

## A STUDY OF MUSLIM DIVORCES AND PROCEDURES IN SYARI'AH COURT SINGAPORE

**K H Majeed Bin Maiden<sup>1</sup>**  
Kolej Universiti Islam Antarabangsa Selangor

[khamajeed@gmail.com](mailto:khamajeed@gmail.com), +6596882445

### ABSTRACT

*In Syari'ah law, marriage (nikāḥ) is agreement between two individuals. In Islam, marriage is strongly recommended. When marital harmony can't be attained, the Quran allows and even advises the spouses to bring the wedding to an end (2:231)<sup>2</sup>, although this decision isn't to be taken lightly, and thus the community is known as upon to intervene by appointing arbiters from the two families to aim a reconciliation (4:35)<sup>3</sup>. This article reviews research on the factors affecting Muslim divorces and therefore the procedure in Syari'ah Court in Singapore. Divorce proceedings within the Syari'ah Court are quite different from divorce proceedings within the domestic relations court in Singapore. There are several matters to need note of and certain procedural rules to suits so on confirm that your case runs smoothly and ends within the shortest time possible with the specified outcomes. Syari'ah Court in Singapore is administered by Administration of Muslim Law Act (Cap. 3) (AMLA) the Muslim Marriage and Divorce Rules (MMDR) prescribes the numerous processes and procedures, while the Syari'ah Court Practice Directions 2018 (SCPD) sets out the templates of the numerous forms used. In making its decision on the varied issues which usually arise in divorce proceedings which precede it – talak, nafkah iddah, mutaah, custody of kids, etc. – the Syari'ah Court applies Syari'ah law also as (where applicable) Malay custom. The Holy Quran, the sayings and practices of the Prophet (pbuh) and thus the opinion of Islamic scholars are resources recognized by Muslim Law in Singapore. The AMLA itself contains several provisions handling variety of those issues. Divorce is discussed within the context of a continuum of matrimonial instability. The contribution of unmodifiable, and modifiable factors in easing the adjustment to divorce is examined. The paper concludes with a discussion of issues concerning sampling and measurement that need to be addressed in future research so on enhance and expand upon previous studies. Divorced individuals, compared to their married counterparts, have higher levels of psychological distress, drug abuse, and depression, also as lower levels of overall health (Amato, 2000; Hughes & Waite, 2009)<sup>4</sup>. The study presents findings from interviews of 40 divorced individuals who had went through the divorced process and procedure at Syari'ah Court Singapore. The researcher used qualitative method to review sought to know participant reasons for divorce (including identification of the "final straw"). The foremost common "final straw" reasons were infidelity, violence, financial, conflict, communication breakdown and substance use. Most respondents blamed their partners than blamed themselves for the divorce. Recommendations from participants for the development of MPC included receiving relationship education before making a commitment to marry (when it might be easier to break-up), having support for implementing skills outside of*

---

<sup>1</sup> The researcher is currently taking his PhD at Kolej Universiti Antarabangsa Islam Selangor and a part-time Arbitrator at Syari'ah Singapore with an experience of 20 years.

<sup>2</sup> Abdullah Yusuf Ali, New Revised Edition, the Holy Qur'an, Text Translation and Commentary. Amanah Corporation, Brentwood, Maryland, USA 20722, (Al Baqarah: 231)

<sup>3</sup> Ibid, Holy Qur'an (An Nisa,4:35)

<sup>4</sup>Amato PR. The consequences of divorce for adults and children. Journal of Marriage & the Family. 2000; 62(4):1269–1287. Hughes ME, Waite LJ. Marital biography and health at mid-life. Journal of Health and Social Behavior. 2009; 50(3):344–358.

the tutorial setting. These results show new insights into the timing and content of premarital and relationship education.

**Keywords:** divorce, relationship, couples, prevention, counselling and education.

## 1. Introductions

Islam is a centralized religion, and its teaching and direction is neutral. Islam provides regulations to maintain stability in society; everyone is responsible for his own work and behavior. Islam does not recommend that people live alone in this world; rather, it gives importance to family life. A single lifestyle always creates weakness and a barrier human being in doing their own duties, therefore Islam highly recommends family life that would help lead a happy life in this world. *Allāhu Subhānahu Wata 'ālā* created the first man “*Adam 'alay-hi Swalatu Wassalam*”, then for his support he created the woman, named «*Adam and Hawwa*» and blessed them to live as husband and wife. According to history, marriage and family life were initiated by the creator *Allāhu Subhānahu Wata 'ālā* as soon as the first human being was created (Aroos, 2005)<sup>5</sup>.

