

JULY - AUGUST
2026 VOL. 16

CENTRIS E-BULLETIN

The official bulletin of CENTRIS, IIUM



VISION

CENTRIS aims at becoming a leading international centre of excellence in Islamisation among the Muslim organisations and nations. In particular, it aspires to become the International Islamic Centre for Islamisation of Human Knowledge (IOHK).

MISSION

CENTRIS is a centre which plans, coordinates, monitors and implements various Islamisation projects and programmes within IIUM and with the community.

FROM THE DIRECTOR'S DESK

- The Prophetic Model for the Head of the Family 3

CURRENT AFFAIRS

- The Architecture of Digital Dependency: Applying Malek Bennabi Theory of Colonisabilty to the Modern Muslim World 5
- Ali Shariati's Views on Iraq 11
- Conflict Related to Polygamy 17
- Challenges of Early Marriage 22
- Financial Mismanagement By The Husband 28
- Interference Of In-Laws In Marital Life 35
- Unequal Distribution Of Household Responsibilities 42
- Wife Working Without Mutual Agreement 48
- Disagreement Over Children's Education 54

EVENT

- CENTRIS ACTIVITIES 60

Q

×

Centre for Islamisation (CENTRIS)
Level 3 Administration Building
International Islamic University Malaysia,
Jalan Gombak 53100 Kuala Lumpur
Email: zahidzamri@iium.edu.my/
centris_reception@iium.edu.my
Phone: (+603) 6421 6797

CENTRIS E-bulletin is published bimonthly (bimestrial).

Q

EDITORIAL

×

Director: Prof. Dr. Akram M Z M Khedher
Editor: Dr. Zahid Zamri
Co-editor: Dr. Nur Jannah Hassan

Graphic Designer:
Sr. Aisyah Natasya Mohd Zaharami
Sr. Siti Aisyah Nabilah Zolkarnin



CENTRIS

CURRENT AFFAIRS

INTERFERENCE OF IN-LAWS IN MARITAL LIFE

BY NUR SYAMIRA ABDUL AZIZ, NURUL AMNI MAISARA GHAZALI, HANA HUMAIRA
YOB HAMID, DR. FATIMAH KARIM

INTRODUCTION

Marriage is a binding contract between a man and a woman that is prescribed by Allah S.W.T. and aims to fulfil human nature (*fitrah*). Living together as a couple requires a high level of understanding due to the differences between men and women in terms of physical, cognitive, and psychological aspects. In a marriage, it is normal for couples to be exposed to various problems. Couples who are unable to manage these differences may be drawn into prolonged conflict, which can become more complicated when there is interference from external parties, such as in-laws, in domestic matters. This situation can affect the couple's decisions and emotions. In Islam, the institution of marriage emphasises the preservation of *maslahah* through *Maqasid Shariah*, particularly in protecting lineage (*hifz al-nasl*) and mental well-being (*hifz al-'aql*) of each spouse. Therefore, any excessive interference should be managed wisely so that the objectives of marriage can be achieved.

FACTORS OF IN-LAW INTERFERENCES



In managing marital disputes between husband and wife, it is not entirely sinful for parents to intervene. However, parents should only act as mediators (*islah*) by advising their children. In today's context, in-law involvement in domestic matters has become a serious issue that causes stress and conflict for married couples, sometimes even leading to divorce. There are several factors that cause in-laws to interfere in their children's marriages.

One of them is couples living with their in-laws. Some couples may choose to live with their in-laws to adapt to their new family and get to know them better. The process of adapting to differences in culture, customs, and lifestyle may take time. During this period, living together often results in a lack of privacy in managing marital issues. Some in-laws are controlling and overly critical, while others tend to compare their children-in-law with others.

Next is the failure of the son- or daughter-in-law to meet the expectations previously formed by the in-laws. This occurs when in-laws expect certain standards in household management, finances, employment, or the way their child's spouse treats their partner and family.

Such excessive expectations may lead in-laws to frequently comment, advise, or control the couple's lives, thereby interfering with the autonomy of the husband and wife in making decisions. When these expectations are not met, conflict and tension can easily arise between the in-laws and the son- or daughter-in-law, causing stress for the latter.

One of them is couples living with their in-laws. Some couples may choose to live with their in-laws to adapt to their new family and get to know them better. The process of adapting to differences in culture, customs, and lifestyle may take time. During this period, living together often results in a lack of privacy in managing marital issues.

Some in-laws are controlling and overly critical, while others tend to compare their children-in-law with other people. Next is the failure of the son- or daughter-in-law to meet the expectations previously formed by the in-laws. This occurs when in-laws expect certain standards in household management, finances, employment, or the way their child's spouse treats their partner and family.

Such excessive expectations may lead in-laws to frequently comment, advise, or control the couple's lives, thereby interfering with the autonomy of the husband and wife in making decisions. When these expectations are not met, conflict and tension can easily arise between the in-laws and the son or daughter-in-law, causing stress for the latter.

