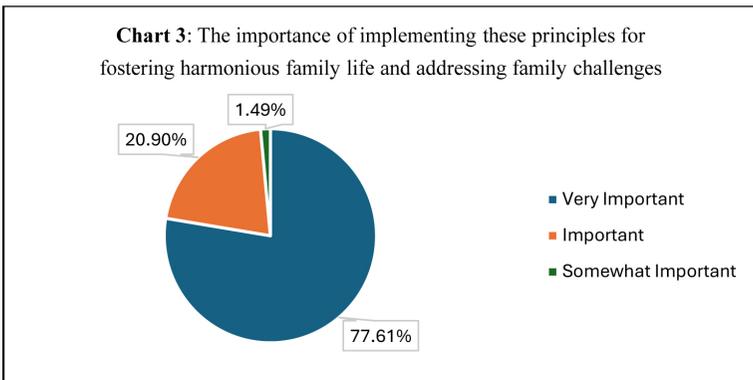
Awareness and Understanding of Key Principles

Participants were asked about their familiarity with Kamal Hassan's two main concepts. Around 55.22% had a moderate understanding of Islamicisation of the self, while 50.75% reported the same for *al-*

Wasatīyyah. A small minority had little or no familiarity, yet the majority acknowledged both concepts’ importance in family life.



Despite the variation in depth of understanding, most respondents recognised these principles as beneficial in addressing family challenges and promoting ethical conduct within the household.



Challenges Faced by Malaysian Muslim Families

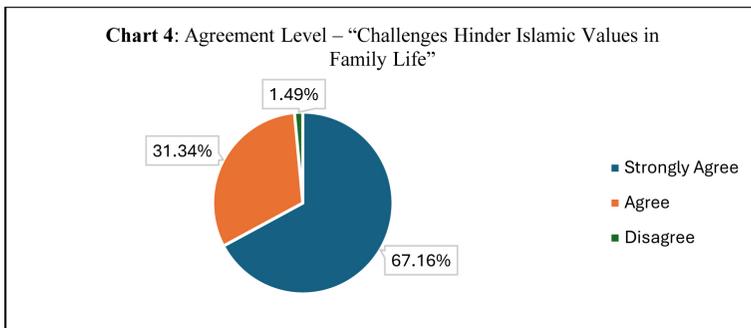
Respondents identified various challenges threatening the harmony of Muslim families. The most frequently cited issues were the influence of modern technology (82.09%), financial stress (79.10%), and erosion of Islamic values (71.64%).

Table 2: 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

Social media was highlighted as a primary disruptor of spousal and parent-child communication, followed closely by financial burdens and weakening religious commitment. These findings align with national trends and previous studies (MAIS, 2024; Hadi, 2024).

A large proportion (67.16%) strongly agreed that these challenges hinder the practice of Islamic values in daily family life.



Relevance of Kamal Hassan's Principles and Insights

The survey assessed how respondents viewed the relevance of Kamal Hassan's principles in addressing contemporary family issues.

Spiritual leadership was rated as very important by 80.60%, followed by economic stability (82.09%) and shared religious activities (83.58%) as key to family unity.

Table 3: Importance of Practicing Spiritual Leadership in the Family

Importance	No. of Respondents	Percentage (%)
Very Important	54	80.60
Moderately Important	13	19.40

Table 4: Importance of Economic Stability Grounded in Islamic Principles

Importance	No. of Respondents	Percentage (%)
Very Important	55	82.09
Moderately Important	11	16.42
Slightly Important	1	1.49

Table 5: Significance of Religious Activities in Strengthening Family Relationships

Significance	No. of Respondents	Percentage (%)
Highly significant	56	83.58
Moderately significant	11	16.42

Additionally, 86.57% of respondents saw Islamicisation of the self as highly relevant in tackling moral decline and materialism. Similarly, 80.60% deemed *al-Wasatiyyah* very applicable for maintaining balance and resolving conflicts.

Table 6: Relevance of Islamicisation of the Self

Relevance	No. of Respondents	Percentage (%)
Highly relevant	58	86.57
Moderately relevant	8	11.94
Somewhat relevant	1	1.49

Table 7: Applicability of Al-Wasatīyyah in Family Conflict Resolution

Applicability	No. of Respondents	Percentage (%)
Very applicable	54	80.60
Moderately applicable	12	17.91

When asked which of Kamal Hassan's insights were most effective in strengthening family ties, the top responses included mutual respect and communication (82.09%), spiritual leadership (82.09%), economic moderation (70.15%), and religious bonding practices (70.15%).