Islam considers the family to be an essential primary unit of social organization. It is the place where father, mother, children and parents live happily and peacefully, sharing and supporting one another. The family is of incredible importance in meeting religious obligations. Through a good family, individual life becomes safer and healthier and builds a better society. Islam is considered a family-oriented religion due to its emphasis on family life.(Akram, 2011)<sup>6</sup>. From the point of view of the Islamic religion, marriage is certainly a sacred bond that unites a man and a woman through the traits of the teaching of the *Qur'ān* and the Sunna. Matrimony is a permanent institution, which is prescribed by the Creator Allah. However, marriage claimed to be permanent. But this does not mean that the marriage contract is indestructible. Islam acknowledges the necessity of keeping the path open for its dissolution through divorce. In Islamic terms, the dissolution of marriage is referred to as *Talaq* (divorce).

Islam points out that men and women have equal rights and possibilities to seek divorce. The only difference is that a man divorces a woman while a woman demands a divorce from her husband (Sanoos, Irfan, & Mahfool, 2010)<sup>7</sup>. Islam does not approve divorce in a normal way; it is accepted in some critical situation. The prophet said that, “Of all things permitted by law,” and “divorce is the most hateful in the sight of *Allah*” (*Ibnu Majah, Sunan*)<sup>8</sup>.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ   قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَبْغَضُ الْحَلَائِلِ إِلَى اللَّهِ الطَّلَاقُ "

Nowadays this condition has slowly changed towards modernization and it leads to increase the divorce rate among Muslims. It is a matter of regret that the breakdown of religious values also contributes to the marital separation among Muslim married couples. The occurrence of divorce is

<sup>5</sup> Aroos, A. (2005). *Ilahuvali Islam*. Colombo: Islamic Book House.

<sup>6</sup> Akram, M. (2011). *Nadaimuraiketa Islam* (Vol. ii). Colombo: Islamic Book House.

<sup>7</sup> Sanoos, T., Irfan, M., & Mahfool, M. (2010). *Thirumanam* (1 ed.). Colombo, Sri Lanka: Islam Course, Addalaichenai National College of Education.

<sup>8</sup> Sunan Ibnu Majah, Sunnah.com reference: Book 10, Hadith 3, English translation: Vol. 3, Book 10, Hadith 2018, Arabic reference: Book 10, Hadith 2096

being increased among Muslim Community in Singapore. In the past, the grounds for the divorce among Muslims in Singapore appeared to be more limited and it led to low percentage of divorce among Muslims. But now it has been changed, the number of divorce cases has increased rapidly among Muslims too. There are various reasons that contribute to this divorce among couples who promised to live together until their death.

The *Syari'ah* Court (Islamic Court) data and report are constantly indicating an increase in Muslim couples seeking help for marital crises and filing for divorce. Multiple and interconnecting factors have contributed to this rapid growth of divorce. Conflict between partners, low income and poverty, drug addiction, communication breakdown, unemployment, distress and depression, extramarital affairs (EMA), Secularization trends, low religiosity, liberalization of norms, individualism and drawbacks in divorce laws are the reasons behind the divorce among Muslims today (Wazeema & Jayathunga, 2017)<sup>9</sup>.

This marital dissolution between husband and wife highly impacts in every aspects of life. In the past divorce was rare and unusual among married couples. There was a considerable social pressure and obligation to stay married, even if it was not met the requirements of marriage. But now divorce is related only with satisfaction of individuals. An increase in the incidence of divorce gives path to increase the psychological and social problems in human society. As divorce has insightful effects and it also damages the social institutions such as family, religion, school, law and government. Generally, the process of marital destruction results in in psychological, social and economic crises for the family and the society.

## **2. Methodology**

The researcher introduced the importance of studies to the respondents and also will be telling them that this study is doing research in Muslim divorces and its consequences and how in the future we could avoid it. This research used a qualitative approach to enable the researcher to gather extensive information on divorce issues, including the causes and consequences of divorce after marriage. It will be divided in two parts. First, the main part, which will include conducting interviews amongst married couples who are directly involved during the divorce process in *Syari'ah* Court Singapore.