EFFECTS OF IN-LAWS' INTERFERENCE ON MARRIAGE

It is a *fitrah* for everyone to look after their beloved ones and cherish them while they are around. Whether it is a person, partner, family member, or personal possession, the desire to keep them under protection and control is expected. Regarding interference in marital life, it cannot be denied that some parental interference comes with good intentions. Although the good ones should always be praised, the bad ones still exist because life in this world is a test for everyone. Surely, the effects of interference would have some impact on the marriages of their children. These effects can be explained from various perspectives.

Disruption of communication between spouses commonly happens because the true colours of each individual can only be seen after marriage and living together. Marriage is a process of learning and understanding one's partner. Nevertheless, some parental interference can make this disruption worse. Couples may encounter struggles in discussing matters independently when parents become third parties in the decision-making process. Misleading words and tones used in advice can leave an impact on the heart of the new family member.

Understandably, the new family member should adapt to the new environment, but that does not mean that everyone has a say in it.

Giving advice is encouraged, but not knowing when to stop at the appropriate time is an issue.

Having a conversation can sometimes help regulate stress after having a bad day. However, due to parental intervention, communication may seem unnecessary as emotions are affected, leading to increased stress, frustration, and a sense of loss of autonomy. Defensiveness, withdrawal, or feelings of resentment may occur as couples may feel that their household is no longer their own. Many conflicts may arise, eventually straining trust and leading to its loss.

Another common disagreement between couples and their in-laws is regarding childcare. Different parents have different methods, and these methods may change over time as the environment does not remain the same from the beginning. Differences in discipline, educational priorities, or daily routines may influence disagreements between the parties involved. Biological parents may feel embarrassed, excluded, and undervalued when grandparents dominate childcare responsibilities. Lending a hand is not a problem, but some traditional methods may no longer be suitable in the current context.

SOLUTION TO REDUCE IN-LAWS' INTERFERENCE

Husbands are known as the backbone of the family. Although, by nature, men do not like to talk a lot, their actions speak much louder. Living separately from parents to establish boundaries between the parties should be considered because this might help couples avoid parental intervention, especially disagreements that can arise between partners and their in-laws' family members.

A husband should provide a safe place for his wife and avoid being overly dependent on his family for certain matters. Both partners come from different households and cannot be expected to be in the same environment because each household has different methods of upbringing. Nevertheless, parents and partners should be treated kindly. Each person has responsibilities to carry, yet these responsibilities are incomplete without building mutual trust with one another.

Besides that, an open and cooperative communication style is necessary for couples to reduce the risk of interference from in-laws and handle marital arguments before they become more severe. Studies on marriage show that couples who experience constant family drama often use negative communication patterns, which eventually lead to a loss of trust, frustration, and stress between them. Based on conflict behaviour models, successfully resolving household issues depends greatly on how well both partners work together to understand each other's needs.

Spouses who communicate openly and directly are better at resolving their problems privately within the household than those who ignore the issues or compete to win the argument. By building a strong foundation of trust and keeping their discussions private, husbands and wives can stand together as a team, making it more difficult for in-laws or extended family members to identify weaknesses in the marriage and interfere with it.

Moreover, couples must establish clear boundaries after marriage, which means creating healthy limits regarding the involvement of in-laws in their marital affairs. This includes determining that important decisions, such as finances, family planning, and internal marital issues, should be discussed and decided by the couple only, without excessive interference from external parties.

These boundaries should be communicated politely yet firmly so that all parties understand their respective roles. This is important so that husbands and wives can make decisions together without pressure from their in-laws. In addition, it also reduces conflicts that often arise due to misunderstandings or third-party interference. This situation subsequently increases relationship satisfaction because both partners can build trust, improve communication, and strengthen emotional bonds within their marriage.

CONCLUSION

In conclusion, protecting family boundaries and reducing in-laws' interference are highly emphasised in Islam to maintain harmony and stability within the household. Islam encourages couples to build their marriage on *mawaddah* (love) and *rahmah* (mercy), which can only flourish when the home is respected as a private sanctuary (*sakan*). When partners and extended family members respect these boundaries, they create a supportive environment that protects the couple's emotional well-being. Furthermore, Islam guides spouses to handle external challenges as a team through open and honest communication. By keeping marital matters private and resolving differences through cooperative dialogue, couples can prevent unnecessary outside interference. Therefore, establishing healthy boundaries with in-laws is not only a practical step for marital stability but also an act of worship that strengthens the family institution.