Table 8: Most Effective Insights from Kamal Hassan on Strengthening Family Ties

Insights	Frequency	Percent
Addressing the influence of western secularism	32	47.76
Economic stability grounded in moderation	47	70.15
Emphasising the sacred nature of marriage	36	53.73
Encouragement of mutual respect and effective communication	55	82.09
Promoting justice and compassion in family interactions	38	56.72
Religious practices as a family bonding tool	47	70.15
<i>Shūrā</i> (consultation) for decision-making	42	62.69
Spiritual leadership in the family	55	82.09
The role of parents as primary educators	47	70.15
Understanding complementary roles between spouses	44	65.67

Practical Application and Personal Experience

A significant number (80.60%) reported integrating Kamal Hassan's principles into their family practices. Most practiced *al-Wasatīyyah* in family roles (65.67%), Islamicisation of the self (58.21%), and used *shūrā* (consultation) for conflict resolution (56.72%).

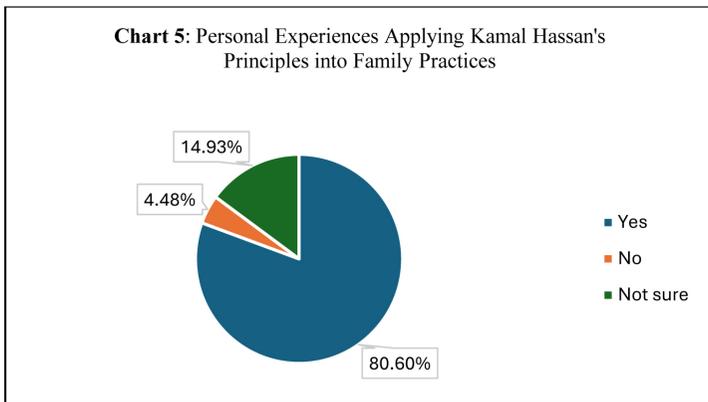
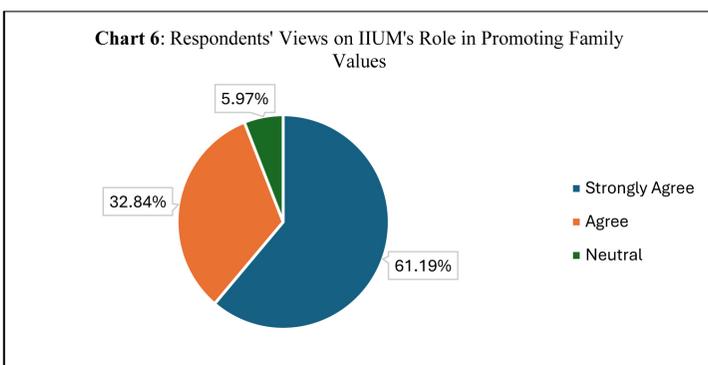


Table 9: The Principles of Kamal Hassan Applied by the Respondents

Principles	Frequency	Percent
Balancing financial and spiritual responsibilities	35	52.24
Embedding the Islamicisation of the self in personal conduct	39	58.21
Participating in family religious practices	36	53.73
Practicing <i>al-Wasaṭiyyah</i> in family roles and responsibilities	44	65.67
Using <i>shūrā</i> (consultation) to resolve family conflicts	38	56.72
Not sure	10	14.93

Respondents also viewed IIUM’s initiatives, including family workshops and seminars, as effective in spreading awareness. About 94% agreed that such programs helped families apply these principles.



The most beneficial resources identified were educational modules on Islamic family values (62.69%) and family-oriented religious workshops (61.19%).

Table 10: Most Beneficial Resources or Programs for Assisting Families to Adopt the Principles Promoted by Kamal Hassan

Resources/Program	Frequency	Percent
Campaigns for moderation in technology usage	23	34.33
Counselling sessions focusing on intergenerational harmony	24	35.82
Educational modules on Islamic family values	42	62.69
Family economics in Islam	21	31.34
Family-oriented religious workshops	41	61.19
Women's empowerment programs	18	26.87

In conclusion, the survey results indicate that 67 respondents from diverse backgrounds at IIUM face significant family-related challenges, primarily due to the influence of modern technology and economic instability. Although the respondents' understanding of the principles of Islamicisation of the self and *al-Wasatiyyah* was modest, they all acknowledged the importance of practicing these principles to strengthen family relationships. There was consensus on their relevance, with respondents expressing strong support for applying these principles in their daily lives. They emphasised effective communication and spiritual leadership as key means to enhance family harmony. Initiatives such as educational modules and religious workshops were identified as valuable resources for promoting these values within the community.