The secondary part it involves interviewing personally the senior executive *Syari'ah* court officers, namely the Senior President of *Syari'ah* Court, *Syari'ah* Court President, another *Syari'ah* Court President and Ad-hoc President of *Syari'ah* Court Singapore as they are the one who decide their fate in the end. Besides interviews the researcher the collection methods were Qur'an, Hadiths, *Ijma Ulama*, articles, books, journals and websites were also the secondary data collection methods used in this study.

The researchers' questions will be designed to obtain answers from various angles in order to find answers to the research questions. The researcher interviewed and chose 20 couples (40 participants) because, the process of recruitment of participants was conducted within the *Syari'ah*

---

<sup>9</sup> Wazeema, T., & Jayathunga, N. (2017). Impact of Divorce among Muslims in Sri Lanka. *International Journal of Arts and Commerce*, 6 (2), 10-20.

Court premises due to the confidentiality and sensitivity of the issue. The researcher will talk to them in the interview form, the researcher does mention about this project and assured the confidentiality of the information. The primary and secondary sources would be very useful for drawing the entire process at the end of the search.

Generally, under the Administration of Muslim Law Act in *Syari'ah* Court registration of divorce and *faraid* is officially registration, endorsement could be done through the presentation of any instrument, document and testimonial evidence or affidavit proving the divorce is officially declared. This study examines how marriages and divorce, takes place in today's Singapore diversity society. The study also looks at how individuals are being felt and affected from their divorced differ in their attitudes about their marriage and divorce.

The following study is based largely on data collected during the researcher appointment as *Hakam* (Arbitrator) at *Syari'ah* Court Singapore since January 2000 to date, supplemented by the Qur'an and Hadiths and also prominent figures in *Syari'ah* Court Singapore along the *Asatizah* for the said period of time.

The kinds of data I thus collected through fieldwork are as follows:

- i) *Syari'ah* Court of Singapore
- ii) Registry of Muslim Marriages
- iii) Registrations for marriage, divorce, and reconciliation in Singapore Department of Statistic, Statistic of Marriages and Divorces, 2019
- iv) Interviews with local *Syari'ah* Court officials of *Syari'ah* Court of Singapore.
- v) *Qur'an*, *Hadiths* and *Ijma Ulama* (Consensus of Islamic Scholars).

## **2.1 Data Collections and Data Analysis**

The researcher going to present the data taken from interview in this chapter. The research would analyses the answers given by interviewees. The researcher focus in this chapter would investigate how the divorces takes place amongst the Singapore Muslims and the methodology used in Singapore *Syari'ah* Court and the rulings in Administration of Muslim Law Act (AMLA).