REFERENCES

- Yusoff, N. (2022, November 22). Rumah Tangga Retak Punca Ibu Ayah Sibuk Masuk Campur Hal Keluarga. Keluarga. <https://www.keluarga.my/rumah-tangga-retak-punca-ibu-ayah-sibuk-masuk-campur-hal-keluarga/>
- OHBULAN!. (2024, November 1). 'Alasan Pasangan Muda Bercerai Kerana Campur Tangan Keluarga Mentua' – Peguam. <https://ohbulan.com/alasan-pasangan-muda-bercerai-kerana-campur-tangan-keluarga-mentua-peguam/>
- Mohamad, H., Zakaria, S. M., Manap, J., & Ibrahim, M. A. (2021). Pencetus Utama Konflik Perkahwinan Sepanjang Fasa Pertama Perkahwinan Dalam Kalangan Pasangan Muda: Kajian Kes Semasa Perintah Kawalan Pergerakan (PKP). *International Journal for Studies on Children, Women, Elderly and Disabled*, 14, 64-68.
- Goldstein, D. I. (2015). *Mediating the influence of interference on marital satisfaction: Boundaries with in-laws* (Doctoral Dissertation, University of Georgia).
- Ameyaw, J., Dankwa, S., & Eshun, D. (2023). Factors that Contribute to Marriage Breakdown among Young Couples in the Ghanaian Context. *Journal of Scientific Research and Reports*, 29(11), 34-47.
- Tisa Audila, K., Achdiani, Y., & Nurul Fatimah, S. (2026). Analysis of Parental Intervention as a Contributing Factor to Marital Breakdown. *Jurnal Pengabdian Nusantara*, 4(2), 61-65. <https://doi.org/10.32832/amk>
- Musa, Z. M., Abdullah, M. F. R., Usman, A. H., & Iskandar, A. (2021). Privacy in Islam as a Guide to Housing Development. *Jurnal Pembangunan Sosial*, 11(2), 67-77.
- Musa, Z. M. (2014). Kerangka Prinsip Privasi Berkaitan Rumah Kediaman Dalam Islam. *Ulum Islamiyyah*, 12, 105-125.

- Alghifari, A. (2024). Islam and Society 5.0 Era: Privacy between Husband and Wife in Review of Family Law Interpretation. *KnE Social Sciences*, 347-358.
- Alqodsi, A. S. A., & Bidin, S. N. B. S. (2025). Privacy and Confidentiality in Islam: An Analysis of Islamic Jurisprudence Guideline in the Light of Maqasid Al-Shariah. *International Journal of Academic Research in Business and Social Sciences*, 15(3), 1938-1945.
- Islami, H. (2017). Resolving marital conflicts. *Seeu Review*, 12(1), 69-80.
- Russo, M., Ollier-Malaterre, A., Kossek, E. E., & Ohana, M. (2018). Boundary management permeability and relationship satisfaction in dual-earner couples: The asymmetrical gender effect. *Frontiers in Psychology*, 9, 1723.

This article is part of the Synergized Academic with Student Activities (SAA) initiative.

Nur Syamira Abdul Aziz

Nurul Amni Maisara Ghazali

Hana Humaira Yob Hamid

Dr. Fatimah Karim an Assistant
Professor of Department Fiqh
and Usul al-Fiqh, AHAS IRKHS
IIUM.



الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
وَنُورُ سِنِي إِسْلَامًا أُنَارًا يَغْنِمُ بِالْمَدِينَةِ
Garden of Knowledge and Virtue

Nur Syamira Binti Abdul Aziz, Nurul Amni Maisara Binti Ghazali, Hana Humaira Binti Yob Hamid, Dr. Fatimah Karim.



Interference of In-laws in marital life



BACKGROUND

- **Marriage** is a binding contract between a man and a woman that is prescribed by Allah S.W.T and aims to fulfill human nature (fitrah)
- It is normal for couples to be exposed to **various problems**
- Become more complicated when there is **interference of in-laws**
- Islam emphasizes the preservation of maslahah through Maqasid Shariah – lineage (**hifz al-nasl**) and mental well-being (**hifz al-'aql**)



ISLAMIC PERSPECTIVE ON FAMILY BOUNDARIES

- **The Home as a Sanctuary**
Surah Al-Nur (24:27) emphasizes that homes are private spaces that must be respected.
- **Marital Protective Shield**
Surah Al-Baqarah (2:187) describes spouses as “garments for one another,” symbolizing protection, intimacy, and safeguarding private matters.
- **No Harm Principle (La Darar wa La Dirar)**
Islam permits firm boundaries when external interference causes harm, emotional distress, or instability in marriage.
- **Prohibition of Spying (Tajassus)**
Surah Al-Hujurat (49:12) strictly forbids spying, prying, or invading a couple’s private matters.

SOLUTION TO REDUCE IN-LAWS’ INTERFERENCE

- **Establish clear boundaries after marriage** – creating healthy limits regarding the involvement of in-laws
- **Open and cooperative communication style** – resolving their problems privately within the house
- **Living separately from parents** – Husband provide a safe place for his wife and avoid being dependent on his family

- **Maqasid Shariah Protection**
Healthy boundaries help preserve:
 - Hifz al-Nasl – Preservation of lineage
 - Hifz al-'Ird – Protection of dignity and honor

CONCLUSION

- Islam emphasizes healthy family boundaries to protect privacy, and marital stability.
- Through mawaddah, rahmah, and open communication, couples can maintain harmony, reduce outside interference, and strengthen the family institution as an act of worship.