Strategies to Address Challenges Faced by Malaysian Muslim Families

A comprehensive analysis of survey data collected from the IIUM community indicates the need to develop a framework to guide the Muslim community in Malaysia, particularly in strengthening the resilience of family relationships.

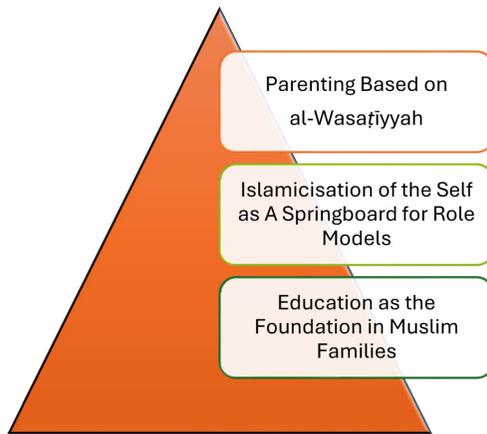
Nurturing Holistic Personality Development through the Ūlū al-Albāb Framework

Kamal Hassan described *Ūlū al-Albāb*, 'people of sound reason' as "intellectuals and scholars par excellence who combine the understanding of the Book of Nature with the Book of Revelation and integrate human reason with Divine revelation" (Hassan, 2010). He introduced the "*Ūlū al-Albāb*" model of holistic personal development. In light of Qur'anic teachings, this framework emphasises the importance of studying both divine revelation and the natural world to derive valuable scientific and technological knowledge, enabling individuals to contribute actively to civilisation (Hasan & Moten, 2023). The *Ūlū al-Albāb* model encompasses several interconnected processes, including the Islamicisation of human knowledge, the Islamicisation of the self, *al-Wasaṭiyyah*, relevantisation, and *tazkiyat al-nafs*.

The Islamicisation of human knowledge establishes a foundation for both personal and communal understanding of Islamic principles, directly influencing the Islamicisation of the self. Practicing *al-Wasaṭiyyah* complements both the Islamicisation of knowledge and the Islamicisation of the self by promoting a just, ethical, and balanced approach that encourages individuals to seek knowledge while upholding moral standards. Relevantisation ensures that the acquired knowledge is practical and applicable, facilitating its implementation into daily life, thus supporting Islamicisation of the self and fostering a culture of *tazkiyat al-nafs*. Ultimately, the journey of *tazkiyat al-nafs* is enriched by engaging with relevant knowledge and adopting a balanced lifestyle, ensuring that personal growth aligns with Islamic teachings. By integrating these concepts, individuals can develop a comprehensive understanding of Islam that is deeply rooted in tradition while remaining responsive to contemporary needs. The Quran links faith and good deeds, likening faith to a tree's root and good deeds to its fruits (14:24–25), showing that true spirituality requires ethical action (Hassan, 2020).

In the context of family dynamics, this model can strengthen relationships among family members through a deep appreciation of spiritual values and their connection with 'worldly' knowledge. By merging insights from divine revelation and the natural world, families can create a harmonious environment that fosters holistic personality

growth. Adapting scientific and technological knowledge within the family context is crucial for addressing modern challenges such as materialism and generational conflicts. By applying the principles of this model, families can become more resilient and proactive in facing various pressures, creating an atmosphere that nurtures collective learning and development. Three models can guide Muslim families in nurturing the holistic personality of *Ūlū al-Albāb*: the first model, “Education as the Foundation in Muslim Families”; the second model, “Islamisation of the Self as a Springboard for Role Models”; and the third model, “*Al-Wasafiyah*-Based Parenting.”



The First Model: Education as the Foundation in Muslim Families

Education is the cornerstone for developing well-rounded individuals in intellectual, moral, spiritual, and emotional aspects. This journey begins with religious education, where children learn the Qur’an, Hadith, and Islamic principles, instilling a deep spiritual connection and a clear understanding of their purpose in life. This religious foundation cultivates *taqwā* (awareness of God), guiding individuals to live in accordance with Islamic teachings, norms and values and contributing to personal and societal wellbeing.

This holistic approach enables individuals to develop critical thinking, creative thinking, and problem-solving skills that help them remain firmly anchored in their faith. At the same time, moral and ethical education plays a key role in character development within the Muslim family. Values such as honesty, kindness, respect, and social

responsibility are instilled to shape children's character and foster a sense of responsibility toward society. Emotional and psychological development is equally important, with parents and educators striving to enhance children's emotional intelligence, resilience, and self-awareness, enabling them to manage their emotions and relationships effectively. Parents are considered the first educators, playing a vital role in guiding their children not only through formal education in schools and higher education institutions but also by creating a conducive environment at home that encourages curiosity, moral reflection, and a love for knowledge.