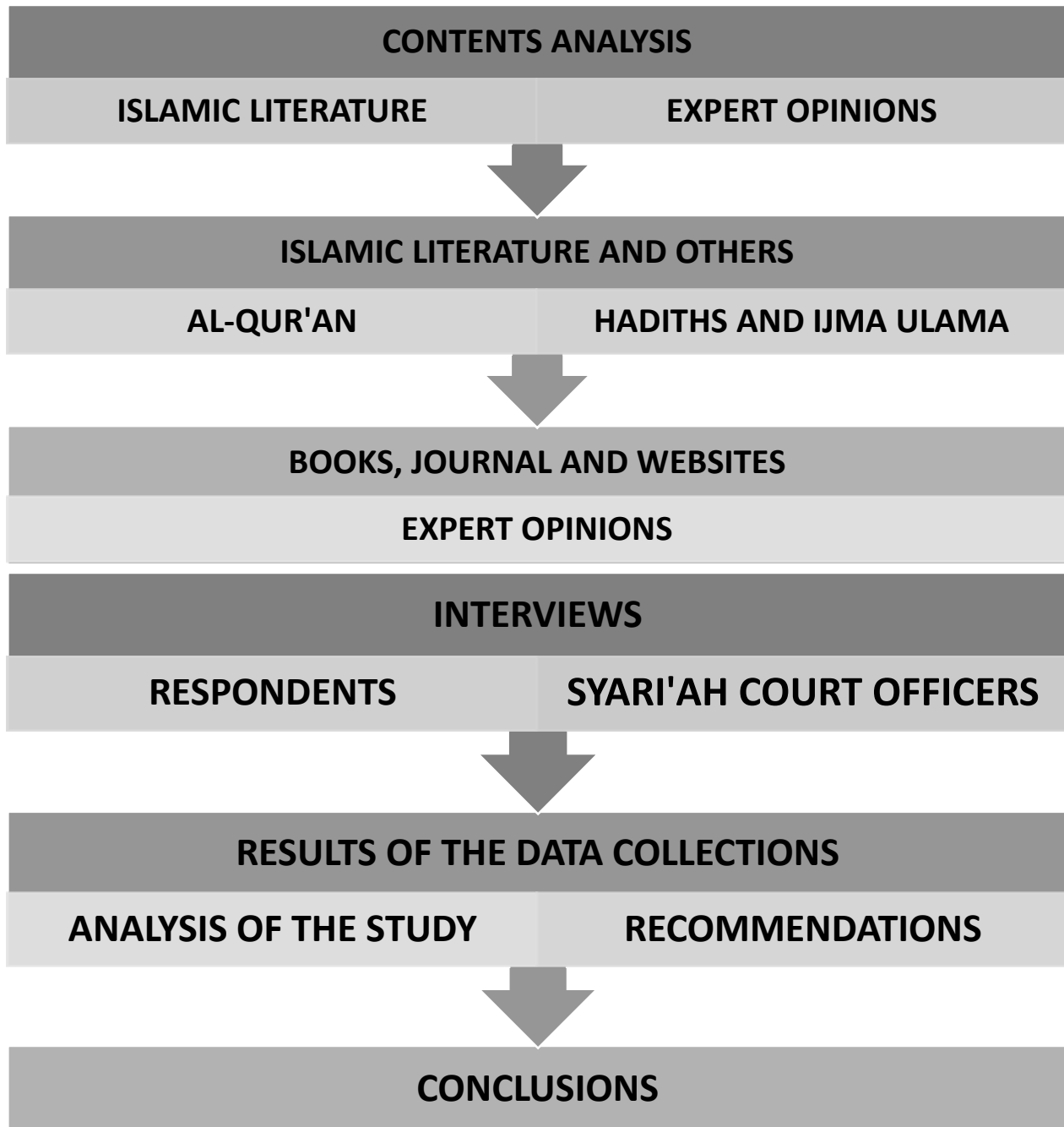
The studies would come up with some ideas about the situation of the married couples and the way to cope off with the differences. Not only that, the researcher will also study what is the difference that can be the focus of such a couple. This chapter would analyze what the informant said and try to discuss why they said so. The researcher would also share their age, gender, education level and religious background and how long they have been married and so on<sup>10</sup>.

This chapter presents the results of the study, consistent with the information collected through the instruments of the study. The aim was to gain a deeper understanding of what is different about unsuccessful couples such that they do not able to overcome the odds against their relationships, and how they could not able to manage in their relationship to work out some common barriers.

---

<sup>10</sup> Suriani Suratman, Department of Malay Studies, NUS as featured on Lianhe Zaobao (Singapore Chinese Daily Newspaper).

## **2.2 Research Methodology Design**



## **2.3 Limitations of The Study on Divorce**

The researcher suffered only minor limitations. For privacy reasons we couldn't conduct the sampling in wider scale and we cannot generalize the finding to whole *Syari'ah* Court clients. The

study was conducted in a small scale, about 20 couples (40 participants). For dignity, sensitivity of issue and privacy reasons participants may not have answered correctly due to reservations and hiding information which may cause bias in data collection and results. Low educational level is another problem during interview or filling questionnaire.

Being Asian and also not being outspoken, some respondents might be skeptical in answering the questions, this could be, due to what they gain from this questionnaire, after all they had gone through the divorce. Due to the privilege as an officer (*Hakam*) of the *Syari'ah* Court, I was granted room and the time of the interview at *Syari'ah* Court is on my own privilege.

## **2.4 Importance Of The Study On Divorce**

Divorce is discussed as a neighborhood of a continuum of marital instability. The changes in health status and also the role redefinitions experienced by the divorced are discussed. The increasing divorce rate in the Singapore has led many social worker's researchers in the direction of studying how divorce affects holistically the whole of society either it could be a Muslim or Non-Muslim. Divorce represents a unique process to those involved when compared with death and separation. Not every relationship are often fixed, making divorce a necessary step within the process of healing and moving on to a healthier future. Eliminating that possibility slams the door to those susceptible to the damages of a toxic relationship and prevents them from creating a far better future for themselves and their children.

Dr. Scott Stanley<sup>11</sup>, a prominent marriage researcher and therapist, defines commitment as “having a long-term view of the wedding that helps them not get overwhelmed by the issues and challenges in which been experience day to day.” Having a private dedication to your marriage involves a true desire to be alongside one's spouse within the future and having an identity as a couple. When there's a high level of commitment during a relationship, we feel safer and are willing to offer more. Developing this level of commitment can take time as you learn to vary your mindset. When your level of commitment seems to be fading it are often helpful to recollect the great times in your relationship.

More or less couples are confronted with very difficult positions, such as abuse, infidelity, addictions, maintenance and financial issue and etc. In Islamic divorce is not a sin, but a lasting resolution if all effort gets exhausted to reconcile. Marriage in younger ages and not having any familiarity before marriage, could also aggravated problems between couples. If men and ladies to urge marry in younger ages, they need not obtained and haven't learned life skills and responsibilities in life, therefore most of divorce had taken within the first years of marriage (Cherlin, 1977)<sup>12</sup>

---

<sup>11</sup>Scott M Stanley ... HJ Markman, MJ Renick, FJ Floyd, SM Stanley, M Clements ... Journal of *marital and family therapy* 29 (3), 385-406, 2003. Access dated 28<sup>th</sup> November 2020.

<sup>12</sup>Cherlin A. The effect of children on martial dissolution. *Demography*. 1977; 14(3):265272.<http://dx.doi.orghttp://dx.doi.org/10.2307/2060785> . [PubMed].

### **3. Literature Reviews**

A local study has been made by Premchand Dommaraju and Gavin Jones, they summed up the trends in divorce for countries in Asia, highlighting both wide variations in divorce patterns and changes in divorce trends for countries in the region. Three broad regional patterns are evident: An East Asian pattern characterized by increasing divorce rates, though there are signs of stabilization in some countries in the last few years; an Islamic Southeast Asian pattern characterized by declining divorce rates until recently; and a South Asian pattern with relatively stable and low divorce rates. The paper also discusses divorce in international marriages in some East Asian countries and Singapore.<sup>13</sup>

Although they had the discussed on divorce amongst the Muslim couples, they had not gone in depth on issues and solutions. What is important is that the contributing effects towards Muslim divorce, it is even more necessary to analyses how and why did this stratum of society came into being? What are the factors contributing to the Muslim divorce and how has these factors displaced their roots in their society? Another literature review by Paulin Straughan, who made a comprehensive study of divorce in Singapore. The study sheds light on the root causes of divorce and emphasizes how changing ideologies affect spousal stability. Themes that surfaced in the appreciation of why some marriages fail include women's changing expectations and their characters in the family, courtship expectations and the role of romantic passion, parenthood demands and work stressors.<sup>14</sup>

What we could see in Paulin view is that, she only focuses on general divorces in Singapore, it's not highlighting explicitly on Muslim divorce alone. As a Singaporean Muslim, the researcher need to highlight to our Muslim community at large. In Malaysia, the divorce rate goes up daily. The factors that bring about higher divorce rates are individuals or couples themselves. According to Chlen and Sarif (2008)<sup>15</sup>, in accordance with the laws of Malaysia, divorce is applicable to couples who have committed adultery, behave and act in an uncivilized manner, do violence towards their spouses, disturb and make things difficult for their spouses or exes when they file for a divorce.