The Second Model: Islamicisation of the Self as A Springboard for Role Models

This model focuses on personal development based on Islamic values, with the goal of creating positive role models within the family. According to Kamal Hassan, the family is the primary unit of society, where Islamic values are nurtured and transmitted. He contends that "a healthy family unit is essential for the well-being of the ummah" (Hassan, 2011). Therefore, the Islamicisation of the self becomes foundational for building harmonious familial relationships. Kamal Hassan's concept of Islamicisation of the self encourages family members to align their actions with Islamic principles, prioritising spiritual wellbeing over material wealth and ensuring that ethical behaviour and spiritual growth take precedence. Shariah is both a comprehensive framework of moral and ethical principles and a divinely ordained system of religious law (Hassan, 2019).

Additionally, this model promotes the transmission of Islamic values through spiritual leadership and ethical practices in the education of children. Kamal Hassan emphasises that parents act as "guardians" of Islamic values, with their role extending beyond merely providing material needs to include moral and spiritual guidance (Hassan, 2011). This approach fosters mutual respect across generations and helps bridge any gaps. As role models, parents, must exemplify the importance of maintaining a clear Islamic moral compass when faced with challenges. Whether it involves balancing work and family life, demonstrating honesty in difficult times, or showing kindness to others, the examples set by parents and older family members leave a lasting impact on children's personal and social development.

The Third Model: *Al-Wasatiyyah*-Based Parenting

Parenting based on the concept of *al-Wasatiyyah*, as introduced by Kamal Hassan, revolves around three core principles: justice, excellence, and right balance. This approach fosters a harmonious environment where love and discipline coexist, ensuring that children develop the right moral and ethical values. To practice *al-Wasatiyyah*-based parenting, parents should encourage their children to respect others, do good, and act ethically, without resorting to harsh punishment or excessive leniency. They must strive to be firm yet fair, with an emphasis on guidance and correction instead of anger or indulgence. Additionally, parents should recognise that each child is unique with distinct personalities and needs.

Al-Wasatiyyah parenting emphasises understanding these differences and treating each child with respect, offering guidance appropriate to their temperament. Parents need to adopt the most suitable approach based on each child's individual needs. For example, a typical child and a child with special needs, such as autism, require different caregiving strategies. Parents should not apply the same parenting style to both. Moreover, they should avoid extremes—being too strict or too lenient—as either can harm a child's development. The goal is to create a balanced environment where the child feels safe, loved, and understood, while setting clear boundaries and expectations that allow for exploration, mistakes, and learning. Similarly, parents should promote open communication, encouraging their children to express their thoughts and feelings while listening attentively.

Conclusion and Major Findings

This study has focused on the ethical principles articulated by Kamal Hassan, specifically the concepts of Islamicisation of the self, *al-Wasatiyyah* and personality of *Ūlū al-Albāb* which are highly relevant in today's family dynamics. This study reveals several key findings:

1. The three main challenges faced by IIUM members who participated in the survey regarding family issues are the impact of social media and technology, economic instability, and the erosion of Islamic values. These challenges reflect the broader realities confronting Muslim families in Malaysia, who are increasingly exposed to the tide of modernisation and social change that test the resilience of the Islamic family institution.

2. Islamicisation of the self and *al-Wasatiyyah* are identified as among the most effective principles from Kamal Hassan for regulating Islamic family relationships.
3. Kamal Hassan's insights stress that the family institution should be grounded in spirituality, justice, and moderation.
4. The knowledge and understanding of survey participants regarding the concepts of Islamicisation of the self and *al-Wasatiyyah* are at a moderate level; however, both concepts are recognised as essential foundations for family life. Kamal Hassan's principles are deemed effective in addressing family challenges, particularly in the areas of spiritual leadership, economic stability, and mutual respect.
5. The overwhelming support for Kamal Hassan's principles within family dynamics reflects a strong awareness among respondents of the need to integrate Islamic values as a foundation for addressing contemporary family challenges.
6. Most respondents have successfully implemented Kamal Hassan's principles in their daily family life, with the strongest emphasis on the practice of *al-Wasatiyyah* in family roles and responsibilities, followed by Islamicisation of the self and the practice of shura in resolving conflicts.
7. The model of Ulu Al-Albab personality, which incorporates education, Islamicisation of the self, and *al-Wasatiyyah* to cultivate a holistic personality, was developed as a strategy to foster harmonious family dynamics rooted in Islamic ethics based on Kamal Hassan's insights.
8. Respect and effective communication among family members are vital for conflict resolution, especially within Malay Muslim families. Communication characterised by good manners and politeness, along with the reinforcement of Islamic family values such as love, empathy, and tolerance, is heavily emphasised.
9. Findings indicate that initiatives like workshops and family programs conducted by IIUM staff are effective in enhancing awareness and practice of these values, as supported by nearly 94% of respondents. This reflects the community's commitment to inculcating Islamic values in family dynamics in a practical manner.
10. There is a need for empowerment in developing and integrating family ethics modules, based on Islamic teachings and Kamal