Another study by Chlen and Sarif (2008)<sup>16</sup> found that the multiracial Malaysian community often undergoes a divorce for three reasons. This includes religious change, more love, and emotional problems. Besides that, there are also other problem factors such as communication breakdown, problem with the in laws, sexual intercourse problems, drug addiction problems, workplace conflicts, early marriage, health problems and many more. Zaleha binti Kamarudin, a prominent Malaysian law professor (1993)<sup>17</sup> did a comparative study on divorce among Muslims and non-Muslims in Malaysia with special reference to the Federal Territory of Kuala Lumpur, the theme

---

<sup>13</sup> Divorce Trends in Asia Asian Journal of Social Science 39 (2011) 725–750

<sup>14</sup> Paulin Tay Straughan: Marriage Dissolution in Singapore: Revisiting Family Values and Ideology in Marriage, 2009

<sup>15</sup> Samuel, C.H.C and Mohamed, S. M. (2008). Divorce in Malaysia. Johor: University Technology Malaysia.

<sup>16</sup> Ibid

<sup>17</sup> Zaleha binti Kamarudin (1993, November). A Comparative Study of Divorce among Muslims and Non-Muslims in Malaysia with Special Reference to the Federal Territory of Kuala Lumpur. 186-226

of this paper is a comparison of the law, practice and procedure relating to divorce among Muslims and non-Muslims in Malaysia (Kamarudin, 1993).<sup>18</sup>

In Islam, marriage is a legal contract between two people. The consent of the marriage must be consent by the both bride and the groom on her own free wills. A formal, binding contract can be considered integral to a religiously valid Islamic marriage and outlines the rights and responsibilities of the groom and bride. Two Muslim witnesses should be present for the marriage contract. Marriage is a sacred and is consequently a moral safeguard as well as a social necessity. Islam does not equal celibacy with high "*Taqwa*" or "*Iman*"<sup>19</sup>. The legally or formally recognized union of two people as partners in a personal relationship historically and in some jurisdictions specifically a union between a man and a woman).<sup>20</sup>

The Prophet *Muhammad, Sall Allāhu ‘alay-hi Wa-Salam* has also said, “It was narrated from *Aishah Radiyallahu Anha* that: The Messenger of *Allah* said: “Marriage is part of my *Sunnah*, and whoever does not follow my *Sunnah* has nothing to do with me.”<sup>21</sup> In this chapter too, the researcher will address marriage-related verses from the *Qur’ān*, offering their exegesis and contemporary responses to them and the purpose of this discussion is to explain the importance of marriage as understood through the *Qur’ān* as *Allāhu Subhānahu Wata ‘ālā* has created men and women as company for one another, and so that they can procreate and live in peace and tranquility according to the commandments of *Allāhu Subhānahu Wata ‘ālā* and the directions of His Messenger. As the *Qur’ān* says: “And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect. (*Qur’ān*, Ar Rum: 21)<sup>22</sup>.”

In another verse *Qur’ān* says: And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: (*Qur’ān*, An Nahl: 72)<sup>23</sup> To sum up, it is clearly understood that Islam encourages marriages and consider it as a way of life to develop a sustainable society and it is one of the *Maqasid Shari’ah* which is the protection of lineage (*nasab*). To achieve this, Islam promotes its follower to enjoin the practice of marriage and to build a strong family. Mr. Simon Neo<sup>24</sup> says, “Nowadays there are so many open relationships.... Commitment is a big issue,” he said, “As for the increase in divorces, he said again, “Couples these days don’t know how to articulate expectations of each other. It comes out defensiveness and contempt and they are too busy fighting. The hectic schedule here contributes to it too.”

---

<sup>18</sup> Ibid Zaleha K. (1993)

<sup>19</sup>[http://www.islamawareness.net/Marriage/marriage\\_article001.html](http://www.islamawareness.net/Marriage/marriage_article001.html).

<sup>20</sup><https://en.oxforddictionaries.com/definition/marriage>).

<sup>21</sup> Sunnah.com, Grade Hassan, Darussalam, English references: Vol. 3, Book 9, Hadith 1846, Arabic reference: Book 9, Hadith 1919

<sup>22</sup> Ibid, (*Qur’ān*,30:21)

<sup>23</sup> Ibid (*Qur’ān*, An Nahl: 72)

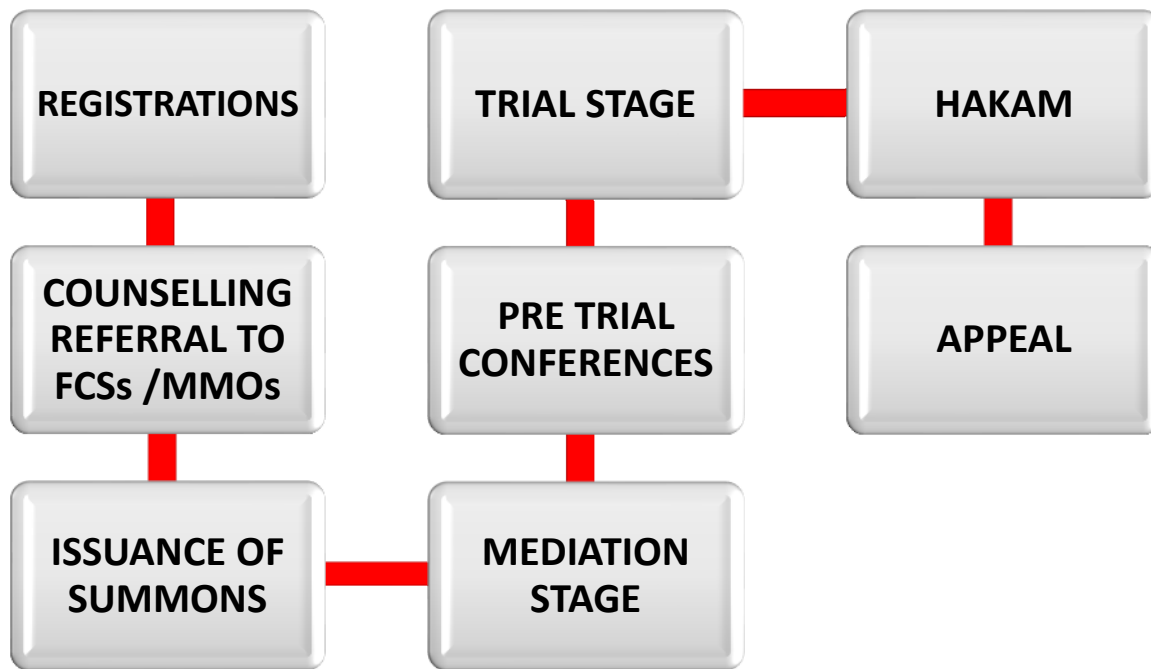
<sup>24</sup> Mr Simon Neo is Marriage Counsellor at the Psychotherapy Clinic.



The only large-scale study of divorce in Singapore was published over two decades ago by Aline Wong and Eddie Kuo<sup>25</sup>, both sociologists. Due to the difficulty of compiling a large representative sample of divorces, no further attempts have been made since then to report on the dissolution of the marriage in Singapore. Thus, the data and analysis below fill the gap in the study of the family as a whole in Singapore in particular, but lacking in the study on the dissolution of Muslim divorces. The report, cited the top two main reasons behind civil divorces: Unreasonable behavior (extra marital affair) and having lived apart or separated for at least three years. On the other hand, infidelity or an extra-marital affair was the top cause for breakups among Muslim marriages last year 2019.

#### 4. Process In *Syari'ah* Court

##### General Overview of Procedure in *Syari'ah* Court in Singapore



#### 5. Conclusion and Recommendations

The presented study revealed that personal characteristics and socio-cultural factors such as wrong selection, unmet emotional needs, interference of families, high connection to families are more important than traditional factors (sexual or physical). This study has one important message for policy makers in divorce and families that for consistency of life, couples need to realize each other in all aspect of life, and that the authorities must create such environment. In conclusion,

<sup>25</sup> Aline K. Wong, Eddie C. Y. Kuo G. Brash, 1993 – Divorce in Singapore, E- Book ISBN 9789047424932, 1<sup>st</sup> January 2009, Chapter 1, pg., 2.

from the analysis of the interview, the issue of divorce is very significant and crucial which as being concerned especially with the Muslim community as a whole. This means that the users as an upper hand in counting into the cause and outcome of the dissolution of the marriages and the consequences which leads to divorce in the hereafter and see into how we could avoid it amicably. Marrying someone is easy but maintaining it, the couples have to go through a lot of challenges; it can also provide some interesting and enhancing in understanding.