Hassan's principles, into relevant courses across IIUM faculties. Likewise, organising large-scale campaigns and forums to promote strong and ethical Muslim families, in collaboration with JAKIM, state religious departments, and NGOs, is very much needed.

Acknowledgement

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Book

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Al-Faruqi, I. R., & al-Faruqi, L. L. (1986). *The cultural atlas of Islam*. New York: Macmillan Publishing Company.

Chapter in a Book

In-text:

Alias (2009)

Reference:

Alias, A. (2009). Human nature. In N. M. Noor (Ed.), *Human nature from an Islamic perspective: A guide to teaching and learning* (pp.79-117). Kuala Lumpur: IIUM Press.

Journal Article

In-text:

Chapra (2002)

Reference:

Chapra, M. U. (2002). Islam and the international debt problem. *Journal of Islamic Studies*, 10, 214-232.

The Qur'ān

In-text:

(i) direct quotation, write as 30:36

(ii) indirect quotation, write as Qur'ān, 30:36

Reference:

The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth

In-text:

(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)

(ii) Ibn Hanbal, vol. 1, p. 1

Reference:

(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.

(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

The Bible

In-text:

Matthew 12:31-32

Reference:

The new Oxford annotated Bible. (2007). Oxford: Oxford University Press.

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In This Issue

Note from the Editor

Research Articles

Müfit Selim Saruhan

Metaphysical and Phenomenological Doubt in the Search for Truth: A Comparative Study of al-Ghazālī and Edmund Husserl

Almasa Mulalić, Ratnawati Mohd Asraf & Safija Bušatlić,

Inclusive Education for All: A Case Study of Bosnia and Herzegovina

Jiraroj Mamadkul

Globalisation and Religion: A Study of Thai Muslims' Experiences on Gender Diversity in Thai Muslim Society through an Islamic Perspective

Fatimah Karim, Sayyed Mohamed Muhsin & Nur Elyliana Abdul Hadi

Mohd. Kamal Hassan's Perspectives on Family Relationships: Strategies for Strengthening Malaysian Muslim Families

Afrizal Tjoetra, Aizat Khairi, Nellis Mardhiah & Nodi Marefanda

Community-Centric Governance: Unveiling the Challenges and Strategies in West Aceh Villages

Siti Zuliha Razali, Nadhrah Abd. Kadir & Razlini Mohd Ramli

Bringing Religion Back to the Forefront: An Opinion-Oriented Study from IR Scholars in Malaysia's Research Universities

Muhammad Azzubair Awwam Mustafa, Kartini Aboo Talib @ Khalid & Nazri Muslim

Coalition Rule by Pakatan Harapan, 2018-2020: Key Consociational Lessons

Nurul Izzati Asyikin Zulkifly, Ruhaya Hussin & Maisarah Mohd. Taib

"Should I Pay a Living Wage?" A Systematic Review on Employers' Decision from an Organisational Justice Perspective

Zunaidah binti Mohd Marzuki & Nurulhaniy binti Ahmad Fuad

Prophetic Model of Islamic Spiritual Care from Muslim Professional Practitioners' Perspectives: A Systematic Review within the Ṭibb Nabawī Genre

Shafizan Mohamed, Nazariah Shar'ie Janon, Mohd Helmi Yusoh, Norsaremah Salleh, Nur Shakira Mohd Nasi & Wan Norshira Wan Mohd Ghazali

Designing and Evaluating a Culturally Grounded Digital Parenting Initiative in Malaysia

Aini Maznina A. Manaf & Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen

Perception about Islam, Attitude, Subjective Norms, and Behavioural Intention in Using Artificial Intelligence among University Students

Saima Waheed, Mohd Khairie Ahmad & Zafar Iqbal Bhatti

Parental Perceptions of Islamic YouTube Animation: The Case of 'Abdul Bari' in Pakistan.

Aida Mokhtar, Faiswal Kasirye, Mohd. Fuad Md. Sawari,

Amilah Awang Abd. Rahman @ Jusoh & Ahasanul Haque

Development of a Model for Advertising Professionalism from the *Maqasid Al-Shari'ah* Perspective

Book Review

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