Hopefully, the finding of this study will yield us some insight into the general demographic and the profiles of divorcing couples who are in acrimonious situations. In accepting this knowledge, it is important that steps are taken to address these issues highlighted through the work. Some potential marital intervention points are indicated below. Other than just dealing with the problem, but when it comes up, preventive steps to target pre-marital stages and critical points are as significant. In parliamentary law to occur up to the effects of divorce and post-divorce support programs are needed to play a pertinent role.

These are but some suggestions for marital interventions to be particularly focused on the areas which are spotlighted by this study. The *Syari'ah* Court should have instituted restorative practices for cases, which are confronted with a combination of sound issues. This includes divorce cases, which have at the same time, care and family violence matters pending. The *Syari'ah* Court should also direct the underlying emotional and psychological, social and interpersonal issues faced by the family, to settle the legal issues amicably and minimize and eventually stop the effects of these bitter conflicts. They should address the multiple problems holistically focusing especially on cases involving children.

For the further study in order to get better results, more research can be conducted by doing a quantitative research in order to get more result from the married couples. The study suggests that further study can be done by making a survey on marriage amongst Muslims in Singapore. This research is exploring the real issues which are affecting the Muslims married couples who are directly in the divorce process. In a nutshell, this new proposed structure is not overnight suggestion and is critically analyses by considering the real issues and future possibilities. It is validated by experts to be workable now as well as in the future.

Our prominent organizations like MUIS (*Majlis Ugama Islam Singapura*), PERGAS (*Persatuan Ulama dan Guru- Guru Agama Singapura*), *Syari'ah* Court and Registry of Muslim Marriages (ROMM) should play a collective role in promoting more opportunities for young Muslim couples who are searching for ways to make their marriages work. A diverse portfolio of programs is likely to result in the most effective policy. Some programs might target youth and emerging adults, helping them to become more relationship-literate and to avoid common mistakes that make are forming and sustaining healthy marriages harder down the road.

The best time for divorce prevention is before marriage. The couples can also benefit from the conclusions and results of this research and it is increasingly apparent that relationship education produces results. The society should now look to build on this success. Hopefully this research will encourage others, including non-Muslims to improvise and include the results in their modules to reduce divorce take place in Singapore. This study has one important message for policy makers,

divorce and families that for consistency of life, couples need to realize each other in all aspects of life, and that the authorities must create such environment.

## **6. References**

- Aline K. Wong, Eddie C. Y. Kuo G. Brash, 1993 – Divorce in Singapore, E- Book ISBN 9789047424932, 1<sup>st</sup> January 2009, Chapter 1, pg., 2.
- Al Quran by Abdullah Yusuf Ali, New Revised Edition, the Holy Qur'an, Text Translation and Commentary. Amanah Corporation, Brentwood, Maryland, USA 20722.
- Amato PR. The consequences of divorce for adults and children. *Journal of Marriage & the Family*. 2000; 62(4):1269–1287. Hughes ME, Waite LJ. Marital biography and health a mid-life. *Journal of Health and Social Behavior*. 2009; 50(3)
- Cherlin A. The effect of children on marital dissolution. *Demography*. 1977; 14(3):265-272. <http://dx.doi.org/10.2307/2060785>. [PubMed].
- Divorce Trends in Asia *Asian Journal of Social Science* 39 (2011) 725–750  
[http://www.islamawareness.net/Marriage/marriage\\_article001.html](http://www.islamawareness.net/Marriage/marriage_article001.html),  
<https://en.oxforddictionaries.com/definition/marriage>)
- Mr. Simon Neo is Marriage Counsellor at the Psychotherapy Clinic
- Paulin Tay Straughan: *Marriage Dissolution in Singapore: Revisiting Family Values and Ideology in Marriage*, 2009
- Samuel, C.H.C and Mohamed, S. M. (2008). *Divorce in Malaysia*. Johor: University Technology Malaysia.
- Scott M Stanley ... HJ Markman, MJ Renick, FJ Floyd, SM Stanley, M Clements ... *Journal Of marital and family therapy* 29 (3), 385-406, 2003.
- Sunnah.com
- Suriani Suratman, Department of Malay Studies, NUS as featured on Lianhe Zaobao (Singapore Chinese Daily Newspaper)
- Zaleha binti Kamarudin (1993, November). *A Comparative Study of Divorce among Muslims And Non-Muslims in Malaysia with Special Reference to the Federal Territory of Kuala Lumpur*. 186-226.